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November 12, 2014

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Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

Tuesday, January 5, 1965
Volume LVIII, Number 1



Teaching and the New Life

By Paul M. Miller

Every teacher has his moments when he wonders whether anything at all happens through his teaching. Students give assent to ideas, but no new life is born in their souls. Truths from Bible history are batted around like a game of ping-pong, but where, oh, where, are the lives which are being changed into ever newer creations in Christ Jesus?

Nicodemus was rated as *the* outstanding teacher of all Judaism, but he knew this feeling of futility too. Likely he consoled himself, "Just wait till I get to my favorite lessons, like the one about Moses lifting up the serpent in the wilderness, then the listless pupils will be thrilled, and then their lives will show change." After all, every lesson can't be equally effective.

Cry for Transformation

Walking home from his classroom, day after day, Nicodemus saw a young teacher, barely old enough to be a rabbi, teaching a ragged-looking group along the roadside. Eager adults peered over the shoulders of his twelve students, and children tried to crowd in between their knees to get near the teacher. There were no books, no teaching aids other than objects he could pick up or point to along the way, no tuition fees, no academic standards, no alumni association, and not even denominational endorsement. But time after time new life surged into the soul of a pupil or listener. People, whom all of society couldn't help, went out from the presence of this teacher to cry out about the transformation they had felt.

When finally the favorite lesson about the brazen serpent fell dead among his students, Nicodemus determined to ask for a "teachers' meeting" with the young Rabbi, to learn the secret of His methods. Nicodemus knew that new life, life like creation morning, is God's gift and act, but how, oh, how, can one teach so that God brings new life?

Jesus admits at once that new life, whether it comes amidst teaching or any other situation, is God's act. God must be present, acting in sovereign grace and saving power, or even the wisest of persons can't glimpse the in-breaking kingdom of God.

But Jesus reminds Nicodemus that even the sovereign God can't give the new life unless a soul is questing, wanting the in-breaking kingdom to touch and claim him. (Continued on page 4)

*As truth
Is tried by time,
So choices
Of today
Decide our destiny.*

—D.





FIELD NOTES

Change of address: John Umble from Goshen, Ind., to Fairlawn Haven, Archbold, Ohio. James Payne from Roaring Springs, Pa., to 114 N. Ann, Martinsburg, Pa. 16662. Clifford Snider from Hawkesville, Ont., to 70 First Street West, Elmira, Ont.

The Special Course for Ministers at Eastern Mennonite College, Jan. 11-22, will offer courses in six areas of study: Expository Preaching, John R. Mumaw; Bible Study—Upper Room Discourses, John M. Drescher; Gifts of the Spirit, John M. Drescher; Mennonite Confession of Faith, Irvin B. Horst; Archaeology, G. Irvin Lehman; The Life of Stewardship, John M. Snyder. This course, while designed for ministers, is open to all who are interested in a study of the Word and in Christian service.

Paul Wittrig was installed as interim pastor of the Arapahoe Community Church, Arapahoe, Colo., Nov. 22.

John B. Eby, Mennonite osteopathic physician, formerly practicing at Carson City, Mich., recently opened a medical center at Perrinton, Mich.

Dean Slagel, licensed pastor at Mt. Pleasant, Martinsville, Ind., was ordained to the ministry on Dec. 13. Russell Krabill, Goshen, Ind., and Ivan Miller, Lagrange, Ind., were in charge of the services.

Walker Liller, oldest member of the Pinto, Md., congregation, is still confined to the Sacred Heart Hospital, but is making satisfactory progress.

Peter and Sarah Beck, Central congregation, Archbold, Ohio, observed their 58th wedding anniversary on Dec. 25.

A farewell service at Kauffman's, Manheim, Pa., was held on Dec. 27 for Elam K. and Doris Stauffer, who will be going to Honduras for a three-year overseas VS assignment.

Monroe and Ida Hershberger, of the Beech Church, Louisville, Ohio, observed their golden wedding anniversary on Dec. 27.

Frances Nissley (Grandma Nissley), oldest member of the Mt. Joy, Pa., congregation, observed her 99th birthday on Dec. 30. She lives with her granddaughter and husband, Lois and Clarence Keener, Mt. Joy, Pa. Her mind is clear, and she is well but feeble.

Philip Alderfer, of the Salford congregation, Harleysville, Pa., observed his 96th birthday on Dec. 22.

Paul S. Wenger, minister at the Metzler Church, Ephrata, Pa., passed away Dec. 17 after an illness of five weeks. He was ordained to the ministry on Dec. 14, 1949. Obituary later.

Lawrence Greaser and family, Puerto Rico, at Howard-Miami, Jan. 10, morning and evening.

Peter B. Wiebe, Hesston, Kans., held a

five-day Youth Institute with the Alberta-Saskatchewan MYF, the week of Dec. 27.

Leslie Gingerich was ordained to the ministry on Nov. 8, at the Cloverdale Chapel, Nashwauk, Minn., to serve at that place. The service was in charge of Walter L. Beachy and Morris Swartzendruber, who gave the charge.

Bible Instruction meeting, Kinzer, Kinzers, Pa., Jan. 16, 17. Instructors: Elam Stauffer, Lancaster, Pa., and Curtis Bergey, Telford, Pa.

Oscar and Clara Shelly observed their 50th wedding anniversary with open house at the Sunnyslope Church, Phoenix, Ariz., on Dec. 27.

Peter Ulrich, senior member of the Manson, Iowa, congregation, observed his 94th birthday on Dec. 12.

Mr. and Mrs. Levi Neuhouser observed their golden wedding anniversary at their home in Sarasota, Fla., Dec. 27.

New members by baptism: three at Bertolts, Frederick, Pa.; three at Springfield, Holland, Ohio.

A farewell service was held at Bosslers, Elizabethtown, Pa., for John and Ruth Weaver and their family, who were scheduled to leave on Dec. 28 for a two-year mission associates assignment at Pine Grove Academy, Tegucigalpa, Honduras.

A Christian public school teacher is urgently needed for a newly formed county school for 17-20 Choctaw children at Mashulaville, Miss. At the request of David Weaver, the county agreed to open the school for Choctaw children who were not in federal government boarding schools, and segregated from local public schools, providing we (interested Mennonites) could furnish a qualified teacher.

The school opened Nov. 30, and Mrs. Ethan Good agreed to teach until a teacher is found to continue school until April, 1965, and then continue again in mid-summer. The eight-month school year is divided into a midwinter and summer session to permit pupils to work in cotton fields. The salary is a bit over \$400 per month; the facilities are good; a college degree is required to teach. Pupils are 6-16 in grades 1-6. The county furnishes all materials.

The need for a teacher is urgent. A retired person who loves teaching and is able to serve is invited, married or single, as well as a younger person interested in missions among minority groups. Anyone interested is invited to write to David Weaver, Macon, Miss. Pray with us that a teacher will be found to continue the good community testimony being given by the opening of this school.—Nelson E. Kauffman, Home Missions, 1711 Prairie St., Elkhart, Ind.

Ordination for a minister is planned for Metzler's, Ephrata, Pa., at 9:30 a.m., Feb. 13.

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GOSPEL HERALD

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New Year Ahead

Charles Lamb wrote in January, 1821, "No one ever regarded the first of January with indifference. It is the nativity of our common Adam."

A fresh awareness of time confronts us at the beginning of the new year. Man is the only creature to be concerned with time. The beginning of the year is a good time to reflect on the things which endure. Not everything we did, not everything which happened the past year, was really important. The past of time left much behind. Much new was written and many books printed which we passed already. The masterpieces remain and the classics continue.

Also the test of time tells us that some things are not as important as we thought while other things we ascribed unimportant are of eternal quality. The new year is a good time to assess our lives.

During the days of the past year, time's footsteps were silent, yet steady and constant. A year seems little more than tearing twelve pages off the calendar. Time takes its toll in hours of happiness and days of dreadful tragedy. We remind ourselves that we are not getting any younger. "Time rushes by," we say. But we know it takes us along.

It's a new year. What remains? Is there anything which has eternal value—to which we ought to hold this new year?

Faith is what we need for the new year. We live in a speeding, shoving, shouting world. In the noise of pessimism and unfilled promises it is easy to lose faith. Doubt and despair drive themselves deep in our day. The horrors which happened in history and those which may lie ahead fill us with fear. If we let ourselves look only at these, we too go down. Yet the Christian faith shall remain and grow just as the Christ who was proclaimed dead could not be held in the grave but came forth anew in power and influence.

And our faith will flourish in the new year as we spend time with God's Word and in obeying it. "Faith cometh by hearing, and hearing by the word of God." We'll need faith this coming year—faith in a great Saviour, who can save to the uttermost; faith in a living Lord, who rules this old earth, and faith in a God whose love leads on to the great consummation of all things. It is enough to know that God says, "as thy days, so shall thy strength be."

We come with the words of Minnie Louise Haskins: "... I said to the man who stood at the gate of the year, 'Give a light that I may tread safely into the unknown.' And he replied: 'Go out into the darkness, and put your hand into the hand of God. That shall be better to you than light, and safer than a known way.'" In simple faith we trust God for this new year.

Hope is what we need for the new year. We need a hope that is different from our world's hope. We need a "hope [that] maketh not ashamed." This hope is a hope which we have in an unfailing God. All His promises are sure.

In a world that can be characterized in the words of Scripture as "having no hope, and without God," we need renewed hope. One said, "I try to say hope, but I do not hope. I only endure." And we merely endure until we can say, "My hope is built on nothing less than Jesus' blood and righteousness." Until our hope is in Christ, there is no rest, but a life like a troubled sea whose waters cast up mire and dirt.

Love is what we need for the new year. "Now abideth faith, hope, . . . [love], these three; but the greatest of these is . . . [love]." Christian love, angel of mercy, constantly goes through this wrecked, weeping world, binding up, relieving want, drying tears, sheltering the homeless, caring for the outcasts.

We are saved by our faith in Christ; we are sustained by our hope in God, and we serve by a life of love for others.

This new year we need love. Our homes need love. Our neighbors need love. Our world needs love. And the only way others will know divine love is to see it first in the lives of God's children. This fruit of the Spirit is to be our goal. We must do away with all that denies or hinders love. This golden crown of character is worth every effort to gain. Follow after love. Where love is not, faith is not, for true faith works by love. The one who loves not knows not God, for God is love.

Faith, hope, and love. These are more than a tabulation of time. These are time-tested truths of experience which shall endure. In finding that which abides, we overcome the temporality of our lives and enter even now that which is eternal. God made us not to be victims of time, with eyes on the passing, but masters of time, with lives that are eternal. For did not He Himself, in His Son, invade this temporal, changing, dying world to give eternal life?—D.

Family Census Series

With this issue begins an extended series of short articles reporting on the Mennonite Family Census. In 1963 a census was conducted by the Study Commission on Mennonite and Higher Education, cooperating with the Historical and Research Committee of General Conference. In addition to other sociological information desired by the Historical and Research Committee, the census was designed to yield data about births, education, and plans for the education of children in Mennonite families.

This information in completed and condensed form ought to prove of real interest to our readers and will give the church good insight into our families.

—D.

Sometimes I wonder if congregations know out of what anguish sermons are sometimes preached. They are mostly the record of a man's spiritual growth and understanding, his personal fears and doubts, just as much as moments of truth and breakthrough.

Henry C. Whitney in *Laughter in Heaven* (Fleming H. Revell Co.)

*What is this new life in Christ?
How does one receive it?*

Teaching and the New Life

(Continued from front page)

The teacher dare not manipulate the pupil or try to trick him into a response which he is not making with intelligent and glad free will.

Nicodemus then asks whether all psychological blocks must be removed first. Must I relive all of my childhood and unlearn all of the trauma and hurts of infancy, childhood, and youth, before new life can come? Must I redo all of my life from my mother's womb on to the present before a new release of power and victory can be mine?

New Life in a Look

Jesus speaks of seeing into God's kingdom ways rather than of seeing into one's own being. Isaiah is changed more by seeing God's glory and kingdom than by deciphering all the ways in which his lips had come to be so dirty. Peter lost his prejudice by seeing the "sheet vision" glimpse of God's love for all men, rather than by decoding the roots of his wrong attitudes as they had formed in his childhood. Jesus said that new life and seeing God's kingdom ways move together and intermingle.

As teacher and students explore together God's ways with men as these are revealed throughout Biblical history, the Spirit of God may be able to touch a similar "sore spot" in some pupil's heart, and lead him through repentance to new life, or still newer life in Christ. This repentance for what has been wrong in one's own response to God's covenant-making love, and this thrusting forward in faith's new response, may come in the teacher's heart as well as the pupil's.

New Life and Fleshly Strivings

Jesus reminds Nicodemus that new life comes even in forms still mingled with fleshly strivings. The teacher longs to teach so that new life occurs, but even as he does so, he gains the reputation as a good teacher and fleshly gratification tends to get mingled in. The young pupil responds, joins the youth group, and quits his smoking habit, and soon he gets the praise of men and his name appears on the ballot at the members' meeting. The stingy man gets new life and begins to give money sacrifi-

cially, and a plaque is named for him at a church institution.

The young man feels God's new life and surrenders his life to serve sacrificially in the outreach mission of the church, and he may soon inherit some automatic deference and respect as an ordained leader or even as a "missionary on furlough." The Spirit work is in the midst of fleshly strivings.

New Life—a Mystery

Jesus made still another point in His "teachers' meeting" with Nicodemus. The coming of new life within the heart of a learner, whether pupil or teacher, is a holy mystery. The Holy Spirit does it with the invisibility of the wind. Lydia's heart was opened by the Lord during one Bible class, but no psychologist of religion could tell exactly how. Timothy became wise unto salvation while he was being taught the Holy Scriptures, but neither Timothy nor Paul tried to explain it scientifically. Jesus warned His fellow teacher against attempts to stereotype new life.

Jesus did say that new life comes most often as a seeking soul ponders the glorious visit by which the Son of God came to earth; ponders His dying love as He was lifted up on Calvary to absorb the world's sin and hate; and ponders a love which is stronger than death itself and which still pleads with man to respond. As the story is told and retold with reverent wonder, some seeking soul may believe again that Christ-raising love is just for him, and for his need even now, and new life will come into his heart.

The teaching which brings new life may often stutter and stammer before the unfathomable love of God as He is revealed at Calvary. But new life will come just to the extent that hearts are overwhelmed with this love, and respond to it from the depths of their being.

Mr. Geoffrey T. Bull, the young Brethren missionary who spent three years in Chinese communist prisons, telling of his ordeal, confessed that the prolonged "brainwashing" brought him practically to the breaking point; and he acknowledged that, when faith was almost gone, "it was not my hold of Him, but His hold of me," which carried him through.

Herbert F. Stevenson in *The Road to the Cross* (Fleming H. Revell Co.)

Our Readers Say—

The article, "Bombs or Bridges?" by Edna Beiler (Nov. 10 issue), is quite thought-provoking. The author criticizes Gospel preachers for urging us to fight communism. But what weapon other than the Word of God is effective against this atheistic political system? Where is the author's understanding for those who have been and are being so sorely persecuted, the Russian Mennonites who saw their loved one dragged off to prison and killed, the evangelical Christians in iron curtain countries now who are constantly being betrayed by false brethren and tortured to death for Christ's sake, or the many refugees who escaped and found refuge in our country? Read J. C. Pollock's "Those 32 Siberian Christians" in Billy Graham's November Decision.

Let us not rejoice that FCC may attempt to silence those who warn of dangers. Readiness by this administration in Washington and its supporters to accuse any critic of being a hate-monger is alarming. It is simply an unwillingness to face the truth, and reminds us of the accusations against the true prophets of Israel and the leaders of the Reformation. Remember, once our privilege to disagree with "the powers that be" is gone, our liberty is gone.

Why should the author champion the cause of the NCC? Some of its member churches openly label civil rights promotion as "evangelism." Others callously declare that Christians need to examine the old beliefs and cast aside the outmoded ones such as the doctrine of the Trinity; others distort the church's commission to reconcile men to God through Christ to mean reconciling diverse groups to each other. It was probably an oversight that "salvation" was not listed as part of God's armor for the Christian. But it probably illustrates how easily Christians are slipping into the error that correcting social and economic conditions of our fellowmen is the goal; whereas it should simply be the means to bring them to receive salvation through Christ's atoning work on the cross.—Dorothy W. Landis, Lancaster, Pa.

* * *

While I was at the Bienenberg Workers' Conference in Switzerland for all European workers, it was very interesting to see so many Pax workers. A part of the program was "group discussion." The first two days we didn't get very far because the young people didn't seem to know what they should say. But on the last day we seemed to be more at ease with each other. Our discussion came around to "communism and voting." These young people have some good thinking. One or two of them mentioned how people back home still don't trust anything "Russian." Even when things come from Russia they don't want them. We must remember that everyone in Russia is not a "communist." There are some very strong Christian people living there under great strain. If we are peace-loving people then we must have more trusting thoughts. Because if we begin boycotting things and people from there, we are putting ourselves on the same level as "communists."

Then we came around to voting. This was interesting to me because we are just going into that. My thoughts and some of the young people's were, "What is actually wrong in voting?" We pray that the Lord will give wisdom and guidance to our government to lead men that rule our country. Why then can't we ask the Lord for guidance in voting the right man in? Can we pray for something and then stand aside and do nothing practical toward it? Yet if the wrong party came into power, we would soon criticize. Do we have any right to voice any opinion on what we

(Continued on page 20)

Paul M. Miller, Goshen, Ind., is professor of Practical Theology, Goshen College Biblical Seminary. "Teaching and the New Life" is a digest of the message he delivered at the church-wide Sunday School Convention, Harrisonburg, Va.

Mental Retardation

A Concern for the Church

By Maynard Shelly

After working late one summer evening, I left our main street office to find an out-of-state car parked on the nearly deserted street. The family in the car looked puzzled; so I offered my help. They said they were looking for the Red Cross office. A clerk in a drugstore had told them that it was near our address. But the office had been moved to a side street several months before. After receiving the information, the mother wanted to explain their mission. They had heard that our city had a program for retarded children. They wanted to find out more about it for their own community. She said they had two retarded children. I noted a boy and girl sitting quietly on the back seat of the car.

Concern of Parents

Parents have long carried the heavy problems of their mentally retarded children. The child who fails to mature, to learn, and to adjust socially has a severe handicap. But, says John J. Noone, Jr., chief of the mental retardation section of the National Institute of Mental Health, "the implications of the problem lie not alone with the person himself, but with the trauma on the families."

Noone estimates that at least one out of every 12 persons is involved with the mental retardation of a close relative or family member. Costs for care and treatment alone are staggering, especially if a child needs to be placed in an institution.

But most such children are not in institutions. They live alone in a no-man's-land since most schools are not prepared to train them. And without preparation, how can they live as adults?

It was in 1950 that parents banded together to act. They formed the National Association of Retarded Children. The group spread quickly across the country. It now has 80,000 members and 1,000 chapters.

Parents were not happy with state institutional care. Of course, most of them preferred to keep their children at home. Yet they found few community-based programs to meet the needs of their sons and daughters. The growing education program for retarded children by both public and private agencies has started with the heavy spur of the National Association of Retarded Children. Says Noone, "They have done a tremendous job."

But parents have felt alone in this struggle. They have turned to their churches, as they have turned to schools and government, and have asked, "Aren't you concerned?"

Concern of Church

It was this jolting question that came to a meeting of Mennonite church leaders in November. Yes, they were concerned. But what could they do?

More specifically, the question came to the Mennonite Mental Health Services. This inter-Mennonite agency, related to the Mennonite Central Committee, operates mental hospitals in California, Kansas, Indiana, and Maryland. It seemed a natural group to approach.

So the subject was studied by the agency and about two dozen interested leaders in a Workshop on the Retarded held at Newton, Kans., on Nov. 19.

After 12 hours of close attention to the problem, the group decided that the church should get involved. But how was not clear. Service to the retarded had more angles than anyone had imagined.

Points of agreement are many. "Retarded children are God's children" has often been said. Christianity has a tradition of advocating a concern for the mentally retarded. Boston's Cardinal Cushing has given a singular demonstration of his personal concern by asking that he be buried among the retarded at St. Coletta School, Hanover, Mass.

Many Protestant churches have sponsored programs for the retarded. The Lutherans have prepared curriculum guides for their Sunday-school classes. Other churches have provided volunteers to serve in institutions. A few pastoral training programs have prepared ministers for helping the retarded and their families.

But any approach to the problem asks for definitions. Mental retardation covers most of the ideas once referred to as feeble-mindedness, idiocy, imbecility, deficiency, and moronity. It refers to a person who has difficulty in learning. And when he does learn something, he has an even harder time applying his lessons to the problems of ordinary living. He usually has some difficulty in communication. He may also be partially disabled physically.

Classes of Retardation

Of course these problems appear in varying degrees. The American Association on Mental Deficiency divides the retarded into three classes—severe, moderate, mild.

The severely retarded are handicapped physically and/or mentally. They are almost totally dependent. They need constant nursing care. They have a mental age of three, and an IQ below 25.

The moderately retarded can find a limited social life. They can be trained and can become partly independent. Their mental age is between three and seven years with an IQ of 25 to 50. Training is geared to developing good attitudes toward themselves and their friends.

The mildly retarded can function fairly well in a controlled situation. They need some support and guidance. With a mental age of eight to 12 years and an IQ between 50 and 75, they respond most readily to special education.

Many of the mildly retarded may be accepted into the general population as adults. Thus the line between retardation and normality tends to be blurred in later life. Seen against this background, the problems of the retarded are related to the general problems of life.

In making this observation, one medical specialist at the Newton workshop said, "In helping the mentally retarded we may well be helping ourselves. After all, aren't most of our problems, problems of learning, of communication, of socialization? Perhaps we might all in some way be classified as retarded."

While about one hundred causes for mental retardation have been identified, these really account for only one fourth of all known cases. Causes for the rest are still a mystery.

Almost anything that hinders or interferes with development before birth, during birth, or in early childhood is a cause. German measles during a mother's pregnancy is a leading prenatal cause. Lead poisoning in early childhood is a known cause. Hereditary abnormalities play a part. Mongolism has a hereditary cause and appears in one out of every 600 babies born. Brain injury is also a factor.

But causes for retardation go deeper than the physical. Some causes can be found in the social, economic, and cultural environments. Some of these press down on the physical causes. For example, many of the identified reasons for retardation are related to the kind of prenatal treatment a mother receives. And inadequate maternal care is more common among underprivileged groups.

Study Needed

So more understanding is needed on a broad front. A study committee headed by John R. Mumaw, president of Eastern Mennonite College, Harrisonburg, Va., felt that Mennonite people could help in research on retardation.

Areas that need study include theology of care, methods of treatment, learning processes, living problems, and prevention.

Maynard Shelly, Newton, Kans., is editor of *The Mennonite*, official church organ of the General Conference Mennonite Church.

The committee even encouraged "research in the field of genetics and . . . the nature of brain injury. There are a number of students in science and particularly in medicine who might be challenged with the study of genetics as it relates to the total population of retarded children.

"Mennonites have a capacity for nurturing people." This was one of the premises of the committee. Many of the suggestions ventured provided for providing a community of concern. One of these suggestions included a summer camp for retarded children with college students as counselors.

The group saw such a program serving three purposes. "First, it would provide experience with college students who might be potential workers in this area. It would be a kind of orientation for them in direct contact with retarded children.

"Second, it would provide a vacation release for parents to have their children in camp.

"And third, we would hope there might be some contribution to the retarded children themselves, such as a camp experience."

Reports from several Mennonite communities indicate that individuals and groups have already been involved in programs for the retarded. Paul Glanzer, Harrisonburg, Va., reported on a number of sheltered workshops that provide employment in light industry.

Another program proposed by the study committee and also by Dr. Charles E. Goshen, a psychiatrist serving Brook Lane Farm Hospital, is a sheltered community. This approach provides for a sheltered workshop, plus a controlled community in which retarded children would receive some of the benefits ordinarily available in institutions.

In evaluating this program and other institutional approaches, Dr. Otto Klassen, Oaklawn Center medical director, said, "We are not interested in a bricks approach."

Klassen, while not rejecting an institutionalized program, said he felt that the church was not ready for such a venture. "I don't see the resources of the church as being as much bricks as persons," he said.

At the end of their study, the Newton group agreed that if they represented the church, they did not know enough to begin a new program for the retarded. They agreed that the good work that others had started needed their encouragement.

Said Delmar Stahly, Akron, Pa., director of Mennonite Mental Health Services, "We see our job as largely an educational one, giving our support to local programs as they may develop."

The parents of retarded children and many communities across the nation have felt a need. As the Mumaw study committee said, "It appears, however, that the church should develop its own conscience on this matter."



Nurture Lookout

Left-Armed Nurture

Once there was a farmer in an out-of-the-way mountain valley who broke his right arm in the middle of haying. The hay was dry. The sun was shining. The hay had to be cocked. So he began raking the hay and stacking it on little piles with his left arm. It wasn't easy. The cocks did not look neat; haymaking took much too long; and the farmer got terribly tired. But gradually the farmer got used to left-armed haymaking. He rather liked it.

Finally, he forgot that there were other ways to make hay. When his son got old enough, the farmer taught him to rake and stack hay with his left arm. When he married and had a son of his own, he taught him the same inefficient method. And people who came through the valley wondered at the left-armed haymakers.

Once there was a church which continued year after year to "equip the saints for the work of the ministry" in exactly the same way. No changes were made. No questions were asked. Or, if they were, the questions were stopped with, "This is the way we've always done it."

Sunday school was always carried on in

the same way, as a totally separate part of the church's gathered life, although this method of nurturing started at a time when the church's real nurture arm was broken. And the task of nurture had to be done somehow.

The Sunday evening meeting continued without scrutiny. A committee met and planned half a year's programs in one evening. It assigned song leaders by the month and leaders on the basis of who needed the experience. Programs themselves were cookie-cuttered—always two essays and a speaker. Special music was sprinkled like colored sugar to give the illusion of variety. But nobody ever looked at what the Sunday evening meeting was for.

Midweek meeting was the pastor's responsibility. It was assumed that few people would be there. Those who missed prayer meeting for several weeks were able to pick it up again just about where they left off. You studied a passage; you prayed around the room for very general prayer requests, such as "the lost," "the missionaries," and "all conditions of mankind." (How does God answer such prayers or how does one know it when He has?) Next week it would be the same.

Certainly the above would not be true of *your* congregation. Yet I know some congregations nearly like this. At whatever stage of relevancy or irrelevancy our Christian nurture program finds itself, the question is, Who ever looks at it totally? How do we really know whether we are left-armed haymakers or not?

Our Mennonite Churches: Neffsville



The Neffsville, Pa., Mennonite congregation was organized in 1952, and is a member of the Ohio and Eastern Mennonite Conference. The new church building was dedicated on June 10, 1956. Present membership is 275. O. N. Johns is bishop. John R. Martin is assistant bishop and pastor.

Whatever the past reasons, good or bad, that have caused us to do our Christian nurture as we now do it, we must take a look to see whether this is still the best way.

Every prospering business takes a periodic look at its purpose. Every congregation should do no less. There is no better time than at the beginning of a new year.

Should the church council do it? Should

it ask, Why has God placed our congregation in this community? What is our mission here?

Then Christian nurture can be brought into focus with this question, How can we best use all of the settings available (Sunday morning, Sunday evening, midweek, etc.) to "equip God's people for the work"?

—Arnold W. Cressman.

Are We Guilty of False Advertising?

Happiness, Excitement, and/or Christianity

By Ruth P. Martin

All of us have heard the old line, "My life was miserable; then I accepted Christ, and now I am really happy." Maybe for some of you, whose Christian homes and communities make your acceptance of Christ a criterion for belonging, rather than one of rejection, this is true. But this theory has caused real problems for many in other circumstances. Yes, life is "happy"—but not with the happiness that we had formerly sought.

What does it mean to the average young person, for example, to say that Christianity will bring happiness? For me, in high school and early college years, that would have meant never missing a dance . . . being constantly in demand among the "right" fellows and girls . . . having a new and greatly expanded wardrobe . . . living with a more permissive attitude on the part of my parents. Is this what Christianity intended to promise? Well, what do you think? Isn't this a bit of false advertising?

Lately, however, it's a new magical trick that we seem to be advertising for our faith. Many people, young and old, have more or less thrown off the old search for "happiness" as impossible in these troubled days. Excitement is now the order of the day. Two Life Teams, and many of those who have attended Mennonite Youth Conventions, have proclaimed near and far, "Knowing Christ is what makes your life really exciting!" Is this any more true?

What is the excitement that people of today are looking for? The thrill of excelling in sports, study, popularity—essentially the same specifics that we used to list as happiness. And I find it necessary to ask again: Does Christianity produce the excitement that we advertise? Does the outsider, looking at the life of the Christian, label it exciting?

Now, lest I give the impression of favoring a long-faced religion, let me hasten to add quite emphatically that in Christ I have found life to be rich and full—even,

at times, happy and exciting; but *only* as, in the light of His Word and in fellowship with His people, my definitions of these last two terms have changed. Let me illustrate.

Desire for Acceptance

I wanted, desperately, to be accepted at home. Anyone could see that becoming a Christian led to even less of this than I had previously known. Then the Lord showed me what He meant about providing a hundred times more family relationships for His own. This filled the void in my life—but not in a way that any onlooker would see. To the outsider, if I were to claim that Christ had simply removed all my problems, I would be saying that I had no care for my physical family.

Just as fervently, I wanted to be accepted by "the crowd." Do you think for a minute that the Lord would get any credit, from either the "in" or the "out" group, for giving me acceptance, yes, but decidedly with the "wrong" people socially? Christian relationships, deep and abiding, are indeed more satisfying—if a person will try them. But who is likely to try what seems to him on the surface to be an out-and-out lie?

I think you see the point. The truth or falsehood of advertising is not so much in the interpretation the advertiser places on his statement as in the *impression* it conveys. Jesus never soft-pedaled the *cost* of following Him, in the very status and popularity we advertise! Maybe the reason so many professions of Christ don't "last" is that these people were never told that there is also a cost! Happiness and excitement, as the terms are commonly understood, are *not* the guaranteed results of conversion! They may indeed be a part of the life of a Christian—but we dare not *promise* such fleeting glitter in the name of the One who offers us a cross!

How Attract to Christ

If, then, the goals of the non-Christian

will not be fulfilled unless and until they are changed, why do so many of our people insist that we cannot "reach" him without pretending that we are *not* changed? How do you try to attract people to Christ? By having a party "so they know that Christians can still have fun"? But stop and think a minute. Our social functions are very enjoyable as we Christians hike, camp, sing, play games, but this sort of thing is a colossal bore to the person used to dances and drag races. It's far too tame. (I speak from personal experience on the former, though not the latter.)

We are too limited, morally, to attract the world with its own methods. And a devotion tacked onto the end of something totally unrelated seems utterly ridiculous to someone not used to the practice. If this is all the difference Christ makes, He simply is not worth the bother. Longtime personal relationships cost more, in time, and spiritual preparedness, but they are also more effective in the long run. Parties are fine: the Lord Himself attended several. But it is unrealistic to expect them to do much evangelizing.

There is a similar temptation on the personal level. Some time ago a Mennonite pastor was holding meetings in a church near where I was visiting. A local Christian brother admitted, "It's awful, but I have the hardest time taking X seriously! He's excellent in the pulpit, but he's such a first-class goof-off everywhere else. . . ." I'm afraid many of us are asking for the same reaction. Authorities tell us that His choice of words indicates that Jesus Himself enjoyed a good joke or pun. But He *didn't* tell jokes while dealing with someone's deep spiritual need.

Neither, I am sure, did He feel it necessary to participate in people's ungodly activities in order to "reach" them, or even to pretend greater likeness to them. This contrasts sadly with a comment heard in a girls' dormitory at college about a Christian who was very sincerely trying to "reach" some of her friends: "Sure, she says it's important to believe as she does, but look at her! Is she any better than we are? She wears some of the sexiest clothes on this hall!" The sister in question, confronted with the statement, was indignant. She was only trying to say that Christians didn't need to be out of style!

Gospel Requirements

Our present advertising methods may attract people, all right, but not to the Gospel of Christ. The Gospel requires repentance, and repentance is defined as change. If we are changed, we are different, inside and outside. Christ's definition of happiness is found in the Beatitudes. His kind of excitement is that of loving, self-forgetful living in a world where hating and self-glorification are the fashion. This re-

quires a change, one that shows in every area of life, without exception.

Let's make our advertising more representative of our "product," and invite the hungry, the lonely, the stepped-on of our world to the One who will truly fill the deepest needs, rather than the superficial desires, of their lives. We will get the audience we aim for. If we aim for the shallow, superficial commitment that gives

nothing and expects little, that is just the kind of anemic, spineless church we will develop. But if we follow the example of the Lord, making no bones about the cost of being changed, we will speak to those who are looking for something worthy of their lives, and it may yet again be said of the church, that we are turning the world upside down.

□



OUR SCHOOLS

Hesston College

The School for Ministers will be held on the Hesston College campus Feb. 2-5. The planning committee is composed of representatives from the South Central Mennonite Conference, the Western District of the General Conference, and the Mennonite Brethren Conference.

Areas of study include the Gospel of John and "Gifts of the Spirit" by Howard Charles of Goshen College Biblical Seminary; and the Conrad Grebel lectures on "Christian Nurture of Youth" by Don Augsburg, also of the Goshen College Biblical Seminary. Marvin Hein, Hillsboro Mennonite Brethren Church, will hold a pastoral clinic, dealing with problems facing pastors. Worship services will be planned by ministers of the General Conference group.

Robert Vogt, pastor of the M.B. Church in Wichita, and part-time teacher at Friends University, will be the speaker at the banquet on Feb. 4, at the Bethel College dining hall.

An invitation is extended to ministers and other interested church workers to attend the school. A registration fee of \$5.00 will be charged this year.

In each of the last two years, approximately two hundred people registered for the sessions. Special meetings are arranged for ministers' wives.

Eastern Mennonite College

This year's Christmas work drive is going to build E.M.C.'s new athletic field, and it got a roaring start when an anonymous contributor donated \$6,000 for new tennis courts. Students and faculty will try to outdo this with work money and solicitations.

French pacifist Jean Lasserre visited the campus on Nov. 23. "I would advocate that the state does not have the right to kill," said Lasserre, secretary of the French Fellowship of Reconciliation. Besides writing *War and the Gospel*, he has taken a burning interest in pacifism, and he told it to the students. He admitted that the state

must use a minimum of force, but when it abuses this minimum, it commits a crime. Lasserre thought capital punishment might be this abuse.

Mission Emphasis Week and Senior Weekend made other campus headlines over the fortnight.

A total of 141 interviews delighted the officials from six Mennonite mission boards and Mennonite Central Committee during the semiannual Mission Emphasis Week. The representatives were interested in showing students the opportunities offered them by the church. The Eastern Board held 55 interviews, nearly double those of any other board.

And Senior Weekend brought in the annual Thanksgiving invasion of high-school seniors. There were 115, mostly from Mennonite high schools in the East. The seniors spent the weekend visiting college classes, playing basketball, trying out the new dorm beds, and a dozen things that seniors do when they first see a college campus. The visitors came from about six high schools, and hopefully they all left with the same opinion that one Central Christian senior did, "People are happy here."

Thirty-seven students were in New York City from Dec. 3 to 7. Led by the indefatigable Dean Miller, the Thirty-and-Seven E.M.C.-ers toured the U.N. Building, attended a concert at Philharmonic Hall and one in Carnegie Hall, visited Greenwich Village, the Stock Exchange, Rockefeller Center, and a few hundred other attractions.

Ben Wati from New Delhi, India, stopped on his tour of the U.S. to speak in the chapel period of Dec. 4. "India is important because of the 48 million who have

not heard," he said. Mr. Wati, executive secretary of the Evangelical Fellowship of India (EFI), is representing the EFI on his tour of America, and he hopes to challenge Christians to come to India.

WEMC, the campus FM radio station, held an open house for students and community on Dec. 4. A program introduced the station, its workings, and personnel. Afterward there were tours of the studios. WEMC has built itself from a nonentity last year to an effective station by using better student and music programs and by requiring third-class licenses and weekly practice for all engineers.

Plumstead Christian Day School

Plumstead Christian Day School, Plumstead, Pa., opened this year for its seventeenth term. Twenty-nine patrons support the school, which offers a kindergarten through eighth grade program.

Gideon Moyer continues to serve as chairman of the board. Orie Kindy replaces Omar Showalter, who has been released for a year of study at Eastern Mennonite College. Margaret G. Derstine serves as principal and teacher for grades 5-8. Martha K. Kauffman teaches grades 1-4. Anna Marie Moyer conducts a kindergarten in the morning and teaches music and art in the afternoon to grades 1-8.

The Home and School Meetings of this year center around discussions of the new *Parents' Handbook*. A *Teachers' Handbook* and an illustrated *Pupils' Handbook* have also been released this year. These handbooks have been designed to promote a better understanding of the total school program.

The spiritual life of the school has been enriched by three of a series of talks on II Pet. 1:5-7. Claude Meyers, Clayton Detweiler, and Joseph Gross are the local ministers who have participated thus far this year. John R. Mumaw and John H. Shenk, who served local churches, made valuable contributions as assembly speakers. Walter Rush, local fire chief, alerted our pupils to causes, prevention, and safety practices by a variety of demonstrations in an assembly during Fire Prevention Week.

Friends of the school visited our "Colonial Kitchen" demonstration on Dec. 4. The project, an outgrowth of a study in American History, was sponsored by the upper grades. "Real Christmas Gifts" will be the theme for our annual Christmas program.



There are far more important things to fast from than bread and butter. The real fasting should be from wrong *willing*, wrong *thinking*, wrong *feeling*, and wrong *acting*. In fasting from these things, it will not be done to be seen of men; but in secret to be seen of God. To fast from poisonous thoughts and emotions is to be rewarded openly with a new soul and a new life.

Starr Daily in *The Magnificent Love* (Fleming H. Revell Co.)

Mennonite Leaders of North America

Bentz Hershey (1697-1789)

Bentz (Benjamin) Hershey was born in 1697, possibly at Friedelsheim, Palatinate, Germany. He was the son of Christian Hershey who died in 1720. The father, Christian, had fled from Switzerland about 1671. About 1717 he came to America with his wife Oade and his sons Andrew and Bentz. The latter settled "one mile west of Lancaster Town" on the Marietta Pike in the same community with the three Hans Brubachers and Peter Swarr.

Bentz probably married Magdalena, daughter of Deacon Ulrich Road. To Bentz and his wife were born four children. The oldest was Christian, father of Bishop Jacob Hershey (1747-1819) and Preacher Benjamin (1768-1842); the second was Benjamin II, who became a bishop; the third was Ann, who married Jacob Hostetter; and the fourth was Mary, who married Benedict Mellinger.

He was early a minister, signing the 1725 edition of the Dordrecht Confession (published 1727 at Philadelphia) for the Lancaster area. In 1739 he was ordained bishop of the Rohrerstown district. He established the Abbeyville congregation and the churches to the northwest. He was the moderator of the Lancaster Mennonite

Conference during the Revolutionary War and the stormy days that followed.

His name appears on some of the extant documents of the period. He steered the church through the divisions of Francis Herr, the United Brethren, and the Brethren in Christ schisms. He was the author of the petition of 1775 to the Pennsylvania Assembly for release of the Mennonites from military service, entitled *A Short and Sincere Declaration*. This was resubmitted for the same purpose during the Civil War.

He died on his farm near Lancaster on July 29, 1789, at the age of 92 and was buried in the Abbeyville Cemetery, about one mile from his home. His obituary in the Lancaster paper stated, "His funeral was attended by a large following of all classes and denominations. . . . He came to this country from Germany in 1717, and since that time lived on his farm. He was one of the oldest inhabitants of this country. For more than fifty years he was a teacher and a worker in the vineyard of the Lord. He served the Mennonite congregation at all times with fidelity, and by them he will be remembered in blessing forever."

—I.D.L.

Thinking

By Shem Peachey

"What are you thinking, John?" "Oh, I was just thinking." "Thinking what?" "Well, I was just thinking how little I think." "How little?" "Y-e-s, my thoughts go all the time; but they just ramble, unless I take hold of them and direct them. Even then, if I don't watch, they begin to wander again, and usually downward. It is remarkable how I can live through a whole day without one inspiring thought."

"Well, I suppose that's true, but I just never thought of that."

"Well, what do you think about?"

"I hardly know. I guess I think about my work, my family, the news, and—and people, sometimes."

"That is just the way my mind runs if I let it. Did you ever hear this: 'Great minds discuss ideas; average minds discuss events; small minds discuss people?'"

"No! I never heard that. I wonder if it's true."

"Maybe we can reflect a little. What do people talk about generally? How much mental effort has gone into your conversations, and into the talk you have listened to during the last year? Was it about ideas, events, people, or perhaps just gossip?"

"Well, I'm afraid that's about what it was. I never thought about it that way before. I really do get tired of my thoughts sometimes. I wonder if other people do too. I must always depend on someone else to give me a spiritual lift. I never can get one by myself. But how?"

"I'll tell you, Paul. Pastor Jones is to speak about *Thinking* this evening at the church. Be at our house at 7:30. We will take you along."

"Good! I'll be there."

And Pastor Jones Discussed "Thinking"

Let us think about thinking. We think with our mind, feel with our heart, and determine with our will. But we use the mind in all three of these, for the mind is the executive of the soul. Everything we do originates in our thinking. Our minds always operate while we are awake, and often when we are asleep. If we don't direct our minds, they will run undirected, for they never stop in our waking hours. Undirected minds are shallow, contentless, dangerous; they always tend downward.

The dictionary says to think means "to bring the intellectual faculties into play;

to use the mind for arriving at conclusions, making decisions, drawing inferences . . . to reason."

All of us have spoken on an impulse, without thinking, and immediately we wished we had been silent. We have acted on an impulse without taking time to think, and ever after regretted it. Our thinker is to govern our thinking, speaking, and acting. But our minds are to be not only governors, but executives. Nothing needs governing that doesn't move. And the more intense the movement, the more efficient must be the director.

Beyond Beaten Paths

Progress in any art, science, or vocation is possible only when men think beyond beaten paths. Creative thinking investigates, searches, records, formulates, and creates. The only value in learning is to use creatively what we know.

Knowledge is potential power. I visited a gristmill with two turbine waterwheels at the bottom of twenty feet of water in the millrace. But they were not running. It was only potential power. But when the miller opened the valves of the wheels, the water rushed in and the turbines turned two two-inch shafts extending up through the water, delivering the power to run his mills with all of the machinery.

Knowledge not used is like the water standing in the millrace with the valves shut. Nothing moves. Mind is the waterwheels. Knowledge is the water. When the water is turned into the wheels, something happens. When mind and truth engage creatively, something emerges.

What Is Truth?

But what is truth? Jesus said, "I am . . . the truth. . . ." He also said, "Thy word is truth." "In the beginning was the Word, and the Word . . . was God." "Word became flesh . . . full of grace and truth." God, the Son, Truth, inseparable. "The words that I speak unto you, they are spirit, and they are life" (John 6:63). The Word of God and the Spirit of God are inseparable. The mind must be purged, cleansed, renewed, regenerated by the Spirit of God, to understand the Word of God. "The natural man receiveth not the things of the Spirit of God."

To engage our minds, we must:

Hitch the mind to the Scriptures, think through propositions of truth, correct conclusions and applications.

Hitch the mind to an object in pursuit of a goal; arrive somewhere.

Put the mind to work with the knowledge we have, be it little or much, to produce goods.

Think creatively about something useful within the Christian context.

But thinking is hard work, and it can easily be that we think we think, when we

don't think, actually; just think *about* things instead of thinking through things, and arriving nowhere.

To read, study, memorize, gather information, learn truth and fill the mind with facts, pile up knowledge, receive diplomas and degrees, requires vigorous exercise of the mind, but apparently this can all be done without much creative thinking. It appears to be possible to have such credentials, and yet to be mere receptacles, repositories, vaults, storerooms of knowledge, not factories, producing goods. Such folks are good people to go to when we need to learn facts. They can tell you what they know, but they apparently have not systematized their knowledge, factory style, on their mental shelves as equipment for production of goods.

A faculty member of a Mennonite college some years ago said that 10 percent of the students think. A middle-aged brother said when he was in college only a small percent of the students thought. Ten percent, in a college! Bright minds able to absorb knowledge and comprehend abstractions and remember, but minds which preferred to operate in low gear.

Knowledge Is Basic

Regardless of how much or how little training we have, we should use what we have. We do not think without mind content. We only think when we have a knowledge of things to think about. No one thinks without some knowledge, whether woodsman or professor. For both, the knowledge of their craft is important—and valuable. Knowledge of truth is the mind's working capital. A knowledge of God's truth and the Holy Spirit in the soul are like yeast mixed with meal. It can't be contained; it is like dynamite with the fuse lit. Something happens. The Holy Spirit will have vent, wherever He is.

Thinking is not automatic. We do not think because we determine to. I have often tried it. It was like bumping my head against a stone wall. Nothing happened to the wall—just to my head.

People must be trained to *think*. This must begin in the home. Proof, 90 percent of the college students who did not think. They did not learn to think in their homes. What kind of people do we become when we don't think? We just follow others with stronger personalities who mold us into their pattern. This gives us borrowed personalities. We are thus persuaded people, but not convinced, for we have never examined the Scriptural evidence for ourselves.

Just to follow others who think, whether they think right or wrong, may save us the labor of thinking, but we cheat ourselves. We do not grow. We stay mental and spiritual dwarfs. Six feet tall physically, and three feet tall intellectually. We would get scared if we could see ourselves thus. But

since thinking is an invisible operation, its presence or absence is often not recognized.

Phil. 4:8, after naming a number of the best things to think about, adds, "*Think on these things.*" Our minds become like the things upon which they feed. The prophets denounced the Israelites for their short-weight scales. How often do we parents short-weight our children in mind development? How often do we teachers and pastors short-weight our people with our lack of mind development and inability to grasp and explain profound truth? How often do we short-weight ourselves by neglecting to develop our minds to the capacity equal to the dimensions of the truth God offers us in His Word?

The Word of God reveals the thoughts of an infinite God, who created the universe, and redeemed the whole human race, accommodated to man's language. Man created in God's image, defected, and re-created in His image, is again able to perceive God's profound truth. But this requires that we yield ourselves to the Holy Spirit in us—mind, heart, and will. And while our yielding is passive, the working of the Spirit in us is active. If we obey the Spirit, He activates our mind, heart, and will.

The Spirit of God is infinite in capacity. How we limit Him with our finite minds! No one knows the potential of the mind for development. But one thing is certain: we never reach its limit. Nothing in this world is as interesting, fascinating, and profitable as a proportioned knowledge of God's truth. The botanist, the chemist, the psychologist, all are fascinated with what they discover.

But the student of the Word of God, and of the world to come, is not only fascinated; he is enraptured with the knowledge of *two* worlds, his present experience with the Lord, and his hope of eternal glory. So he thinks, contemplates, beholds, worships, praises, serves, witnesses, perhaps writes for others, hopes, waits, and THINKS, until liberated from the confines of the physical world into the infinitude of the spiritual world to think forever with Christ. Eph. 2:7.

Family Census Report

Number one in series

Age of Baptism of Adult Mennonites

The Mennonite Family Census, conducted in 1963, was sent to 65 impartially selected congregations located in all of the geographic areas of the Mennonite Church in the United States and Canada. Information on more than 5,000 Mennonite families was obtained. Already the data gathered has been used extensively by the Mennonite Board of Education. From the

information received, it will be possible to construct more than 200 tables or charts of information of interest to church leaders and students of our church life. A series of the chief findings from the census will appear in short articles regularly in the GOSPEL HERALD during the coming weeks, according to present plans.

The first report has to do with the age of baptism of those who in 1963 were the fathers and mothers of Mennonite homes. The median age of baptism of 3,469 male Mennonite heads of homes was 15.51. That is, half of the total were baptized at the age of 15 or lower. Below is the table:

Under 10	69 persons
Age 10	70 persons
Age 11	143 persons
Age 12	436 persons
Age 13	421 persons
Age 14	591 persons
Age 15	395 persons
Age 16	384 persons
Age 17	220 persons
Age 18	220 persons
Age 19	129 persons
Age 20 and over	391 persons

As was to be expected, the median age of baptism of Mennonite mothers and adult women was slightly lower than for men. The median age of baptism of 3,556 adult Mennonite women was 14.77 years. One half of the Mennonite women in the sample were baptized at the age of 14.77 years or younger. Below is the table for the baptism of the adult women reporting:

Under 10	82 persons
Age 10	118 persons
Age 11	224 persons
Age 12	567 persons
Age 13	632 persons
Age 14	567 persons
Age 15	341 persons
Age 16	377 persons
Age 17	187 persons
Age 18	157 persons
Age 19	90 persons
Age 20 and over	214 persons

The above tables simply show that there has been a wide range of baptism ages among adult women now in the Mennonite Church. It may be of more interest to see what the median baptism age has been for our young adults, our middle-aged group, and our older members. The tables below show the distribution by age groups:

Median Age of Baptism of 3,447 Men

Median Age of Baptism	
Present Age	of Baptism
20-24	14.0
25-29	14.3
30-34	14.6
35-39	15.0
40-44	15.2
45-49	15.2
50-54	15.7
55-59	16.3
60-64	16.7
65-69	17.7
70 and over	18.4

Median Age of Baptism of 3,530 Women		
Present Age		Median Age of Baptism
20-24	-----	13.3
25-29	-----	13.9
30-34	-----	14.1
35-39	-----	14.4
40-44	-----	14.2
45-49	-----	15.0
50-54	-----	15.1
55-59	-----	15.5
60-64	-----	15.7
65-69	-----	16.4
70 and over	-----	17.2

From the above tables it is clear that the Mennonite Church has moved from a practice of adolescent or adult baptism toward the practice of child baptism. When half of our young men between the ages of 20 and 24 were baptized at the age of 13 and younger and half of our young women in the same present age group were baptized at the age of 12 and younger, it is apparent that our practices have been changing. What does this mean in the context of our historic understanding of the responsible decision demanded of those who accept the Christian life? The next installment will present the figures for those in the church now below 20 years of age, as well as differing practices between our district conferences.

—Melvin Gingerich,
Historical and Research Committee.

You're on the Jury

BY JAMES E. ADAMS

Reed Johnston didn't look like a thief to me. A fine-looking young man, twenty-two years old, he walked slowly down the aisle of the courtroom, looking steadily at the jury panel. Perhaps he was wondering which twelve would be selected to decide his fate.

It seemed there could be but one decision. According to newspaper accounts, Reed knew where the money had been hidden. His fingerprints were on the glass presumed broken in gaining entrance to the shop. And he could not account for all of his time the night of the robbery.

I was not selected from the panel to sit on the jury, but I stayed to listen in on the case. Then, while the district attorney presented the prosecution's views, I had to remind myself that a man is innocent until proved guilty. It didn't sound too good for Reed.

Just before the noon recess I looked toward him and saw tiny beads of perspiration on his forehead. But the room was cool. I wondered if the jurors were watching as he dabbed his forehead with his handkerchief—and if they might think his anxiety was an indication of guilt.

I looked toward the jury box. One man

was inspecting the ceiling. Another with a faraway look in his eyes was gazing out the window. A third was picking a raveling from his coat. It seemed that too many of the jurors were unconcerned. Didn't they realize this young man's liberty and reputation were at stake?

I went to a restaurant during the noon recess and overheard a man tell the waitress, "My brother is a juror on the case of that fellow who stole fifty dollars from his employer."

"How can you say that?" I thought. "The defense has not presented its side of the case. The boy has not been proved guilty yet!"

Late in the afternoon the defense lawyer took over. And on the following morning he proved other employees also knew where the money was. He brought out that Reed's employer had recently given him the job of replacing a glass in the door and that the glass exhibit in court had fingerprints on both sides as if it had been lifted rather than knocked out. Then, Reed's quiet, straightforward testimony had a definite effect on the minds of the jurors. Their verdict: Not guilty!

That evening I remembered my intense interest in a young man I had never met before. Although I was not on the jury, I wanted them to forget what they had heard and read, and come to a decision based on the evidence presented in court. They did.

"Perhaps, unthinkingly, I have been a juror many a day," I mused. "Have I come to conclusions about people—conclusions based on insufficient evidence? Have I been guilty of believing reports about Christian friends with whom I am intimately acquainted? Should I not have more confidence in them than in a stranger? Can I allow myself to find them guilty in my heart without absolute proof?"

Old Testament law states, "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Those reports we hear which "a little bird told" someone, those in which our informant's name is to be kept secret—let's dismiss them from our minds.

I remembered, too, what the judge had said in charging the jury: "When there are conflicting testimonies, you must bear in mind the relationship of the witness to the plaintiff or to the defendant." When we hear reports, we can ask a few questions audibly or to ourselves: "Is our informant jealous of, or angry at, the subject of our conversation? Is this information firsthand? Does our informant object to our telling the person involved about our conversation?" If he does, we will be wise to close our ears the next time he starts to talk about someone.

Our attitude to bits of gossip we hear about our friends and acquaintances is very important, for doubt and distrust gender

disunity. The Bible teaches that "we . . . are one body in Christ, and every one members one of another." And Moffatt renders Eph. 4:15, 16: "For He, Christ, is the head, and under Him, as the entire Body is welded together and compacted by every joint with which it is supplied, the due activity of each part enables the Body to grow and build itself up in love."

To stand for God, to battle against the principalities and powers of darkness, we need the strength which proceeds from crystal-clear, mutual trust. Only as we are faithful jurors—dismissing from our minds every unverified report about our fellow Christians, jealously guarding their reputations in our hearts—can we work together harmoniously for the glory of God. □



The Better Way

Contend for the Faith

BY B. WRIGHT

Faces flushed and voices rose higher. Both brethren involved in the heated dispute on doctrinal differences would have justified themselves by pointing to Jude 3, "that ye should earnestly contend for the faith."

All of us face, at times, the temptation to use the safe term "earnest contention for the faith" to whitewash words that betray self-righteousness, jealousy, intellectual pride—even hatred.

Reading the advice in its context reveals that words are not recommended as weapons to use in defending the faith. Jude never tells the saints that contending for the faith means disputing with Christians who hold differing views. Neither does he suggest that they try to argue sinners into the kingdom. In fact (except for Michael the archangel who dared not speak a railing accusation against the devil himself), the "talkers" mentioned by Jude are the ungodly. God's children are not told to talk back. Rather, they are advised to strengthen their own faith, to pray, to remain in God's love, and to be concerned for the salvation of others.

The faith is best defended, not by abusive accusation of others' beliefs and practices, but by close fellowship with God so that He can work out through His children His own holiness and love.

Paul's advice to Timothy confirms the admonition of Jude, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

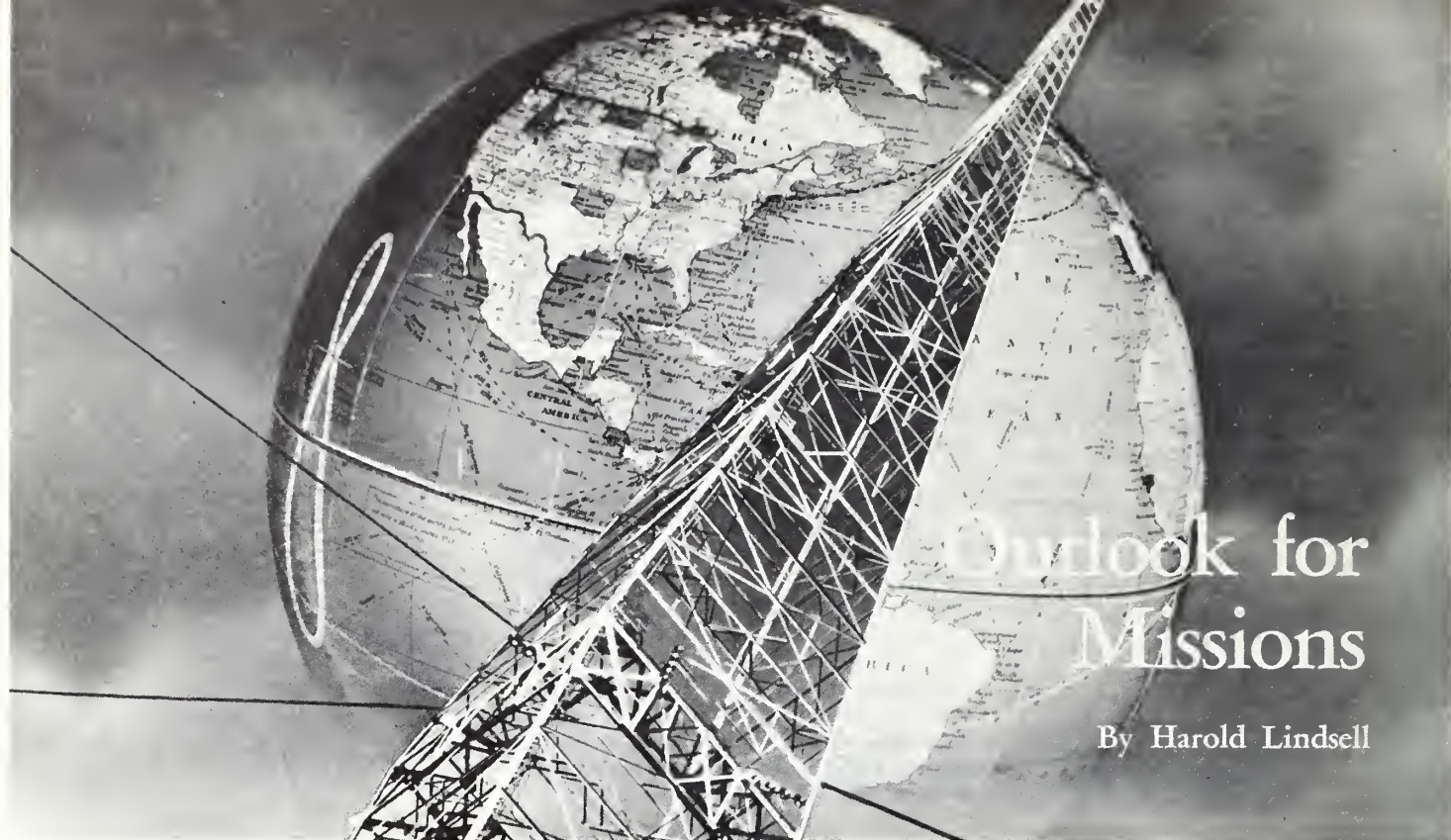


Photo by H. Armstrong Roberts

For two thousand years the church of Jesus Christ has been engaged in fulfilling the great commission.

Two questions stand out whenever this is mentioned: "What is the great commission?" "When will we have fulfilled it?" Or stated another way, "What is our message?" and "What is our goal?"

The message of the great commission isn't as simple as some people would make it appear. We know that it is the Gospel, but what is the Gospel? The Gospel has been outlined for us in I Cor. 15:1-4. Jesus Christ died and was buried and rose again.

This is the Gospel, but not all of the Gospel. We have preached the full-orbed Gospel only when two additional aspects of the Word of God have been emphasized: we must urge upon men the necessity of Gospel repentance and we must promise to those who repent that they will receive the forgiveness of sins. Luke 24:47.

This leaves unanswered the second question, "What is the goal of the great commission?" Stated negatively, it isn't the Christianization of the world. At no time before the second advent of Christ will the world ever become predominantly Christian. Our task, then, is not to Christianize the world. Rather, it is to evangelize the world.

By this we mean that the Gospel is to be taken to all the world for a witness before

the end comes. The Word of God doesn't state clearly whether the fulfillment of this goal implies that every individual must hear, nor does the Bible say how extensive the witness to individuals must be before each has heard the Gospel. But so long as Christ does not return, we know that the goal has not been reached. More needs to be done.

Command Is for Every Age

Is fulfilling the great commission a cumulative matter? Can we add to the totality of the task bit by bit and generation by generation until the job gets done? Certainly the history of the church does not indicate that this is the case. For centuries there was no progress to speak of, and in some eras ground was lost. Thus there appears to be no reason to suppose that the job will be completed by accretion, each age seeing us draw closer to the final goal. What, then, are the prospects for completing the commission in our age?

Let us consider certain truisms. First, God has ordained nothing which makes fulfilling the commission impossible in any given age. Second, it is the will of God for the Gospel to be taken to all men in every age. Third, if it is the will of God for men to have the Gospel, then God has provided all that men need, to do His will. Fourth, the task may be finished in any generation, certainly in our own.

Our age has advantages which no previous age possessed. This doesn't mean that the absence of these aids in former genera-

tions made the evangelization of the world impossible—only more difficult. But it does mean that the evangelization of the world in our day is easier because of these aids. What are some of them?

Transportation has made world travel relatively easy. No mission field is more than a few days removed from any major world center. This implies speed as well as convenience. Communication has also become easy. Radio, television, telegraph make it possible for news to travel around the world in a matter of seconds. In turn, these have broken down prejudices and made this essentially one world.

Fact But Not Threat

Coupled with all this is the threat of nuclear warfare. Scientists have announced that men now have in their hands the means by which all mankind can be killed. But this doesn't frighten the Christian because he knows that the world won't be destroyed and the race of men ended by human nuclear warfare. The end of the world or the consummation of the age awaits the second advent of Jesus Christ.

If world evangelization is theoretically possible in this generation, what are the steps by which this may become a reality? In a world which has become largely materialistic, it may surprise some people when we say that money isn't a vital factor. All the money needed for fulfilling the task is potentially available.

Yet it isn't actually available, because Christians haven't caught the vision of sac-

rifice which will release what is needed for the job. But it would be shortsighted to suggest that money is a dominant or key factor. The apostles did for their world what we can do for ours, and they did it with little money and against obstacles far greater than those we face.

It seems that three indispensable conditions must exist for world evangelization to be completed. Only when these operate conjointly and in sufficient measure does any hope exist for completing the missionary objective.

First, a large number of Christians must be yielded to God in obedience as this relates to missionary endeavor. The interest of the church today, in terms of money, missionary candidates, etc., reveals that missions is a minority concern. Only a few of God's people are committed. When a far greater proportion of them get involved in the task, we shall see the beginning of a new era. By yieldedness we mean that believers will make missions their central concern.

They will count neither the cost nor the sacrifice. They will give themselves, their children, and substance to it. At night they will fall asleep thinking of the next step forward; in the morning they will awake to take that step. Just as successful giants of business and finance give themselves wholly to these pursuits, so the people of God must give themselves to missions.

Depend on Prayer

The second indispensable condition is prayer. The day must come when prayer will become a dominant characteristic of God's people, when men will spend agonizing hours of intercession before the throne of God for the evangelization of the world.

I believe that if a thousand people could be found who would give themselves to ceaseless intercession, we would see new acts of the apostles performed before our eyes. Prayer is the greatest weapon in the believer's spiritual armory. Nothing equals it in power, but nothing demands more personal effort and outpouring of self.

The third indispensable concomitant of world evangelization is Spirit-filled believers. "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). And the early disciples received this power.

Weak men became strong; fearful men became fearless. Their preaching could not be answered; the witness of their lives could not be refuted; the blood of their martyrdoms covered the ground of a thousand arenas. Purity and power issued forth from these Spirit-filled lives. They dared and they died. But they delivered the goods.

You ask, "What stands in the way of completing the great commission?" Nothing—that cannot be removed by the people of

God if they will meet the indispensable conditions. The forces of hell cannot prevent it. God Himself wants it done. The means by which it may be accomplished are available to the church.

When the people of God take their obligation seriously, and enter fully into the task which they alone can do, this Gospel will be preached unto all the world for a witness, and then the end will come.

Agenda for 1965

Overseas Missions

Partnership in outreach with Mennonite churches in India and Argentina.

Work with Mennonite Church in Argentina on evangelism in Spain. Find a missionary trained in Islamics for Algeria in addition to a couple for general missionary work.

Five new persons for Araguacema, Brazil, in nursing, teaching, pastoral work, and maintenance.

A missionary couple for French-speaking areas of Europe.

Doctors and nurses for Nazareth, Israel, and Nigeria.

A couple for Toba Indian work in Argentine Chaco.

Teachers for Woodstock, India, and for Nigeria schools.

Home Missions

Through special workshops and congregational programs, help stimulate church members to share their faith as part of their normal encounter.

Through two regional urban-racial meetings provide assistance to district leaders and pastors in promoting increased understanding of people in different churches.

Take definite steps to make our witness relevant in our inner cities.

Provide criteria for conference leaders in establishing new churches.

Relief and Service

Involve more than 300 people in voluntary service.

Develop community service outreach in Appalachia.

Instill a "servanthood" consciousness in our youth through 35 summer work camps.

Literature

Place literature potential firmly into the consciousness of every missionary and national worker.

Suggest ideas for the use of literature in nurture and evangelism.

Show literature as a helping tool in missions and not a competitive and conflicting element.

Finances

Plan for a 5 percent increase in contributions due to program expansion and inflationary costs.

Emphasize increased giving in the area of annuities and bequests.

"Faith Is the Substance of Things Hoped For"

Church or Club?

A typical Protestant congregation is so structured as to make it nearly impossible for the Gospel to reach the world.

Nurture for those experiencing new birth in Christ is almost unavailable. Congregations seem to be programmed to develop and protect the *status quo* for those inside rather than to reach out to those in the community who are in real spiritual need.

A report on Witness to the New Delhi Assembly of the World Council of Churches says:

"... we must examine the conventional structures of our churches in order to see whether they assist or hinder the work of evangelism. . . . The scandal that renders the Gospel insignificant in the eyes of the unbelieving world and turns away genuine inquirers and potential converts is not the true scandal of the Gospel, Christ crucified, but rather the false scandals of our own practices and structures which prevent the message of the Gospel from challenging the world.

This is a serious indictment if it is true, and who can seriously deny it? Mennonite churches are no exception. They seem to be organized, located, and administered to satisfy Mennonite people, their likes, dislikes, and tradition. The same is largely true of many other denominations.

Mennonite churches are considered by unsaved to be for Mennonites, as Methodist churches are for Methodists, and Catholic churches are for Catholics. Which church is, then, for the unsaved of our world? Should we designate some congregations as mission churches, and others as "church people" churches, and so say that some are churches that welcome sinners but others do not have that responsibility? I wondered about this when recently I read a sign, "—— Mennonite Church; services every Sunday." There was no "Everyone welcome," or "You are invited."

We say we want to be missionary people. We have made great progress in giving money to missions in other lands; we are glad if pagan people are converted overseas. But we have made little progress in conceiving of *all* our congregations as also needing to be adapted to win the unsaved.

We make it almost impossible for non-Christians to come in and feel at home, for we plan our programs, set up our services to our likes, with almost total disregard for the mental, emotional, educational, or spiritual background of unsaved or new Christians. Consequently many soon feel they do not belong—cannot appreciate or understand our ways. We, of course, often forget that we have a responsibility to un-

derstand and appreciate *their* background, needs, and desires.

Should we change the hour of our services just to suit the unsaved better? Should we leave the good songs and hymns we like to sing just for the sake of singing songs the unsaved may have heard when they were children, and so like to sing?

Should we preach sermons which are on the level of Biblical knowledge of the non-Mennonites just because they haven't had the teaching we have had? Should we even use Sunday-school literature which our Publishing House doesn't publish just because these people are so backward and unfamiliar with the Bible that they can't understand our good literature?

The first in a series of articles on the theme, "Can Christ Build His Church Through Your Congregation?"

What would happen to *our* church if we adapted *our* program and structured *our* services to serve the needs of people who aren't Christians, and/or those who are just beginning the Christian life?

How do we answer these questions? Suppose that, in a given congregation, we would appoint a committee to determine what people the congregation actually should be responsible for. What kind of program and church structure would be needed if the congregation were really serious in existing for the purpose of sharing Christ effectively? What patterns would have to change?

The Home Missions Office at Elkhart would be happy to supply suggestions for going about such a study. We expect our "mission churches" to do this. Why should all congregations not do this? The decision rests with the local leadership. Write to Home Missions, 1711 Prairie Street, Elkhart, Ind. 46515, if you are interested and want help.

—Nelson E. Kauffman.

There are only two institutions in society that are of divine origin: the home and the church. The home might be likened to the foundation of a building, and the church to its superstructure. If the foundation of a building be weak, then all of its other members will be unsteady, even unsafe.

Virginia Ely in *Dedication Services for All Occasions* (Fleming H. Revell Co.)

Missions Today

Serving the Handicapped

By J. D. GRABER

The Paris Mennonite congregation has a new interest and a challenge. It is assumed that when the church comes to a community it will meet some community need. We may ask, "What would Jesus do if He were here?" But He is present in His church, which is His body.

A service for severely handicapped small children has been operated by a charter member of the Paris congregation from its earliest beginnings. The witness value of this type of Christian service is clearly evident. Mrs. Sommermeyer, who still operates this service, spoke enthusiastically of the profound Christian impact made on secular and unbelieving parents whose unfortunate children were here receiving loving care and training in the spirit of Christ.

For older severely handicapped young people there seemed little hope beyond mere custodial care in a state institution. Once admitted there, this was the end of all hope. Could not something be done by the church for these unfortunate young people? a number of distressed parents were asking. It often happens that the tragedy of an abnormal and handicapped child comes into an otherwise normal home. One such family was in the Mennonite congregation.

Thus was born the "sheltered workshop" next to the mission house and congregational center in Paris. A one-story shop-type building was constructed with much volunteer labor by church members. Merchants gave most liberal discounts on materials. Soon the shop was in full operation, with about thirty young people, ranging in age from 15 to 30, busily and happily at work.

Mostly incapable of holding a factory job these young people can still do a tremendous amount of useful work in the relaxed and helpful atmosphere of the Christian shop. Stuffing of envelopes for advertising concerns and assembling parts for manufactured articles requiring hand labor are projects that are undertaken. The shop becomes self-supporting along with fees paid by happy parents and gifts by well-wishers. This type of service to the handicapped, unique in France, is greatly appreciated by the Department of Social Welfare and serves as a model for other similar services.

The Paris Mennonite congregation has found a new spirit through this service. The Gospel means something practical and useful now. It meets a pressing need. Many contacts are made through the homes from which the young people come. In this loving service Christ is revealed and glorified.

New Home Bible Studies Instructor

Moses Slabaugh of Harrisonburg, Va., has been appointed as instructor of Home Bible Studies for *The Mennonite Hour*.

A graduate of Eastern Mennonite College, Moses Slabaugh has been the pastor of Lindale Mennonite Church since 1950. Ordained to the ministry in 1941, he served Chicago Avenue Mennonite Church in Harrisonburg from then until 1947. He also taught for a number of years at Eastern Mennonite High School.



Moses Slabaugh

"I like people," says Bro. Slabaugh. "The kingdom of God is made up of people. The challenge of Home Bible Studies is in the thousands of genuine human beings I may help and counsel . . . as they grow spiritually while studying the Word of God."

Pastor Slabaugh has a broad background of pastoral experience and training. He participated in an intensive six-week internship at the School of Pastoral Care, Baptist Hospital, Winston-Salem, N.C. Active formerly in the work of the Mental Health Association in Rockingham County, he is now a member of the Board of Trustees of Brook Lane Farm Hospital, Hagerstown, Md.

Bro. Slabaugh is currently vice-president of the Virginia Mission Board, and is editor of their publication, *Missionary Light*.

From Hartsville, Ohio, he is married to Mary Troyer of Canton, Ohio. The Slabaughs have four children and four grandchildren.

Over 50,000 people around the world have enrolled in *Mennonite Hour* Home Bible Studies. Presently, more than 1,500 students are studying in the six different Bible courses offered free by the broadcast.

1965 in Prospect

The *Mennonite Hour* on Jan. 3 interviewed four leading American citizens . . . and Christians . . . on what they think we can expect from 1965.

The men were Dr. Abram Voreide of International Christian Leadership, Washington, D.C., Dean Carl Kreider, Goshen College, the Honorable Clifford S. MacIntire, congressman from Maine, and Judge Sam Sturm of Newton, Kans.

B. Charles Hostetter, radio pastor, then commented and gave his concerns for 1965 in the light of Biblical truth.

Other programs for January include "Missing the Goal," Jan. 17; "It's Hurting," Jan. 24; and "Count on It," Jan. 31.

Break Ground for Fifth Mental Hospital

The board of directors of Kings View Hospital, Reedley, Calif., set Jan. 17 as the groundbreaking for Kern View Hospital in Bakersfield. The completion of this new 25-bed psychiatric hospital will be in late 1965.

Funds amounting to \$732,000 are available from federal, state, and private sources. Fifty thousand dollars was raised in the Bakersfield community.

Administrator Arthur Jost of Kings View and the hospital board have been responsible for developing the program which is being established on grounds adjacent to Memorial Hospital of Greater Bakersfield.

Christmas Broadcast in Japan

The Kushiro area churches of Hokkaido, Japan, presented two 15-minute radio broadcasts over their local HBC station this Christmas.

"This is a real step forward in faith," reports Joe Richards, Japanese *Mennonite Hour* director. "*Mennonite Hour* is providing the time and production, while the local churches provide all follow-up."

"This is no light responsibility," Richards continues. "As a result of our Christmas program last year, we are meeting monthly in the home of a schoolteacher and his wife near Iwamizawa."

"Every month Mr. and Mrs. Suzuki call in their neighbors, and we have study and prayer with them all."

"We have had a good number of radio sharing sessions lately with Japanese leaders and missionaries," continues Richards. "When they hear how it can be 'their tool,' they really prick up their ears!"

One congregation explained how the *Mennonite Hour* broadcast and Home Bible Studies served their evangelistic efforts. The Bible study lessons offered over the air were handled entirely by the church, tying the student into the local congregation right from the beginning.

Home Bible Studies are increasingly effective in the Japanese work. In the last five months reported, 89 new students enrolled and 26 completed one of the four courses offered. Over 2,500 students have enrolled to date.

The Japanese *Mennonite Hour* is part of the overseas ministry of Mennonite Broadcasts, Inc., Harrisonburg, Va.

Weekend Work Camps for Ontario Teenagers

A cooperative Weekend Work Camp program for teenagers has been instituted jointly by the Mennonite Central Committee (Ontario) and the Canadian Friends Service Committee (CFSC).

Both organizations are providing a number of leaders to form a committee responsible for administration and directing the work.

Purpose of the camps is to offer an opportunity for Mennonite and Quaker young people to become acquainted and involved in the racial, social, and religious problems associated with life in a large city.

In such a context, it is believed, they can learn to understand the needs of others less fortunate than themselves and to explore their own involvement in the activities of the church.

The sponsors feel that a short weekend exposure to these situations will reach a larger number of young people than a summer service opportunity.

Said David Newlands of the MCC (Ontario) office: "Through such exposure we hope that young people will be able to make a response and commitment to the work of the church."

To see the Weekend Work Camp become a reality, both sponsoring organizations are going to underwrite the cost of a full-time youth worker.

A beginning will be made with a camp in the Toronto area this year, and will then move out to mental institutions, houses of correction, and boys' farms in other parts of the province.

The proposed program will establish a type of work which will be open to all young people of all the various denominations.

It will welcome people with no specific church affiliation because the sponsors believe that through such wholesome contacts and through normal and satisfactory relations with Christian young people, they can not only reach out to people in the area they will serve, but also might in some measure reach inwardly to young people who are searching for meaning to their lives.

It is proposed that participants in the coed camps be at least 15 years of age and capable of doing a good day's work; be cooperative and able to share in the weekend experience with other students; be interested in spiritual matters, and be morally responsible.

Financial responsibilities will be born by the two sponsoring agencies. Major expense would be the maintenance of the full-time worker and cost of his transportation.

It is felt that work campers themselves should pay a fee of about \$4.00 for the weekend to defray the cost of food and insurance, although students who could not pay this amount would not necessarily be excluded.

This is the first time in North America that MCC will have a full-time worker whose specific responsibility will include teenage voluntary service.

—Canadian Mennonite.

Find Favor with Trique Indians

Missionaries Lester Blanks report that they have been granted a new rental contract for their log house in the Trique Indian village of Laguna, located in southern Mexico.

They recently completed one year at this new location and enjoy living among these new neighbors and friends. As yet there have been no definite decisions for Christ, but one of the local public school teachers continues to come regularly for Bible study. The Blanks are studying the local Indian dialect and giving health care, as they live among these needy people.

Covers 1,500 Square Miles with Tracts

A retired Japanese national Christian, in his 50's, covered more than 1,500 square miles by foot in a tract-distributing project this past summer, reports missionary Marvin Yoder.

The man is a member of the Nakashibetsu congregation, the only Protestant church in the 1,500 square-mile area on the northern island of Hokkaido. He is reported to have walked over this whole area distributing tracts and related Christian literature including provision for response to Word of Life Press in Tokyo by postcard.

Names and addresses of responses to the Tokyo press were then given to Bro. Yoder of the Nakashibetsu congregation and a total of 56 contacts were gained.

"We have begun a program of follow-up including letters of introduction to the church and its program, personal contact, and have begun a small group meeting with several who happen to be located in Kenebetsu," writes Yoder.

"We hope to be able to do the same with several who live in Rausu, the fishing village far out on the south side of the peninsula jutting out to the northeast of Hokkaido.

"One has to tell one's self, and sometimes one's church members, that instead of planning special summer evangelistic campaigns such as we had this past summer, it would be far better for us all to be out pounding the pavement [gravel here, I guess] so far as realized results are concerned," concluded Yoder.

Report from Somalia

Four young girls came to the first sewing class conducted by Grace Shenk and Catherine Kurtz in the Shenk home in Johar, Somalia. These girls also attend Grace's English class.

Highest sales for the new Africa Bookshop in Mogadiscio were reported in October. The best seller is *Oxford English Reader for Africa, Book One*.

What Happens to Those 65,000 Blankets

How quickly can 250,000 Mennonite Church constituents blend their efforts to achieve a common goal? The recent MCC blanket drive proves that the church's heartbeat pulsates in sympathy with those suffering around the world.

A blanket drive on the surface may appear mundane, yet it throbs with deep meaning. The 1964 Mennonite Central Committee Fall Blanket Drive is a story of the church in action, of Mennonite and Brethren in Christ congregations responding to the plea of shivering, ragged multitudes for protection against frigid temperatures.

The donation of blankets and cash began in Virginia in mid-September and has continued into December. The MCC truck is still traveling to pick-up points in eastern U.S.

But as fast as the blankets streamed into the five clothing centers, 23,320 poured right out again to East and West Coast harbors en route to the Far East, Near East, and Africa. The material aid department in charge of shipments became calendar conscious as each day brought closer an impending December East Coast dock strike and the cutting off of ocean traffic.

In addition, the Mennonite Central Committee has transacted the purchase of 1,250 blankets in Germany designated for Algeria; the purchase of 2,275 blankets in Leopoldville, Republic of Congo, for distribution to Angolan refugees; and 400 blankets have been bought in India for distribution.

Another 12,400 are soon to be bought in bulk for distribution in Hong Kong, India, and Algeria. Thus, from the time the drive officially got under way in October until shortly before Christmas, a total of 39,645 blankets are earmarked to provide warmth and comfort to people living in cool climes but where homes, such as exist, are unheated.

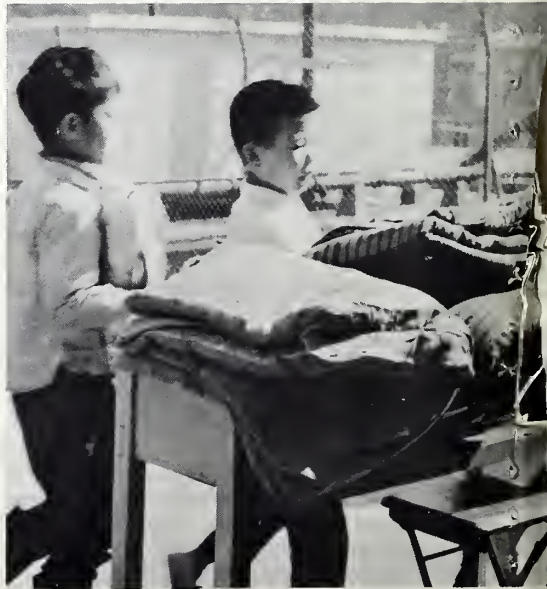
It is anticipated that 7,000 more blankets will be processed and packed at the five MCC clothing centers during the weeks immediately ahead. These will find their way overseas in months to come.

Many people chose to give \$3.00 so that MCC could buy in quantity or in overseas areas. This way costs were cut back and ocean freight saved in certain cases.

The 1964 Blanket Drive is for a two-year period. Donated monies will be designated for buying of blankets in 1965 as needed. It is estimated that in terms of actual blankets given and cash contributions in lieu of blankets, the objective of 65,000 blankets was reached by the sustained efforts of the constituent groups throughout the United States and Canada.

10,000th Patient

The Kiowa County Memorial Hospital, Greensburg, Kans., admitted its 10,000th patient on Sunday, Dec. 6. He was Eric Unruh, two-year-old son of Mr. and Mrs. Don Unruh of Greensburg, who was admitted for treatment of an earache and re-



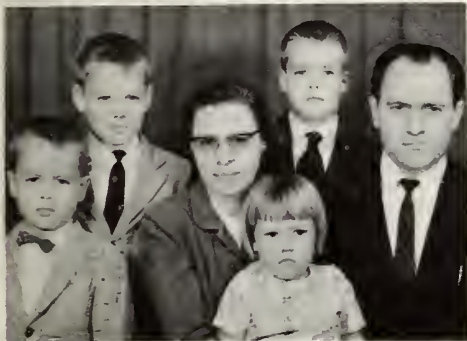
leased the following morning, "feeling pretty good."

Since its opening in March, 1950, the hospital has had an average of 715 patients a year. Administration is under the Mennonite Board of Missions, with Marie Naffziger as administrator.

The hospital held its annual Christmas banquet on Monday evening, Dec. 7, in the American Legion building.

Ninety-one persons were seated at the decorated tables. Special guests were Senior Girl Scouts who helped at the hospital last summer.

Your Overseas Missionaries of the Week



Peter Sawatsky Family

Arriving in the States on Dec. 8, 1964, for a year's furlough was the Peter Sawatsky family who have served two missionary terms in Brazil with the Mennonite Board of Missions, Elkhart, Ind.

Since 1954 the Sawatskys have engaged in direct evangelism in the largest of South America's countries, Brazil. Peter served as pastor of the Moema Church; was chairman of the pastors' planning committee; and was a member of the local evangelical school's board of directors.

Originally from Abbotsford, B.C., Peter is a graduate of the University of British Columbia and attended both Tabor College and Goshen College Biblical seminaries. He was a school-teacher prior to his Brazil assignment.

His wife, the former Alice Leichty, is originally from Albany, Oreg.

They are the parents of four children: Steven, 9, John, 8, Paul, 6, and Debora, 3. The family plans to reside at Goshen, Ind., during their furlough stay, where Peter will take additional work at the Goshen College Biblical Seminary.

Opposition in Honduras

A new priest is strongly opposing the work of the Gospel in Gualaco, Honduras. Threats and false stories circulate the town concerning the work of the evangelicals.

A good representation of workers from the surrounding area were present at the teacher-training institute held recently in Tocoa. Many Bible schools are in session during December and January.

Seven persons were baptized at Sava on Nov. 15.

Plans are going ahead for the opening of Bible Institute in Trujillo early in the new year.

Leprosy Patients Aid Refugees

Though the leprosy patients at Shantipur Hospital, Dhamtari, India, are among the poorest of the poor, they share the little they have with those whose needs are greater.

In his annual report of Shantipur's activities, hospital official John A. Friesen said that the patients' hearts were so touched last year at the sad plight of the refugees who came from East Pakistan to the Raipur district that they decided to donate the money saved by a one-day fast. A total of 500 rupees was raised to buy food and one of the arrested cases spent two weeks helping out in relief canteens.

Administered by the Mennonite Medical Board for the General Mission Board, Shantipur Leprosy Hospital cares for more than 300 resident patients and reaches a thousand or more through roadside clinics. The program is jointly supported by the Mission to Lepers (London) and American Leprosy Missions.

New (Religio) Political Party in Japan

The recent organization of the *Komeito* (Clean Government Party) by the Buddhist *Soka Gakkai* sect is without parallel in the political history of Japan and will un-

Need for Brotherhood in the Lonely Crowd

RIGHT: Who am I? How can I find myself in the relations of life? How can I know other persons? Where am I going? These are the four questions raised in an 18-minute color filmstrip, "Face to Face." Designed for persons in late teens and twenties in all kinds of social and cultural situations, it considers areas such as estrangement, forgiveness, acceptance, redemption, calling and commitment, community, fellowship, nature of man and God, the meaning of love, obedience, authority, etc.

BELOW: "Next door lived a person who criticized him almost every time they met. This made him feel very small," is one of the interpersonal relationship problems dealt with in the 58-frame color filmstrip, "Members One of Another." The filmstrip emphasizes the importance of the personal relationship, the ability to accept others and relate to them, as the only solid foundation for Christian witness. It is suggested that subscribers show the two



filmstrips in a two-meeting series, using "Members One of Another" first. Send your request for them to: Information Services, Mennonite Board of Missions, Elkhart, Ind. 46515.



doubtedly have a profound influence on Japanese religion as well as politics.

Western lands are familiar with Christian political parties but this is the first religious organization in Japan to attempt to directly influence government through political means.

The political arm of *Soka Gakkai* has hitherto been known as the "Fair Politics League," and has succeeded in gaining 15 seats in the House of Councillors for members of *Soka Gakkai*. The "League" has now been replaced by a definite political party and will attempt to place members in the House of Representatives. *Komeito* has listed 14 candidates for the House of Councillors and 32 candidates for the House of Representatives for possible election next year. A dissolution of the Diet is forecast for early next year. With electoral resources of approximately 10 million voters, the number of *Soka Gakkai* members of voting age, the formation of the party is of great importance.

Before an assembly of 15,000, leaders declared in an inaugural statement on Nov. 17 that, with "Buddhist democracy" as the guiding principle, they would promote "mass welfare" and "clean up Japanese politics." The ultimate objective was to be "the establishment of an eternal peace structure for the world."

Much of its political program resembles that of the Japan Socialist Party—opposition to revision of the National Constitution and testing or use of nuclear weapons, abandonment of U.S.-Japan security agreements and proposal for world disarmament; however, its approach to the electorate is basically different from that of the Socialist party as well as other parties in Japan. It negates the concept of class, claiming to be a party of the "mass." It does not represent interest groups (except *Soka Gakkai*!) and is unique in that its doctrinal basis is a traditional Japanese religion.

The atmosphere of the convention was exceptional in that there was a deep quiet pervading the gathering, no cigarette fumes and smoke, and the chairman simply read a list of names of the officers to the enthusiastic applause of the audience.

The progress of the newly organized party will undoubtedly be closely watched by the other political groups and by those opposed to such religio-political movements.—*Japan Christian Activity News*.

With People in Service

Joan Sauder, missionary to Nigeria who had temporarily withdrawn to Ghana until her visa was approved for Nigeria, has now received clearance and returned to Nigeria on Dec. 8.

* * *

Mario Snyders, missionaries to Argentina, arrived in the States on Nov. 27 for a nine-month furlough. Traveling with them is Arnaldo Casas, who served as assistant pastor in several churches in Argentina. He will locate at Hesston, Kans., during his stay and hopes to attend school.

* * *

Harold Kauffman, graduate student at Michigan State University, is the new I-W sponsor for the young men at East Lansing,

Mich. I-W's there work on agricultural projects and experimental plots for the university.

* * *

Harold Shirk, executive secretary of the National Service Board for Religious Objectors, recently presented alternatives to service in the army to community high-school youth in Kansas City, Kans. The meeting was sponsored by the local I-W unit.

* * *

Marjorie Shantz, missionary to Puerto Rico, returned home on Dec. 19 for the funeral of her father, Benjamin Shantz, Preston, Ont.

* * *

Twenty I-W men from Denver, Colo., attended a prayer breakfast with the fellows

of Life Team III on Nov. 28. The breakfast was sponsored by the approximate 100 I-W's stationed in Denver. Dick Martin, Denver, is the I-W sponsor for the Denver area.

* * *

The Hannibal, Mo., VS unit recently entertained eight foreign students from Kirksville College, Kirksville, with a meal and an evening of fellowship. One of the students was a Buddhist, which, according to Frank Keller, unit leader, provided good opportunity for exchange of religious views.

* * *

Reynold Kipfer, Toronto, Ont., recently accepted the pastorate at the Regina Mennonite Church. A former Pax man to Jordan and Germany, he was assistant pastor of the Danforth Mennonite Church in Toronto until his new assignment. He succeeds Roman Jantz at Regina.

* * *

Elsie Cressman, missionary nurse in Tanzania, arrived home on furlough Dec. 6. Her address is R. 1, New Hamburg, Ont.

* * *

Mary Gehman, missionary teacher in Somalia, is scheduled to arrive in the States Dec. 23. Her furlough address is R. 1, Reinholds, Pa.

* * *

Anna Mary Yoder, literacy worker in Honduras, moved to Tegucigalpa on Dec. 14. Her address is Apartado 738, Tegucigalpa, D.C., Honduras.

Dear Lord, Give Me People Who . . .

BY DAN HARMAN

The study door was open a little. I didn't mean to eavesdrop, but my pastor was praying. My head was bowed and my mind wandered till I heard him say, "And, dear Lord, please give me people

—Who attend church services on all kinds of days: who are fully aware that their bodies are able to come to church on bad days just as they go to work.

—Who tithe without grumbling. Help them see the poison they inject into their souls when they tithe grudgingly.

—Who will carry out responsibilities they have accepted without having to be reminded, checked on, jogged and prodded too much.

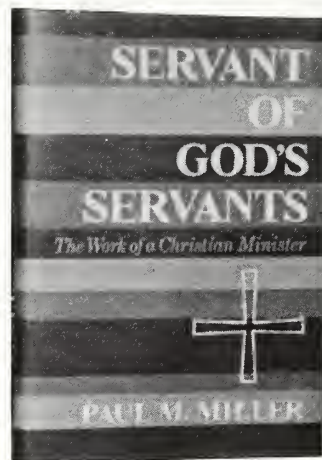
—Who take their church work as seriously as they take their secular occupations.

—Who refuse to pray until they can pray sincerely. I feel your ears are closed to routine and thoughtless prayers, dear Lord.

—Whose homelife is as faithful as they appear to be themselves when they're in church.

—Who consistently back up the Sunday-school teachers who lead their children on Sundays.

—Whose glassy-eyed stare in the morning



SERVANT OF GOD'S SERVANTS

by Paul M. Miller

This is a Conrad Grebel Lecture Series book on the work of the Christian pastor. The author sees the minister not as one ordained to be a religious chore boy but as one who is called to serve the church through preaching, counseling, and leading in the worship of God. He draws heavily from the New Testament for the many fresh insights showing the role of the Christian pastor. This book should help many a minister shed the role of administrator and become in fact a minister of God to His church.

\$4.50



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worship services comes back to prey on their consciences. Help them to listen to the sermon, *just once in a while.*"

The voice in the pastor's study stopped. There was no sound for a while; so I guessed he was done. I knocked.

"Oh, come in, friend," he said. In his hand was a yellowed sheet of paper.

"You're just in time. I was reading out loud a prayer I prayed and then wrote down many years ago. As I read it just now, I realized how immature it was. It was as if I were in the control seat commanding a mass of people. Ordering God to give me the best, as though I deserved it. I was just about to throw it away when you knocked."

It was a long moment, but I waited to answer. Then I said, "If you're going to throw it away, just let me have it. I'd like to read it."

When my visit was over and I was in my car, I took out the sheet. As I read it again, I prayed, "Dear God, thank you for a pastor who wants the best for his people."

Love in Search of a Word

BY JAMES E. ADAMS

Sidney Lanier, the poet, said, "Music is love in search of a word."

Surely this was true in the life of William Cowper who suffered a nervous breakdown terminating his preparations for a legal career in London. In one of his attacks of melancholy Cowper determined to end his life by throwing himself into the Thames River. He hired a cab, but before they arrived at the river, a dense fog rolled in. This so confused the driver that, after driving around for about an hour, he stopped and admitted to his passenger that he was lost.

Cowper alighted from the cab to give the driver more careful directions for reaching the bridge over the Thames. To his great surprise he saw that his wandering had brought him back to his own door. Strongly affected by what seemed to him divine intervention, Cowper dismissed the cab and hurried to his room. In worshipful wonder, gratitude, and love he wrote his famous hymn, "God moves in a mysterious way, His wonders to perform."

Like Cowper, Joseph Scriven was subject to attacks of deep depression. Engaged to be married, his fiancée had accidentally drowned on the eve of their wedding. He never married. Some years later he wrote, "What a Friend We Have in Jesus." His love for Christ found expression in this testimony:

"In His arms He'll take and shield thee,
Thou wilt find a solace there."

Had these men not tasted the dregs of defeat and depression, they might never have searched for words to express their

devotion to the Friend that sticketh closer than a brother. And they would have missed being a blessing to others.

A drunken man came home one night realizing he had about reached the end of the road. He looked through the window and saw his faithful, often-mistreated wife. She was ironing clothes—and singing! Curious, he moved closer and caught the words: "What a Friend We Have in Jesus."

The drunkard thought, "If Christ can cause my wife to sing at midnight, He can help me stop drinking whiskey."—Just like that! And Christ did give him victory over that evil habit and saved his soul.

How well we know that the pressure and tension is great in this modern era. Half the hospital beds in the country are taken by people with mental trouble and nervous disorders. And among them are Christians who collapsed under some terrific calamity or strain.

It is a long time between church services. Quite a few hours separate morning and evening prayers. Sometimes we can work the whole day without hearing a cheery word from a fellow Christian. But at the ironing board, the typewriter, the machine, we can have peace in our souls. We can fellowship with our Lord by humming, whistling, or singing a hymn.

Soon after I started to work in a different area of our factory, I heard a fellow humming as he worked. There was something familiar about it, but I had to move on before I was sure it was a hymn. One day I heard him whistling, "Jesus Is the Sweetest Name I Know." Oh, we don't go to the same church, but we love the same Lord. And at breaks we have times of sweet fellowship together.

But whether we meet a new friend or not, the fact remains that a song of praise in the soul helps lighten the burdens of the day. And if something unforeseen would happen, God will brighten that dark hour for the one who practices keeping in touch with Him with a hymn.

The story is told of a farmer who had an unusually fine crop of grain. But a few days before it was ready for harvest, a terrible wind and hail storm destroyed it.

After the storm was over, the farmer and his little son went out on the porch and surveyed the devastation. With tears in his eyes the boy looked up at his father, expecting to hear words of despair.

But love was searching for a word. And from the depths of his soul that godly man began to sing softly, "Rock of Ages, cleft for me, let me hide myself in Thee." Years later the boy grown to manhood said, "That was the greatest sermon I ever heard."

Music is also love expressed in words. Let us be "speaking to . . . [ourselves] in psalms and hymns and spiritual songs, singing and making melody in . . . [our] heart" to Him who loved us and gave Himself for us. Eph. 5:19.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

The Cured Alcoholic, New Concepts in Alcoholism and Treatment, by Dr. Arthur H. Cain; John Day; 1964; 252 pp.; \$4.95.

"There is no such person as a hopeless alcoholic, just as there is no such person as a hopeless human being" concludes this author who has worked with alcoholics since 1947. The book is written for the alcoholic who has been defeated in self-discipline despite help from Alcoholics Anonymous, or by way of medicine, or psychological or religious counseling. It is directed toward the person who may be "dry" but who does not desire to attend AA meetings the rest of his life in order to stay sober.

Dr. Arthur H. Cain has achieved an astonishing rate of success with his patients, many of whom receive little or no permanent help elsewhere. He openly exposes the weakness of AA and of many psychotherapists, and sometimes the reader begins to feel he is attacking the therapists more than the problem of drinking.

This book is a must for anyone who has had experience with alcoholism, either as a patient, or as a therapist. I sincerely recommend this book for all clergymen.—Glenn B. Martin.

The Doctrine of the Holy Spirit, by Hendrikus Berkhof; Knox; 1964; 128 pp.; \$3.00.

The reading of this small volume has been a spiritual experience for me. I felt I was being led into real encounter with the living God. I had just attended a meeting in which I heard a person speak in a tongue, several prophecies of interpretations, and one discerner of spirits who said that one of the prophecies was false. This book was very helpful to get this activity into Biblical perspective.

Dr. Berkhof is a professor in the seminary of the Netherlands Reformed Church, and so reflects the Calvinist theological position, but is not extreme. He prepared this study as a Warfield lecture of 1963-64, delivered at Princeton, Feb. 3-7, 1964. He is both genuinely Biblical and historical. He quotes the great passages on the Holy Spirit. His sixth chapter relates the Holy Spirit (1) to Christ, (2) to the mission, (3) to the church, (4) to the individual, (5) to the world and its consummation, and (6) to the triune God.

The language is scholarly but vivid and devotional, as well as practical. He shows that renewal of the church depends upon an awareness of the work of the Spirit (p. 12), that in the Pentecostal movement God is "summoning us not to quench the Spirit and earnestly to desire the spiritual

gifts" (p. 93), and that "the Pentecostal movement is God's judgment upon a church which has lost its inner growth and outward extension" (p. 93). He, however, feels we are not to copy either Corinth or the day of Pentecost. We must interpret the historical book of Acts in the light of Paul's epistolary writing, rather than vice versa as is often done. A study of the Hebrew, Greek, as well as of the English word "Spirit" is necessary before we can really understand what the Bible teaches on the Holy Spirit. We also are often confused because we know only very vaguely what we mean by the Trinity. Does the Holy Spirit proceed from the Father and Son, as the Romans taught, or from the Father through the Son, as the Orthodox Church taught?

This volume is most helpful in these days. The last chapter may at first seem disturbing when the matter of "personality" of the Holy Spirit (a comparatively recent term for the Holy Spirit) is used. Is His personality unique or is it the personality of the Father and Son? We do not accept the idea of three Gods, but we say there is one God only. The significant thing is that the Holy Spirit is God engaging the church in mission, presenting Christ to men to bring them into conformity to the image of Christ.

Pastors, teachers, and students will profit greatly from this book. It deserves a wide reading. It will help us put the Pentecostal movement in Biblical perspective.

—Nelson E. Kauffman.

Beyond Fundamentalism, by Daniel B. Stevick; John Knox; 1964; 239 pp.; \$5.00.

Here is a book that all Mennonite preachers ought to read carefully. It is a sympathetic but thorough and hardheaded criticism of Fundamentalism and its "neo" revision. Stevick speaks of himself as one who has come "over the wall," and yet he does not look back in anger but in concern for his brothers. There are very few serious writers today outside the Fundamentalist camp who will take the time to work carefully through issues that seem obviously settled—and that long ago—except for Fundamentalists. Stevick joins Gabriel Hebert (*Fundamentalism and the Church*) in attempting to join serious conversation with the "Evangelicals" on issues as they see them.—C. Norman Kraus.

OUR READERS SAY

(Continued from page 4)

believe is right on this matter? We enjoy many liberties and freedom from our governments, which if there hadn't been people to vote for certain parties, we may not have had this freedom. These are thoughts for discussion.

The Mennonite people are peace-loving people and perhaps through past years of persecution have refrained from voicing opinions on such matters. These traditions have been handed down to generations, but young people today are facing a different world. They go to different parts of the world and see

how people live and it makes them think differently from their parents and some things don't make sense. Then when they begin talking about some things that could be changed, the older people set up opposition and think the young people should never have gone away. These young people have seen people hungry, homeless, and without clothes and they are bound to think differently when they go home and see cars, plenty of food and clothing, and a very well cared for life. Also young people may think life back home is quiet after so much activity and we need to have patience, understanding, and let them talk things out. Some people say Mennonite colleges are a "must." There are some people who love colleges and universities and are able to live that way, but there are others who can't. There are many colleges outside of Mennonite life that offer a very good education and Christian activities. Don't let us think a young boy or girl has "gone off the rails" when he (or she) decides he would like to go to another kind of college. All our young people who go to Mennonite colleges are not as strong Christians as they should be and maybe it's not all their fault. They have to live in this world and make a living and they are going to find life very hard when they come outside their homes where they have been sheltered. We need to help them face the world and its temptations, not by hiding from them, but by facing them and talking about them so they will know what they are and not be shocked by them.

Please accept these thoughts in love because living in a city we see life so differently from the calm, beautiful, country life that so many of our people have. May God help us all in our understanding of human life.—Eileen Coffman, London, England.

* * *

"Pharisaism in Our Day" (Nov. 3, 10) has a lot of truth in it. However, I do feel that all of verse 23 of Matt. 23 should have been used instead of only part of it. Christ did not condemn the Pharisees for their externals. He condemned them rather for not having the fruit of the Spirit. He was saying these externals are necessary but they should not have omitted these weightier matters. The entire verse reads: "A curse on you, you hypocritical scribes and Pharisees! For you pay tithes on mint and dill and cummin, and yet leave out the more vital matters of the law, justice, love and fidelity. These latter especially you ought to have done, but ought not to have left out the former" (Williams).

If we are truly born again, and with God's help possessing the fruit of the Spirit, our religion is not going to be one with no externals. We cannot bear the marks of the world in our lives six days a week and then, because we give a few hours to God on Sunday, expect to be called one of His children. God is a jealous God. He desires every phase of our lives to be centered around Him.

Christ told the Pharisees in Matt. 23:26, "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."

When the Pharisees brought the adulteress to Jesus, He not only knew their hearts, but He also knew the heart of the adulteress. I believe that Christ was not overlooking the sin that she had committed because of the sin in the lives of the Pharisees, but He knew that she had a penitent heart and therefore He did not condemn her. Neither did He leave her to feel free to go back and live in sin, but said, "Go, and sin no more."

We read in I Sam. 16:7 (when the sons of Jesse passed before Samuel for him to choose the one that should be anointed, and as Eliab stood before him), "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have re-

fused him: . . . for man looketh on the outward appearance, but the Lord looketh on the heart." This is used so often to justify professing Christians who show the externals of the world, but let us remember that we are on the outside what we are on the inside. You may find a sinner counterfeiting a Christian, but never a Christian counterfeiting a sinner.

I agree with Calvin when he says, "Our Lord is far more interested in what we do than in what we do not do." As Christians we are "pilgrims and strangers" here and are "citizens of heaven." We can only be fit vessels for our Father's use when we have allowed Him to empty us of all self and ask to be filled with His Spirit.

Then we can go only to the places that He would be able to go with us, we can do and say only the things that would be according to His will, yes, and we must even dress in a way that the Holy Spirit would feel at home in our hearts. God cannot and will not accept our divided love. In Luke 10:25-27 when Christ was asked by a certain lawyer, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

If we as Christians will strive to do this, we will not have time to sit and watch television, nor will we be found at the bowling alley wasting our time and money, two very prominent evils of our day. We could think of many more things that could be mentioned.

May God give each one of us a greater burden for lost souls and a love for each soul we meet, so that "We cannot but speak the things which we have seen and heard."—Mrs. Bessie Detweiler, Telford, Pa.

* * *

Liberals have often been accused of fuzzy-mindedness; the letters appearing in these columns recently have indicated that liberals have no monopoly on woolly thinking.

Do church members expect their leaders not to lead? And why not in political questions as well as social, economic, and religious? After all, in this age of high defense budgets, farm price supports, and soil bank programs, Mennonites are involved in government, voluntarily or not. And as we move more into industrial and civil service jobs, our involvement will increase. Do we deny that we need forward-looking leadership here? Can the nineteenth-century solutions continue to be applied?

The civil rights act has been criticized here. I agree that, in at least one respect, the measure is unpleasant: it is an uncomfortable reminder that the Christian Church has failed on a vast scale to permeate society with the love of Christ. That a few courageous students and then the federal government finally acted to bring some equity into the situation cannot fairly be criticized by pious church members who wasted their opportunity to lead in promoting better human relations.

I applaud the *Gospel Herald* and the conference committees for their restrained and thoughtful communication on the issues of the election. Few of us are likely to maintain that either candidate possesses the highest moral and intellectual qualities desirable for the presidency. However, our system of government is built, not upon arbitrary imperial rule as in the time of Christ and Paul, but on the assumption that its citizens make a choice, if not between good and evil, at least between lesser and greater evils. If morally concerned Christians withdraw their interest and criticism from government, who will remind our leaders that man is more than material and has aspirations more profound than a struggle for power?—James R. Hertzler, Madison, Wis.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Geiser-Sullivan.—Frank Geiser, Apple Creek, Ohio, and Janet Sullivan, Dalton, Ohio, both of the Kidron Church, by Bill Detweiler at the church, Sept. 5, 1964.

Hathaway-Oswald.—David Hathaway, Pea Ridge cong., Philadelphia, Mo., and Stella Oswald, Beemer (Nebr.) cong., by Samuel Oswald at Beemer, Dec. 5, 1964.

Hochstetler-Coblentz.—Melvin Hochstetler and Emma Coblentz, both of Sarasota, Fla., Bay Shore cong., by T. H. Brenneman at the church, Nov. 28, 1964.

Leis-Brenneman.—Wayne J. Leis, Woodstock, Ont., Tavistock cong., and Floris Brenneman, Milverton, Ont., Poole cong., by Herbert Schultz at Poole, Oct. 16, 1964.

Mast-Burkhart.—Leo Mast, Wooster, Ohio, and Elsie Burkhart, Orrville, Ohio, both of Martins cong., by Bill Detweiler at the church, Oct. 25, 1964.

Miller-Rensberger.—Devon Miller, Howe, Ind., Marion cong., and Margaret Rensberger, Wayland, Iowa, Goshen College cong., by J. Robert Detweiler at Wayland Church, Dec. 26, 1964.

Moyer-Hertzler.—Dale S. Moyer, Quakertown (Pa.) cong., and Doris Mae Hertzler, Mechanicsburg, Pa., Slate Hill cong., by Norman L. Zimmerman at Slate Hill, Nov. 28, 1964.

Pfife-Schneeberger.—Everett Pfife, Freeport, Ill., Pleasant View cong., and Donna Schneeberger, David, Ill., St. Paul's Lutheran cong., by Paul C. Sieber at the Freeport Mennonite Church, Aug. 8, 1964.

Unzicker-Stutzman. Don Unzicker, Roanoke, Ill., Metamora cong., and Janet Stutzman, Wauseon, Ohio, Central cong., by Charles H. Gautsche at Central, Nov. 21, 1964.

Witmer-Herr.—Leslie K. Witmer, Mt. Joy (Pa.) cong., and Marian R. Herr, Ronks, Pa., Strasburg cong., by Jacob T. Harnish at Strasburg, Nov. 14, 1964.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Augsburger. Don and Martha (Kling), Goshen, Ind., third child, first son, Don Richard, Nov. 10, 1964.

Bauman. Aden and Rebecca (Martin), Elmira, Ont., fourth child, third daughter, Elaine Marie, Dec. 5, 1964.

Birky. Wilbur and Fanni (Marner), Goshen, Ind., second child, first daughter, Kristine Kay, Dec. 12, 1964.

Bowers. Hartwell T. and Irene (Seifrit), Bartonsville, Vt., fifth child, fourth son (one son deceased), Dennis Heber, Dec. 10, 1964.

Brenneman. Ray and Nelda (Jutzi), Kitchener, Ont., second son, Dwight Bradley, Oct. 4, 1964.

Burkey. Lloyal and Faye (Roth), Beaver Crossing, Nebr., seventh child, fourth daughter, Brenda Kay, Dec. 13, 1964.

Freyenberger. Edward and Irene (Good), Kouts, Ind., fifth child, third son, Todd Martin, Nov. 30, 1964.

Glick. Elvin and Nelda (Zehr), Clare, Iowa, fourth son, Michael Lowell, Dec. 14, 1964.

Glick. Richard and Ruth Ann (Stoltzfus),

East Thetford, Vt., third child, second daughter, Karla Dawn, Dec. 7, 1964.

Good. John and Pearl (Beiler), Sarasota, Fla., second child, first daughter, Cheryl Annette, Dec. 5, 1964.

Heisey. Edwin B. and Miriam D. (Wenger), Manheim, Pa., second son, Vernon W., Nov. 25, 1964.

Jutzi. Kenneth and Joan (Kipfer), Kitchener, Ont., first child, Cynthia Ann, Nov. 26, 1964.

Lechlitner. Junior and Doris (Yoder), Waka-rusa, Ind., seventh child, first daughter, Tammy Sue, Nov. 7, 1964.

Lehman. Nevin and Donna (Lyndaker), Beaver Falls, N.Y., fifth child, second son, Wendell Warren, Nov. 15, 1964.

Miller. David and Bonnie (Sweetzer), Louisville, Ohio, first child, David LaVerne, Dec. 9, 1964.

Miller. Manford and Niva (Miller), Hartville, Ohio, first child, Manford Blaine, Nov. 27, 1964.

Nafziger. Joel and Nancy (Rocke), Hopedale, Ill., first child, Todd Arthur, Dec. 8, 1964.

Roes. Lloyd and Clara (Roggie), Lowville, N.Y., seventh child, second daughter, Caroline Joy, Nov. 29, 1964.

Roth. Earl and Anna Mae (Roth), Milford, Nebr., fifth child, fourth son, Deon Earl, Dec. 4, 1964.

Shantz. Willard and Jean (Ruby), Baden, Ont., third child, first son, Scott Anthony, Nov. 28, 1964.

Smith. Charles and Anna Mary (Shaub), Manheim, Pa., fifth child, first son (one daughter deceased), Gregory Dean.

Steinmann. John and Bernice (Smuck), New Hamburg, Ont., second child, first son, Jeffrey John, Dec. 9, 1964.

Weaver. Truman and Elnora (Mumaw), Goshen, Ind., second son, Lonnie Trent, Dec. 11, 1964.

Yutzy. Daniel and Martha Fern (Yoder), Plain City, Ohio, fourth child, second daughter, Sandra Kay, Dec. 4, 1964.

Anniversaries

Bucher. Jonas H. Bucher and Ada Mae Peifer were married Nov. 12, 1914, at the home of the bride, by John Lefever. They celebrated their golden wedding anniversary on Nov. 12, 1964, at Meadow Hills dining house, a supper given by their children and grandchildren. A program of much interest was given by them. There were sixty present. They are the parents of five children: J. Chester, Manheim; Ada Mae—Mrs. Warren Weaver, Lancaster; Elam H., Manheim; D. Melvin, Lititz; and Esther Ruth—Mrs. Russel S. Hollinger, Lancaster. There are 17 grandchildren and three great-grandchildren. They are members of the Hess Church.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bachman. Roy J., son of Samuel and Barbara (Good) Bachman, was born near Metamora, Ill., Oct. 9, 1904; died of a heart condition near Lowpoint, Ill., Dec. 7, 1964; aged 60 y. 1 m. 28 d. On Sept. 12, 1933, he was married to Laura Heiser, who survives. Also surviving are 2 sons (Wesley and Bruce) and 2 sisters (Martha and Mrs. Dewey Stringer). He was a member of the Roanoke Church, where funeral services were held Dec. 9, in charge

of Norman Derstine; interment in Stewart Harmony Cemetery.

Burkhart. Frances, daughter of Benjamin and Catherine (Weaver) Kreider, was born in Lancaster Co., Pa., Dec. 6, 1882; died at Orrville, Ohio, Dec. 11, 1964; aged 82 y. 5 d. On Nov. 18, 1906, she was married to Andrew M. Burkhart, who died in 1956. Surviving are 4 daughters and one son (Esther—Mrs. Melvin Rohrer, Elsie—Mrs. Leo Mast, Anna Mae—Mrs. Clair Lehman, Irene, and Leroy), 10 grandchildren, 2 great-grandchildren, and one sister (Mrs. Elizabeth Zimmerman). Two sons preceded her in death. She was a member of Martins Church, where funeral services were held Dec. 13, in charge of Stanford Mumaw and John C. King.

Byler. Elizabeth, daughter of Rufus and Elizabeth (Smucker) Yoder, was born at Belleville, Pa., Aug. 20, 1894; died at Harrisburg, Pa., Dec. 4, 1964; aged 70 y. 3 m. 14 d. On Dec. 31, 1914, she was married to Jacob D. Byler, who died in 1954. Two daughters and one infant son also preceded her in death. Surviving are 5 daughters (Edna, Elizabeth, Lydia, Esther, and Martha). She was a member of the Allensville Church, where funeral services were held Dec. 7, in charge of J. Elrose Hartzler and R. R. Peachey.

Eshleman. Amanda, daughter of John and Catherine (Leshner) Strite, was born near Leitersburg, Md., Jan. 8, 1870; died at the home of her daughter, near Smithsburg, Md., Nov. 10, 1964; aged 94 y. 10 m. 2 d. On Dec. 2, 1890, she was married to Michael Eshleman, who died May 24, 1920. Four daughters and two sons also preceded her in death. Surviving are one son (John S.) and 2 daughters (Amanda S.—Mrs. Jacob Martin and Bertha S.—Mrs. Melvin Martin), 25 grandchildren, 68 great-grandchildren, and 4 great-great-grandchildren. She was a member of Miller's Church. Funeral services were held at the Paradise Church, Nov. 13, in charge of Samuel Martin and Irvin Shank.

Gerber. Philip, son of Daniel M. and Dinah (Welty) Gerber, was born near Kidron, Ohio, April 27, 1886; died at the home of his son-in-law, George Nussbaum, near Kidron, Nov. 15, 1964; aged 78 y. 6 m. 19 d. On Dec. 3, 1908, he was married to Pauline Amstutz, who died Aug. 28, 1960. Surviving are 3 daughters (Elma—Mrs. Vilas Zuercher, Rhoda—Mrs. George Nussbaum, and Ann—Mrs. Clayton Hofstetter), 12 grandchildren, and 2 sisters (Anna—Mrs. Edwin Zuercher and Edna Gerber). One daughter, 3 brothers, and 2 sisters preceded him in death. He was a member of the Kidron Church, where funeral services were held Nov. 18, in charge of Bill Detweiler and Isaac Zuercher.

Gingerich. Mae, daughter of Emanuel and Alice Nedrow, was born at Lisbon, Iowa, Jan. 13, 1902; died at the Mercy Hospital, Iowa City, Iowa, Dec. 4, 1964; aged 62 y. 10 m. 21 d. She was married to Mr. King, who preceded her in death. On Aug. 2, 1938, she was married to Harvey Gingerich, who survives. Also surviving are 2 children (Roy King and Jacqueline—Mrs. Wm. Wellington), 3 stepsons (Archie, Advin, and Raymond), 3 sisters (Mrs. Fern White, Mrs. Helen Atkins, and Mrs. Violet Petrusch), and 3 brothers (Bert, Marvin, and Glen). She was a member of the East Union Church. Funeral services were held at the Peterseim Funeral Home, Dec. 7, in charge of A. Lloyd Swartzendruber; interment in Mt. Vernon Cemetery.

Good. Joseph Daniel, son of Christian and Lena (Bruin) Gut, was born in Minnesota, July 15, 1890; died at Blountstown, Fla., Nov. 23, 1964; aged 74 y. 4 m. 8 d. On Dec. 27, 1911, he was married to Anna B. Martin, who died Dec. 28, 1958. On Aug. 27, 1960, he was married to Edna Gascho, who survives. Also surviving are 7 children (Leonard, Ross, Wilmer,

Ralph, Clara—Mrs. Norman Tyson, Irene—Mrs. Edd Freyenger, and Nettie—Mrs. George Lampl), one brother (Edwin Gutt), 30 grandchildren, and 9 great-grandchildren. One son preceded him in death. He was a member of the Oak Terrace congregation, Blountstown, Fla. Funeral services were held at the Hopewell Church, Kouts, Ind., Nov. 27, in charge of Samuel S. Miller and Emanuel S. Birky.

Hertzler, Melvin L., son of Levi B. and Katherine (Stoltzfus) Hertzler, was born at Concord, Tenn., March 21, 1894; died at the Ephrata (Pa.) Community Hospital, Dec. 10, 1964, following surgery; aged 70 y. 8 m. 19 d. On Dec. 10, 1924, he was married to Susie Shenk, who died in May, 1935. One son and an infant daughter also preceded him in death. Surviving are 2 sons and 2 daughters (Daniel, Katherine—Mrs. Willis Hallman, Truman, and Martha), 2 sisters (Mrs. Mae Hershey and Ida—Mrs. L. J. Powell), and one brother (Milford). He was a member of the Rock Church. Funeral services were held at the Conestoga Church, Dec. 12, in charge of C. J. Kurtz, Merle Stoltzfus, and John H. Shenk.

Horsch, Katie, daughter of Joseph and Katie Good, was born at Hopedale, Ill., April 8, 1871; died at Washburn, Ill., Nov. 29, 1964; aged 93 y. 7 m. 21 d. On Jan. 26, 1897, she was married to Henry Horsch, who died Aug. 29, 1946. Two sons and one daughter also preceded her in death. Surviving are 7 children (Henry, Ervin, Louise Augsburg, Lovina Schertz, Clara Zehr, Elsie Birky, and Katie Kennell), 2 sisters (Sarah Bellar and Mary Birkey), 29 grandchildren, and 50 great-grandchildren. She was a member of the East Bend Church, where funeral services were held Dec. 2, in charge of J. Alton Horst and Ivan Birkey.

Horst, John Lehman, was born at Chambersburg, Pa., Nov. 9, 1889; died unexpectedly of a heart attack at Harrisonburg, Va., Nov. 24, 1964; aged 75 y. 15 d. On Feb. 24, 1935, he was married to Emma Zimmerman, who survives. Also surviving are 2 children (John, Jr., and Rachel—Mrs. James Witmer). For 37 years he served the Lord at Scottdale, Pa., as editor, pastor, and bishop. After retiring in 1957, from his work at Scottdale, he served as Director of Home Bible Studies at Mennonite Broadcasts, Inc. In this service, he contacted many thousand student lives. His service was characterized by humility, patience, love, and concern, tempered with a steady, even spirit. Memorial services were held at Eastern Mennonite College Chapel, Nov. 27, in charge of David Augsburg, assisted by Ira Miller, Myron Augsburg, B. Charles Hostetter, and A. J. Metzler. A tribute was given by Ellrose D. Zook. His favorite Scripture, Phil. 4:6, 7, the keynote to his way of living, was used as a sermon text.

Kauffman, Amanda, daughter of Samuel and Bena (Yoder) Plank, was born at Topeka, Ind., Nov. 2, 1862; died at Bellefontaine, Ohio, Dec. 13, 1964; aged 102 y. 1 m. 11 d. On Feb. 17, 1884, she was married to Lee H. Kauffman, who died May 16, 1937. One daughter, 3 brothers, and 4 sisters also preceded her in death. Surviving are 2 daughters and one son (Bena—Mrs. John H. Yoder, Trella—Mrs. Levi Troyer, and Homer), 7 grandchildren, 15 great-grandchildren, and 2 great-great-grandchildren. She was a member of the Bethel Church, West Liberty, Ohio, where funeral services were held Dec. 16, in charge of Roy S. Koch, assisted by Chauncey Kauffman; interment in Fairview Cemetery.

King, Blanche Elizabeth, daughter of William Y. and Matilda (Fisher) Yoder, was born in Iowa Co., Iowa, May 17, 1892; died at her home in Iowa City, Iowa, Dec. 4, 1964; aged 72 y. 6 m. 17 d. On Sept. 28, 1911, she was married to Alpha Ray King, who preceded her in death. Surviving are 3 daughters (Nora—Mrs. Leslie Hathaway, Edna, and Beulah—

Mrs. James G. Koch) and one brother (Omar). She was a member of the First Mennonite Church, Iowa City, where funeral services were held Dec. 7, in charge of A. Lloyd Swartzen-druber and James G. Koch (her son-in-law); interment in West Union Cemetery.

Martin, Susanna, daughter of the late Mr. and Mrs. Menno Hoffman, was born in Woolwich Twp., Ont., April 3, 1898; died at St. Mary's Hospital, Dec. 5, 1964; aged 66 y. 8 m. 2 d. She was married to Levi Martin, who died in 1957. Surviving are 3 sons (Cleon, LeRoy, and Manuel), 5 daughters (Mary—Mrs. Clayton Wideman, Melinda, Nancy—Mrs. Orton Bauman, Edna—Mrs. Mervin Bauman, and Eleanor—Mrs. Abner Metzger), 7 sisters (Lovina—Mrs. Allan Bowman, Elizabeth, Lydian—Mrs. Abner Martin, Leah—Mrs. Aaron Martin, Adina, Maryann—Mrs. George Good, and Rebecca), one brother (Emmanuel), and 19 grandchildren. She was a member of the Floradale Church, where funeral services were held Dec. 7, in charge of Weyburn W. Groff.

McDonald, Susan, daughter of Jonas Long and Fannie Charles Nissley, was born in Mannheim Twp., Pa., Aug. 12, 1879; died at the Columbia (Pa.) Hospital, Dec. 2, 1964; aged 85 y. 3 m. 20 d. On May 4, 1899, she was married to Abram K. McDonald, who survives. They celebrated their 65th wedding anniversary this year. Also surviving are 7 children (Alta M.—Mrs. Quentin Buckwalter, John N., Earl N., Lloyd N., Emma—Mrs. Harry Kilheffer, Edith—Mrs. Donald Mimmall, and Jonas), 21 grandchildren, 36 great-grandchildren, and 2 brothers (Frank and Samuel C.). One son preceded her in death. She was a member of the Habecker Church, where funeral services were held Dec. 5, in charge of Christ B. Charles and Landis Myer; interment in Masonville Cemetery.

Moyer, Lucy Ann, daughter of Jacob H. and Emma (Kline) Moyer, was born at Blooming Glen, Pa., Dec. 12, 1885; died at the Grand View Hospital, Sellersville, Pa., Dec. 13, 1964; aged 79 y. 1 d. On Sept. 26, 1906, she was married to Theodore F. Moyer, who survives. Also surviving are 3 children (J. Edward, Mrs. Jeannette Tyson, and T. Carroll), 5 grandchildren, 2 great-grandchildren, and 2 brothers. Two sons preceded her in death. She was a member of the Blooming Glen Church, where funeral services were held Dec. 16, in charge of David F. Derstine, Jr.

Myers, Elmer, son of Isaac and Elizabeth Myers, was born at Wakarusa, Ind., Nov. 10, 1889; died at his home in St. Joseph Co., Ind., Dec. 6, 1964; aged 75 y. 26 d. On March 12, 1914, he was married to Cora M. Bollenbacher, who survives. Also surviving are 4 daughters (Reta—Mrs. Russel Jaqua, Arvilla, Beulah—Mrs. William Hempel, and Vera—Mrs. Charles Dils), 2 sons (Russel and Orval), 5 grandchildren, one sister (Mrs. Sarah Pfeiffer), and one brother (Aaron). He was a faithful member of the Holdeman Church. Funeral services were held at the Zion United Church of Christ, Dec. 9, in charge of Simon G. Gingerich; interment in Rest Haven Cemetery.

Noel, Mary, daughter of Jacob and Katherine Sutter, was born near Gridley, Ill., Feb. 10, 1871; died at the Fillmore County Hospital, Geneva, Nebr., Dec. 13, 1964; aged 93 y. 10 m. 3 d. On March 17, 1895, she was married to John B. Noel, who died Sept. 11, 1934. Surviving are 4 children (Pauline—Mrs. Wm. Schweitzer, Henry, Elma—Mrs. Del Schlegel, and Ruth Ernst), 12 grandchildren, 23 great-grandchildren, and one brother (Dan). Two grandchildren, 2 great-grandchildren, 7 brothers, and 6 sisters preceded her in death. She was a member of the Salem Church, where funeral services were held Dec. 15, in charge of P. R. Kennel and Lee Schlegel.

Osborne, Elbert, son of J. L. and Mahala (West) Osborne, was born at Grayson, N.C.,

April 17, 1883; died at Grayson, Nov. 29, 1964; aged 81 y. 7 m. 12 d. On Nov. 8, 1910, he was married to Caldonia Roark, who survives. Also surviving are 3 daughters (Ethel, Faye, and Maye), 2 sons (Delmar and Wade), 2 brothers (Fieldon and Brack), and one sister (Jane). On Nov. 23, 1964, he was baptized and became a member of the Big Laurel Mennonite Church. Funeral services were held at the Little Laurel Methodist Church, Dec. 1, in charge of Aquila E. Stoltzfus; interment in Osborne Cemetery.

Troyer, Kenneth Eugene, son of Ray W. and Mary (Kaufman) Troyer, was born at Hutchinson, Kans., April 16, 1958; died after a very brief illness of meningitis at the Grace Hospital, Hutchinson, Kans., Nov. 24, 1964; aged 6 y. 7 m. 8 d. Surviving are his parents, 2 younger brothers (Loren Ray and Timothy Lee), his grandparents (Mr. and Mrs. Jake S. Troyer and Mr. and Mrs. Dick Kaufman), and great-grandmother (Mrs. Emma Yutzky). Funeral services were held at the Yoder Mennonite Church, Nov. 27, in charge of Andrew Bon-trager and Edward Yutzky.

Thomas, Daniel, was born at Grayson, N.C., March 13, 1876; died at Sweetwater, Tenn., June 3, 1964; aged 88 y. 2 m. 21 d. He was a member of the Big Laurel Mennonite Church. Funeral services were held at Sweetwater, June 5.

Wenger, Goldie, daughter of Joseph and Mary (Sheets) Weldy, was born in St. Joseph Co., Ind., June 11, 1900; died of cancer in Elkhart Co., Ind., Dec. 13, 1964; aged 64 y. 6 m. 2 d. On Dec. 20, 1917, she was married to Charles Wenger, who died March 21, 1958. Surviving are 7 daughters (Myrtle—Mrs. Orville Kehr, Vada—Mrs. Raymond Blosser, Doris—Mrs. John Nunemaker, Leota—Mrs. Alvin Yoder, Fay—Mrs. Merrill Yoder, Phyllis—Mrs. Larry Stauffer, and Mrs. Helen DeFreese), 5 sons (Charles, Jr., Kenneth, Larry, David, and Lester), 5 brothers (Irvin, who died less than 2 hours later, Charles, William, Raymond, and Harvey), 5 sisters (Nora—Mrs. Menno Richer, Anna—Mrs. Amos Leichty, Nina—Mrs. Paul Weaver, Berneice—Mrs. George Martin, and Lola—Mrs. Earl Walters), her stepmother, 2 stepbrothers, 7 stepsisters, 31 grandchildren, and 5 great-grandchildren. She was a member of the Yellow Creek Church. Funeral services were held at the Olive Church, Dec. 15, in charge of John D. Zehr.

Wisler, Amanda, daughter of Jacob and Nancy (Nold) Stouffer, was born at Leetonia, Ohio, March 31, 1867; died Dec. 10, 1964; aged 97 y. 8 m. 9 d. On Dec. 20, 1887, she was married to John Wisler, who died in 1949. Surviving are one daughter (Mrs. Orville Cullar, with whom she lived for many years), one son (Arthur), one sister (Mrs. Martha Cope), one brother (J. N. Stouffer), 5 grandchildren, and 8 great-grandchildren. She was a member of the Leetonia Church, where funeral services were held, in charge of Allen B. Ebersole; interment in Columbiana Mausoleum.

Witmer, Clyde W., son of Enos and Miriam (Weaver) Witmer, was born in Lancaster, Pa., April 6, 1933; died at Greenwood, N.Y., Nov. 19, 1964, after a long illness; aged 31 y. 7 m. 13 d. On June 29, 1955, he was married to Betty Weaver, who survives. Also surviving are 4 children (Gary, Gwenda, Cynthia, and Dean). He was a worker at the West Union Mennonite Church, Rexville, N.Y., where funeral services were held Nov. 22, in charge of Paul Landis, Donald Lauver, and Carl E. Christman.

Wolfer, Karlene Faye, daughter of Clayton and Ida Rose (Nice) Wolfer, was born at Sweet Home, Oreg., May 12, 1957; died of a chronic blood disease at the University of Oregon Medical School Hospital, Portland, Oreg., Nov. 14, 1964; aged 7 y. 6 m. 2 d. Surviving are her parents, 4 sisters (Doris—Mrs. Marion Knox, Dianne—Mrs. Millard Paulus,

Alta, and Miriam), one brother (Mervin), grandparents (Mr. and Mrs. Hugh Wolfer and Mr. and Mrs. Reno Nice), and one great-grandmother (Mrs. Ida Yoder). Funeral services were held at the Assembly of God Church, Sweet Home, Nov. 17, in charge of Orie L. Roth and Archie Kauffman.

Yoder, J. Roy, son of Lincoln M. and Fannie (Zook) Yoder, was born near Bellefontaine, Ohio, Oct. 18, 1885; died at his home, Sharon Center, Iowa, Dec. 3, 1964; aged 79 y. 1 m. 15 d. On July 4, 1908, he was married to Bertha Hartzler, who died May 2, 1963. Surviving is one brother (Ervin). He was a member of the Methodist Church, Garden City, Mo. Funeral services were held at Sharon Center, Iowa, Dec. 6, in charge of Samuel Hahn, and at the Garden City, Mo., Methodist Church, Dec. 7, in charge of Troy Gardner; burial in Clearfork Cemetery.

Yoder, Robert Jay, son of John and Jennie (Hostetler) Yoder, was born at Lagrange, Ind., Jan. 31, 1927; died at the Parkview Hospital, Ft. Wayne, Ind., Dec. 11, 1964, the result of an accident with his own gun while hunting on his farm on Thanksgiving morning, Nov. 26; aged 37 y. 10 m. 10 d. On Nov. 15, 1947, he was married to Rosalie Jean Miller, who survives. Also surviving are 3 children (Sharon Louise, Dennis Devon, and Susan Rose), one brother (Orris W.), one sister (Esther—Mrs. Gerald Mishler), and a grandfather (John F. Hostetler). One sister preceded him in death. He was a member of the Shore Church, where funeral services were held Dec. 14, in charge of Orvin H. Hooley and Homer J. Miller.

Field Notes _____ CONTINUED

Carl W. Martin, R. 1, Reinholds, Pa., was ordained minister, Dec. 26, at the Bowmansville, Pa., congregation, to serve the Gehman congregation, Reinholds, Pa. Howard Z. Good officiated; J. Paul Graybill moderated the meeting, and Frank Enck preached the ordination sermon.

Harvey N. Zimmerman, Ephrata, Pa., was ordained to the ministry Dec. 12, to serve the Martindale congregation, Ephrata, Pa. J. Paul Graybill officiated, and Mahlon Zimmerman preached the ordination sermon.

The new classroom building at Lancaster Mennonite School was dedicated on Jan. 4, eleven months after the ground-breaking ceremony. David N. Thomas, moderator of the Lancaster Conference and member of the Religious Welfare Committee of the Lancaster Mennonite School, brought the dedication address.

Weekend Bible Studies at Bowmansville, Pa., Jan. 22, 23.

A **Leadership Institute** will be held for Christian Workers' Band chairmen and other officers and their wives at East Chestnut Street Church, Lancaster, Pa., Feb. 27, 28. This will include a leadership workshop with practical witness assignments in the Lancaster, Pa., city area. This institute is sponsored by the Youth Service Committee of the Lancaster Conference.

Plans for a bishop ordination for the Philadelphia-Chester District, Jan. 31, at

2:30 p.m. This service will be held at the Norris Square Church, Philadelphia, Pa.

Ordination for a minister is planned for the Strickler-Shope congregation, Middletown, Pa., at 2:00 p.m., Jan. 31.

Annual Lancaster Conference Ministerial Meeting at Manheim, Pa., Feb. 16, 17, with Roy Kiser, Stuarts Draft, Va., as one of the main speakers.

Ordination for a minister is planned for Groffdale, New Holland, Pa., at 9:30 a.m., Feb. 27.

The ordained members of the Lancaster Mennonite Conference have voted by a strong majority to establish a hospitalization plan for the Lancaster Conference area. The plan which was approved by the conference members is for the conference to establish an area office of Mennonite Mutual Aid, Inc., for the Lancaster Conference. Congregational and individual plans for hospitalization will be coordinated through this local office as part of the Mennonite Mutual Aid program of the Mennonite Church. Steps are being taken to appoint a secretary to coordinate the hospitalization plan for the Lancaster Conference area.

Calendar

Ministers' Course, E.M.C., Harrisonburg, Va., Jan. 11-22.

Ministers' School, Fairview, Mich., Jan. 18-22

Winter Bible School, Atglen, Pa., Jan. 18-29.

Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 25-29.

Ministers' School, Hesston College, Hesston, Kans., Feb. 2-5.

School for Ministers, Goshen College Biblical Seminary, Feb. 9-26.

Stewardship Conferences:

South Pacific, place undecided, Feb. 20-22

Mennonite Publication Board meeting, Tedrow, Wauseon, Ohio, March 26, 27.

Annual Extension Convention, South Central Mennonite Conference, Pleasant Valley, Harper, Kans., April 2-4.

Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.

Ohio Mission Board meeting, North Clinton, Pettisville, Ohio, April 23-25.

Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.

Mennonite Mission Board of Ontario annual meeting, May 15, 16.

Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.

Illinois Mennonite Conference, Aug. 5-7.

South Central Mennonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.

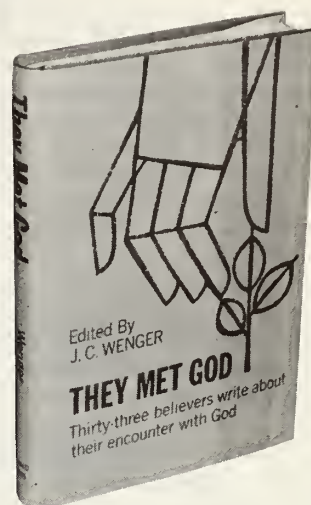
Mennonite General Conference biennial meeting, Kidron, Ohio, August. 24-27.



Sir James Simpson, who discovered the use of chloroform as an anesthetic, was asked to name the greatest discovery he had ever made. Much to the inquirer's surprise, he did not name the use of the anesthetic, but declared, "The greatest discovery I ever made was that I was a great sinner and Jesus Christ was a wonderful Saviour."

Louis H. Evans in *Youth Seeks a Master* (Fleming H. Revell Co.)

 **PROVIDENT BOOKSTORE**



THEY MET GOD

edited by J. C. Wenger

Thirty-three believers write about their encounter with God. The writers include evangelists, pastors, poets, editors, farmers, railroaders, businessmen, college presidents, teachers, physicians, housewives, and mission executives. They come from four continents with backgrounds of Atheism, Buddhism, National Socialism, Judaism, the university campus, American secularism, a Negro ghetto, and the protected atmosphere of a Christian home. Today they are all members of the Mennonite Church. The experience of these people shows that God has no favorite people; but brings into a common fellowship all who believe the Gospel of salvation. The reader sees that there is no "standard" or "normal" conversion in the Christian experience. Rather, the experience of each believer is tailored by God to the unique needs of the individual. The editor says, "Every generation of Christians needs to learn afresh that Christianity is more than a system of thought." \$3.75

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ITEMS AND COMMENTS

BY THE EDITOR

Resettlement of Watusi tribesmen forced out of Rwanda to a new agricultural community being created by the Lutheran World Federation in Tanzania (new name for the United Republic of Tanganyika and Zanzibar) started in November. The United Nations launched a massive airlift to resettle more than 3,000 Watusi refugees, who fled to the northern Congo after being overwhelmed by the Bahutu tribe when warfare broke out after Rwanda and Burundi achieved independence.

It is hoped that some 10,000 refugees will ultimately be resettled through the project.

* * *

Establishment of diplomatic relations between West Germany and Israel was urged by the Evangelical Lutheran Church of Hannover, in a resolution approved at its synod in Hannover, Germany.

It said that "in view of the wrong committed on the Jewish people" during the Nazi regime, the church is "conscious of its responsibility to promote better relations between the people of Germany and Israel."

The resolution suggested that Bishop Hanns Lilje, head of the Hannover Church, convey to the West German government the synod's "urgent desire that possible ways be sought to create orderly political relations between the two states."

Although in the past individual German Christian leaders have urged diplomatic relations between the two countries, the resolution marked the first time that a regional church has taken such action.

* * *

The Georgia Baptist Convention avoided direct action on a proposal that it disapprove any theological interpretation of the Bible by certain professors of Southern Baptist colleges in the state. Instead, the recommendation was forwarded to college presidents and trustees for "appropriate action," without the convention endorsing or opposing it.

Introduced in the form of a resolution, the proposal contended that "more and more reports are being made by more ministerial and lay students attending certain Georgia Baptist institutions of higher learning concerning violation of basic Baptist interpretations of the Holy Scriptures by certain professors."

* * *

A "tight but realistic" budget—totaling \$5,823,000—was approved at New York by the Board of World Missions of the Lutheran Church in America for its 1965 mission

projects in Africa, India, East Asia, and South America.

Though the budget is \$400,000 less than the 1964 figure and will necessitate "severe pressure on operating subsidies and capital spending," it was pointed out by John V. Lindblom, board treasurer, it also allows for new programs.

* * *

The Southern Baptist Convention of California has decided to sell the 70-acre campus of the California Baptist College at Riverside to a land developer for \$4.5 million. It will establish a new campus on a 100-acre site still to be selected, a spokesman said.

* * *

The Board of Education of Olean, N.Y., a city of some 22,000 persons in southwestern New York state, has rescinded its earlier decision allowing children in public schools to accept Bibles from the Gideon organization. Distribution had originally been predicated on the consent of parents.

In rescinding the previous motion, the school board passed a resolution reminding teachers of obligations imposed on them by state laws on matters concerning religious expressions and activities in public schools.

* * *

A new group of editors-at-large, including a Roman Catholic and a Jew, was announced in the Nov. 18 issue of *The Christian Century*, ecumenical weekly published in Chicago.

While the publication "is Christian and Protestant and will remain so," the announcement said, "it is also ecumenical in its interests and concerns. We are grateful that a Roman Catholic and a Jew, both competent and distinguished interpreters of the current scene and of their own faith, will aid us in our pursuit of ecumenical goals."

* * *

Buddhism is gaining converts faster than any other religion in India. Much of this has been due to the conversion of Dr. Ambedkar from Hinduism a few years ago.

Former Law Minister under Nehru's government, Dr. Ambedkar was once a low-caste Hindu. He left Hinduism because he was "embarrassed many times because of his caste." He says he embraced Buddhism

because there he has found "social equality." Thousands of low-caste Hindus have followed him and become Buddhists.

Christianity is the second fastest growing religious group in India. At present there are 5,161 missionaries representing 107 missionary societies.

* * *

Dr. Morris Zeidman, director of the Scott Mission, Toronto, one of Canada's most famous missions, died Oct. 28 at the age of 70. Born in Poland, he came to Canada at the age of 16, unable to speak a word of English.

Following his conversion he changed from the Jewish to the Christian faith and became a Presbyterian minister in 1925, assuming charge of the Scott Mission. When the Presbyterian Church decided it was no longer financially able to support the work, Zeidman made the mission nondenominational and moved to new but smaller quarters.

His wife sold her wedding and engagement rings, and he cashed in his life insurance to get money for their living expenses and for the mission. By 1961, however, the mission had a new \$750,000 building constructed with civic and government aid.

During Dr. Zeidman's 39 years as director of the Scott Mission it served 4,000,000 free meals. At present it feeds around 750 unemployed men every noon. About 1,000 people come every day for various kinds of help. A tenth of them are alcoholics or ex-alcoholics.

* * *

Canada will need 25,000 new university professors by 1975. Donald H. Voigts of the Canadian Lutheran Council says he is concerned that as many of these positions as possible be filled by Christian professors.

* * *

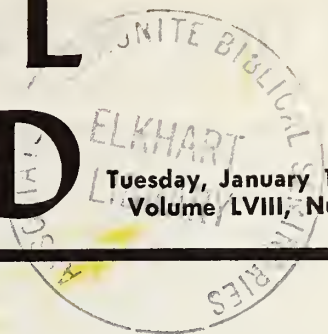
Dr. Billy Graham will hold a crusade in Copenhagen, Denmark, next May. It will be his only crusade outside the United States in 1965.

* * *

Enrollment of Protestant theology students in East German universities continues to rise. From a postwar low of 494 in 1961, enrollment has climbed to 592 for this year. In West Germany around 3,500 Protestant youth are studying for the ministry.

GOSPEL HERALD

Tuesday, January 12, 1965
Volume LVIII, Number 2



Strength of Our Nurture Program

By J. J. Hostetler

Today the nurture program of the local congregation stands at the threshold of a new era. Behind us are the traditional patterns of a preaching ministry, Sunday-school organization, Sunday evening Bible meetings, the midweek Bible studies with special courses and meetings, and the "now and then" programs which include the summer Bible school, Bible conferences, revival meetings, camping, etc.

Before us on the horizon appears the new concept of "teaching for mission" wherein the primary emphasis is to use whatever structure or pattern may be most suited to prepare Christians to engage in a world of service. The primary emphasis is not any longer on static organizations with structured curriculums which are to be rigidly followed and maintained, but rather to view the needs of the world about us and to nurture the Christians so that they may be prepared to effectively engage in mission.

Every organization, institution, or program should always be subject to review and study to determine its effectiveness and relevance to the task at hand. As we stand at the threshold of a new era of Christian nurture, as we encounter the new vision before us, it is proper that we check the strengths and weaknesses of our present nurture program.

The basis of this examination is primarily twofold—first as a result of our contact with over one hundred congregations in many different conference districts, and second as a result of a survey made with the leaders of our various conferences. We must constantly ask ourselves, "Why do we do what we do?" We are facing a very hostile world with the task of mission for Jesus Christ. Will the traditional patterns of nurture we have developed over the years be able to contain and project the new vision we now have? Or is the time now here when we must put "new wine into new bottles, and both are preserved"? In keeping with the topic we will first examine some of the strengths of our present program and then follow with some of the weaknesses.

(Continued on page 28)

*As the heart
Of a child
Searches for steps to climb,
So the heart
Of the saved
Seeks new heights in Christ.*

—D.



FIELD NOTES

Mr. and Mrs. John S. Umble, Goshen, Ind., moved to Fairlawn Haven, Archbold, Ohio, on Dec. 22, 1964. Bro. Umble, professor emeritus of English and speech at Goshen College, went to Northern Indiana from Champaign County, Ohio, in 1899 at the age of 18 and was a member of the first class to graduate from the Latin-Scientific courses at Elkhart Institute, the predecessor of Goshen College. He was graduated from the junior college at Goshen in 1905, and from Northwestern University in 1906. He joined the faculty at Goshen College in 1925 and taught there until his retirement in 1951.

Paul and Alta Erb, Scottdale, Pa., begin on Jan. 17 an 11-month teaching ministry in various congregations of the Indiana-Michigan Conference district. During the first five weeks of this ministry they will be in Bible school each Monday and Wednesday at Nappanee, Ind.; each Tuesday, Thursday, and Friday, and Sunday, Jan. 31, at Cuba, Grabill, Ind.; the weekend of Feb. 6, 7, at Milan Center, New Haven, Ind. Exceptions to this are that Bro. Erb will be at Ashley, Mich., Jan. 17, at Ministers' Week, Fairview, Mich., Jan. 18-22, and at Inlay City, Mich., Jan. 22-24.

Norman Kolb was installed as pastor at the Levittown, Pa., congregation on Jan. 3, with Joseph L. Gross, Doylestown, Pa., officiating.

Conestoga Bible School, Morgantown, Pa., Feb. 15-26. Instructors and courses are as follows: Omar Kurtz, Oley, Pa., Sixteenth Century Anabaptists and Nonconformity; John Glick, Boyertown, Pa., Galatians; George Miller, Bally, Pa., Isaiah and Missions; Herman Glick, Atglen, Pa., Learning to Lead and Public Speaking; S. Roy Glick, Narvon, Pa., Luke.

Daniel Kauffman, Scottdale, Pa., in a stewardship conference at Manbeck, Beaver Springs, Pa., Jan. 16, 17.

The Lancaster Area Christian Writers' Fellowship will meet Jan. 22, at 7:15 p.m., at the home of Janet Kreider, 3101 Harrisburg Pike, Lancaster, Pa., one mile south-east of Landisville, along old Route 230. Those traveling west on the new Route 230 bypass, turn left on 722 and right on Yellow Goose Road.

Howard Zehr, Hesston, Kans., in Bible Conference at Lyon Street, Hannibal, Mo., Jan. 17, 18, and at Mount Pisgah, Leonard, Mo., Jan. 23, 24.

An ordination is planned for a minister at Millport, Leola, Pa., Jan. 23.

Nelson E. Kauffman, Elkhart, Ind., in an evangelism emphasis group meeting at Protection, Kans., Jan. 24-31.

J. D. Graber, Elkhart, Ind., in a Church

Extension Convention at Harper, Kans., April 2-4.

Curtis Bergey, Telford, Pa., and Elam Stauffer, Lancaster, Pa., in Bible Instruction meeting at Kinzers, Pa., Jan. 17.

Christian Life Conference at Locust Grove, Belleville, Pa., Jan. 16, 17. David N. Thomas, Lancaster, Pa., and H. Howard Witmer, Manheim, Pa., guest speakers.

Aaron S. Lapp, Route 1, Box 256-A, Gordonville, Pa., was ordained deacon, Dec. 20, to serve the Coatesville, Pa., congregation. The ordination sermon was given by H. Raymond Charles and the charge by Leroy S. Stoltzfus.

A Prophetic Conference at Millwood, Gap, Pa., Jan. 31, 7:00 p.m.

The following change of address for members of the Korean unit of the MCC—First-class airmail letters only: Mennonite Central Committee, A.P.O., San Francisco, Calif. 96218. Packages: Mennonite Central Committee, P.O. Box 5, Taegu, Korea.

Emma Springer, of the Metamora, Ill., congregation, celebrated her 90th birthday, Jan. 3.

Levi and Martha Weaver, of the Crown Hill congregation, Rittman, Ohio, celebrated their 55th wedding anniversary, Dec. 27.

The name of the Second Mennonite Church in Chicago has been changed to Lawndale Mennonite Church. The new telephone number of the pastor, Don Brenneman, is 312 522-1493.

John Bender, Phoenix, Ariz., retired from his pastor's duties at the Paradise Valley Conservative Church after serving in the ministry for 29 years. Bro. Bender was ordained in the Conservative Church at Hartville, Ohio, moving to Phoenix in 1957. When the Conservative Conference began a work there, he became pastor. Upon his retirement Noah Yoder was installed as pastor of the congregation.

Hershey Leaman, Tanzania, East Africa, at Erisman's, Manheim, Pa., Jan. 10.

New members by baptism: seven at Pottstown, Pa.; seventeen by baptism and one by confession at Franconia, Pa., two at Stuarts Draft, Va.; three at Whitestone, Hesston, Kans.

Registered nurses needed:

General Hospital,

Mathis, Texas (urgent)

Mennonite Hospital, Aibonito, P.R.

Public Health Service,

Calling Lake, Alta.

Clinic service, Araguacema, Brazil

General Hospital, Abiriba, E. Nigeria

Midwifery service, Abiriba, E. Nigeria

General Hospital, Nazareth, Israel

Agency: Mennonite Board of Missions and Charities

Contact: Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind. 46515.

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GOSPEL HERALD

Established 1908 as successor to

Gospel Witness (1905) and *Herald of Truth* (1864)

JOHN M. DRESCHER, Editor

ELLROSE ZOOK, J. C. WENGER, Consulting Editors

BOYD NELSON, Missions Editor

BERTHA NITZSCHE, Assistant to the Editor

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Evangelism Central

History is heaped high with stories of those who were ashamed of their best work. Beatrix Potter, after marrying a rich squire, wanted to forget the famous characters of Peter Rabbit, Mopsie, Flopsie, Cotton Tail, and Mr. McGregor, which she had created. She felt it was beneath her dignity and she would not allow the name of Peter Rabbit to be mentioned in her presence. Yet it was her greatest work, that for which she is remembered with delight.

Conan Doyle, writer of one of the world's favorite literary characters, Sherlock Holmes, became tired and ashamed of this, his best work. He was ashamed of really the only literary work he ever produced. It is the one thing he did for which he is remembered by multitudes.

So even the church can become ashamed of its greatest accomplishments. Jesus sent out the seventy to preach in the cities and from house to house. Peter, perched on an outdoor pulpit, preached with power on the day of Pentecost. Paul gave testimony to the resurrection of Christ on the street, in ship and shop. John Wesley preached on the streets and in black coal mines.

We are inspired by the saints who sought out the lost in the highways and byways, who rode from village to village through all kinds of danger because the fire of God burned in their breasts—circuit riders, we call them. They sought the salvation of souls. This was their main business. Some passed out pieces of Christian literature to every passerby they could possibly reach. And souls were converted. The good news of Christ was shared at every turn and often at great financial and personal sacrifice.

We, of course, need not be this radical in our day. We seek respect and dignity. We inwardly are rather ashamed of such methods of evangel-

ism. Street meetings, handing out tracts, visitation from house to house, and going to places of work or leisure, such as the coal mine or the drinking establishments, are beneath our dignity. We are rather ashamed of those who do such things. After all, today we have our beautiful church buildings to which we go. Our preachers are educated and paid to preach to the parishioners. The great dignity of our church is at stake if we should strike out to save souls by such unconventional methods. But nothing is more dignified than a corpse.

Eyebrows are raised by some at the radical who carries tracts and who is so brazen or naive as to share his testimony with his traveling companion or one he chances to meet. After all, evangelism isn't done that way. You can't convert a person by one such encounter. But then neither can you nurture by one encounter. You can, however, sow the seed.

We glory in stories of the past in which lives were changed by a simple word of testimony. Yet for many such sharing today is beneath our dignity. The church is more sophisticated, and when the church becomes sophisticated, it becomes ashamed of its greatest work—evangelism. It desires to work in more acceptable ways—that is, in those ways which the world generally works to improve character, build environments, and solve social ills. The church must do all these, to be sure, but with the central and controlling purpose that by all means some might be saved.

Evangelism will always be the church's greatest work and that for which the true church is remembered and respected. And when this function dies, the church dies. And when evangelism is most alive in each believer, the church is doing its greatest work. Christ said, concerning His own purpose, "For the Son of man is come to seek and to save that which was lost." Concerning us who are His disciples, He says, "As my Father hath sent me, even so send I you."—D.

The Great Society

Guest Editorial

Much is being said today about *The Great Society*. Recent years of American history tell the story of increased prosperity. There are more jobs. There have been pay raises. Families have more money to spend and more opportunity to spend it. Steps have been taken to help those whose misfortune it is to suffer under the handicap of poverty.

There have been legal and other procedures used to bring about more equality of opportunity and privilege among our citizens. Vast expenditures have gone to insure our nation against the attack of an enemy. New methods of controlling disease have been discovered.

Supermarkets carry foods that one can quickly and easily "heat-n-eat." America is truly a great society by many scales of judgment. Yet by other values it is a very sick society.

Crime, drunkenness, immorality, fraud, and disrespect seem to be on the increase. Who has the answer to this problem? Affluence alone does not seem to be the answer. Education alone does not seem to be the answer. New medicines do not cure this disease. Where can we look for the answer?

Jesus came to call men to a great society. He did not promise two cars in every garage. He did not promise a life of ease with paid vacations and other fringe benefits. Neither did He promise freedom from conflict. But He promised something more important.

He promised acceptance. Whoever comes He will in no wise cast out. He does not check to see if you have a police record. He does not check to see if your credit is good. He is not concerned about your family tree. You are accepted by Him if you come in faith ready to trust your life with its successes and failures to Him.

He promised peace. He left His peace with His followers. During the bombings in London in World War II a washerwoman fell asleep in the bomb shelter. When questioned as to how

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Strength of Our Nurture Program

(Continued from front page)

Our Preaching Ministry

We have an active preaching ministry in our church. The preachers in our various congregations usually preach the Bible. While they are not always well trained, neither the best orators, nor the best theologians, yet they continue to give the Word in their messages. They relate Bible stories and accounts, preach the doctrines, and have a sound evangelical faith. Through their example and dedication in our congregations and communities, many of us look back and recall that they made a vital contribution to our spiritual lives. Though many refer to themselves as "unworthy servants" and may feel that they have not accomplished much, yet they have left an impact on the maturing members of our churches.

Sunday School Attendance

We have a fully attended Sunday school. Our church members attend Sunday school almost one hundred percent throughout the denomination. This is not true in very many other groups, according to their own statistics. We recognize that there are some exceptions in a few areas in our churches. In a recent workshop, while discussing the grading of adults, a man in the back part of the room inquired, "What do you mean, grading adults in Sunday school?"

Being rather shocked we asked him what he meant: "Why do you raise the question?" He responded, "We don't have adults in our Sunday school." A number of others nodded their heads in the affirmative. He was from another denomination.

While the good attendance we now enjoy has not always been the base in our church, there has been tremendous improvement in recent years. In addition to having our adults attend Sunday school, we also have a very unusual record in that our children are usually in the preaching service. This is quite different from what you find in many groups. This means we have a total attendance in our Sunday morning services which is a strong point in our nurture program.

Bible-centered Curriculum

We have a Bible-centered curriculum. Our curriculum for the Sunday school and summer Bible school covers the complete Bible. It is Bible-centered and gives us the total story including the doctrines of our church and the special teachings we emphasize in our denomination.

The curriculum is prepared with the pupil in mind and is graded and geared to

the pupil's learning abilities. It is recognized as being educationally sound in keeping with the techniques of teaching in our day. It is not full of handcraft and projects apart from or separate from the Bible. The summer Bible school curriculum is especially outstanding in this respect.

Improved Church Loyalty

We have an improved church loyalty. Historically this has not always been too clear nor respectable and we are not too proud of our past history. There are some questions even today in some sections of our church. We do have a record of many splits and divisions for which we are embarrassed and ashamed, but in the last few decades there has developed a spirit of understanding and mutual respect.

Through experiences in World War II we have been learning to practice love in a more effective way and we now find a lesser degree of differences than there has been. There is more willingness on the part of most of our brethren to listen to one another in an effort to understand each other.

There has been a developing unity in our mission program, in our Christian education program, and in our young people's program. Today we are conserving our young people to a larger degree through the faithfulness and loyalty of our churches.

In the past two decades over ten thousand of our young people have entered Christian service activities. There has been a faithful loyalty of our various congregations to our published curriculum materials which has helped the denomination to maintain a united witness and standard.

Live Missionary Program

We have a live missionary program. Today our church has spread across the United States into forty-four states, into five provinces of Canada, and over thirty countries in the world. There are over 1,300 full-time workers supported in their service today.

One out of sixty-five of our members is on the support of the church in Christian service. In 1930 we had 325 Sunday schools and 54,000 pupils. In 1963, only 33 years later, we had nearly tripled this ministry. We now have 946 schools and 128,000 pupils. During the last decade, in opening new Sunday schools, we have averaged one every two weeks.

Substantial Home Life

We have a substantial home life. Perhaps one could question this statement and have

ample reasons to do so. Everyone may know of homes where this is not so clear and where the witness in the home is not so well established nor too acceptable. However, as we look over our total church, we note that there are fewer home breakups, far less separations, and many less divorces than in many other groups.

Our children by and large are accepting the faith of their parents more readily today than they did in years gone by. Our homes and our congregations are conserving more of the youth than in previous years. According to the statistics, over one third of our homes report having family worship.

Recently some leaders of another prominent denomination reported that they questioned if ten percent of their homes were practicing family worship. Moral standards in our homes are average and above, the virtues of life are constantly being lifted up, thrift is being taught and practiced, and hospitality with friendship is usually present.

A Dynamic and Spiritual Youth Program

We have a dynamic and spiritual youth program. Through MYF organization and sponsorship the young people today are relating themselves more and more to the church. They are trying to be a part of the church and are strongly service-minded in the church program. They have been engaging in Bible study and Scripture memorizing as sponsored by the program.

Evidence of this is to see from fifteen hundred to two thousand youth sitting in little groups in scattered areas on a warm August afternoon while at MYF Convention, digging into the Bible instead of going out and playing some game or engaging in other forms of recreation.

The second part of this topic, pointing out the weaknesses of our present nurture program, will appear next week. This is an address given at the churchwide Sunday School Convention, Harrisonburg, Va., by Secretary of Sunday Schools, J. J. Hostetler, Peoria, Ill.

Our Readers Say—

A recent copy of the *Gospel Herald*, Oct. 20, came to my desk today. We are always interested in receiving copies of the *Gospel Herald*, and note, from time to time, your reference to the Bible Society translation and distribution work.

I was particularly interested in the lead article by Gertrude Huebert entitled "Are You Branded for Christ?" I don't know whether you know of the particular illustration that Dr. Nida has in his book, *God's Word in Man's Language*. I thought you and Miss Huebert might be interested in this item, and I quote:

"Some of the word pictures of the Bible grow dim to us because we no longer understand the culture out of which they have come. The phrase, 'sealed with the promised Holy Spirit' (Eph. 1:13), is one of these. To so many persons, 'sealed' suggests 'canned' and 'preserved,' while the Biblical idea is the confirma-

(Continued on page 42)

The Community of Healing

By William Klassen

There is no doubt that the primary task of the church is to share the Gospel with everyone. No other agency in the world, no other people or group has this commission, and if the church defaults in this task, it is no longer the church. Today, however, we hear expressions like "the whole Gospel for the whole man." This is perplexing. Is there really such a thing as a partial Gospel? Seen from one point of view there apparently is; seen from another point of view there is only one Gospel, and any attempt to add to it or to subtract from it results ultimately in a perversion so serious that it is no longer the Gospel.

The church has recovered the meaning of the Gospel in this century. We now know that it represents not human effort at its highest point of achievement but God's action in the presence of man's most dismal failure. That failure may be masked by great humanitarian successes, but at its core stands the defiance of God as God. Education and technology help to bring a Hitler to power; the impressive superhighways carry the ominous threat that in the event of a national emergency they will be closed to all but military traffic, and the nation which has the best medical resources also has the highest incidence of mental illness.

The splendor of our day is that partial answers no longer satisfy. The challenge of the church is the challenge of humanity. The rebuke, "Stick to the simple Gospel," misses the mark because there is no simple Gospel. It is earthshaking in its application to human need. The physician who desires the church to "pray and preach" and leave him alone to "really help people" has not even begun to scratch the surface of human need any more than the eager disciple who thinks that all people need today is a little more prayer and Bible reading and all their troubles will be over.

Why Heal?

One conviction which has led the church to be a community of healing is that people can be changed and that the best means to use are noncoercive. One can conceivably use an electric prod to herd cattle into a truck, but this is not the best way to treat human beings. Coercion rarely heals. Equally basic is the conviction that it is God's will that men be healthy and that whenever people meet God in a genuine

way health results. At no point is this clearer than in Jesus' healing encounters with people. Only one man, Judas, was destroyed by his encounter with Jesus; all the others left healthier than they came. They came to Him driven by forces beyond their power of comprehension and control; they left in their sound minds.

Paul said that God's gift to us is a "sound mind." He meant by this the ability to make decisions and carry them out. The propulsion of man by outer circumstances, inner fears and anxieties ceases when the power of God comes to dwell with him. When man's loyalties find their anchor in the lordship of Christ, this does not mean that thereafter all that is done will be praised by society.

Paul himself was accused of madness because of the passion with which he testified to his faith. Madness is hard to define and mental health is a slippery term which defies definition. Even physical health is much harder to define than sickness. The church is a healing community because God wills that men be free and whole. But what, we ask, is wholeness or health?

Describing Mental Health

Admittedly it is difficult to describe mental health; nevertheless it is not an impossible task. Recently a good deal of study has been given to the categories and the outlines of mental health. From one such study five behavioral characteristics emerged which describe people possessing mental health:

- (1) Treats others as individuals, by identifying himself with, accepting and understanding them, and investing himself in others.
- (2) Is flexible under stress.
- (3) Obtains pleasure from many sources, such as productivity, work completion, people, recreation, etc.
- (4) Sees and accepts self-limitations.
- (5) Uses capacities to fulfill personal needs in carrying out productive tasks.

The founder of modern psychiatry was once asked what he considered the basic requirements for mental health. He answered: love and work. If a man can love and work, the basic essentials for mental health are present.

Could we not say that there is a profound agreement here between Christ and psychiatry? He came to make it possible for men to love God, their neighbors, and even their enemies. He sought to free them from selfish love which degenerates into idolatry. He also came to help people to accomplish creative work. To men paralyzed by unforgiven sin, He brought for-

givenness. To those paralyzed by crippling diseases, He brought health and wholeness.

At her best the church has never said that holy people are mentally unbalanced. To her own shame it must be said that she has stood in the way of medical science by saying that the body is a temple of the Holy Spirit and therefore the surgeon's knife may not enter. Likewise, in the church, it is generally recognized that her early opposition to psychiatry, on the grounds that man dare not meddle with the unconscious, is no star in her crown.

The natural alliance of psychiatry and the church is a result of their common enemies and their common goals. A psychiatry which does not truly seek human health at its profoundest level has deserted its reason for being, and a church which fosters mental illness rather than health likewise betrays her trust. Both seek to help people to discover reality and live with it. A religion which encourages a farmer to pray when his tractor breaks down (thus evading reality) is suspect. A psychiatry which believes that man's lot can be improved by denying the reality of sin is likewise suspect.

Lessons from the Past

In the church's involvement in mental health in the recent past, certain clear lessons have already emerged. It has certainly been demonstrated that the mentally ill do respond to treatment. In the light of this it is clear that the church should not promote mental hospitals if these hospitals merely become custodial institutions. A mental hospital must be more than a warehouse storing the mentally ill. The advancement in the treatment of the mentally ill has been most striking in the emerging trend to allow people to remain in their homes and communities while undergoing psychiatric treatment. Here the concept of the healing community is widened to include the church and the immediate community.

Accompanying this trend is the removal of the stigma so commonly attached to psychiatric treatment. The time will come when it will be considered no worse to see a psychiatrist than to see a foot doctor or and obstetrician. The church might very well take the lead in this area and help people not only to overcome guilt feelings for going to see a psychiatrist but actually to encourage them to seek out such services when they are needed and to support them when they do so.

Contrary to some earlier opinions, it now is clear that values are definitely communicated in the practice of psychotherapy. Consequently, it does make a difference whether one consults a psychiatrist who takes religious matters seriously or scorns them. This does not mean there is such a thing as "Christian" psychiatry any more

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William Klassen is associate professor of New Testament at Mennonite Biblical Seminary and member of Mennonite Mental Health Services. He participated in postdoctoral study at the Menninger Foundation, Topeka, Kans., 1961-62.

A Prayer

FOR THIS WEEK

Our heavenly Father, we pray for wisdom to see in our changing ways what is compromise, what is maintained to satisfy our own ego, and what we refuse to do because of lack of faith. Give us insight to see the difference between appeasement and love, bullheadedness and responsibility, religion and discipleship, and between ideas and experience. Help us to live lives pleasing to you. Prepare us for the day when Jesus comes. Amen.

—Maynard Shetler.



Nurture

Lookout

Cheap People?

This morning, at the garage, the mechanic was telling me about coal mining in the Scottsdale area when he was younger. "Life was cheap in those days," he said. He made his point by giving a personal experience. "There was a cave-in at the mine where we worked," he recalled. "The big officials drove up in a fancy company car. When they stepped out, their first questions were, 'How much iron got covered up?' and 'How many mules did we lose?' You see," said my friend the mechanic, "life was cheap in those days. The officials never even thought of the men."

No, life was not cheap in those days. It was no cheaper than now. The mechanic's story is, however, a terrible indictment on what men *thought* about the worth of their brothers. Jesus had a far different idea of what people are worth. He thought they were worth enough to sacrifice His own life so that they might be redeemed. And He made no difference between the miner and the official who rides in the company car.

Now how about the brethren in your congregation? Are they all looked upon as of equal worth? Is it important that all of them be helped to grow spiritually? Should some be given special nurture help and not others? Are some persons' abilities worth developing for the kingdom of God more than others?

Should not a congregation look upon every person as a unique gift to the brotherhood, as Paul says, "He gave some [persons], apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11)? The list could be extended to include every individual in the congregation. Each person is a gift from God to the church. He (or she) is a gift

(with all of his weaknesses) to fulfill God's purposes in the congregation and in the community.

Would not the beginning of a new year be a fine time to take inventory, to see what kind of persons God has put in stock with your congregation? Then a year's nurture program could be geared to the matter of getting the most out of the potential that is there.—Arnold W. Cressman.

This Should Not Be

Recently Pastor "X" was asked to speak at the wedding of one of his fellow church members. It was taken for granted that he would accept, and he did. Of course, no one mentioned anything about fees or traveling expenses.

A week or so before D-day (D for dear; it was dear to the couple in one respect and for the father in another) the minister took the time to work on his message. At first he was tempted to rework one of his previous outlines, but he thought better of it and diligently prepared an entirely new one. That took about four hours.

A rehearsal was planned for the day preceding the wedding. No one offered the minister a ride, so he warmed up his well-experienced jalopy and drove 50 miles—each way. The practice took about an hour and the driving 3 hours; total time—4 hours.

On the wedding day our minister friend,

who was not a pastor but an unpaid assistant, rushed home from work early to allow for ample driving time. All went well and he arrived a little early. The wedding itself went off without a hitch, well, readers know what I mean. The service was dignified and the lavish lunch superb. A great time was had by all. The reception included a number of poems and songs by relatives and thus it was well after 11 p.m. when Pastor "X" arrived back home. He had worked hard all day and now had been gone 5½ hours; he was tired.

Four days later the mailman brought Pastor "X" a note of thanks from the bride's family (it might have come from the newlyweds themselves) and a check for \$5.00. Naturally, Pastor "X" was grateful for the money, especially when he remembered that for serving at two previous weddings he had received nothing. But as he put it in his wallet he could not help but calculate that for driving 200 miles he had received ½ a cent per mile and for 13½ hours of his time he had been paid 29 and 6/10 cents per hour.

That same day the mailman delivered several other checks drawn on the same account: \$60 for the florist; \$25 for the rental of the social hall; and \$120 for the baker, including \$20 for the wedding cake. Thus all the bills were paid.

Here endeth the story. The details may be semifictional, but the plot is all too true.

—Mennonite Brethren Herald.

Our Mennonite Churches: Rockview



The Rockview Church, Youngstown, Ohio, began in 1947, when the N. G. Bauman family met on porches with children, telling them Bible stories. That same year a vacant store building on West Federal Street was rented and a Sunday school began with teachers from the Leontonia and Midway congregations. In 1952, the Ohio Mission Board took over the work, and the Fred Augsburgers family moved from Wisconsin to be in charge. In 1954, a new building was constructed at the present location. In 1961, official duties of the congregation were given to the Richard Bartholomews, as the Fred Augsburgers were called to begin a new work in the northeast part of the city. In 1964, the new auditorium seen in the foreground was dedicated. The seating capacity is over 200, with an average attendance of 109. Present membership is 39.

When the Devil Says You Are Not Saved

By Raymond L. Cox

Many people deny there is a devil!

They suspect that Satan is a hoax or hallucination conjured up out of the vivid and sultry imaginations of superstitious citizens of an unsophisticated civilization.

Christians, however, entertain no doubts of the devil's reality. Billy Sunday put it this way: "I know that there is a devil for two reasons: the Bible says so, and I have had dealings with him."

I have had dealings with him too, and so probably have you. Quite likely Satan has sought to torpedo your assurance of salvation. In this effort he certainly is minding his own business, for the Bible includes in that business his office of "accuser of . . . [the] brethren" (Rev. 12:10). The devil thus accuses men to God, as he did Job and Joshua, the post-exile priest, and he accuses men to themselves!

Sometimes Satan says to a saint, "You are not saved!" What can be done to counter-attack, to clear the field of the foe?

Different believers resort to different devices when the enemy assaults their assurance of salvation.

Dr. J. Vernon McGee reports that the devil occasionally suggests to him that he is not really saved.

How does Dr. McGee, pastor of the Los Angeles Church of the Open Door, rout the accuser?

"I tell him," relates the pastor, "'All right, devil. You say I'm not saved? Then I accept Jesus Christ right now as my Saviour.'"

If a man is not saved, certainly immediate repentance and faith in Jesus will accomplish his conversion. I can almost visualize a defeated devil slinking away from Dr. McGee, muttering like "Mr. Coffee Nerves" of advertising fame, "Foiled again!"

Dr. McGee is not, of course, the only Christian to hear the serpent hiss challenging his confidence of salvation. H. P. Courtney, a well-known convention and camp-meeting speaker, declares, "Sometimes I do not feel that I am saved. And the devil comes and tells me that I am not saved!"

What does this believer do when confronted by the accuser of the brethren?

"What do I do?" he answers. "Why, I pay no attention to the dirty liar! Furthermore," he continues, "I'm not saved by my feelings; I'm saved by faith in Jesus Christ! Saved when I feel bad. Saved when I feel good. Saved at morning, night, or noon, and all the time in between. And God is just as close to me when I feel bad as when I feel good!"

H. P. Courtney takes Christ's designation of the devil as a "liar" (John 8:44) literally. If the devil is a habitual liar, and the devil says you are not saved, you are free to take his charge at its face value as a lie! Someone said the devil would rather lie on credit than tell the truth for cash! If you are really saved, pay no attention to the devil's lies when he says you are not!

Another way to deal with the devil's suggestion attacking assurance was practiced by the British evangelist of a generation ago, Smith Wigglesworth. Satan said to him, "After all, you may be deceived. You know you really are not a child of God."

Wigglesworth would answer, "Satan, if you come along and say that I am not saved, that is a pretty sure sign that I am saved!"

What did he mean? The enemy's accusation buttressed Wigglesworth's assurance of salvation, for he knew that if he really was not right with God the devil would hardly attempt to disturb his mind concerning his condition!

When Satan says, "You are not saved," McGee retorts, "Then I accept Jesus Christ right now!" Courtney pays "no attention to the liar," and Wigglesworth accepted the accusation as additional evidence of his salvation.

If the devil tells you that you are not saved, I recommend an even better reply! The retort I suggest you use was used by the Lord Jesus Christ when He was tempted in the wilderness by Satan. Jesus unsheathed the sword of the Spirit, which is the Word of God. Eph. 6:17. He wielded it forcefully, driving away the devil with "It is written. . . ."

When Satan suggests you are not saved, you may rout him with this reply, "It is written that I am saved!" Then quote a passage pertinent to assurance. John 3:36 will do for a beginning. Say, "It is written, 'He that believeth on the Son hath everlasting life.' I believe on the Son. I have everlasting life."

God's Word is the very best evidence a convert has for assurance of salvation. If God says I am saved, it does not matter at all what the devil says! "If God be for us, who can be against us" (Rom. 8:31)? Now God is for us, and God definitely tells believers that they are saved. The motivating purpose behind the Holy Spirit's inspiration of John's first epistle was to furnish a divine witness and assurance of our salvation. "These things have I written unto you that believe on the name of the Son of God," wrote the aged apostle, "that

ye may know that ye have eternal life" (I John 5:13).

Don't let the devil humbug or bluff or bully you into doubting your salvation.

A southern farmer had a slave who complained occasionally that the devil bothered him. "I just can't understand it, Mose," the master commented kindly. "Why does he bother you and leave me alone? It must be your imagination."

Shortly afterward the colored man accompanied his master on a duck hunting expedition. The farmer saw a flock in the sky and fired a volley of shots. A number of fowl were felled. Some were killed outright, while others, just injured, tried to escape. The slave started to retrieve the dead ducks.

"No, no, Mose," hollered the master. "Leave the dead ducks alone. They'll stay put. Go get those that are still alive!"

The man obeyed and returned beaming. "You know, Massa," he said, "now I can 'splain why the devil bothers me but leaves you alone! He already has you! But he's trying to catch me!"

The devil is not likely to bother you if you are not saved! If he does disturb you, you can chase him by wielding God's Word! Give him, "It is written!" if he says you are not saved!



The Better Way

By B. WRIGHT

The familiar phrases of Isa. 58 rose and fell pleasantly as the minister read the Scripture. But he struck a jarring note in verse 8, "And thy righteousness shall go before thee; the glory of the Lord shall be thy *re-reward*."

The idea of God's rewarding the faithful is not unscriptural. It may well be true, also, that He rewards over and over again. But you can't prove it by Isa. 58:8.

The word *re-reward* is not *re-reward*, but *re-reward*—the seventeenth-century spelling of *rearward*, the rear division of an army whose special function was to protect the main army against a surprise attack from the rear.

Berkeley's translation makes this clear, "Your righteousness shall go before you, and the glory of the Lord shall follow you as your rear guard."

The pathology flourishing about us today is that men can think and talk of nothing else but danger, crime, communism; those people have properly identified the enemy, but they can't see Christ for the crisis.

David A. Redding in *The Miracles of Christ* (Fleming H. Revell Co.)

On Hockey Games and Holy Days

By ROY S. KOCH

The hockey game lay discarded in the corner of the room. The dents in its metal sides showed signs of hard use over the holiday season. One plastic goal lay on its back far from its proper place. The banners marked "Springfield" and "Chicago" were tattered and dislodged from their up-rights. Some uniformed players were still putting up a masterful defense, but others were sprawled out on the make-believe ice.

The holidays were past, the festivities were over, and the normal routine of life was back again. Traces of uneasiness lingered in the mind and heart of Henry at the dissipation that marked the "holy" season. The office party could hardly be called holy. Nor could the revelry of the New Year's night party that lasted into the early hours of morning. Sharp regrets troubled Henry.

"Oh, well," said the expressive shrug of his shoulders, "I don't claim to be a saint."

The dents in Henry's moral armor showed signs of hard wear over the holiday season. The best goals of his life lay on their backs far from their proper places. The banners of his ethical ideals were tattered and torn. He was not the masterful player still plying a vigorous defense. He was sprawled out, not on the make-believe ice of a toy hockey game, but in the real arena of life.

God, in His providence, gives us high seasons of privilege and opportunity. At such times He confronts us with more than ordinary revelations of Himself. Christmas is such a season. In it the most winsome, innocent, and appealing influences are unleashed into our lives to draw us from our lower natures to our highest selves. Fresh shafts of glory seek to penetrate our spirits.

Back of all this beauty lies the great purpose of God to redeem the Henrys, Johns, Marys, and Sallys from their sins. It is regrettable that we are so dull of hearing. To the mass of people God is irrelevant.

God gives us Christmas to save us from ourselves. If Henry misuses the season to besmirch the good with still greater taints of sin, God gives him New Year's Day with the opportunity to write on its clean sheet. Opportunity follows opportunity to do better.

But how can grimy hands produce clean copy? More penetrating still, how can an impure heart live a clean life? The dents of impurity, the ideals frayed by sin, and the goals lost in undisciplined living can only be corrected by repentance and confession. The only solvent for grime in the heart is the blood of Jesus Christ. Beware of substitutes. "If we confess our sins, he

is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Don't Be a Fool

By MAURINE CLEMENTS

We hear the word *fool* many times on the first day of April. Someone is always pulling jokes on us, or catching us on some trick, then calling out, "April fool!"

Jesus once referred to a certain rich man as a *fool*, but He didn't mean it as an April fool's joke. This farmer had such an abundance of fruits and grains that he had no more storage room. He decided to tear down his barns and build larger ones. When they were completed, he sat back and gloated over his possessions. "Now," he said in utter self-satisfaction, "I have enough laid by to do me for many years. From now on I will take it easy. I will eat, drink, and be merry!"

But the rich man's smugness was short-lived. That very night God said, "Thou fool . . . thy soul shall be required of thee: then whose shall those things be?"

Jesus, no doubt, told of this little incident to show us that life consists of much more than eating, drinking, and having a gay time. The person who thinks only of himself and how much he can accumulate is a *fool* and is not rich in the spiritual blessing that God provides.

A wealthy man in Kansas City recently was being solicited for funds to build a new church. The man, fixing a steely eye upon the solicitor, said, "I have worked and accumulated what I have all by myself. I'm looking out for Number 1. Let every man do the same." This man had locked his soul in the vault and let it starve to death while his mortal body had indulged in an excess of food and drink and high living, then died a spiritual pauper with no heavenly home. To become totally absorbed in perishable treasures is being a *fool*.

It is comparatively easy to obey the laws on the statute books but to be a genuine follower of Christ, one's heart must be under complete subjection to Him. Life insurance may be a good thing to buy, but Jesus taught that soul insurance was more dependable.

To be a fool on April first is permissible, and fun, but to be a fool the other 364 days of the year is *foolish*!

Voice of Experience

By MENNO SCHRAG

"Many seminary communities are so Biblically and theologically centered that students begin to think the seminary world is the real world.

"When they are ejected from this womb of theological coziness they discover that the world does not operate on the same presuppositions or that it is not motivated by the same orientations."

With these words Dr. Ruel L. Howe, a Protestant Episcopal minister and director of the Institute for Advanced Pastoral Studies at Bloomfield, Mich., puts his finger on what some today call a major problem of the ministry.

Dr. Howe goes on to say that "after graduation the new minister soon discovers that the Biblical and theological language in which he was trained and on which he based his hopes is not understood by most of his people."

The concern Dr. Howe expresses is legitimate and deserves consideration. What he is trying to say, if we understand him correctly, is that there is no communication. The message doesn't come through. All seminaries—including Mennonite seminaries—should check themselves at this point.

Studies in Biblical languages, theology, Christian ethics, archaeology, etc., are important and necessary. But if we are not careful, these things can also become hindrances rather than helps in communicating the Gospel.

Recently we talked to a lay minister who apologized for having so little education. "All I can do," he said, "is preach about what I have experienced."

But is not that really the basic requirement for an effective ministry—an experience with people but above all an experience with God? How can one address himself to human need, if one doesn't know what this need is? How can a minister communicate to the "real world" unless he lives in this real world?

It is sometimes said, "the best educated man is the one who doesn't show it." In this sense effective communication lies in the ability to divest oneself of the acquired scholarliness so as to speak to the congregation not from higher up but from a common level.

The man with both training and experience always would be our first choice. But if we had to choose between a man with training but no experience, as against a man with experience and no training, we would choose the latter.

"We cannot but speak the things which we have seen and heard," said the apostles. Their testimony—and communication—was effective mainly because it was "the voice of experience"—experience with the living Christ. —Mennonite Weekly Review.

Clouds and Life's Sunset

By Titus Martin

At a wedding reception the minister among other things prayed thus for the young couple just married, "May there be just enough clouds to make a beautiful sunset." This brought the question, What is the value in the dark days when the clouds seem to hide the sun—the days of affliction we all are prone to have?

Naturally speaking, all sun makes a desert. We need the clouds and their blessings of rain for the growth of vegetation. Also at the close of day a few clouds add to the beauty of the sunset. Artists have learned this.

Spiritually speaking, do clouds or the days of darkness have blessing for us? The wise man says, "If a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many." I feel we are taught here that there are lessons to be learned in these days of darkness or we would not be admonished to remember them.

I believe there is a right and wrong way to remember them. The right way, of course, would be to think on the faithfulness of God in our affliction, and the blessings received. We should be able to say like Samuel of old, "Hitherto hath the Lord helped us." The wrong way would be to look only on the dark side and give way to self-pity.

What lessons can we learn from these days of darkness, and how accept them in the right way? First, let us notice what Job says, "Affliction cometh not forth of the dust." He further says that "man is born unto trouble." I think he wants to teach us that all things come to us by God's direct or permissive will. Thus they carry with them the possibility of blessing if received in the right way.

They are given to us to refine us and make us better vessels for the Master's use. Paul writes that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The psalmist says, "They that sow in tears shall reap in joy." The Revelator was asked who the multitude was who were in the presence of God praising Him, and enjoying the bliss of heaven. He answered, "These are they which came out of great tribulation." Clouds and days of darkness are needed to draw our hearts to eternal things.

How meet these afflictions? It always helps to know that others are concerned about us. Sometimes human help and sympathy are very fickle. However, we have a Friend that sticketh closer than a brother. We read in the Word, "In all their affliction he was afflicted." We have a High

Priest that can be touched. We are admonished to come boldly to the throne of grace and there find grace to help in time of need. We should also turn to the Word. The psalmist says, "This is my comfort in my affliction." Whatever may be the nature of our days of darkness, the Bible has a message to sustain us and direct that we may have a blessing through them.

Another thing the clouds of life can do for us is make us better comforters of others when their dark days come. The Scriptures say we can comfort others with the same comfort wherewith God comforted us. I believe there is a lack in the brother-

hood in visiting and helping the afflicted ones. Paul wrote to the Philippian brethren that they did well that they communicated with him in his affliction. James writes that one of the marks of pure religion is to visit the afflicted ones. Sometimes our visits may do more harm than good. We need to continually pray for the tongue of the learned, that we may know how to speak to him that is weary.

Let us remember the days of darkness and seek to learn those lessons that God would teach us through them. As the frost in autumn gets the leaves on the trees ready to let go, may these clouds in our life prepare us when we come to life's setting sun to let go of the things of earth and enjoy a beautiful sunset. May we look beyond life's sunset to the resurrection morning when all clouds shall have passed away forever.

Songs In The Night

"And meditate on thee in the night watches." Psalm 63:6

BY LORIE C. GOODING

*Remembering Thee, I meditate upon
the greatness of Thy multitudinous powers,
watching Thy planets—suns and moons and stars—
a million million other worlds than ours!*

*Remembering Thee, I meditate upon
the greatness of Thy kindnesses to small
and helpless things—how Thou dost clothe the grass,
and feed the birds, and mark a sparrow's fall.*

*Remembering Thee, I meditate upon
the greatness of Thy mercy—as I trace
Thine infinite compassion, boundless love;
Thy wonderful and most amazing grace.*

*Remembering Thee, I meditate upon
the safety of the shadow of Thy wing
wherein I shield me, and securely hid,
my soul with joyful confidence shall sing.*

*Remembering Thee, I meditate upon
Thy greatness, goodness, and infinity.
And with an overflowing heart I think
(incredibly!) THOU thinkest, Lord, of ME!*



When Lloyd C. Douglas was asked why he wrote his book, *The Robe*, which is a story woven around the life of Christ, he said he wrote it because he was never satisfied with the Apostles' Creed that skipped from the birth of Jesus to His death, with nothing between but a comma—"... born of the Virgin Mary (comma) suffered under Pontius Pilate." Douglas said he wanted people to know what happened in the comma. That comma is the most powerful parenthesis in history.

J. Wallace Hamilton in *The Thunder of Bare Feet* (Fleming H. Revell Company).

Mennonite Leaders of North America

Jacob Mast (1738-1808)

Jacob Mast was born in Switzerland in 1738. He migrated to America, sailing from Rotterdam on the ship *Brotherhood* and landing in Philadelphia, on Nov. 3, 1750. He was an orphan boy, accompanied by four sisters and a younger brother John. The six were under the direction of their unmarried uncle, Johannes Mast, who moved to America with them.

Their first home in the New World was in the vicinity of Hamburg, Berks County, Pennsylvania. Here Bishop Jacob Hertzler had located one year previous to the coming of the Masts and had already organized the first Amish congregation in America. During the French and Indian War, when settlers in this outpost community were being massacred by the Indians, the Masts made their escape from this area (in 1760) and settled approximately thirty miles south, in East Conestoga Valley of Berks County, near the present site of Elverson.

Here Jacob Mast was married at the age of twenty-five to Magdalena Holly, daughter of Michael Holly. The Hollys and the Masts had come to America on the same ship, thirteen years earlier. To this union were born twelve children, all of whom married and had offspring. In 1764 Jacob

Mast took out a warrant comprising 170 acres in Caernarvon Township, Berks County.

When Mast was ordained to the ministry is not known, but in 1786 he succeeded Jacob Hertzler as bishop of the Amish congregation. Hertzler had been the first Amish bishop in America. Mast was one of the charter members of the Amish Mennonite congregation which was founded in 1760, and which is the first permanent Amish Mennonite congregation in America. Later the congregation came to be known as the Conestoga Mennonite Church. Its meetinghouse is near Morgantown, Pa. Bishop Mast eventually had in his jurisdiction eight congregations in Berks, Chester, and Lancaster counties.

Bishop Mast was tall in stature, with light hair and blue eyes. His face indicated great firmness and he had a body capable of enduring hardship. Some of his manuscripts indicate that he was well educated for his times. In the sale of his personal property held on April 8, 1808, nineteen books were listed. His widow who survived him by twelve years is believed to have retained other volumes. He died in 1808 and was buried on his farm.—C.Z.M.

those who had been baptized very young have dropped their church membership. Marvin Yoder, pastor of the First Mennonite Church, Vineland, Ont., examined the hypothesis that the majority of those leaving the church "have a lower age of baptism than had the majority of those who remained members." Using statistics from the Mennonite Family Census, he came to the conclusion that the data did not have conclusive evidence to sustain this hypothesis.

—Melvin Gingerich,
Historical and Research Committee.

The Alternatives to Blessedness

BY DAN HARMAN

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

"Woe unto you, the pompous and proud, for you have attained your full share of this world's kingdom which is already crumbling."

"Blessed are they that mourn: for they shall be comforted."

"Woe unto you who are too hardhearted to weep from sympathy, for the agony of your own heart shall choke your soul."

"Blessed are the meek: for they shall inherit the earth."

"Woe unto you, the overbearing and aggressive, for great shall be the disaster of your disinheritance."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"Woe unto you who are filled with self-satisfaction, for your souls shall hunger unto starvation."

"Blessed are the merciful: for they shall obtain mercy."

"Woe unto you whose hearts deny mercy to others, for you are sealing your own merciless doom."

"Blessed are the pure in heart: for they shall see God."

"Woe unto you of the impure heart, for your eyes shall be blinded by corruption and your own deceit shall enslave your soul."

"Blessed are the peacemakers: for they shall be called the children of God."

"Woe unto you who thrive on contention and go about multiplying the world's problems, for you shall eternally be called the children of destruction."

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

"Woe unto you who are overlooked by the critics and who go on your way undisturbed by the evil about you, for your name shall be struck from heaven's roll of honor."

Family Census Report

Number two in series

Age of Baptism of Mennonite Children

From the information made available by the Mennonite Family Census conducted in 1963, it was possible to obtain information on the age of baptism of 3,150 baptized unmarried children then living in the homes of their parents. Below is the table showing the distribution of persons for the various ages at baptism:

Age of Baptism	Number of Children
Below 10	169
10	230
11	415
12	791
13	635
14	485
15	209
16	98
17	44
18	28
19	25
20 and over	21

The median age of baptism in the above table was 13.46. In other words, half of these 3,150 young people were baptized by the time they had reached the age of 13.46 years. From the above table, it is evident

that 12.6 percent of these more than 3,000 young people were baptized as children who were 10 years old and younger. For the 7,025 adult men and women in the Mennonite Church sampled in 1963, only 5 percent had been baptized at the age of 10 or below. Thus the rate of child baptisms among our young people has doubled over what it was for those who have become married and are heads of homes or adult single persons.

Is there any indication that this trend toward an increasingly younger age for baptism has been stopped or reversed? A comparison with the next older age group of Mennonite Church members, that is, those of ages 20 to 29 inclusive, indicates that only 10.3 percent of this group was baptized at the age of 10 or below. Thus it would appear that the trend has not yet stopped in the church as a whole. The next study will be directed to the problem of whether there are regional differences in church practices relating to the age of baptism.

There is a possibility that in the present 20-29 year age group members many of

Everybody's Business

BY JAMES E. ADAMS

I walked into the barbershop one day as a customer remarked, "People will gamble, you know. So why not legalize gambling and let the government get some taxes out of it?"

The barber and I had discussed this on a previous occasion; he knew my convictions about gambling and seemingly agreed. But as I sat down to await my turn, I noticed him winking slyly at the speaker. The barber wanted to have some fun; so he asked, "Jim, what do you think about that?"

I was perfectly willing to be drawn into the discussion. The man on the chair works for the same company I do. We are friendly.

"That's the line of reasoning people used in and prior to 1933 when they repealed the Prohibition Amendment to the Constitution," I said. "But alcohol-related costs greatly exceed liquor revenue. For instance, a recent study of the state of Massachusetts showed that for every dollar of beer and liquor tax received, the state spent more than three dollars for known and measurable alcohol-related costs.

"Besides that, some statisticians feel relatively certain—on the basis of records kept over periods of time in scattered localities—that about half of traffic fatalities are liquor-related. So liquor may be a factor in the deaths of close to twenty thousand people on streets and highways every year."

The man on the barber chair said shortly, "OK! But the fellow who gambles a little would not affect others like the drinker does."

"I think he would and does," I replied. "No one can beat the horses and the wheels of chance. The family man deprives his family in order to gamble."

My fellow employee then said, "But why not give the fellow who can afford to gamble a chance?"

"No one can afford to gamble," I replied.

"Come on, Jim. You don't know what I can afford to lose."

"It isn't what you can or cannot afford personally. You still affect others. By gambling you support men who will stoop to some pretty mean things to attain their ends."

"Who and what, for instance?"

"The 'who' is professional gamblers and criminals. Specifically, some children were selling 'Jesus Saves' decals along Highway 60 near Lake Tahoe in Nevada. Gambling interests reported them to the authorities and demanded that the police do their duty. The charge was 'peddling without a license.' The children were actually jailed lest they hurt 'business.'"

"Isolated incident," my fellow employee said laconically.

"Nevada would hardly be called an isolated incident," I retorted. "According to FBI statistics the crime rate in Nevada is almost double what it is in neighboring states which have not legalized gambling. Gambling draws the criminal element and has been known to make criminals of others trying to recoup their losses or pay their debts."

By this time I was on the barber chair, and the gambling supporter was ready to leave. His parting shot was, "I still think if a fellow wants to gamble and can afford it, it is strictly his business. He should be allowed to gamble."

"When a man's activities affect others, it is never 'strictly his business,'" I retorted, as he walked out.

Two weeks later as I sat reading the evening paper, the discussion in the barbershop came back to my mind. For there on page one was the story of an airliner which crashed on a flight from Reno, Nev., to San Francisco, Calif. It has definitely been

established that a man shot the pilot causing the crash which brought death to forty-four men, women, and children. And there is suspicion—and a distinct possibility—that the perpetrator of this tragedy was depressed over gambling losses. Even if this is only unfounded suspicion, it shows that people suspect and expect the worst from someone who has been gambling.

In England, which legalized gambling three years ago, the majority of the gambling shops are in poorer neighborhoods. People do not have enough money left after gambling to pay their debts. Consequently, there has been an increase of from 10 to 20 percent in bad debts.

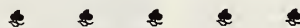
To legalize gambling under the guise of lightening the tax load is to place a greater burden on those who can least afford it—and upon their dependents. No one who is concerned about his child's, his neighbor's, and his own well-being can afford to gamble. No one who is concerned about the spirituality, morality, and stability of his country will raise his voice in support of gambling. Quite the opposite!

Psalm of a Sick Mother

BY HULDAH CLAUDE

Let the praise of the Lord be continually upon my lips,
For He, even the Lord Himself, hath visited my chamber.
He hath surrounded my bed with His presence
And hath sworn unto me His faithfulness which endureth forever.
His love is a blanket to comfort my soul.
He turneth my pillow and giveth me courage and peace.
Whosoever tasteth the cool water the Lord bringeth, receiveth life
everlasting and his fever is quenched.

I will tell unto the children that the Saviour liveth.
When they climb upon my bed, I will teach them to know it is the
Lord who giveth strength to the spirit;
It is He who rescueth our bodies from destruction.
Let our souls sing praises unto Him, for we rejoice in the
God of our salvation. Selah.



Going Shopping

One of these days, I must go shopping. . . . I want to exchange the self-righteousness I picked up the other day for some humility. . . . They say it is less expensive and wears longer. . . . I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that and no one can ever have too much peace. And by the way, I must try to match some patience that my neighbor has. It is becoming to him and I think it might look well on me. Also, I must remember to have my sense of appreciation mended and to look around for some inexpensive everyday goodness. It is surprising how quickly one's stock of goodness is depleted. Yes, I just *must* shop.

—Author Unknown.

*"We learn
that we
are
truly
brother
to the
demented"*

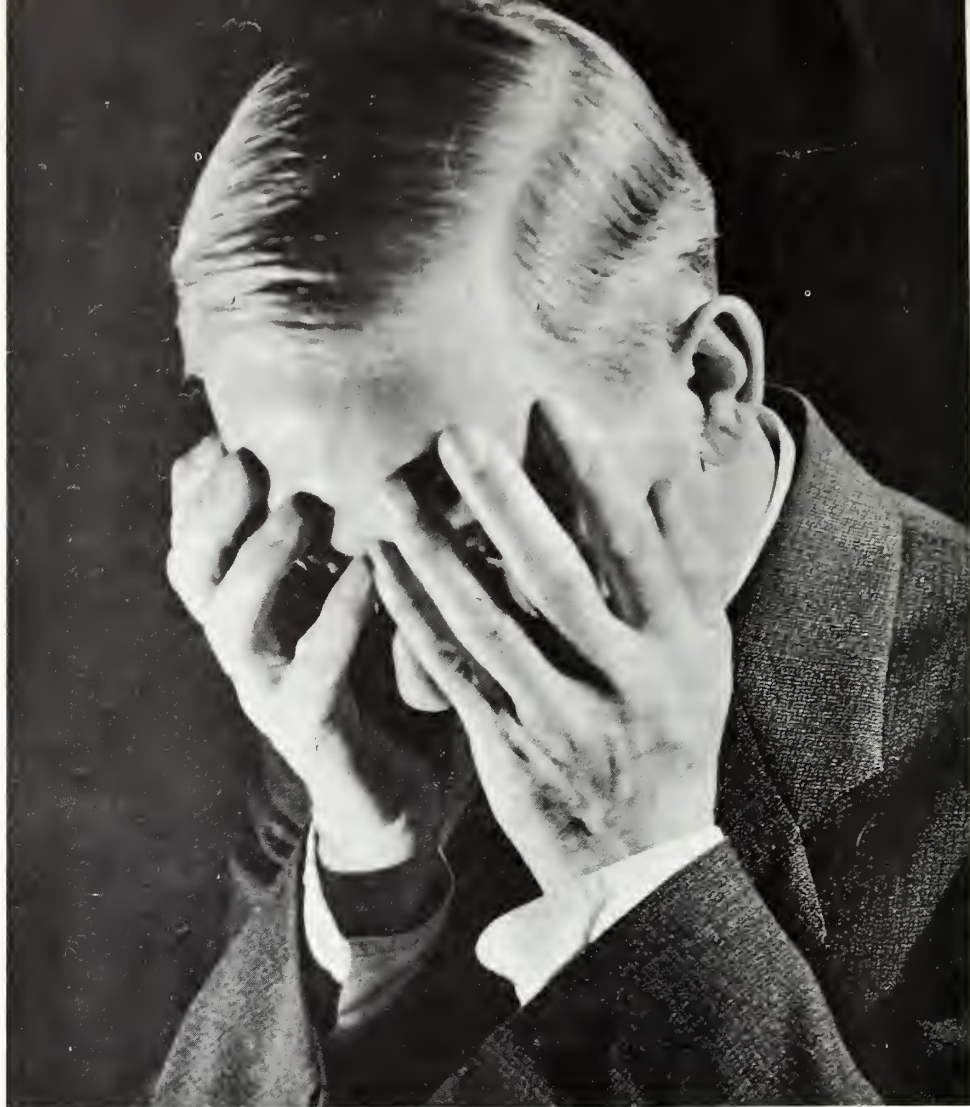


Photo by Ellis O. Hinsey

Mental Health—a Community Responsibility

By Otto D. Klassen, MD, Medical Director, Oaklawn Psychiatric Center

"The welfare society!" It is true that as a nation we expend a large effort, at great cost of money and energy, to pull up our own stragglers, energy and money that might, some say, be better spent on the strong rather than on the weak, for the advancement of the fight against the environment rather than for the licking of our wounds. . . .

Psychiatry is, perhaps, one of the best examples of this problem. If I were an efficiency expert studying social organiza-

tion, I believe I might find psychiatry a colossal waste of time! . . . Look what we do in psychiatry, for instance, and in the companion professions of psychology and psychiatric social work.

You take the brightest—well, if not the brightest, at least bright—bright and promising young men and women, you give them the best training, the longest training, the most enormously expensive training, and what do we then do with them? We assign them to the misfits of society: the poor, the weak, the dull, the apathetic, the withdrawn, the angry, the deranged, even the vicious and some of the bad. Why should we not make this investment in the

strong instead of the weak who do not advance the cause of society anyway?

We've Kept Our Distance

In the first place, never in our whole history have we really listened to what the emotionally disturbed might have to tell us as a society. Historically, we have always kept our distance from these people. We have done so by labeling them unattractively—demoniacs, demented, witches, crazy, lunatics—and through fear of them. We have always driven them away from us if they have not themselves withdrawn. . . . In our more recent era we built large institutions for them which we called hos-

This article is a collection of excerpts from an address presented by the medical director of the Oaklawn Center to an Indiana state meeting of B'nai B'rith on Oct. 4, 1964.

pitals "over the hill and far away," surrounded by large grounds so that our children would not see them, "out of sight and out of mind."

It has been widely assumed that mental illness is a disease which brings about the progressive deterioration of its victims: emotional, intellectual, and habit deterioration, so that the product is finally a mute, naked man unable to feed himself or take care of his own elimination, and certainly unable to teach anyone anything, least of all society! This deterioration was so much taken for granted that it became incorporated into the descriptions of schizophrenia, considered the disease responsible for the illness of the majority of state hospital patients, as described in medical textbooks right up to the last ten years.

In the last 15 years, however, we have learned that it just isn't necessarily so. We have discovered that the deterioration of mental patients so taken for granted for the last one hundred years is not so much the result of the inevitable tortures of disease, but the result of institutionalization and isolation from society, friends and loved ones, and work. The deterioration is more the product of the "treatment" than the disease!

Today we know some other things about mental illness. We know that it is not just the affliction of the few—the few whom we can afford to expel from the community. It may not even be the affliction of a minority! . . . Indeed, if the truth were known, it might be accurate to state that at one time or another almost all of us have mental aberrations and upsets severe enough to be considered an illness. . . .

All Are Susceptible

We know that mental aberrations and emotional imbalance can crop up in the lives of any of us at any time. We know, too, that these are not usually the product of some affliction of the brain, but a response to life itself, to troubled relationships. We know that these symptoms are

not just the product of an illness, but represent efforts by an afflicted person to cope with his life and its difficulties.

Emotions are the "feelers" by which we can trace, subjectively, the experience of our living, and disturbed emotions mean a disturbed life. Thus we know that to understand the disturbed we do not have to look inside them for a demon, but we look to their whole lives, inside and out, to their relationships, to their loves and fears, to families, to work, and to their community.

And what do we learn if we do examine the lives of the disturbed, their relationships and their families? We learn not only about the disturbed, but we learn also about ourselves, and about society. We learn that we are truly brother to the demented. If it is true that we see his madness more clearly than he, it is also true that he feels our madness more clearly than do we. . . .

These cases illustrate several points. First, the disturbed are not necessarily the weak of our society. They are also the sensitive, often having sensitivities which those around them lack. They may also be the brave, calling for help for the family when no one else dares. Second, to understand the disturbed, we need to understand also his family, his work, and his community. Third, the community, too, has something to gain from the understanding won from such study, something more than "just" the return to productive and responsible citizenship of one or several of its members. It stands to discover, through the eyes of its sensitive members, its own weaknesses, to gain from the sensitive "feelers" of the "disturbed" a deeper understanding of itself. . . .

So what has all this to do with newer concepts of community mental health? Precisely this: if we are to make gains in understanding the disturbed, we must treat them within the community—within the context of all those relationships which are meaningful to the patient. If we are to



Born in Bluffton, Ohio, Otto D. Klassen received his college training at Bluffton College and his medical training at the University of Illinois College of Medicine, Chicago. Before coming to Oaklawn Center, he practiced child psychiatry with a private psychiatric group in Wichita,

Kans. Father of four daughters, he is a member of the Hively Mennonite Church, Elkhart, Ind.

take a responsible attitude toward the larger implications of his illness, we have to take in his family as well. Psychiatric treatment should be family-centered treatment, and thus also community-centered treatment. We must help the disturbed maintain his responsibility successfully, within a home, within a family, and within a community.

Four Characteristics

A modern community mental health center should have certain characteristics. (1) It should be in the community. (2) It should be family-centered in its treatment program and philosophy. This would mean that it would employ teams of professionals who would work together on a given case. It would mean that it would be ready to see family members together on a given case as needed, even whole families together in psychotherapy, rather than always following the one-to-one model of psychotherapy. It would be especially equipped to treat children.

(3) It would need to offer a flexible program where the patient's needs could be met, whether he needed full-time hospitalization, or could be helped adequately by briefer office visits individually, or in groups. It would have to have a capacity to respond to emergencies.

(4) Such a center should have broad community support and involvement. This would be the community reaching into the center in a comfortable and familiar way, and the center reaching back into the community, through consulting and educational programs with courts, schools, pastors, and social agencies. The staff and patients would be active members of the community. . . .

In summary, I would like to reiterate the following points which I have tried to make: Society is making an increasing investment in looking after its own ills. Services to the mentally disturbed do not constitute a luxury which a strong society might do without, but constitute an examination of the very sinews of the community itself through the eyes of its most sensitive members (the disturbed). The comprehensive community mental health center is a modern instrument designed to meet many of these needs.



Opened in February, 1963, Oaklawn Psychiatric Center, Elkhart, Ind., has offered treatment to a total of 736 people. A day hospital, the underlying thesis of the Center's program is that a person with problems best learns to cope with and overcome them while living in his usual environment. A total of 26 full-time workers staff the Center.

Parking Lot or Traffic Light?

Can a congregation fulfill its purpose in God's plan for a church if it is unable to define that purpose?

Would it be unreasonable to expect every church leader, from pastor to janitor, to be able to clearly explain what the congregation's program purpose is? Perhaps our stated congregational purposes, in light of Scriptural standards, are in need of evaluation.

Ministers have often invited the sinner to the church as the "ark of safety" (in the imagery of Noah's time). A "safe free parking lot" for drivers harassed by the world's mad traffic rush might be a modern image. Many congregations, in various delimitations, build their churches in safe places, conveniently located in nice communities.

*Second in a seven-article series on
'Can Christ Build His Church
Through Your Congregation?'*

"Missions" are established in dangerous places, but the "church" congregation is not designed to reach "them"—the wicked, that is. Evangelistic forays are made by the congregation into the devil's territory, seeking to rescue a few for the "parking lot."

It often does not seem to occur to the congregation that the "sacred precincts" may also be in enemy territory. It seems not to have occurred to our "good" congregations that "we must accept the fact—unpalatable as it may appear—that in Christ we're bound into a single humanity with the most despised elements of society—as He was. The very same people with whom our Lord associated—a motley and unlikely crew indeed—He has given to us as blood brothers—the blood of the cross. So then, neither the congregation nor the individual has the freedom to build walls of separation, residential or otherwise."¹

Does the purpose of our congregation permit us to do what our Lord did? He "came unto his own." We, like Him, must be "separate from sinners" but not isolated from them!

In our efforts to be separate from the world, we have often been isolated from the world—a "parking lot" rather than a light giving direction to the world's traffic. Gordon Crosby recently wrote, "... the shape of the church will be determined in large measure by the world." This idea was unthinkable to me at first. But the



world of human beings determined the shape which God Himself took when He came into the world that first Christmas-tide. The world determined the very form of the death of the Son of God.

"Our faith says that the only way there can be a rebirth is by death, and that the Christian must always think in terms of death and resurrection. The church is in the world to die, not to develop power structures which prevent it from any form of crucifixion. The shape of the church will be determined by the changing nature of the world itself."²

While we do not subscribe to all aspects of the above quotation, should we not seriously ask ourselves if our congregations exist primarily to care for themselves? Are we committed to protecting our members or to sending them out? Should not a congregation prepare its members for action in the mainstream of the world's activities, reconciling men to God through Christ, and receiving into its fellowship sinners who repent and believe?

Try asking every church and Sunday-school officer to write a paragraph on the purpose of your congregation in its community, and then compare them with the Biblical imperative. What purpose does your congregation's program reflect?

—Nelson E. Kauffman.

1. "Not Renewal, but Reformation," Gordon Crosby, *Renewal*, April, 1963.

2. "Thoughts About the City Church," John J. Harmon, unpublished.

By Word and by Deed in Algeria

By J. D. GRABER

No one has preached if no one has understood. Words mean only what they mean to the hearer, not what they mean to the preacher. To give the Gospel to a people, we will have to look beyond our words.

God spoke to us by His Son, says Heb. 1:2. In times past, here a little and there a little, God spoke to men, but His most eloquent communication and His clearest message by far came through His Son. What Jesus did spoke just as clearly as what He said. In Acts 1:1 Luke refers to his Gospel as a record of what "Jesus began both to do and teach." Doing is mentioned before the teaching.

Making the Gospel clear to the Moslem is the problem in Algeria, a country traditionally, politically, and religiously Moslem. He holds to his faith fanatically and is not easily shifted from his belief. In Moslem law it is the greatest of sins to apostatize, and Koranic law decrees death to one who leaves his ancestral faith. This law may or may not be invoked, but the pressure to remain a Moslem is very great.

Moslems believe in Jesus. They consider Him a great prophet and revere Him highly. But they cannot tolerate belief in His divinity nor do they believe in His saviorhood. This belief is not essentially wrong, but very meager. "If they only knew my Saviour as I have come to know Him" is the heart prayer of every missionary to Moslems.

An earthquake had shaken down a village. This was our door of entrance into Algeria. Our Pax men helped build new houses; our nurse treated the sick, and thus bridges of love and mutual respect were built to the hearts of the local population.

When the terrible war of independence came to a close, we combined forces with the Mennonite Central Committee, and the relief and service program was greatly extended. But the aim and objective has remained the same—to show the spirit of Christ by loving service.

But love dare not be used as a tool, or as bait, even for good ends. Love must always stand in its own right. Jesus fed, healed, spoke, comforted, and lived as He did simply because He was Jesus. One never detects in His service any ulterior motive. Ten lepers were cleansed but only one returned to give thanks, yet all ten were cleansed. He fed 5,000 and they all left Him the next day. But He continued giving Himself in unfeigned love all the way to Calvary. Why?

That all men may come to the truth and

find life eternal. This also is the prayer of our hearts as we live and serve among Moslems.

(to be continued)



MISSION NEWS

Mennonite Hour to Be 15 Minutes March 1



Pastor Hostetter announces new 15-minute Mennonite Hour

"We are convinced it takes shorter, more penetrating radio programs to reach 'Mr. Average American' with the Gospel today," said B. Charles Hostetter, speaker and director of *The Mennonite Hour*. "That's why we are changing to a 15-minute program on the broadcast . . . a move to be completed by March 1.

"A religious broadcast," continued Hostetter, "that doesn't fit in with the fast-moving pace of radio programming is going to be snapped off. We have to be clear, crisp, and practical in the presentation of the Gospel. Today people are in a hurry, even Christians. Today a person's attention span is shorter than ever before, and getting shorter.

"At the same time, radio has become more effective in reaching people. Instead of one radio in a home, there are often four or five. Cars have radios. New lightweight transistors go to the office, the factory, the beach, the park. . . ."

The *Mennonite Hour* staff have been experimenting with a shortened 15-minute program for several years.

"A major step," outlined speaker Hostetter, "was identifying the audience we are trying to reach. We need to know who we are talking to and when he will listen. We aren't preaching the saving message of Jesus Christ to some faceless 'people in radio land,' who must listen to us simply because we have bought time on their local station.

"The Gospel is for a living person, with

a family, a job, and problems. These affect his listening habits, and more, his attitude toward being influenced."

With the target audience defined, the problem of reaching "Mr. Average American" became clearer.

"We have tried a sharpened 15-minute program in different areas of the country," continued Hostetter, "and we are confident that this is the way the Lord is leading for *The Mennonite Hour*."

Among the practical results of this change are financial savings which will enable the broadcast to get on stronger, better-listened-to stations. Advertising the program more effectively will reach a larger audience with the same expenditure. The broadcast will also be able to buy time when "Mr. Average American" is more apt to be listening. Several station contracts already provide much better timing and coverage.

"But most important of all," concluded Hostetter, "is the stewardship of the Gospel. We are called to be the most effective witnesses for Jesus Christ we can be with the materials and methods He has provided."

The Mennonite Hour is currently being heard over more than 120 stations in America and overseas. The program is produced by Mennonite Broadcasts, Inc., Harrisonburg, Va., which is the radio arm of the Mennonite Board of Missions and Charities, Elkhart, Ind.

Buerges Return

Claude and Clysta Buerge, Albany, Oreg., returned to their home Christmas Eve after ten weeks with Mennonite missionaries in Israel, India, Nepal, Nigeria, and Europe.

Appointed by the Mennonite Board of Missions, Elkhart, Ind., as associate commissioners, the Buerges accompanied J. D. Graber, veteran Mennonite Church missions administrator, much of their time overseas. Besides contributing their time, the Buerges contributed their travel and hospitality costs. "How can we make this investment pay off for the cause of missions?" they asked in light of their considerable personal investment and their experiences overseas.

As an experienced builder of sizable construction projects, Bro. Buerge was asked to review the building situation of a student center in London, England, which needs a new worship center. Along the way he found himself easing the work of numerous missionaries they visited by helping with many of their mechanical and construction problems.



Mr. and Mrs. Claude Buerge of Albany, Oreg.

Mrs. Buerge had a specific assignment as it related to fellowship with women missionary personnel and their families, along with providing a friendly ear and fellowship as she entered into their experience and work.

"The inspiration of your presence, your interest, and your judgment was invaluable to me, to our missionaries, and to national Christians wherever we went," J. D. Graber told the Buerges at Board offices in Elkhart during their evaluation on Dec. 21.

Trying to communicate as much as possible on their return, the Buerges decided to record as much visual material as they could in colored transparencies. They also recorded on tape much of the missionary vision, in the missionaries' own voices. From this they hope to distill for congregations in their area some of the vision firsthand as they have experienced it.

"Before we left, we were concerned for the physical welfare of our missionaries," Claude Buerge said. "Through our visits with not only our Mennonite missionaries, but also those of other churches, we have rather become concerned with the needs of Christians and churches in all these lands. American missionaries are comparatively well off physically, they tell us, but they covet the prayer concern and financial support of American churches and their members for the work of Christ in these countries overseas."

After a decade and a half on the local operating board of the Mennonite Board of Missions for Lebanon, Oreg., Community Hospital, Buerge was impressed and concerned for the work of Dhamtari Christian Hospital, in the Central Province (Madhya Pradesh) of India. He observed that medical personnel there were carrying several times the load which medical personnel in America carry. At the same time he wished that medical care and physical arrangements could be improved. A boyhood friend, with whom he grew up in Hubbard, Oreg., Dr. Paul Conrad, is medical director.

In evaluating the visit and what they saw, the Buerges impressed upon J. D. Graber, secretary for overseas missions for the Board, and H. Ernest Bennett, executive secretary, their feeling that both national Christians and overseas missionaries want and need more opportunity for personal working relationship and communication with missions administrators.

"Missionary women are a cross section of womanhood in general," Mrs. Buerge observed. "Some could use more contact and fellowship with other North American women."

The Board appoints associate commissioners who are active Christian laymen interested in overseas missions and willing and able to contribute the costs of their travel overseas in accompanying mission administrators or other persons on deputations to mission work overseas. The program is still experimental, the Buerges found out, but a prime purpose is the communication which results when associate commissioners return home. The Board hopes also that the judgment of persons like the Buerges can contribute to the quality of the work overseas and its procedures.



A recent survey of our three colleges (Goshen, Hesston, and Eastern Mennonite) reveals that nearly 600 alumni are serving in 60 countries overseas as mission and relief workers. This figure is high, however, due to the fact that many Hesston graduates finish training at Goshen and E.M.C.

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|------------------------|------------------------------|------------------|-----------------------|
| 1. Afghanistan | 16. Ethiopia | 31. Italy | 46. Okinawa |
| 2. Algeria | 17. Formosa | 32. Jamaica | 47. Panama |
| 3. Argentina | 18. France | 33. Japan | 48. Paraguay |
| 4. Austria | 19. French Equatorial Africa | 34. Jordan | 49. Peru |
| 5. Belgium | 20. Germany | 35. Kenya | 50. Philippines |
| 6. Bolivia | 21. Ghana | 36. Korea | 51. Puerto Rico |
| 7. Brazil | 22. Greece | 37. Lebanon | 52. Zambia |
| 8. Burundi | 23. Haiti | 38. Liberia | 53. Southern Rhodesia |
| 9. Chile | 24. Holland | 39. Luxembourg | 54. Somalia |
| 10. Colombia | 25. Honduras | 40. Malaya | 55. Tanzania |
| 11. Congo | 26. British Honduras | 41. Mexico | 56. Thailand |
| 12. Costa Rica | 27. Hong Kong | 42. Nepal | 57. Turkey |
| 13. Dominican Republic | 28. India | 43. Newfoundland | 58. Uganda |
| 14. Ecuador | 29. Indonesia | 44. Nigeria | 59. Uruguay |
| 15. England | 30. Israel | 45. East Nigeria | 60. Vietnam |

Argentine Conference Best Ever

"This was one of the best conferences Argentina has had ever," Nelson Litwiller wrote Dec. 12 to the Argentine missionaries now on furlough or retired in the United States. Held at Ward College, the annual Argentine church conference had for its theme "The Stewardship of the Gospel." A Baptist pastor, Earl Schwartzentruber, Dan Nuesh, and Nelson Litwiller brought messages on the theme.

Sunday morning the conference group scattered to attend the four congregations in the immediate area, and Sunday evening the conference had a communion service with 150 attending. Some people didn't get to the Sunday morning services because of

demonstrations supporting Peron's aborted return to Argentina.

The spirit of the meeting was characterized by frank discussion and good feeling. Two issues were the relationship of the Argentine church and the Montevideo Seminary, and arrangements for pastoral support. Should congregations call and arrange and support their pastors directly, or should appointments and support come through the Junta (conference)?

"I did not hear much about financial problems although I suppose they have them," Bro. Litwiller writes. "Most of the Argentine pastors have some way of supplementing their income, and this is healthy, I believe. Some other denominations are doing the same thing. It brings

the pastor out of his ivory tower and down to where people live with their daily struggles and cares."

The Montevideo Seminary also held its annual meeting in the context of the conference, giving German-speaking brethren opportunity to get acquainted firsthand. "(Seminary) Board members from Brazil and Paraguay, either preachers or teachers, all leaders, were not only made to feel welcome by the Argentines, but there was mutual recognition and respect for each other and acknowledgement that as Mennonites we need each other," he comments.

One session in the Floresta church, with William Hallman moderating, heard about Mennonite work in other parts of South America. Peter Wiens, president of the

Seminary board, spoke on Gospel stewardship in Paraguay: early days of hardship and colonization; of the Chulupi, Lengua, and Moro Indian tribes neighboring the colonies; and of the leprosy work which is challenging the colonies. He told of a Moro mother who offered a colonist her newborn baby. They could have it, but if they didn't want it she would kill it.

Juan Carlos Acosta, a member of the Argentine church, described his visit in the Argentine Chaco with Nelson Litwiller last year to attend the Toba Indian church conference. He spoke of the challenge, the peculiar needs of the Tobas, and the specialized tools needed to deal with them in their culture, and praised the dedicated and sacrificial service of the Kratzes, Buckwalters, and Millers there.

The final speaker was Eduardo Alvarez, pastor of the Arrecifes congregation, reporting on his attendance at the annual conference of German-speaking churches at Gartental, Uruguay, last year. He spoke appreciatively of the German-speaking Mennonite contribution to the work of the Gospel.

Writing in further comment to his missionary brethren, Bro. Litwiller speaks to the need for missionaries to give the national church an opportunity to work and grow, becoming strong and self-reliant. At the same time he recognizes that "Christ's great commission 'Go ye' still stands. Nobody dare say we need no more missionaries. With needs all about us, with only a small percentage of our continental population with any belief at all, with sin and misery, inhumanity and revolution at the very doorsteps—how can anyone say that we need no more missionaries?

"I do not have the answer. But there are as many frontiers as ever: the illiterate, the exploited, the university groups, different strata of society. Our task is not over. But it is a harder task, more complex.

"Revolution is at our door in South America. Whether it will be without violence in every country I do not know. There are tremendous forces at work—tensions, pressure groups, selfish nationalisms—all latent and pregnant with possibilities.

"So because the time is short, because our Lord is coming again, because He still commands us to go into all the world and preach the Gospel to every creature, will you pray and think with us what the next steps should be? How can we make the Gospel relevant? How can we communicate in a language that is understood?

"How can we lock arms with our Argentine brethren in the common task to move forward, the Argentines in their own right and responsibility and we as fraternal workers, not above them and not under them, but their servants and at their orders if there has to be a choice?"

Bethel Serves the Unchurched

Attendance and offerings are increasing at 65-member Bethel Community Church in Chicago, Bethel's pastor, Joe Holloway, reported recently to Nelson Kauffman. New understandings of faith and belief are reaching beyond the ideas of morality or codes of behavior.

Your Overseas Missionaries of the Week

B. Frank Byler Family



The B. Frank Byler family arrived in the States on Dec. 18 for a year's furlough after their third term of service in South America with the Mennonite Board of Missions, Elkhart, Ind.

Going first as missionaries to Argentina in 1947, the Bylers later transferred to Montevideo, Uruguay, to serve in the Evangelical Mennonite Seminary there. At the Seminary, Frank was Bible teacher and one of the pastors of the Seminary congregation. He also served as executive secretary of the Uruguayan Mennonite Evangelization Board.

Originally from West Liberty, Ohio, Frank is a graduate of Goshen College and Biblical Seminary. Prior to his mission assignment he served as pastor of the Bethel Mennonite Church, West Liberty, and also taught elementary school.

His wife, the former Anna Hallman from Guernsey, Sask., is a graduate of Hesston and Goshen colleges.

There are five children in the family. On the front row in the picture are Dennis, 16, and Marjory, 18. Back row, Mark, 8, and Carol, 14. Stanley (22) not on picture.

The family will reside at Goshen, Ind., during their furlough stay.

One of the services of the Bethel congregation in its community is the day nursery which attempts to provide competent care for children in a Christian environment



This group rests long enough from play activities to pose for a picture at the Bethel Day Nursery, Chicago.

while their mothers work. Currently day nursery capacity is 40 children, with a full-time staff of five: Ruth Kehr, Goshen, Ind. (director); Jean Goshorn, Scottsdale, Pa.; Marilyn Phillips, Peoria, Ill.; Annette Cender, Fisher, Ill.; and Mrs. Lauretta Carter, Chicago (teachers). Mrs. Arzulia Brooks, a local church member, and Joe and Jannie Holloway (the pastor and his wife) serve as substitute and assistants respectively.

"One of our special objectives during this year is working effectively to reach unchurched homes of children with the claims of Christ and to strengthen Christian homes," Ruth Kehr, the director, writes of the day nursery. Activities which help meet this goal include family birthday parties, parent-teacher fellowship meetings, parent-teacher conferences regarding the child's progress, home visitation, and inclusion of nursery children in Sunday-school and church-sponsored activities. One on Nov. 22 was a vesper Thanksgiving program presented by Sunday-school and nursery children.

Bethel day nursery was the vision of James Lark, then pastor at Bethel.

In October, 1955, the nursery began with one child present. Elnora (Mumaw) Weaver did much of the grass-roots work organizing the school. She served as the first (and sole) teacher, and the nursery had a licensed capacity of 10 children.

Over the years VS personnel have contributed significantly, but the church and nursery have been without VS assistance for about 20 months. This lack of assistance is keenly felt by other staff members, Miss Kehr comments.

With People in Service

David Gerber, Dalton, Ohio, VS teacher at Betania School in Pulguillas, P.R., spoke at Holdeman Mennonite Church, Wakarusa, Ind., Dec. 30.

* * *

A committee of local church representatives of Elkhart and St. Joseph counties in northern Indiana began work with Kenneth Weaver of Mennonite Broadcasts in planning for the use of the 30-second spot broadcasts. The committee consists of Simon Gingerich, Wakarusa; Arnold Roth, South Bend; Roy Umble and Claude Beachy, Goshen; and Ray Bair and Harold Weaver, Elkhart. They met with Ken Weaver and local radio station managers in a luncheon on Jan. 6. At least one station manager was more than a little interested in an evangelical Christian broadcast without a denominational label.

* * *

Glenn Stutzman, Hutchinson, Kans., began I-W service at Hudson Memorial Nursing Home, El Dorado, Ark. Elsie Slabach, Kalona, Iowa, began voluntary service there Nov. 30. Hudson Memorial is operated by the Conservative Mennonite Board of Missions.

* * *

Jesse Adams, 1015 East Eleventh Street, Chattanooga, Tenn., has secured employment and is surveying spiritual needs in the city. He is also assisting a new congregation, leading a musical group, and speaking for a youth crusade in the city. These



Norman and Eunice Wingert have been appointed by MCC to work with the West Coast Relief Committee of California. They will administer the Reedley Clothing Center, act as field representatives for MCC, serve as agent for the Overseas Needlework and Crafts program, be the MCC representative on California CROP committee, and visit churches west of the Rockies. Since 1948, the Wingerts have had wide experience in overseas relief work including two years in Austria, four years in Japan, two years in Hong Kong, and two years in Burundi.

efforts continue his planning following temporary employment at Mennonite Board of Missions in Elkhart which he terminated in September. Pray for Bro. Adams as the Holy Spirit leads and uses him in his work and witness for Christ in Chattanooga.

* * *

Orie Kauffman, Sarasota, Fla., and Mark Peachey, Plain City, Ohio, reported to the Conservative Board on their recent Central America mission deputation at the Board's Dec. 10-12 meeting.

* * *

Returning to Germany for the Conservative Board are the Lloyd Gingerich family (scheduled to leave Dec. 30) and Ada Bontrager, Kalona, Iowa (leaving this month). Bro. Gingerich is teaching in a three-week Bible school at Luxembourg before going to Hamburg. Sister Bontrager is taking special courses in German language.

* * *

Don Nofziger, Ghana missionary of the General Board, reports that he is working in villages in Suhum, an area 50 miles north of Accra. One village has 12 members; others have people receiving instruction. In several, people seem ripe for the Gospel. The Ghana Mennonite Church now has 252 members and is working in 20 villages in all. Thirteen villages actually have members.

Although workers recognize that many



Ruth Ann Cutman, Morgantown, Pa., joined the Information Services staff of the General Mission Board, Elkhart, as secretary, on Dec. 14. She is a member of the Zion Mennonite Church, Beckersville, Pa.

people are interested in the prestige of having a white man coming to preach, Bro. Nofziger says that "something deeper than prestige is at stake when 20-30 men come out for Bible study in the middle of a weekday. Yet this has been happening for several months."

* * *

Marvin and Mary Alene Miller teach English in Kushiro, Japan, in a women's junior college and a high school. They say, "Having 700 or so students a week does not mean personal acquaintance with each, but we are grateful for many we do know individually. Will you pray for the best people, dedication, and wisdom for long-range planning and for immediate student work needs in Kushiro?"

Field Notes ————— CONTINUED

Melvin Alderfers celebrated their 50th wedding anniversary, Aug. 23, at their residence in Harleysville, Pa., and again Sept. 22, at the home of their daughter, Mrs. Mildred Weldy, Sarasota, Fla. Bro. Alderfer, now retired, is widely known in the Harleysville community as the former owner-operator of the Alderfer Bakery.

School for Ministers

Ministers who want to study two books of the Bible in more comprehensive coverage and at greater depth than is usually possible will want to enroll in Goshen's School for Ministers, Feb. 9-26.

The highlight this year will be continuous study of two books so that ministers staying for all the sessions will have 12 hours of study in each. Ezekiel will be taught by Millard C. Lind and Marlin Jeschke; I Corinthians, by Howard H. Charles and C. Norman Kraus.

Ministers will also give time to doctrinal studies, led by John H. Yoder and J. Richard Burkholder, and aspects of pastoral leadership, by Paul M. Miller and Paul Erb.

During the afternoons of the first week four persons from the Mennonite Board of Missions and Charities will sponsor an Outreach Institute. The second week four therapists from Oaklawn Psychiatric Center will conduct a Mental Health Workshop. The third week A. Don Augsburg will give his Conrad Grebel lectures and, together with Ross T. Bender, will discuss youth materials and programs for the local congregation.

Paul M. Miller is director of the school, the fourteenth to be at Goshen College Biblical Seminary. Eighteen resource persons will take part.

Sessions will meet Tuesdays through Fridays of the three weeks so that ministers can return home for weekends if they desire. The Seminary gives free tuition for the school. Board and room, as in past years, are at a nominal charge.

Evangelistic Meetings

Marcus Smucker, Portland, Oreg., at First Mennonite, Nampa, Idaho, March 10-14. Joe Esh, Stuarts Draft, Va., at Souderton, Pa., March 7-14. Eldon King, Millersburg, Ohio, at Lebanon, Oreg., Feb. 10-14. Lloyd Eby, Ronks, Pa., at Paradise, Pa., Feb. 14-24.

Calendar

Ministers' School, Fairview, Mich., Jan. 18-22
Winter Bible School, Atglen, Pa., Jan. 18-29.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 25-29.
Missionary Bible Conference of Ontario Mennonite Bible School, Feb. 2, 3.
Ministers' School, Hesston College, Hesston, Kans., Feb. 2-5.
School for Ministers, Goshen College Biblical Seminary, Feb. 9-26.
Stewardship Conferences:
South Pacific, place undecided, Feb. 20-22
Mennonite Publication Board meeting, Tedrow, Wauseon, Ohio, March 26, 27.
Annual Extension Convention, South Central Mennonite Conference, Pleasant Valley, Harper, Kans., April 2-4.
Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.
Ohio Mission Board meeting, North Clinton, Pettisville, Ohio, April 23-25.
Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.
Mennonite Mission Board of Ontario annual meeting, May 15, 16.
Mennonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Mennonite Conference, June 9, 10.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Illinois Mennonite Conference, Aug. 5-7.
South Central Mennonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, August, 24-27.

OUR READERS SAY

(Continued from page 28)

tion of ownership, nor do they confirm an agreement by using sealing wax and a signet ring, but they do mark ownership of their cattle by branding them. When speaking of the Christian's relationship to God, it is not enough to use the words 'to brand,' but this phrase has been expanded and enriched by words 'in the heart.' Accordingly, Eph. 1:13 reads, 'You were branded in the heart by the Holy Spirit who was promised.'

I thought your readers might be interested in this particular item. Dr. Nida, as you know, is an Executive Secretary for Translations of the American Bible Society . . . —James Z. Nettinga, Secretary, American Bible Society.

* * *

Though our situations don't quite match (Gospel Herald, Our Readers Say, Oct. 20), since I was a Mennonite for some time before I met my husband, I have often experienced the feelings the writer describes. But I'd like to share a few things I've learned as an "inside-outsider."

First, I think we need to realize that in joining the Mennonite Church, we joined two things: the church described in the New Testament, and a culture that we don't understand. In the Bible, I learned that I should be modest, cover my head, let my hair grow, etc. . . . I never read that a modestly cut dress could be quite unacceptable if it was the wrong color. I didn't know black clothing was conservative—in fact, I had been taught that it was worn only by the promiscuous! . . .

The list is endless. I'm not saying any of these cultural traits are right or wrong—only that they are unfamiliar.

By the same standard, I don't think "hereditary Mennonites" are intentionally excluding us. Look around you. How many Mennonites, who are not related, share the closeness we seek? It's just that you and I have no relatives. It never occurs to most Mennonites, whose families are all nearby, that their family fellowship leaves some of us out in the cold. This would also happen to a genetically derived Mennonite outside his family environment.

For us, though, the problem hasn't been so much sociability, as getting beyond that. We have given and received invitations freely. But what we long for is the fellowship the Bible describes: where people grow into the likeness of Christ by going to one another with helpful suggestions about their life and witness. I must admit more unbelievers have challenged me to conform to Scripture than Christians! In the church group, no one challenges my life, and my challenge of his would be unwelcome. We're too busy being polite and tolerant to be a real brotherhood. But this isn't because I'm an outsider. Let's admit it: most of us simply aren't that eager to grow, that we'll ask for criticism. Maybe this means we don't "belong," but I doubt if many others do, either.

I'd add one thing, yet, to those who are concerned about trying to make a newcomer, from outside or inside, feel at home. Let us help you, too. If you offer to watch my children, leave yours with me sometime. If you want to help with my work, ask my help with yours. If you mean your invitation, "Come over sometime," then drop in on me occasionally so I know it. Otherwise, the stranger hesitates to accept your kindness, when she isn't permitted to return it. When favors go both ways, then people are really at home.

And to the sister who feels left out—and this I must also continually remind myself—we really find pretty much what we look for. I'm most sensitive to a slight when I start out feeling "different," aren't you? I do feel that there should be a broader base of fellowship than the "clan," among the whole church, not just as it applies to outsiders. It must be wonderful to have a big Christian family. But Jesus said all believers were His family. Let's start acting like it.—Ruth P. Martin, Casselton, N. Dak.

* * *

Paul M. Miller expressed some very valid concerns in his article, "My Repentings Are Kindled Together" (Dec. 8 issue). If his readers do not read more into it than he wrote, the article may serve as a very healthful corrective against some dangerous errors. Certainly he was correct in emphasizing that if we reduce our prophetic message and efforts to the one channel of political action, we will hardly be giving even a prophetic echo.

With our weakness for thinking too simply and too much in terms of absolute, either-or kinds of choices, however, it is unfortunately easy for us to read into his article the inference that if we vote, we cannot or will not fulfill our full prophetic role; that either we vote, or we love and preach and persuade; but we cannot do both. Bro. Miller did not indulge in such fallacious reasoning, although the implication that he repented from his act of voting almost suggested that he did. . . .

—Theron F. Schlabach, Madison, Wis.

* * *

Much has been said about human rights versus property rights. Too much of conversation has revealed lack of understanding. Quite often our feelings toward our material possessions have shown through.

Before I say, "I believe in human rights," let me say, "I believe in property rights." I

demonstrate that belief by holding title to my home. This is the fourth property which I have purchased. Yet, when Christ said, "Give up your property to go to Ethiopia," I could do it. Not once, but twice. From experience I know property ties are strong. Yet there are ties and rights which supersede property ties and rights.

Our government recognized this for generations. In the right of eminent domain it can take my property against my will. This is possible because the good of my fellowmen is more important.

Christ demonstrated this belief. A vivid example is the demon-possessed man versus the swine. The swine were property. Someone owned them. But to Christ the welfare of one man was more significant. He sacrificed men's property for the welfare of this man. Possibly you and I would ask Him to leave our country, too.

Paul placed a higher value in the person than in the property. He cast the demon out of the girl who could foretell the future. Her owners suffered a severe loss. Would we seek to get rid of him also? Regardless of what Paul did not say about the institution of slavery, he raised it to a higher plane than it had ever reached before. A slave could be a brother of the master. This was even higher than freedom.

If we accept other men as brothers, we accept them as having equal rights. This means their welfare takes the same precedence over my property as the rights of the motorist or the recreationalist.

The law never changed the heart of the selfish man who hated to give up his land so that there might be a right of way for a power line, a gas line, or a highway. It did make it possible for me to travel from coast to coast, to have electricity and telephone and other conveniences. The law, too, can never change the heart of the man who hates another race. Yet it can make it possible for an individual of that race to hold up his head as a man. It can make it possible for him to get a night's lodging, to get a meal, and to buy a house as any other man might do.

As a Christian I must be for civil rights with all the accompanying weaknesses and limitations.—James Payne, Martinsburg, Pa.

* * *

Among other things I wanted to encourage you to keep on writing editorials like "Challenging God" (Nov. 24 issue), where you state that "one of the saddest commentaries on much of current Christianity is the treatment of Mrs. Madalyn Murray and her son, of Baltimore, Md."

Truly we need, as Christians, to be more positive in our Christianity—a Christianity that reveals more of Christ and less of self. I agree that Mrs. Murray would have been convicted of the Spirit if she would have received letters of prayer and love for her. God can break a person in His own way. We shouldn't fool ourselves that through human and worldly methods we are going to be able to convert a person. Or is it that we don't want them (her) to be converted? Truly we need to learn from the Master how to deal with people.

—Mario O. Snyder, Hesston, Kans.

EDITORIAL

(Continued from page 27)

she could sleep during an air raid, she replied that God was awake and caring for her and there was no need for her to worry. The peace that God gives is

not that which the world gives but is an inner calm.

He promised power. His power to face the problems of life is given to all His disciples. This power is not a force that causes others to do one's bidding. It is rather a power that enables one to control himself in his relation to others. God enables us to do His work. This power goes with us to the end of the age.—Willis L. Breckbill.

COMMUNITY OF HEALING

(Continued from page 29)

than there is such a thing as "Christian" surgery, but it does mean that in order to be an effective psychotherapist, one must have an extensive knowledge of, and appreciation for, the culture in which he practices. Psychiatrists can be committed Christians and need not live split-level lives, yet they must guard against using their position either to force religion down people's throats, on the one hand, or to exploit their religion for business purposes on the other hand.

Our mental hospitals have sometimes been chided for not "winning enough converts." Such a criticism is not warranted here any more than it is in the colleges, Mennonite Mutual Aid programs, or disaster services. A history teacher in college is not evaluated by the number of students who respond to his altar calls but by the caliber of his teaching. To be sure, to be an effective teacher of history he will need to relate his teaching to some of the great historical events of the past, and from a Christian point of view, it is certainly believed that he will be a more effective teacher if he takes seriously the working of God in history. Likewise, the mental hospital which consistently evades religious matters will be dodging her responsibility because religion is part of the person's illness as well as part of his resources for health.

On another point questions have been raised, namely, the fee structure of our mental hospitals. How can agencies operated by Mennonite Central Committee charge fees? This deserves discussion. For one thing, it should be pointed out that going to one of our hospitals is probably the most economical thing any person can do. In one state, if he elects to go to the state hospital, he will find that over 2,000 patients are "cared for" by two psychiatrists! While his monthly fee will not be as large as it would be at one of our hospitals, he will likely stay there about two years. Think what that means by way of financial loss!

It is unfortunate that psychiatric costs are as high as they are, but this cannot be blamed on the psychiatrists. They are to-

day the lowest paid medical specialists. We should not be misled by their high hourly fee, for the general practitioner generally spends far less time with a patient and in an hour can collect considerably more than a psychiatrist.

We have always been committed to the ideal of having our hospitals self-supporting. Naturally this could be changed, but only by placing a large burden of financial support on the church.

More can and should be done to keep the healing of the mentally ill at a financial level where the needy can afford it, and it is clear that nationally strides are being made forward in this direction. In the meantime, Christian physicians ought to be encouraged to see the challenge of psychiatry. The great frontier now open is the fascinating area of the relationship between psychiatry and Christianity. It has been demonstrated beyond a doubt that the mentally ill do respond to treatment.

Christianity, too, has had twenty centuries of impressive history in changing human behavior. Who can predict what might happen if the best in psychiatry and the best in Christianity were to work together for man's health? Where are institutions more suited for this kind of encounter than our hospitals?

The church has bypassed the unpleasant elements of society which Jesus found so strangely fascinating. I refer to the prostitutes, the criminals, and the outcasts. To a large extent psychiatry is picking up these individuals and helping them. Just as Jesus and the early church were accused of sinfulness, because sinners felt at home in His presence, so psychiatry today is accused of immorality and irresponsibility because it takes the time to listen with an open ear to men's problems.

Psychiatry will not solve all of man's problems. It has definite limitations which become most drastically evident when it refuses to take into consideration forces that defy human analysis and cannot be psychologized. When it tries to filter everything through its own valuable but narrow window, it loses a segment of reality, and this loss contributes to a failure to bring wholeness. Likewise, the church impoverishes herself and cripples her efforts to help men if she rejects the insights of psychiatry and refuses to allow God's healing process to work through these agents which sometimes work without acknowledging the ultimate source of their power.

God comes to us always through men; He has come to us overwhelmingly in Jesus Christ. Our work in the mental health field is based on this assumption. We believe that aides and nurses, therapists and chaplains represent Jesus Christ as they help people to gain perspective on themselves, on their work, on their world, and on their God. The need of the hour is to find com-

petent pastors, psychiatrists, and psychologists, who see the vast frontier that stretches out before them.

The need is not to formulate a "Christian psychiatry." There is no such thing, just as there is no Mennonite neurosis or psychosis, etc. The need is rather to demonstrate that man's total need can be met by a combined effort of people who do not see man in three compartments but who see him as one—a being created for a meaningful and fruitful life under God.

No estrangement exists between mental health and the Gospel. Wherever human beings are at work, differences of viewpoint will continue to enrich relationships, but Christian maturity makes it possible for such differences to add to the resources of healing available to man rather than to

frustrate the process. The differences in viewpoints are not the most important when a man lies dying on an operating table. In the mental health field, our common task and our common commitment to work for the wholeness available to man in Jesus Christ is the primary consideration.

The church has been described as a hospital. Certainly, when it is faithful to its genius, it is a community of healing. In it the physician, the social worker, the psychologist, and the psychiatrist take their places. Likewise the aide and the cook, the pastor and the receptionist all constitute the team. Above all, the community and the members of the church in the community belong to this team. They seek to prevent all the time, but also to heal and always to support or comfort.

After a Race Relations Conference

By Naomi K. Lederach

It seems almost insurmountable, impossible . . .

Maybe even too late.

I'm almost ashamed my skin is white,

Hearing and seeing the world in which we have forced you to live.

How can I tell you that I care, that I love you,

That I want to be identified with your suffering?

"You must understand how we think," they tell me.

So I read Lomax, Baldwin, Boyle, "Raisin in the Sun," *Black Like Me* . . .

I hear Dr. Jackson tell us we offend eight out of ten times

When we try to communicate.

Southerners tell me we only incite feelings by trying to

Live with you there.

I want to communicate my love, my shame, my concern

And invite you to my home.

People say, "That's only token . . . artificial . . . unnatural . . .

You accomplish nothing."

I feel a frustrated despair becloud my spirit.

Insurmountable. . . .

Then I remember that there is no difference in creation . . .

In our sinfulness, repentance, forgiveness,

Redemption, discipleship, and our eternal hope in Christ.

Our needs are the same.

Perhaps the difference is that you understand His suffering love.

I hardly can.

There is a way through—when we meet on this common level of need.

Our need of a Saviour from ourselves.

There is the power of change in the Gospel . . . new creatures in Him.

New thoughts, new motives, new purposes . . . new creations!

The truth which has so long been twisted and perverted

Can once again be true.

And so I try again to identify with your suffering and injustices.

I try to tell you I care.

I confess my many failures, refuse to be overwhelmed with the enormity

Of our needs.

And somehow God begins to teach me a new lesson. We need each other.

I slowly learn.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

The Unpopular Missionary, by Ralph E. Dodge; Revell; 1964; 167 pp.; \$3.50.

Methodist Bishop Ralph E. Dodge was deported from Southern Rhodesia in the summer of 1964. So he should be well qualified to write on the subject of this book! The book grows out of observations and convictions developed in twenty-five years as a missionary and church administrator in southern Africa. He examines the stock criticism of the church in overseas lands, sets forth what he thinks the church does, and points the way toward the church of the future. He speaks very much like a man of today, having been entirely delivered from the prejudices of the colonial mission era. His heart beats in unison with the African obsession with freedom. It is a white government which now thinks him a dangerous person to have around.

—Paul Erb.

A Concise History of Church Music, by William C. Rice; Abingdon Press; 1964; 128 pp.; \$2.50.

This book is exactly what its title implies—it is concise and it is a history of church music. In the judgment of this reviewer, it is a most creditable book, designed for those who are busy and need a concise survey of the history of music in the church.

Rice begins with a brief chapter on The Pre-Christian Era and follows it with Early Christian Music; chapters 3, 4, 5 deal with the Reformation and Renaissance, The Baroque Era, and the eighteenth century in Europe. For the remainder of the book, he alternates with the unfolding of church music development in Europe and America. The book has contemporary value in that he includes our present producers of church music.

There is a great deal of material in the area of hymnody and the authors and composers of hymnody. The book could be most helpful in church music studies and also in the study of Christian hymnody. Rice is very free to discredit and speak critically of a number of our hymnists whose hymns are being used in the Christian churches of many denominations; the reviewer must wonder where he gets his background and authority to reflect on the worth of hymns which Father Time and the Christian Church have seemingly cleared as worthy.

The book has an excellent index and a fine bibliography of additional readings listed by chapters. This is a good book; I am free to recommend it to our church musicians and ministers.—J. Mark Stauffer.

Egypt and the Exodus, by Charles F. Pfeiffer; Baker Book House; 1964; 88 pp.; \$2.75.

This is one of the series of Professor Pfeiffer's books on Old Testament history. In a brief and interesting fashion the author describes Egypt as a country, the religion of Egypt, the person and work of Pharaoh, Joseph, and Moses. The plagues, Passover, and the Exodus are dramatically portrayed, followed by Sinai and the wilderness experiences. A chapter on Mosaic religion summarizes very well the Pentateuchal teaching on religion. Controversial topics are dealt with in the concluding chapter on Dates and Figures. In a scholarly and conservative tone Professor Pfeiffer has provided all Bible students with a reliable work which is a joy to read.

—G. Irvin Lehman.

Roman and Evangelical, by Per Erik Persson; Fortress Press; 1964; 89 pp.; \$2.00.

The author of this small volume, a professor of systematic theology at the University of Lund, Sweden, has done a very valuable work in presenting in lucid, simple words the crucial conflict between Roman Catholic and evangelical theology, regarding the work of Christ and the work of ministers of the Gospel.

One senses the intensity of the issues by Paul's feeling in Gal. 1, when he says that, if even an angel from heaven preached another gospel, he should be accursed.

The ministry of Christ in the Roman concept is comprehended within the church. The human side of Christ is greatly emphasized, and the priests, the pope, and the Virgin Mary are really the means whereby God saves men. The small volume clarifies the real basic issues between Protestants and Catholics better than any I have read. In the first part of the book I thought the author was possibly leaning over backward to be sympathetic of this Catholic view, and not fair to the evangelical, but in the last chapter I was convinced he was showing each side in its reality.

The volume is not large or expensive and can be a real help to any minister or other person who wonders about the meaning of dialogue between Catholics and evangelicals, and who wants to be informed without reading many pages of material.

—Nelson E. Kauffman.

Above Ourselves, by James H. Jauncey; Zondervan; 1964; 150 pp.; \$2.95.

Why is it that we do not live up to the full potential in our lives? What causes insipidity to replace a zest for living? What is the basic cause of almost all unhappiness?

In simple practical style the author offers solutions to these and other questions, based on sound spiritual truth and recognized psychological concepts. He points out that happy, contented living results

when the personality drive to find ego fulfillment is guided into its normal channels.

Written for those who honestly want new insights and help in understanding how to deal with everyday problems in personal living and in relating to others.

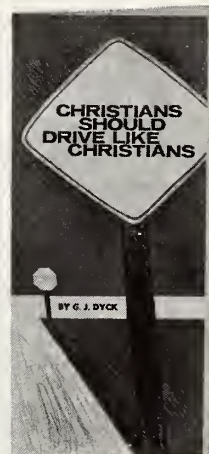
—Beulah Kauffman.

How Children Fail, by John Holt; Pitman Publishing Co.; 1964; 181 pp.; \$4.50.

Interesting and highly provocative to parents and teachers. Needs many readers.

The author, a secondary school teacher, spent one year observing a class of 10-year-olds at the Shady Hill School in Cambridge, Mass. The notes he wrote make up the book.

With keen insights Mr. Holt observed the strategies that children use and fail. Just to mention one observation—a child



CHRISTIANS SHOULD DRIVE LIKE CHRISTIANS

by G. J. Dyck

Do you drive like a Christian? That is, can you remember Christ's "first and great commandment" in a traffic jam? When the guy behind you peels out leaving you to blow the dust off your dashboard? Accidents are often caused by selfishness, a trait hardly comparable to love. This pamphlet emphasizes responsibilities—Christian responsibilities—even behind the wheel of an automobile. 15¢



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receives praise for getting one, the first, problem correct. But he thought, "If I get more right, I will always have to live up to that standard." Any reader will identify with some of the strategies. Children come to school, full of fears, and still other fears are developed at school. With these fears children fail.

Our methods of teaching, our organization of subject matter, and our rewarding systems are to blame for many failures, as Holt sees it. Also many children are never stimulated to realize their potentials and really fail to do what they might.—Alta Erb.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Erb—Fox.—David A. Erb, Sheridan, Pa., Krall cong., and Mary Ellen Fox, Ephrata, Pa., Martindale cong., by J. Paul Graybill at Martindale, Dec. 19, 1964.

Miller—Neuenschwander.—Ernest Miller, Harrisonburg, Va., Mt. Clinton cong., and Marilyn Neuenschwander, Dalton, Ohio, Sonnenberg cong., by Harlan Steffen at Sonnenberg, Nov. 28, 1964.

Richard—Scott.—Duane S. Richard, Mt. Pleasant, Iowa, Pleasant View cong., and Judy Scott, Kokomo, Ind., Bon Air cong., by Glen Richard, father of the groom, at the Bon Air Church, Nov. 28, 1964.

Roth—Detweiler.—Lonnie Roth, Seward, Nebr., and Janet Detweiler, Milford, Nebr., both of the Bellwood cong., by Ivan R. Lind at the church, Dec. 12, 1964.

Smith—Yoder.—Robert Smith, Scottsbluff, Nebr., and Lillian Yoder, Denver, Colo., First Mennonite cong., by Marcus Bishop at First Mennonite, Dec. 12, 1964.

Stutzman—Rediger.—Lester Ray Stutzman, Albany, Oreg., Plainview cong., and Carolyn Marie Rediger, St. Lawrence, S. Dak., Miller cong., by Warren Eicher at St. Lawrence, Nov. 28, 1964.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bontrager, Eldon and Phyllis (Hoth), Haven, Kans., first child, Kimberly Kay, by adoption, Nov. 25, 1964.

Derstine, Merrill and Jean (Langenwalter), Souderton, Pa., fourth child, first son, Timothy Hans, Nov. 7, 1964.

Frederick, Herbert and Janet (Bergey), Hatfield, Pa., second child, first son, Steven Ray, Dec. 15, 1964.

Kauffman, Marlin and Rachel (Clemmer), Alto, Mich., second son, Jeffrey Dean, Nov. 29, 1964.

Leaman, Ivan B. and Mary Ellen (Eby), Ronks, Pa., fourth child, third son, Jonathan Glen, Dec. 19, 1964. (One son deceased.)

Martin, Elvin and Lois (Weaver), Kinzers, Pa., second son, Jay Elvin, Dec. 17, 1964.

Martin, J. Herbert and Rebecca (Stoltzfus), State College, Pa., second daughter, Marina Ann, Dec. 9, 1964.

Miller, Nelson H. and Irene (Chupp), Goshen, Ind., first child, Gareth Lee, Dec. 16, 1964.

Miller, Vernon Jay and Lena (Shetler), Partridge, Kans., second child, first son, Conrad Dale, Dec. 19, 1964.

Schweitzer, Galen and Joan (Burkey), Milford, Nebr., third daughter, Crystal Dawn, Nov. 14, 1964.

Stauffer, Roger and Clarice (Miller), Milford, Nebr., first child, Clair Alan, Dec. 4, 1964.

Stoltzfus, Robert M. and Verna G. (Engle), Cochranville, Pa., fourth son, Larry Lamar, Dec. 2, 1964.

Swartz, Lavern and Marcella (Zook), Clarks-ville, Mich., fourth son, John Ray, Oct. 20, 1964.

Swartzentruber, Eldon E. and Eldora (Miller), Kalona, Iowa, fifth child, fourth son, Nelson Emery, Dec. 6, 1964.

Weaver, Truman and Elnora (Mumaw), Goshen, Ind., second son, Lonnie Trent, Dec. 11, 1964.

Werner, J. Mark and Marie (Yoder), Belleville, Pa., second son, Henry Ray, Nov. 18, 1964.

Witmer, Robert and Lois (Martin), Chate-nay-Malabry, France, fifth child, third daughter, Myriam Elisabeth, Dec. 18, 1964.

Yoder, Daniel V. and Mary Lois (Swartzen-druber), Dover, Del., fourth adopted child, second daughter, Rachel Elisabeth, born Dec. 13, 1964; received for adoption, Dec. 23, 1964.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blough, Lottie, daughter of Levi and Katie Ann (Gindlesperger) Thomas, was born in Conemaugh Twp., Pa., Nov. 4, 1894; died at the Memorial Hospital, Johnstown, Pa., Dec. 15, 1964; aged 70 y. 1 m. 11 d. Her husband, Harry Blough, Hollsopple, Pa., survives. Also surviving are 6 children (Erma—Mrs. Lemon Holsopple, Orvin, Edna—Mrs. Robert Eash, Derothy—Mrs. Elmer Eash, Harry B., and Kathrine—Mrs. Herman Schrock), 27 grandchildren, 32 great-grandchildren, and 7 brothers and sisters (Edward, Minnie—Mrs. John Blough, Mrs. Pearl Alwine, Wesley, Webster, Menno, and Katie—Mrs. William Hershberger). Twin daughters, 5 grandchildren, one sister, and 2 brothers preceded her in death. She was a member of the Blough Church, where funeral services were held Dec. 19, in charge of Elvin Holsopple and Harry C. Blough.

Byler, Elsie, daughter of Ezra M. and Malinda (Kauffman) Yoder, was born at Belleville, Pa., Dec. 2, 1892; died at Belleville, Dec. 20, 1964; aged 72 y. 18 d. In October, 1936, she was married to Joseph P. Byler, who died in 1948. Surviving are 2 sisters and one brother (John C., Charity Yoder, and Mrs. Frances Smith). She was a member of the Maple Grove Church. Funeral services were held at the Baggus Funeral Home, Dec. 23, in charge of Waldo E. Miller; interment in Locust Grove Cemetery.

Freed, Elizabeth H., daughter of John N. and Catharine (Hackman) Halteman, was born in Montgomery Co., Pa., Aug. 13, 1879; died at the Rockhill Mennonite Home, Sellersville, Pa., Dec. 15, 1964; aged 85 y. 4 m. 2 d. She was married to John L. Freed, who died in 1914. Surviving are one son (Allen H., Souderton, Pa., with whom she resided), one daughter (Mrs. Ella Mae Wireman), 4 grandchildren, and 11 great-grandchildren. One son preceded her in death. She was a member of the Souderton Church, where funeral services were held Dec. 19, in charge of Norman E. Yutz and Russell B. Musselman; interment in Franconia Mennonite Church Cemetery.

Huber, Elam J., son of Amos and Susan (Deitz) Huber, was born in Lancaster Co., Pa., Dec. 29, 1875; died at the Osteopathic Hospital, Lancaster, Pa., Oct. 18, 1964; aged 88 y. 9 m. 19 d. He was first married to Mary N. Buckwalter, who died Dec. 19, 1943. On June 23, 1945, he married Fannie M. Wenger, who survives. Also surviving are one daughter (Florence—Mrs. Freeland N. Buckwalter), 6 grandchildren, and 12 great-grandchildren. He was a member of Mellinger's Church, where funeral services were held Oct. 21, in charge of Harry Lefever and Nelson Landis.

Lehman, Goldie Barbara, daughter of Menno and Anna (Moser) Gerber, was born near Kidron, Ohio, March 25, 1914; died at the Orrville (Ohio) Osteopathic Hospital, Dec. 25, 1964, after an illness of nearly two years; aged 50 y. 9 m. On March 25, 1945, she was married to Calvin Lehman, Dalton, Ohio. Surviving are her husband, 4 children (Galen, Judith, Audrey, and Ethan), her parents, 2 sisters and one brother (Pauline—Mrs. Ivan Badertscher, Clarence, and Iona—Mrs. Stanley Hofstetter). Two sisters preceded her in death. She was a member of the Kidron Church, where funeral services were held Dec. 28, in charge of Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher.

McCarthy, John G., son of John G. and Theresa (Hale) McCarthy, was born Sept. 12, 1903; died at the Cass County Memorial Hospital, Harrisonville, Mo., Dec. 22, 1964; aged 61 y. 3 m. 10 d. In infancy, he was baptized into the Catholic Church, but on Feb. 19, 1943, he was baptized into the Mennonite Church at Morton, Ill., and later transferred his membership to the Sycamore Grove Church, Garden City, Mo. On June 4, 1944, he was married to Katherine E. Miller, who survives. Also surviving are one son and 2 daughters (John, Mary Kay, and Theresa), and one foster son (Michael). His parents and sister preceded him in death. Funeral services were held at Sycamore Grove, Dec. 26, in charge of Leonard Garber.

Risser, Elam H., son of Henry and Barbara (Brenneman) Risser, was born near Lititz, Pa., Aug. 17, 1876; died at the Lancaster (Pa.) General Hospital, Nov. 26, 1964; aged 88 y. 3 m. 9 d. He was married to Mary Eby, who died in 1947. Surviving are one son and 2 daughters (Anne E. Warner, Martin, and Lena E.—Mrs. H. William Mitchell), 5 grandchildren, and 2 great-grandchildren. He was a charter member of the Lititz Church, where funeral services were held Nov. 28, in charge of Wilmer M. Eby and Melvin H. Lauver; interment in Hess Mennonite Cemetery.

Smucker, Tursa Ann, daughter of Jacob A. and Leah (King) Kauffman, was born in Cass Co., Mo., July 22, 1874; died at West Liberty, Ohio, Dec. 23, 1964; aged 90 y. 5 m. 1 d. On Jan. 15, 1899, she was married to Joseph Y. Smucker, who died Nov. 17, 1956. Surviving are 3 children (Esther, Leah Belle—Mrs. Forrest Kauffman, and Chauncey G.), 9 grandchildren, 10 great-grandchildren, and 3 sisters (Mrs. Fannie Hartzler, Loma Kauffman, and Mabel—Mrs. Alvin Brenneman). One son, 4 brothers, and one sister preceded her in death. She was a member of the Oak Grove Church, where funeral services were held Dec. 26, in charge of Roy S. Koch.

Snyder, Sabina, daughter of Aaron and Leah (Snyder) Shantz, was born near Waterloo, Ont., Oct. 31, 1879; died at the South Waterloo Memorial Hospital, Galt, Ont., Dec. 7, 1964; aged 85 y. 1 m. 6 d. On Oct. 15, 1929, she was married to Urias S. Snyder, who died in February, 1956. In January, 1964, she moved to the Fairview Mennonite Home, Preston, Ont. She was a member of the Mennonite Church. Funeral services were held at the Erb Street Church, in charge of J. B. Martin and Milton Schwartzentruber.

Stemen, Addie, daughter of Amos and Lydia

(Kaufman) Martin, was born in Franklin Co., Pa., July 31, 1886; died at the home where she was employed, near Chambersburg, Pa., Dec. 5, 1964; aged 78 y. 4 m. 6 d. She was married to Andrew Stemen, who died in August, 1946. Surviving are 2 sisters and one brother (Maggie—Mrs. Jacob Martin, Ida—Mrs. John Frey, and Reuben K.). An infant sister preceded her in death. She was a member of the Chambersburg Church, where funeral services were held Dec. 8, in charge of Omar Martin and Harold Hunsecker.

Stutzman, Edna, daughter of John J. and Sarah Miller, was born at Kokomo, Ind., Feb. 17, 1907; died at her home near Lagrange, Ind., Dec. 13, 1964; aged 57 y. 9 m. 26 d. On June 4, 1940, she was married to Dan G. Stutzman, who survives. Also surviving are 4 sons (John, Vernon, Leo, and Duane), 2 grandsons, 5 sisters (Mrs. Maud Prestoc, Anna—Mrs. John Troyer,

Delilah—Mrs. Clarence Yoder, Clara—Mrs. Cris Swartz, and Marie—Mrs. Harvey Beachey), and 4 brothers (Andy, Ezra, Levi, and Jake). One son and 2 brothers preceded her in death. She was a member of the Plato Mennonite Church. Funeral services were held at the Emma Church, in charge of Willis Troyer and Ivan Miller.

Wenger, Paul S., son of Benjamin G. and Lizzie (Stoner) Wenger, was born at Murrell, Pa., May 22, 1905; died at the Ephrata (Pa.) Community Hospital, Dec. 17, 1964; aged 59 y. 6 m. 25 d. On Jan. 1, 1938, he was married to Bertha Sensenich, who survives. Also surviving are 2 daughters and one son (Miriam A.—Mrs. Paul R. Hoffman, Ruth Y., and James S.), 3 grandchildren, one sister (Amanda—Mrs. Ivan G. Weaver), and 3 brothers (Samuel S., Lester B., and John S.). On Dec. 14, 1949, he was ordained as minister for the Metzler Church, Ephrata, Pa. Funeral services were held at the Metzler Church, Dec. 21, in charge of Eli Sauder and Amos H. Sauder.

Witmer, Jacob S., son of Peter E. and Elizabeth (Strickler) Witmer, was born in Lancaster Co., Pa., Aug. 10, 1873; died at the Mennonite Home, Lancaster, Pa., Dec. 12, 1964; aged 91 y. 4 m. 2 d. He was married to Mary Brubaker, who died in 1924. Surviving are one daughter (Edith), one brother (Peter S.), and one sister (Elizabeth S.). He was a member of the Elizabethtown Church. Funeral services were held at the Lititz Church, Dec. 15, in charge of Melvin Lauver, Clarence E. Lutz, and Walter L. Keener; interment in Kraybill's Cemetery.

Yoder, Genette, daughter of John and Mary Ann (Troyer) Oesch, was born near Emmatown, Lagrange Co., Ind., Dec. 11, 1888; died at her home, Dec. 8, 1964; aged 75 y. 11 m. 27 d. On Dec. 26, 1909, she was married to Perry J. Yoder, who survives. Also surviving are one daughter (Mrs. Harley Wingard), one son (Willard), 2 sisters (Mrs. Frank Blough and Mrs. Rollin Hostetler), 3 brothers (Freeman, Chauncey, and John), and 4 grandchildren. She was a member of the Emma Church, where funeral services were held Dec. 11, in charge of Amos O. Hostetler and Ivan Miller.

Yoder, Nettie, daughter of Lee and Emma (Miller) Hooley, was born near Wellman, Iowa, July 3, 1895; died Dec. 16, 1964; aged 69 y. 5 m. 13 d. On June 2, 1915, she was married to Omer J. Yoder, who survives. Also surviving are 3 children (Russel Lamonte, Kathryn Bernice—Mrs. Daniel Yoder, and Duane Leo), 13 grandchildren, and one sister (Mrs. William Slabaugh). She was a member of the West Union Church. Memorial services were held at the Wellman Church, Dec. 19, in charge of Gideon G. Yoder, assisted by George S. Miller; interment in West Union Cemetery.

I remember one day in particular. I went to spend the day with his wife, who happens to be a Christian. Jim was sober, for once, and was in a talkative mood. He told me that he could not understand his wife. He said that no matter how he cursed her and criticized her, she never answered back or said anything that would be unrefined. He said that no matter how mean he acted, she always went meekly about her work. He just couldn't understand why she never got mad at him or cursed back. If there was ever a real Christian that really acted like one, then it was his wife! I suppose you could say Jim's wife had a hard life, but she also had a happy life in her Lord!

Jim talked a lot about his family. He told how he had always wanted them to be good men and women, and how disappointed he was in some of them. Some professed to be Christians, but they did not act like Christians. They smoked, drank a little, and only acted like Christians on Sundays.

Then too, some of his Christian children really lived as Christians. They were everyday Christians. He had only one fault to find with them, and that was that they acted so critical of the way he lived. He said they didn't understand him. He didn't like the way he lived, either.

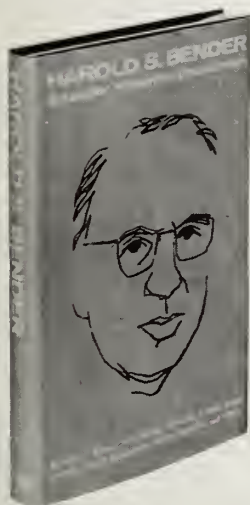
He had, at one time, become a church member, and gave up his old way of life. But his old friends always seemed to drop in at the opportune moment with a bottle, and before he knew it, he was joining them in their drinking! It didn't take but one drink, and he was back in the same old rut.

Jim said that he had deep yearnings to be a Christian but he could not find that certain thing in his life that could keep him strong enough to resist the devil and his temptations. He knew there was something he needed but he could not find it. He said he would not be a professed Christian unless it was very real!

I know I will never forget the talk Jim and I had that day. I certainly got an insight into his life that I had never seen before! I had a new feeling toward him, yes, even a feeling of respect! I had always thought of Jim as a man who didn't care what happened to his family, or never thought about his Lord. I found he was a man who needed the Lord, but he just could not find the faith to trust Him! When things preyed on his mind too much, he always turned to the bottle for forgetfulness.

Yes, Jim is gone now. I often wonder if he had a chance to find that certain thing he was looking for, in those last moments before he met his destiny. I know the Lord loved him, and coveted his soul! But I wonder if I could have been a better testimony to him? Could I have said something more to have helped him? Could you have done more, too?

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Jim

(A TRUE STORY)

BY DORIS G. PLESSINGER

Well, Jim is gone now. He went to bed one night and the next morning he was dead of a heart attack.

Who was Jim? I suppose to some people he was a dissolute old drunk. He was a man who spent most of his life in what, I suppose, in correct circles, could be called riotous living. He seemed to enjoy living for the devil

ITEMS AND COMMENTS

BY THE EDITOR

The first task of the church is not to reunite various segments of Christendom but to unite men outside the church to Christ, Baptists were told at Washington, D.C. According to Dr. Carl F. H. Henry, editor of *Christianity Today*, the ecumenical movement is but a side issue.

"Until Christ returns in judgment and blessing," Dr. Henry said, "our job is to evangelize a lost generation."

Addressing the Metropolitan Baptist Church, he said it is not a paramount concern that churches must present a united front to those not professing Christianity as their faith. "Any impression that unbelief can be overcome more effectively by ecumenical integration (union of churches) than by faithful proclamation of Jesus Christ's triumph is false."

* * *

Churches in the nation's capital have been asked to play an active role in revitalizing the neighborhoods they serve by becoming involved in urban renewal programs.

"In my opinion, no church or church leader can, or should, be satisfied with the warmth and religious experience of a Sunday morning sermon while our communities crumble and decay around them during the week," according to Walter E. Washington, executive director of the National Capital Housing Authority. He spoke before the Inter-Church Committee on Urban Renewal at National City Christian Church.

He said churches could take neighborhood leadership by calling on shopkeepers, businessmen, civic groups, and "all others with basic roots and interests in the neighborhood to come together in a real and basic effort to stabilize and revitalize the crumbling, demoralizing neighborhood." If 50 churches in Washington were to take on such a program, "within the next year the face of our city would be transformed beyond the imagination of architects, planners, or futuristic dreamers," Mr. Washington claimed.

* * *

Supreme Court Justice Arthur J. Goldberg, a guest on the "Eternal Light" television program, took exception to the idea that "you can't legislate morality." He reasoned that since all laws involve right and wrong, and consequently legislate morality, it would be pointless to have any legislation if this were the case.

"If you adopt this thesis, which I think is a very unfortunate thesis, then why adopt

any law?" he asked. "The idea that you cannot legislate morality—civilized behavior—is a foolish, nonsensical idea." He qualified his statement:

"This does not mean, however, that the mere law itself will satisfy all the requirements of good behavior, because after legislating morality there are many influences which must be brought to bear to see to it that there is observance of morality."

* * *

Salaries of Protestant ministers in the United States tend to range far below those of other professional or executive workers, below salesmen and public school teachers, and only slightly above the pay of clerical and factory workers.

A study of approximately 10 percent of the clergymen of 15 predominantly white denominations showed the median annual cash salary to be \$5,158. The addition of \$1,200 in "benefits"—parsonage, utilities allowance, fees for weddings and funerals—brings the total to \$6,358.

Contrary to popular myth, ministers receive relatively little money in fees for weddings, funerals, and other special services—the median is only \$89 per year.

Only about half of the men responding said they received any goods or services "in kind"—56 percent, with a median of \$81. These were largely groceries or medical or other professional services. And the myth of clergy discounts was exploded by the finding that only 39 percent, with a median of \$126, reported such considerations.

* * *

The First Baptist Church of Philadelphia, founded in 1698, has for the first time elected two women to its board of deacons. They are Mrs. Pierie Laurens, whose husband is a board member, and Mrs. Martha Osolin, whose late husband was a deacon.

* * *

An editorial in *The Washington Star*, one of the capital's three daily newspapers, said it is wondering "how silly a nation can get." The editorial referred to the challenge of the Washington Area chapter of the American Civil Liberties Union questioning the right of the student council of a suburban Virginia school to lead in saying grace at meals.

The *Star* questioned how the practice,

which it regards as student-initiated, sponsored, and administered, "impinges upon, or even remotely approaches," the First Amendment's pronouncement that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

* * *

Clergymen who can "theologize about the world—who can understand and interpret what God is doing in the world" are a prime need of the future, an expert in Christian urban ministries said in New York City. "We don't need guys who can just theologize about theology," said Donald Benedict of Chicago, Ill., as he addressed a joint annual meeting at the National Council of Churches' Departments of the Ministry and of Pastoral Services.

Mr. Benedict, general director of the Chicago City Missionary Society and an organizer of New York City's experimental East Harlem Protestant Parish, declared that today's denominational seminaries are "inadequate" for the needs of the church. "Seminaries must themselves engage in mission, and churches must become centers of training and reflection if we are to discover what God is calling us to do in our time," he said.

* * *

Modern man throughout the world is ready to give "serious, thoughtful, intelligent attention to the Bible," the general secretary of the American Bible Society told an Advisory Council meeting in New York City. Dr. Robert T. Taylor cited as evidence the development of Biblical theology, the renewed interest of the Roman Catholic Church in the Bible, the increasing number of Bible study classes in homes, and the eagerness with which the Bible is received by citizens of emerging nations. "New translations of the Bible sell into millions of copies," he said.

* * *

Use of public funds to provide transportation for private and parochial school children, an issue in Honolulu's recent political campaign, was opposed by the Hawaii Baptist Convention. The convention's stand, taken at its annual meeting, endorsed the traditional Southern Baptist position on church-state separation.

GOSPEL HERALD

Tuesday, January 19, 1965
Volume LVIII, Number 3



Guidance from the Church

By Raymond Byler

We were preparing the public school for summer Bible school. As the principal showed us the available rooms, he came to a locked door. He said, "This is the guidance room. We keep our records here. We will just leave this door locked."

It was just a reminder that progressive schools are offering help in vocational guidance. The students do receive good insights that will help determine their choice of a life vocation. For this we can be grateful. But the church must realize that secular schools are not qualified to guide her young people into church-related vocations. Vocational guidance teachers do not invite church workers to present their occupation to high-school students.

Certainly we all are aware that God must call men into the ministry. But if there is a shortage of ministers, we can hardly say that God is neglecting His work. Rather, we are failing to help young men to interpret that call. This is the conclusion of a study conducted by Ralph A. Felton who sought the help of almost 2,000 ministerial students to determine the factors which influenced them to enter the ministry.

The church at Lystra in Acts 16 is a Biblical example of a local church that encouraged one of its young men to enter church work. Timothy was "well reported of by the brethren . . . at Lystra and Iconium." He also was selected by Paul as a companion. He was already a committed disciple with good home training. And now he found direction for his lifework through the influence of the church and its leader.

There are a number of findings in the study referred to that should stimulate the local congregation to arise to its responsibility of guidance. First of all is the fact that, of all the persons who influenced these men to enter the ministry, the pastor ranked highest. "The student needed to know that the church wanted his services, and many pastors explained to their youth the great needs of the world for full-time Christian workers."

The next most influential person was mother. Although only half as influential as the pastor, the combined influence of mother and pastor accounted for over half of the decisions to enter the ministry. The key persons in this matter of guidance are

(Continued on page 52)

*Some see barrenness
And call it waste.
Others see
God's handiwork
And name it beauty.*

—D.



FIELD NOTES

Weekend Bible studies at the Bowmansville, Pa., Mennonite Church, Jan. 22, 23. Out-of-conference speakers include Sanford Shetler, Hollsopple, Pa.; Merle Ruth, Chalfont, Pa.; and Stanley Beidler, Quakertown, Pa. These meetings are sponsored by the Christian Education Board of Lancaster Conference.

Millard Osborne, Lebanon, Oreg., attended the annual meeting of the Chaplains' Association of the American Protestant Hospital Association in Chicago, Jan. 18-21, in addition to visiting students at Hesston, Kans., and Goshen, Ind.

Mark Lehman, St. Anne, Ill., at Community Mennonite, South Bend, Ind., Jan. 22-24.

Open house for the new classroom building at Lancaster Mennonite School, Lancaster, Pa., will be held Friday, Jan. 29, from 4:00 to 9:00 p.m., and Saturday, Jan. 30, from 1:00 to 4:00.

Elizabethtown (Pa.) area chorus presented a program at Strickler's, Middletown, Pa., Jan. 17.

James Kratz will give an illustrated talk on the Argentine Chaco at Blooming Glen, Pa., Feb. 14.

Allan Martin, Brazil, at Bethel, Ashley, Mich., Jan. 31.

Thomas Kauffman, formerly of Brutus, Ky., has accepted the pastorate of the Otelia congregation at Mt. Union, Pa. Installation service was conducted Jan. 3. Paul Bender, Belleville, Pa., served as interim pastor for the past six months.

John Litwiller, missionary in Chile, who suffered severe injuries in an auto accident, is making slow progress toward recovery. There is still struggle with complications, and the prayers of God's people are requested.

Roman Slabach was ordained to the office of deacon at the Bethany Conservative Mennonite Church, Holmesville, Ohio, on Sunday, Jan. 3. Valentine Nafziger, Milverton, Ont., Roman Miller, Hartville, Ohio, and Fred Hostetler, Millersburg, Ohio, were in charge.

Wanted to loan for a period of a year a complete file of the Mennonite Quarterly Review. Write R. Leatherman, 108 W. Chestnut St., Souderton, Pa.

Effie King, oldest member of the South Union congregation, West Liberty, Ohio, celebrated her 95th birthday on Jan. 11.

Stewardship Conference, Pleasant View, North Lawrence, Ohio, Jan. 29-31, with Dan Kauffman, Scottdale, Pa., as speaker.

The Ministers' Week Program at Eastern Mennonite College, Jan. 25-29, includes a series of four messages by J. C. Wenger on "Anabaptist Preaching"; a series of four messages by George R. Brunk on "Preach-

ing for Commitment"; Workshops in "Sermon Style and Structure" by John R. Mumaw; Bible Study by J. Ward Shank; and a series of four messages on "Preaching as Proclamation" by Myron S. Augsburger. The theme for the week is "The Minister, Man of the Word."

The Mennonite Church in India recently contributed \$34 to General Conference. The gift was a result of an action taken at the annual meeting of the India Church last October. "This is not a large contribution," says J. D. Graber, who attended the conference, "but it says a great deal more than the money involved. It says that the Mennonite Church in India wants to belong to General Conference. It is gratifying to see how the relationships between the church in mission and the church at home are developing. I think this is the present-day hot spot in mission thinking."

The address of The Canadian Mennonite, Frank H. Epp, Editor, is changed from Altona, Man., to 102-171 Donald Street, Winnipeg 1, Canada. Phone: 947-0529. Effective Feb. 1, 1965.

Isaac Rohrer, of the Paradise, Pa., congregation, celebrated his 91st birthday on Jan. 19.

Personnel needed: Secretaries—Administration Office, and Typist—Central Services, Goshen College. Contact: Ralph J. Gunden, Goshen College, Goshen, Ind. 46526.

David W. Mann, Albany, Oreg., in Spiritual Life meetings at Logsdon, Oreg., beginning Jan. 24.

On Jan. 3, the last service was held at the old Bank Church, near Dayton, Va. The new building will be completed and ready for service before Jan. 24.

A team of six workers from the Mennonite Publishing House gave a program about the work of the House at the South Union Church on Sunday, Jan. 10. Upon invitation from the congregation presentations were made during the assembly period of the Sunday-school departments, in the morning worship period, and at the evening service. Members of the team were available in the afternoon to speak with individuals having special interest. Participating in the program were Jan Gleysteen, artist; Dale King, linotype operator; Betty Krady, Book Review service; Kathryn Kreider, secretary; Willard Roth, editor; and Paul Shank, Periodical and Curriculum Promotion Manager.

The 63rd annual Harmonia Sacra singing was held at Weavers, Harrisonburg, Va., on Jan. 1. Twenty-three song leaders led a large number of music lovers in 56 different songs from the Harmonia Sacra.

Change of address: John I. Byler from Shipshewana, Ind., to 114 Fremont St., Elkhart, Ind. 46514. Sam P. Shrock from Molalla, Oreg., to Route 1, Box 16, Canby, Oreg. 97013. Telephone: Canby 266-9873.

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Mission Churches and Money	J. D. Graber

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GOSPEL HERALD

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Is This Sin?

I think God has been speaking to me.

Some weeks ago two Tanzanian (formerly Tanganyikan) brethren, members of the executive committee of the Tanzanian Mennonite Church, spoke in our chapel service as they began several hours of fellowship with our Elkhart staff. One, Bro. Elisha, confronted me directly in his chapel talk when he said, "Anything which separates one Christian from another is sin."

As I heard him, with the little I knew of the Lord's work in Tanzania, I understood him not only to mean SIN, but sin. I'm sure he meant sin in the usual sense—adultery, fornication, stealing, pride, selfishness, and so on. But I'm also sure he meant some things we prize as virtues. I heard him as saying, "When your denomination gets in the way of your fellowship with your brother, that is sin. When your Christian practices get in the way of fellowship with your brother, they are sin." And I stood condemned.

Just a week later to the day, I heard John Howard Griffin (author of *Black Like Me* who had colored his skin to experience life from the Negro perspective) say, "We don't have a race problem. Our problem is racism (an emotional rejection of people of another race)." Presumably this could be as critical of Negroes and whites if they (we) dislike each other or perpetuate discrimination against others.

And he likened our current racial situation to that of Nazi Germany prior to and during World War II when the Jews became scapegoats to help weld the German people together and avoid facing their sin. Racism is sin because it divides Christians.

Last spring North American Mennonites entertained a delegation of Russian Baptist brethren. They received a great deal of criticism from certain other Christians who could not accept these men as brothers in Christ. Apparently part of the criticism stems

from the existence of other Christians in Russia who refused to accept the authority of the Soviet state as the Baptists had who visited here. We have observed that there apparently are similar differences between Christians who felt they had to leave Cuba and those who chose to stay as Christians in Cuba. Political choices apparently may also separate Christians from each other.

In a presidential campaign, Christians make political choices and there is some evidence of division and separation. When our political choices, our

race or economic status, our denomination, our church practices, or our fleshly lusts separate us from our brother, they are sin.

We traditionally have separated the last one of this list as different and more important. Perhaps this reflects our materialism and the influence of our age. For sin is basically spiritual in origin and must be faced on that level. Even our fleshly lusts originate in our spirits and in our social relationships.

May we repent of our participation in the sins of our age. God forgive us for our secularism and materialism. May He fill our lives with His spirit of love and openness to Him and each other.—N.

Readers Say—What Do You Say?

From time to time your editor receives reactions against the "Readers Say" column carried in the GOSPEL HERALD. It is felt by some that it detracts rather than attracts, that it is divisive rather than enlightening, that it is of more hurt than help. A few have wondered whether there is any good coming from it.

It should be said, on the other hand, that there are those who have expressed themselves in favor of such a column. Your editor wants to know how you feel about it.

The "Readers Say" is provided so that there might be some discussion between writers and readers. There are few places for such conversation. It is intended to be an intelligent, enlightening discussion of issues. Some should be writing who are not. Often those who have most to contribute write that what they have written is not for publication.

"Readers Say" should give new insight into issues discussed in addition to the article itself. It is a place readers can and should express concern and criticisms in a constructive way.

There are, of course, certain kinds of letters which are kept out of this column. An editor receives letters at times which attack a writer rather than the article. That is, it is a personal attack.

Such letters cannot be used. There are also those letters written to the editor which are very clearly written out of emotional impulse rather than considered thought and wisdom. By the time the letter would be published, the writer would be sorry for what he had written. Such letters are not used in order to protect the writer from hurt and because they usually contain more heat than light. More than once we received letters of appreciation for not publishing letters written in haste and fury.

Letters which add little or nothing to the subject or which branch out onto other concerns are also answered by the editor rather than printed.

Does the "Readers Say" make a contribution or does it not? Should it be continued in the GOSPEL HERALD or should it be dropped? Your editor wants you to write in the next few days expressing how you feel about it.

If only those write who are against including it in the pages of the GOSPEL HERALD, more consideration will be given to dropping this column. If you believe that it should be continued, take time to write expressing yourself. These letters on how you feel about the "Readers Say" column will not be published. They are for the guidance of your editor. What do you say?

—D.

*The local church must fulfill her mission
in giving clear guidance to her youth.*

Guidance from the Church

(Continued from front page)

pastors and parents. "Wholesome religious life at home and an interested pastor will do most to recruit new ministers." But also there is a need for every person in the Christian community "to hold up to our young men the ministry as a challenging lifework."

Another discovery of the study was that 63 percent of these men first thought of entering the ministry before completing high school. In fact, 40 percent considered it before they were 16 years old. High-school years are decisive ones. No other period of time compares to the three years of senior high school. Next in importance is junior high school. It is during these six years that the home and the church can do most in influencing young men to accept the challenge of church service.

Another area in which the local congregation can give guidance is in the area of interpreting a "call." Practically every one of the men in this study needed "the help of his pastor or someone else to help recognize and understand a call." This is in keeping with the general record of the Book of Acts. Even the independent Saul of Tarsus was led into his ministry by Barnabas.

Our Readers Say—

Murder is evil in its ultimate expression. It should be seen and reported on as such regardless of who kills whom. In the Southern section of our country, it is not considered a crime for a black man to kill a black man, especially is it not when a white man kills a black man. But when black men kill white men—bring out the neon signs, the telstar satellites, and the "Extra, Extra, read all about it." This is a distorted view of murder. And if our bodies or teeth were as asymmetrical as this concept, we would waste no time, nor exclude any possibility for, trying to reestablish an equilibrium. I suggest that we do the same to our emotions and ideals when black men murder white men. Men are murdering men and for that reason it is wrong.

The news reports, and films, on the recent Congo atrocities reveal this distortion in anthropological evaluation in that the Congolese, who were killed, were never brought into equal focus. Why? Why did we get only the report of the number of white people who were killed and white hostages taken? According to some witnesses, the Congolese were treated with greater cruelty.

The issue being raised here is that the death of whites, especially white Americans, is considered of more value than the lives of black men. The question being raised is, "Why emphasize the close description of whites and remain silent on the greater number of blacks who also suffered?" The affirmation being

As the local church takes up its responsibility of guidance, there are a number of practices which will be helpful. She can invite speakers from the various church vocations to present their vision. She can conduct mission study classes in which the social studies of the secular school are surveyed through the eyes of a concerned Christian.

Each family can have a policy of keeping awake to the many persons engaged in church employment through literature and actual visits to projects. Our church camps offer acquaintance with dedicated workers in various fields. Visiting missionaries and evangelists are influential. Sunday-school teachers have a great opportunity.

We must always be aware that "the spirit of service and sacrifice is ever in the hearts of youth." Many vocations offer ease and security. The church can meet this competition best by presenting the great need of men for Christ and then make it plain that this need is met through blood, sweat, and tears. This will catch the loyalty of all who are already consecrated and humble.

Raymond Byler, Blountstown, Fla., is a Mennonite pastor and bishop, and editor of *Missionary Bulletin*.

suggested is that Belgians and Americans, and even some black people, consider the lives of whites to be more valuable than blacks. This appraisal is as evil as the very murders themselves.

The presupposition that stands behind this placarding of white suffering at the exclusion of bringing into focus the Congolese suffering is equal to the archaic presupposition which stood behind the "three-fifths compromise" of the 1780's.

"But," we say, "Congolese are not Americans. And we were interested in the safety of our citizens." And yet, neither are the Belgians our citizens. Our interest was not as "humanitarian" as was reported. It was only partially so—whites only. This is made even more obvious by the recent statements of J. Edgar Hoover. Many people have been slaughtered in the South and no paratroopers have gone there to rescue them. And why not? Well, according to Mr. Hoover, "this would be yielding to the 'pressure groups.'" However, other officials in Washington sent out rescue teams, being under far less pressure than Mr. Hoover (their counterpart on the domestic battleground).

All that has been said for the Congo applies to those dying in South Vietnam. We hear of planes being shot down and then the comment, "No Americans were killed." Someone was killed. There is no justification for not giving recognition to others who are dying (and that in greater numbers than Americans). We seldom get a report on the people killed in the South Vietnamese war.

What is revealed in all of this is that when black (and other nonwhites) are being slaughtered at the hands of black or white, it is not so heinous as when whites are being slain at the hands of blacks.

The issue being raised then is, How can the value of one life be considered as greater or less than another?

The affirmation being presented is that murder is an evil which is not more or less so depending upon the color of the victim or executioner.

Moreover, it seems that the kind of impression given in American papers on the Congo only adds to the polarization of the black-white dichotomy. With just a little less emphasis on the color of the dead and more consciousness that the blood of all was the same, the effect of the Congo report could have pointed black and white to our common enemy (which is not each other)—sin. To overlook this basic fact of man's predicament is to date a luxury modern man can ill afford. This is the real saboteur of any would-be "joy to the world" or "peace on earth."—Curtis E. Burrell, Jr., Goshen College Biblical Seminary, Goshen, Ind.

On Nov. 22, counsel meeting and communion services were held at the Miller, S. Dak., Church. It was a beautiful autumn day, and as the members of this congregation gathered together for these services, one could sense the atmosphere of warm brotherly love that was prevalent among them, and also in evidence was a spirit of anticipation and an expression of expectation and a hunger for the Word of God. These things were indeed very encouraging and inspiring to the writer, who again endeavored to break to them the Bread of Life. We were made aware in a very real way of the need which exists at this place as the congregation is without a resident pastor.

The congregation consists of a membership of approximately 25, with several families and with quite a number of children growing up. They have a good house of worship, built about ten years ago, in the town of Miller, which has a number of good paved highways and is a fine, growing town. This area is best adapted to ranching and general farming.

Bro. Paul Glanzer, the former pastor, was a schoolteacher and never lacked opportunity to follow his profession. This is an appeal to anyone who may be interested to pay the congregation a visit and to make further investigation.

Anyone desiring additional information may write to Samuel Oswald, Beemer, Nebr., or William Rediger, Miller, S. Dak.

I just finished reading the article, *Evangelical Pacifism in Southern Germany*, by Marlin Miller, in the Dec. 15 issue of the *Gospel Herald*. The exchange of concerns and beliefs in the area of Christian pacifism between the Historic Peace Churches and the larger Protestant church in Southern Germany points out a course of action to the Mennonites of America. It seems to me that we need to make a much more serious effort to discuss Christian pacifism (in the context of the lordship of Christ) with the other Protestant groups around us.

The issue of war and peace has been receiving an increasing amount of attention in the Protestant church since World War II—a sign perhaps that past positions do not suffice in this present time. The Mennonites are in a strategic position to enter into dialogue with those churches who are seeking to reevaluate their theological positions and related actions.

This writer in the recent past had just such a dialogue with a Christian Reformed minister who had participated in his church's statement

(Continued on page 54)

Weaknesses of Our Nurture Program

By J. J. Hostetler

(continued from last week)

Gaps in Our Life Span Teaching

Our nurture program should be effective from the birth of the pupil to the time of his death. We have been doing a good job with our boys and girls and with our young people, but when it comes to our adults we find some very significant gaps.

This is not only true in our church but also in other groups and even in the secular world. However, the secular world and many other groups are making provision for these adults. Today many adults are going to night schools. The adult education program has developed and increased over 1,000 percent during the past ten years. Adults of all ages are seeking additional training and education.

This is indicative of the hunger that is existing for learning, on the part of adults, and we have not caught up with this yet. This gap exists both in our curriculum materials and in our program. The Commission for Christian Education is giving attention to this gap. As a result of recent studies and research, priority is to be given in this area. To provide adequate studies and planning will require a great deal of time and effort as well as finances so that this gap can be removed.

In Our Personal Witnessing

We are weak in our personal witnessing. Not much has been happening in personal witnessing in our church. As we look at the statistics and reports of our various congregations, we find very few people from this world being gathered in. We are very much a self-contained denomination. Some conferences in their annual reports indicate only one, five, or a dozen additions, above their losses for the year. We appear as a fairly strong church when we are gathered together on Sunday morning within the four walls of our buildings, and when we sing praises and read the Scripture and have preaching, but we are a rather weak church when we leave the walls and go on the outside to witness during the rest of the week.

Many of our neighbors and people in our communities know very little about our faith and beliefs. According to statistics,

last year it took forty-four Sunday-school pupils to bring in one new pupil in our denomination. It took fifty-five church members to gain one new member during the same year. Mostly these new members were children from our own families. It took, on an average, one and a half preachers to gain one new convert last year.

It took the time and energy of one and a half preachers 365 days, preaching fifty-two or more sermons, and performing pastoral work, to gain one new member to our church. The major thrust of our Christian life and service should be when we leave the walls of the church building. We often call these buildings churches, but they are really only meetinghouses for the church. Jesus dwells in the church of people, not in the buildings. When the people go out the door of the church building, God goes out with them into the world to meet other people.

Some people have a tendency to think that God is back there in the church house and they will plan to meet Him next Sunday morning. But what happens during the week? A recent traveler in a Mennonite community inquired of the local banker for directions to the Mennonite church. He then inquired concerning the nature of the Mennonites. The banker responded, "Well, I really don't know what they believe; they are a little bit odd and I heard they wash feet."

We have a tendency to drive great distances, or to take boats across the ocean, or to get in airplanes and fly many places to preach the Gospel and to witness while our next door neighbor doesn't know what we believe nor what we stand for. It seems we can go to the poor and outcast people that live in the lower sections of the community and tell them a lot of things about God and the Bible and how they ought to live, but we can't tell our neighbor what it means to know Jesus Christ.

Often we can't even tell our buddy who works beside us during the week. We communicate on every subject and learn to know people's interests, hobbies, and work, but never their spiritual needs and concerns. This is why we need to teach for mission.

In Our Training Program

We are weak in our training program. Of all the comments heard in local congregations, and the reports sent in by people responding to my questionnaires, this is the outstanding weakness. Time and

again the statement is given, "Our people are not trained to carry on the work of mission and to carry on in the Christian education program."

On top of this many say that when they try to offer training they discover that their people are not interested. In comparing with other denominations we have discovered that training is an essential part of church membership and participation in their groups.

Many of our teachers who are simply filling in the time, and workers who are occupying offices in the church, are under the illusion that they are a success. But one sees very little happening: lives are not being changed; attitudes are not being changed; questions are not being asked; lessons are not being prepared; discussion is not relevant; pupils are bored and discouraged; nothing significant is happening.

This weakness in our nurture program is not due to a lack of program, since we have good materials, but due to a lack of initiative and conviction on the part of both leaders and workers.

In Our Stewardship of Life

We are weak in our stewardship of life, or complete dedication. From our many interviews in various congregations we discovered a good sense of loyalty, honesty, integrity, and duty, but a great lack of zeal and commitment to see that these are carried out. There has been little self-abandonment to the vocation of mission for Christ.

While many are willing to go abroad, to serve and even risk their life for the social and physical welfare of others, yet they have apparently little dedication to the nurture ministry of the local church. It seems too many are not ready and willing to train and give themselves for this ministry. In every congregation we hear the cry of a shortage of workers; there are not enough teachers qualified for the tasks. Probably there are not enough who are willing to forsake the things of the world, material things, and give themselves to the work of the kingdom.

In Total Curriculum Needs

We are weak in total curriculum needs. As suggested before, we have done quite well in the Sunday-school and the summer Bible school area, although even here there are some gaps. Some definite revisions are also needed. Some of these weaknesses consist in providing for all the needs of adults, for weekday Bible school activities for both children and adults, for camping and extension activities. The major part of this weakness is in the shortage of personnel as writers and manpower in planning.

Many people recently expressed interest in the writing of Robert Baker and suggested that he be employed full time writing.

(Continued on page 67)

J. J. Hostetler, Peoria, Ill., is Secretary of Sunday Schools for the Mennonite Church. This article is the second based on his message given at the National Sunday School Convention, Harrisonburg, Va. The Jan. 12 issue carried part one on "Strength of Our Nurture Program."



Nurture Lookout

Taking the Bugs Out

You may have heard it said that one shouldn't buy a car in the year of a radical model change. "Let someone else drive the experiment," they say; "I'll wait 'til the bugs are all out." There's a lot of wisdom in this attitude. But somebody needs to help with the bugs.

Program Guide is in a real sense a new product, although it has its roots in the back part of the last several years of *Builder* magazine. Beyond that the *Program Builder* was its grandparent.

Program Guide is now being used for the first time in hundreds of congregations across the church. Like the new Mustang, the bugs can be expected to appear during the next few months.

We are expecting no major difficulties. In fact, the enthusiasm with which *Program Guide* was bought up indicates an early and nearly unanimous endorsement of the product. Another reason we are confident is because *Program Guide* is exactly what numerous individuals in many, many congregations suggested as the successor to Sunday evening helps in the *Builder*.

Now we need your help. We want to make the '66 edition even better. You, the user, are in the best position to give us the help we need. How is *Program Guide* working in your congregation? If you are a pastor, if you are on the Sunday evening program committee, or if you have already had experience with the new *Program Guide*, then the Mennonite Commission for Christian Education and the Mennonite Publishing House would appreciate hearing from you. A helpful way would be for you to respond by letter to me. You might pick out of the following questions those you would like to respond to.

1. Is there a wide enough range of subjects?
2. Are forty programs enough?
3. Are the children's programs helpful? Are twenty of these enough?
4. Has the attempt to use more Scripture references been successful?
5. Since less resource helps are listed, are there enough?
6. Is the reading level about right? Are the materials too heavy? too simple?
7. Does the committee use "Planning Your Program" (at the beginning of each program) to advantage so they can be creative about the kind of program which would be best, talks, panel, discussion, sermon, etc.?
8. Are there additional features that should be included?

9. Does the unstructured, undated, flexible approach meet your needs?
10. Is *Program Guide* used in other settings besides Sunday evening—for example, midweek or in elective Sunday-school classes?
11. How does your congregation determine the number of *Program Guides* you will need? Who orders them?
12. Is this the kind of product you want?

—Arnold W. Cressman.



The Better Way

BY B. WRIGHT

Inexperienced writers often give themselves away by using an overabundance of *ly* adverbs. Their characters *speak feelingly*, *walk hurriedly*, *run rapidly*, *work busily*, *laugh heartily*, and even *think musingly* or *wonderingly inquire*.

Adverbs are useful. But too many of them, even when correct, make writing sound flat. Most distressing of all are the *completely* meaningless ones *frequently* created *enthusiastically* by *adverbially* zealous beginners, who *cheerfully* write *clumsily* constructed sentences like, "He seemingly was sad."

Why not *economically* save your *highly* valuable words by *simply* saying, "He seemed sad"?

Prayer Requests

(Requests for this column must be signed)

Pray for Ministers' Institute to be held at the Sunderganj Mennonite Church, Dhamtari, Jan. 26, 27, with Lloy A. Kniss as guest speaker.

Pray for the special session of the annual Church Conference at Sunderganj, Jan. 28, to consider the overture of the Mennonite General Conference for sending a fraternal delegate to the U.S.

Pray for the first Christian Education Conference to be held at Sunderganj, Jan. 29-31, to consider the Christian Education Program for our homes, the schools, and the churches.

OUR READERS SAY

(Continued from page 52)

on peace and war. The position of Christian pacifism was in his mind a very live possibility. This kind of openness for discussion gives us a responsibility to present our convictions in a clear and meaningful way to those of other theological positions. Together we may more effectively help each other to understand the mind of Christ in this area of our lives.

A further point needs to be made. If we are going to enter into such dialogue, we need to understand our own beliefs and present them in a clear and concise way. But, then, one of the benefits of such dialogue is the clarifying of one's own thinking and learning to know new brothers in Christ.—Marion D. Schrock, Morenci, Mich.

Our Mennonite Churches: Thurman



The Thurman Mennonite Church is located ten miles south of Anton, Colo. The church is 76 years old. The first minister was Joseph Schrock.

On March 12, 1916, the church building was completely destroyed by a prairie fire. Later in 1916 and 1917, the present building was built and dedicated Aug. 12, 1917. In September, 1951, a parsonage was purchased and moved into Thurman. In 1956 the church building was moved to Thurman, one mile south of its former location, and remodeled. Gilbert Lind is the present pastor; E. M. Yost is overseer. The attendance is about 40.

Add to Your Prayers

By Lorie C. Gooding

Too often the prayer life, which is the real life of a Christian, suffers from neglect. Sometimes it is completely lacking; at other times it is treated with indifference, run through with an attitude which says, "Let's get this over with now." But prayer should be the most constant, most natural, and most enjoyable of all uniquely Christian experience. It is not a safety valve, to be used only in times of crisis. Neither is it an exercise in words, to impress others, ourselves, or, least of all, God, with our spiritual attainments. The Bible gives some directives concerning prayer to which we will do well to take heed.

Faith

First, realizing that prayer is more than words, add to your prayer faith. The writer of the letter to the Hebrews assures us that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). In the Gospel of Matthew there is given the incident of an afflicted woman, who, reaching out by faith to Jesus, was rewarded with instant healing. Matt. 9:20-22. The Apostle James warns that he who wavers, or doubts, shall receive nothing from the Lord. Jas. 1:6, 7. So add to your prayers faith, which is the mainspring of all true praying.

Simplicity

To faith add simplicity. Simplicity is the hallmark of sincerity. In many cases it may be desirable for those who lead in prayer in public worship to outline or otherwise organize their prayer. But keep in mind that prayer is addressed to God, not to other worshipers. The prayer is not the place for a message to the congregation. Let the preacher do the preaching, and keep the prayer brief. Neither God nor the brethren will be impressed by "much speaking" at this time.

Jesus commands us to pray, and to pray with simplicity. Therefore we will observe simplicity and sincerity in our private prayers. This may be deeper and more far-reaching than public prayer. Here we may pour out our hearts, speaking things which we would not speak in public. Here also we may forget about brevity. God will listen so long as we are praying, and the Spirit will bring to our minds persons and needs to pray for so long as we remain yielded to His leading.

Our Lord's own instructions concerning prayer may be found in Matt. 6:5-13.

Humility

Add humility. Abraham was a man of great faith, called the "friend of God." But

in his recorded prayers he was very humble. As he pleaded for the safety of the righteous in Sodom, he referred to himself as one who was "but dust and ashes," and appealed to God that He should not become angry at his (Abraham's) importunity. Gen. 18:27, 32.

In the New Testament we are given the privilege of coming "boldly unto the throne of grace" (Heb. 4:16), but this is only through the merit of our great High Priest, Jesus Christ. If we had no Mediator, we could only contemplate this throne with fear and trembling. Let us remember that Christ has made the only possible sacrifice, and that we have nothing to offer.

Praise

Praise should form a large part of prayer. The normal response of a redeemed soul to its Redeemer is praise. The wonders and beauties of creation lead to praise of the Creator. The providence and loving-kindness of the Lord call forth songs of thanksgiving. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Psalm 107:21, 22).

There is nothing like thanksgiving and praise to instill within the heart an attitude of prayer. Could anyone remember His goodness and His wonderful works, and declare them "with singing" (marginal reading) and not rejoice in the Lord? Ingratitude dampens the spirit of prayer. How often the Lord must be disappointed by the meager dimensions of our thanksgiving! Therefore, add to your prayers praise!

Trust

This leads to trust. Surely when we have brought to mind His goodness to us, His redemption, His providence, we should know that we can trust Him. In every circumstance, whether of misfortune, suffering, separation from loved ones, even death itself, we are convinced that God orders all things for the good of those who love Him. The patriarch Job had this assurance when he said, "Though he slay me, yet will I trust in him." The prophet Habakkuk, also, when he had listed all the worst calamities he could conceive, declared that should all these misfortunes take place at once, "yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:18).

Confession

Confession is a vital part of prayer. David declared, "If I regard iniquity in my heart, the Lord will not hear me" (Psalm

66:18). "I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Psalm 32:5). The Apostle John makes individual confession of sins a requisite for receiving cleansing. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Penitence

Hand in hand with confession goes penitence. We confess our sins, not for the purpose of enumerating them, neither to boast of them, but for the purpose of obtaining pardon from the only Source of pardon. For this reason confession must always be accompanied by true sorrow for sin, a decisive turning away from sin. Jesus illustrated the value of repentance in the story of the Pharisee and the publican. Luke 18:10-14. The publican cried out only, "God be merciful to me a sinner"; the Lord asserted that "This man went down to his house justified."

Petition

Much prayer takes the form of petition. We need to ask for the things we need. Yet Jesus said, "Your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:8). And our Father loves to give us good gifts, but He wants us to come to Him and ask Him for these things. The Apostle James gives us one reason why we sometimes lack the things we need: "Ye have not, because ye ask not" (Jas. 4:2). God is a loving Father, and He loves to have fellowship with His children. So He does not always give us everything we need, but waits for us to come to Him for it. By this means He brings us into communion with Himself; He keeps us aware of our dependence upon Him as children of our Father; and He teaches us persistence in prayer.

Intercession

There is a point where petition blends into intercession. Intercession is that part of prayer which is most self-forgetting. It concerns itself exclusively with the needs of others. Family, friends, neighbors become the subjects of intercessory prayer. Missions and missionaries, their work and their needs are brought before the Lord. Church leaders, Sunday-school teachers, preachers, deacons, song leaders and ministers of music, writers and publishers of church literature all need intercession. There should be much prayer for the church.

Paul's prayer as recorded in Col. 1:9-13 is a wonderful example of intercession for the church. We should also remember those who are unsaved, who are ill, who are grief-stricken. In this connection we may take much comfort in that, although we may consider ourselves to be amateurs at praying, we also have an intercessor, even the Holy Spirit, who "maketh intercession

for the saints according to the will of God" (Rom. 8:27).

Obedience

Finally, we come to obedience. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Here we see prayer as more than a formality, more than only consenting to call Jesus "Lord." There is no virtue in spending much time in prayer if our living makes a lie of our praying. There is no value at all in "praying" unless our words are implemented by an obedient life. "To obey is better than sacrifice," wrote an Old Testament prophet.

And it remains true that without a heart-centered obedience neither our words nor our works can possibly count for righteousness before God. So to your prayers add obedience, an obedient heart, an obedient life; and your prayers will not only be "effectual" (Jas. 5:16), but you will also find greater joy and peace and blessing in your own life; for the Word of the Lord is, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).

Are We Deserving?

BY ARTHUR L. JACKSON

Look around you at the people, the natural wealth, the home you have, and ask yourself, Are we deserving?

Last Thanksgiving Day I had the joy of being in Norfolk, Va., on a week-long evangelistic series. As I sat down at the table filled with a maze of vegetables, rolls, and topped by the giant turkey, I thought for a moment before saying the blessing and asked myself, Are we deserving of all this goodness?

Several months earlier I was the center of a surprise birthday party. More than the gifts and the goodies I thought of the delight that was had in the circle of friends, and again asked myself, Was I deserving of this fellowship?

As we drive along the highway and glance at the greenery that surrounds us and peer up at the soft blue of the sky, can we say that we are truly deserving of God's goodness?

When we look down at an innocent baby's smile, can we say that we are deserving to raise that youngster in the way that God has willed he should go?

As we toil in the fields and reap the bounty of crops, do we ask, What did we do in order to deserve the joy of the harvest?

When we fly over our nation and see its snow-capped peaks and gleaming rivers as

well as sprawling cities, can we say in authority that we are deserving to live in a country filled with the blessings of God?

When we search the Scriptures and see God's redemption for our sinful lives, can we answer in security that we are deserving of His mercy and His transforming powers?

When the judgment shall come and Christ will return to gather us, will we be

able to say with surety that we are deserving of His grace?

The next time you are enjoying yourself, or in the center of a time of happiness, ask yourself briefly, Am I deserving? If you are truthful, you will answer as we all must, No, we are not except for the grace of Jesus who died for our sins and has risen. Nothing that we can do, say, or think will ever make us deserving of His goodness.



Hesston College

The Christmas Gospel Team left the campus Friday, Dec. 18, for a two-week tour of churches in Kansas, Oklahoma, and Texas. Members were Don Troyer, Adair, Okla.; Pat Overholt, Topeka, Ind.; Jolene Lichti, Shickley, Nebr.; Jim Wenger, Hesston, Kans.; Vivian King, Hutchinson, Kans.; and Stan Smith, Hesston, Kans., chairman of the group. Sponsors were Mr. and Mrs. James Miller. Mrs. Miller is the school nurse, and Jim is a junior at Hesston College.

The team had as their aim "to share Christ as we know Him in a way that is meaningful, and yet can be easily understood." They presented this idea through choral readings, singing, testimonies, and object lessons. As they went out, they knew that their best means of communication was to get acquainted with people, leaving a personal witness.

Karen Troyer, Delavan, Ill., and Marcus Bender, Nampa, Idaho, represented Hesston at the Seventh Inter-Varsity Missionary Convention at the University of Illinois, Urbana, Dec. 27 to Jan. 1.

Since 1946 the Inter-Varsity Christian Fellowship of the United States and Canada have sponsored triennial student missionary conventions during the Christmas holidays. Over 5,400 attended in 1961, and attendance at the 1964 convention was expected to exceed 6,000, with representatives from all over the world.

Fifteen students from Goshen, Hesston, and Eastern Mennonite College joined in "Operation Cleveland" from Dec. 26 to Jan. 2. The Christian organizations of the three campuses and Voluntary Service of Elkhart, Ind., sponsored the venture into the heart of the city.

Chosen from Hesston to participate in this project were John Adams, Bloomfield, Mont.; Anna Kay Emerson, Fisher, Ill.; John Histand, Brooksville, Miss.; Judy Moore, Saginaw, Mich.; and Glenn Smucker, Hesston, Kans.

This experience in the typical inner city included work projects, church planning,

meetings with human relations organizations, worship, recreation, and discussion. They worked with Mennonite pastors and Voluntary Service unit members.

Lind to Join Hesston Faculty

A former Hesston dean of instruction, teacher, and pastor, Ivan R. Lind, has accepted an invitation to rejoin the Hesston College faculty beginning with the 1965-66 school year. He will remain as pastor of the Bellwood Mennonite Church of Milford, Nebr., until he goes to Hesston. Bro. Lind has given consideration to a number of different fields of service since deciding to terminate his pastorate at Milford, but felt a strong call to return to Hesston after an absence of seven years.

Lind will teach in the fields of Bible and the social studies. He earned the Doctor's Degree in theology at Southwestern Baptist Theological Seminary at Fort Worth, Texas, in 1956, with a major in Old Testament. He is a graduate of Goshen College with a major in social studies. He has a Master's Degree from the University of Iowa in commerce and economics. In addition, he spent four summers in graduate work in education and psychology at Colorado State College at Greeley. He has a Bachelor of Divinity Degree from Eastern Baptist Theological Seminary in Philadelphia. More recently he did graduate work at the University of Nebraska, and is planning further study in sociology and psychology beginning the second semester of this school year.

Lind has had a valuable pastoral experience at Milford, going to that place at a crucial time and giving outstanding leadership for building a strong congregation.

He served as instructor at Hesston from 1938 to 1958. He was academic dean from 1942 to 1948 and pastor of the college congregation from 1952 to 1958.

Mrs. Lind, before her marriage, was Ethel Ebersole, a daughter of Roy (now deceased) and Bessie Ebersole of Hesston. There are four sons: Kermit, a graduate student at Earlham College, Richmond, Ind.; Jerry, a senior at Goshen; and Donald and Ralph at home.



Mennonite Giving, 1963

By Daniel Kauffman

Mennonite Church contributions are up, according to the report just completed for the 1965 *Mennonite Yearbook*. Per member contributions increased from \$88.00 in 1962 to \$105.00 in 1963.

The report was compiled by the Stewardship Council of the Mennonite Church with the cooperation of congregational treasurers. The report covers income given through the local congregation. Any contributions sent direct to a specific agency are in addition to the figures reported here.

Church treasurers responding to the questionnaire reported for 58,179 members or 70 percent of the total denominational membership.

Per Member Giving

Table I compares the per member giving for the past three years.

TABLE I

1961	\$81.00 per member
1962	88.52 per member
1963	105.77 per member

Table II shows the per member giving by conference districts. Reports were received from every conference. Column one is the percent of membership of the conference covered by the report and column two is the per member giving reported for this same group. We should point out that Washington-Franklin had only one congregation report with 4.6 percent of the district's membership. We cannot assume the other 95.4 percent gave this well.

TABLE II

Conference	Percent Reporting	Per Member Reported
1. Washington-Franklin	4.6	\$344.28
2. Illinois	71.6	168.28
3. Rocky Mountain	100.0	157.85
4. South Pacific	100.0	149.35
5. Franconia	100.0	131.95
6. Conservative	26.0	126.54
7. Ontario	96.0	111.26
8. South Central	98.0	107.93
9. North Central	89.0	107.87
10. Allegheny	76.4	105.52
11. Indiana-Michigan	53.7	101.54
12. Ohio and Eastern	84.0	100.36
13. Iowa-Nebraska	93.0	98.75
14. Pacific Coast	91.1	98.55
15. Virginia	85.0	98.11
16. Alberta-Saskatchewan	90.0	94.81
17. Lancaster	45.4	81.19
18. Western Ontario	100.0	57.22

Amount Distributed to Each Agency

Table III shows the reported amount distributed to each agency of the church in terms of dollars, percent of total, and per member. Column one is the dollar distribution; column two the percent of the total contributed dollars distributed to each agency; column three the dollars per member contributed to each agency.

Item 13 in Table III is the total disbursed by congregations to causes away from home. We call this the general mission of the church. Item 14 covers the local operating costs of the congregation, while Item 15 is any major capital, repair, or new construction within the local congregation. Item 16 is the total cost of maintaining the local congregation in all conference districts.

TABLE III

Agency	Distribution	Percent of Total	Per Member
1. MBMC	\$1,065,137	17.3	\$18.30
2. WMSA	145,821	2.4	2.51
3. General Conference	59,140	1.0	1.02
4. Colleges and Seminary	188,545	3.1	3.24
5. High School and Elem.	233,021	3.8	4.01
6. Dist. Church Conf.	71,408	1.2	1.23
7. Dist. Mission Board	686,907	11.2	11.81
8. Dist. Chr. Wkrs. Conf.	13,952	.2	.24
9. Dist. Home for Aged	62,571	1.0	1.08
10. Dist. Church Camps	66,208	1.1	1.14
11. Other Menn. Causes	342,307	5.6	5.88
12. Other Non-Menn. Causes	66,943	1.1	1.15
13. Total General Mission	\$3,039,117	49.4	\$52.25
14. Local Cong. Costs	2,198,473	35.7	37.78
15. Local Capital Costs	915,636	14.9	15.74
16. Total Local Giving	3,114,109	50.6	53.52
17. Total Giving, All Causes	\$6,153,226	100.0	\$105.77

Distribution Between General and Local Mission Causes

The question is often asked, "What percent of the contributed dollar is used by the congregation to maintain itself?" Table IV was prepared to show this ratio. Column one of Table IV covers the general mission causes listed as items one through twelve in Table III. Column two covers the local mission causes listed as items 14 and 15 in Table III.

It is interesting to note from Table III the average for the denomination is 49.4 percent for general mission and 50.6 percent for a local mission.

TABLE IV

Conference	Percent to General	Percent to Local
1. Washington-Franklin	93.6	6.4
2. Iowa-Nebraska	64.3	35.7
3. Alberta-Saskatchewan	61.8	38.2
4. Virginia	61.5	38.5
5. North Central	59.7	40.3
6. Lancaster	55.8	44.2
7. Franconia	54.7	45.3
8. Western Ontario	54.1	45.9
9. South Central	49.3	50.7
10. Indiana-Michigan	48.7	51.3
11. Pacific Coast	47.8	52.2
12. Allegheny	47.5	52.5
13. Ohio and Eastern	45.8	54.2
14. Ontario	44.8	55.2
15. Illinois	33.7	66.3
16. South Pacific	32.0	68.0
17. Conservative	31.1	68.9
18. Rocky Mountain	30.3	69.7

Compared to Other Denominations

Many of our members ask how Mennonites compare in their giving with other denominational groups.

Table V shows 41 United States groups and six Canadian groups. You will note we are number 18 in Table V.

TABLE V

1. Free Methodist Church (53,601 members)	\$358.17
2. Wesleyan Methodist Church (38,194)	264.20
3. Pilgrim Holiness Church (30,453)	237.93
4. Evangelical Free Church of America (41,687)	233.43
5. Brethren in Christ Church (9,025)	203.05

6. Evangelical Covenant Church of America (63,176)	181.89
7. Ohio Yearly Meeting of Friends (6,204)	173.48
8. Orthodox Presbyterian Church (7,800)	169.68
9. Church of the Nazarene (342,032)	153.57
10. Church of God (Anderson, Ind.) (139,947)	147.45
11. United Brethren in Christ (20,419)	146.00
12. Pentecostal Holiness Church (58,802)	129.84
13. North American Baptist Gen. Conference (52,625)	122.80
14. General Conference Mennonite Church (35,830)	122.09
15. Reformed Church in America (228,934)	117.58
16. Synod of Evangelical Lutheran Churches (15,572)	110.29
17. Presbyterian Church in the U.S. (937,558)	109.46
18. Old Mennonite Church (84,830)	105.77
19. Lutheran Church—Missouri Synod (1,730,674)	102.26
20. United Presbyterian Church in U.S. (3,289,771)	90.46
21. Moravian Church, Northern Province (27,688)	89.29
22. Evangelical Congregational Church (30,117)	89.25
23. Associate Reformed Presbyterian Church (27,114)	84.21
24. American Lutheran Church (1,679,203)	81.11
25. Evangelical Lutheran Synod (9,691)	76.37
26. Protestant Episcopal Church (2,245,782)	76.20
27. Disciples of Christ	75.81
28. Churches of God in North America (36,980)	75.79
29. Wisconsin Evangelical Lutheran Synod (240,314)	75.39
30. Brethren Church (Ashland, Ohio) (18,013)	74.53
31. United Church of Christ (2,220,706)	73.12
32. Evangelical Mennonite Church (2,531)	72.55
33. Church of the Brethren (202,257)	72.06
34. Lutheran Church in America (12,203,306)	71.45
35. Seventh Day Baptist Gen. Conference (5,777)	69.53
36. American Baptist Convention (1,448,543)	68.34
37. Evangelical United Brethren Church (741,023)	67.37
38. Moravian, Unity of the Brethren (4,930)	64.40
39. Cumberland Presbyterian Church (80,455)	61.89
40. The Methodist Church (10,294,412)	59.60
41. Southern Baptist Convention (10,395,940)	53.49
Canadian Churches	
1. Baptist Union of Western Canada (17,997)	120.00
2. Baptist Convention of Ontario and Quebec (51,347)	109.94
3. Presbyterian Church in Canada (202,398)	65.52
4. United Church of Canada (1,057,091)	61.31
5. Anglican Church of Canada (664,729)	57.66
6. United Baptist Convention of the Atlantic Provinces (69,532)	50.91

Another comparison between denominations that is interesting is the amounts used per member for various areas of the church's work. Table VI gives this comparison. Column one is the total contributed per member to all causes; column two the amount used per member to maintain the local congregation; column three is what we call "general mission" and it covers items 1-12 in Table III; column four is that per member amount of column three that is used for foreign missions. In Table VI you will note we are Item 20 and we are listed as giving \$20.00 to foreign missions. The \$20.00 is made up of all the MBMC areas amounting to \$18.30 per member plus the WMSA contributions totaling \$2.51 per member or \$20.00* in round figures.

*This does not take account of the overseas mission budget of the Eastern Board of Missions and Charities, and other district mission boards which have foreign programs. While all of the money given to Mennonite Board of Missions and Charities is not for foreign missions, it still is probably true that our overseas missions giving is as high or nearly as high as any other denomination.

The Radical

To All Ministers

It is required in a Christian, especially a minister, that he be a radical—a reformer (which is not the same thing at all as being a member of the so-called reformed church), whose purpose is to cut away the barnacles which, after the fashion of this world, fasten on to institutions and doctrines, diverting them from their original purpose.

It is required in a radical that he be faithful in getting at and dealing with roots, i.e., sources, origins, foundations, essences.

The extremist is not a radical, because, although often (but not always) far out, he is not deep down. The extremist attacks sacred cows and tries to break up laissez-faire sclerosis, but he is exhibitionist rather than scientific. He abuses words. He oversimplifies. He confuses with non sequiturs. He is careless with the truth, but adept with the half-truth. He is always trying to manipulate people. In short, he is demonic.

The extremist is the archenemy of the radical. The latter respects people and eschews manipulation. His aim is to help men get free of illusion and grow up into persons. He avoids clichés when they might confuse (as they usually do when

TABLE VI

Denomination	Per Mbr.	Cong. Exp.	Total Benev.	Foreign Missions
1. Free Methodist	\$358	\$167	\$190	\$17
2. Wesleyan Methodist	264	214	49	11
3. Pilgrim Holiness	237	204	32	11
4. Evangelical Free	233	168	64	35
5. Brethren in Christ	203	151	51	17
6. Evangelical Covenant	181	144	37	11
7. Ohio Friends	173	132	40	15
8. Orthodox Presbyterian	169	126	43	18
9. Nazarene	153	124	29	11
10. Church of God	147	126	21	4
11. United Brethren	146	101	44	8
12. Pentecostal Holiness	129	116	13	4
13. North American Baptist	122	95	27	5
14. General Conference Mennonite	122	68	53	13
15. Baptist (Western Canada)	120	105	22	5
16. Reformed	117	86	31	6
17. Evangelical Lutheran	110	99	11	—
18. Baptist (Ontario-Quebec)	109	91	18	6
19. Presbyterian in U.S.	109	83	25	4
20. Old Mennonite Church	105	53	52	20
21. Missouri Lutheran	102	79	23	2
22. United Presbyterian	90	73	17	3
23. Moravian	89	75	14	5
24. Evangelical Congregational	89	72	16	5
25. American Lutheran Church	81	66	14	1

Giving to Missions?

In my work with individual congregations one of the most frequently asked questions is, "Are we really giving enough to missions? Shouldn't we be giving more of the contributed dollar for this area of the church's work?" I don't know what the right ratio of distribution should be. But with this report we are able, for the first time, to say what we are spending for missions.

Table VII is an extraction from Table III. The four causes listed in Table VII will pick up most of our mission efforts. Column one is the percent of the total contributed dollar for the agency and column two is the dollar per member for the agency.

TABLE VII

	Percent of Contributed Dollar	Per Member Contribution
1. MBMC	17.3	\$18.30
2. WMSA	2.4	2.51
3. District Mission Boards	11.2	11.81
4. Other Mennonite Causes	5.6	5.88
	36.5	\$38.70

Note that of every dollar contributed, 36.5 percent of it is spent for missions. As a denomination we spent about \$38.70 per member in 1963 for mission outreach.

The full report from which this article is taken will appear in the 1965 *Yearbook*. It is a very meaningful report. It will be most helpful in helping us to plot our strategy of mission in the future.

used lightly). He does not pretend that rhetoric is reality. He respects words. He digs for facts. He tries to understand what makes Sammy run instead of giving us a running commentary on Sammy's behavior and calling it research.

The Christian minister, being human, is strongly and continually tempted to some form of extremism. It takes time to dig for facts and so a busy man is tempted to speak secondhand quotes. It is dangerous to question popular assumptions, and so a cautious man is tempted to use the clerical double-talk which eases his conscience, but leaves his hearers undisturbed. More insidious than the shallow Right or shallow

Left is the dead-center, middle-of-the-road, far niente extremism which puts a man far out of touch with the social and intellectual world in which he is living.

It takes a radical to recognize and resist extremism. The radical is a truth-speaker rather than a sooth-sayer. Only a radical can be a faithful steward.

Oikonomos

Board of Stewardship and Budget
Presbyterian Church of Canada

Family Census Report

Number three in series

Variations in the Age of Baptism

Not only is there a wide span in the age at the time of baptism among those now members of the church as demonstrated in the previous reports on the findings of the 1963 Mennonite Family Census, but there is also a variation in practice between the district conferences. Below are the two tables showing this variation in practice for the median age of baptism of adult members:

Men		
Conference	No. of Persons	Median Age
Franconia	330	18.5
Lancaster	618	15.4
Virginia	75	15.0
Wash.-Franklin	39	15.3
Allegheny	63	13.9
Illinois	147	14.6
Ind.-Michigan	372	15.7
Ohio and Eastern	672	15.3
Ontario	145	15.4
Western Ontario	178	16.2
Alberta-Sask.	55	14.0
Iowa-Nebraska	252	14.9
Pacific Coast	113	14.6
South Central	108	14.9
Conservative	155	17.1
Unaffiliated	47	15.1

Women		
Conference	No. of Persons	Median Age
Franconia	352	17.2
Lancaster	599	14.8
Virginia	89	14.8
Wash.-Franklin	39	14.9
Allegheny	66	13.9
Illinois	152	13.9
Ind.-Michigan	380	14.5
Ohio and Eastern	667	14.3
Ontario	139	14.7
Western Ontario	187	15.3
Alberta-Sask.	65	13.6
Iowa-Nebraska	258	14.3
Pacific Coast	125	13.7
South Central	105	14.4
Conservative	282	16.7
Unaffiliated	51	14.1

It should be stressed that the median age and the average age are not the same. To illustrate what is meant by the median age, let us take the illustration of the 282 women in the Conservative Mennonite Church a few lines above. These persons

are arranged from the youngest age of baptism to the highest age of baptism. Then on this column of ages one counts downward to the middle point, or the 141st figure. This figure is the median age of baptism, which in this case happens to be 16.2 years or .2 into the group reporting 16 as their age of baptism. But since those baptized in the sixteen-year-old group would vary all the way from those who had just reached sixteen to those that were nearing their seventeenth birthday, we assume that they would have averaged sixteen and one-half years in this group and thus we must add a half year or .5 to our median figure, which results in a real median of 16.7. If, on the other hand, the average age would have been sought, all 282 figures would have been added and the

sum divided by 282. For most purposes the median presents a more true picture of a situation than the average.

When the sample studied in a given district is small, there is the possibility that slightly different medians would have been obtained if a different set of congregations had been selected for study. Local church historians or statisticians might want to check these medians against the ages of baptism of all married and adult members of their congregations.

Perhaps most readers will be interested in the present trends relating to the age of baptism in the different geographic areas of the Mennonite Church. These trends will be shown in the next report.

—Melvin Gingerich,
Historical and Research Committee.

Mennonite Leaders of North America Christian Burkholder (1746-1809)

Christian Burkholder, an outstanding Mennonite bishop of Lancaster County, Pennsylvania, was born near Gerolsheim in the Palatinate, Germany, June 1, 1746. He was the son of Preacher Christian Burkholder and the grandson of Bishop Hans Burkholder. The grandfather reared his family near Langnau, Switzerland, and in about 1731 fled with them to Gerolsheim.

Valuable letters written by Bishop Hans have been preserved, showing his work in trying to secure liberties for his fellow Mennonites. Christian, senior, made plans to take his family to America, but he died in March, 1755, before they could migrate. The widow, however, with her family of six, including Christian, age nine, journeyed to America that same year and immediately settled in Earl Township, Lancaster County.

Christian married Anna Groff, the granddaughter of Hans Groff, who was the noted pioneer of Groffdale. They started farming in 1766 on his father-in-law's farm. In time he became a successful farmer, owning more than 350 acres of land. He finally retired on his place near Fiant's mill on the Conestoga Creek. To Christian and Anna were born eight children.

In 1770 Christian was ordained preacher by Bishop Bentz Hershey for the scattered Mennonites of Earl Township. He was the first Mennonite minister to be ordained in this area. A church was built in the community as early as 1755. In 1780 he was ordained bishop for Earl and Brecknock townships and was thus responsible for three churches, including in addition to his home church, Groffdale, the Weaverland and Bowmansville congregations. He ministered in other churches too and his influence extended throughout Lancaster County.

Around 1790 the revivalistic type of

church movement began in eastern Pennsylvania, making its appeal to Mennonites of the younger generation. To keep the young people in the church, Burkholder wrote his "Address to Youth Regarding True Repentance" (*Nützliche und Erbauliche Anrede an die Jugend von der wahren Busse*) in 1792. Perhaps circulated privately after 1792, it was not printed until 1804.

The address is a very strong and forceful appeal to loyalty to the time-honored and tested Christian way of the Mennonites, a teaching of the fundamentals of Christian living, and an exhortation to those of "faithful heart," showing them the true values of the faith of their fathers.

The vitality of this small book is proved by its eight German and five English editions in the nineteenth century. A second, enlarged edition was brought out in 1804, signed by twenty-seven ministers. Since 1839 the *Anrede* was printed as an appendix to G. Roosen's *Christliches Gemütsgespräch*, with which it had much in common. In 1857, when the latter was translated into English, Burkholder's address was also translated and appended as Part IV of the *Conversation on Saving Faith*.

The book consists of three parts: (1) concerning true repentance, (2) concerning saving faith and pure love of God and one's neighbor, and (3) concerning obedience to the Word of God and the full surrender of the soul into God's hands. A smaller tract, "Warning Against Backsliding," followed.

Bishop Burkholder died May 13, 1809, at the age of 63. He was buried in the Groffdale cemetery, three miles south of his home. In his will he bequeathed ten pounds to his congregation for the use of the poor, while his woodland home was assigned to his two youngest daughters who had kept house for him. His wife Anna had died in 1795.—I.D.L.

An overseas missionary today is like a pinch hitter going to the plate with two strikes on him.

Two Strikes Against the Missionary

By C. Peter Wagner

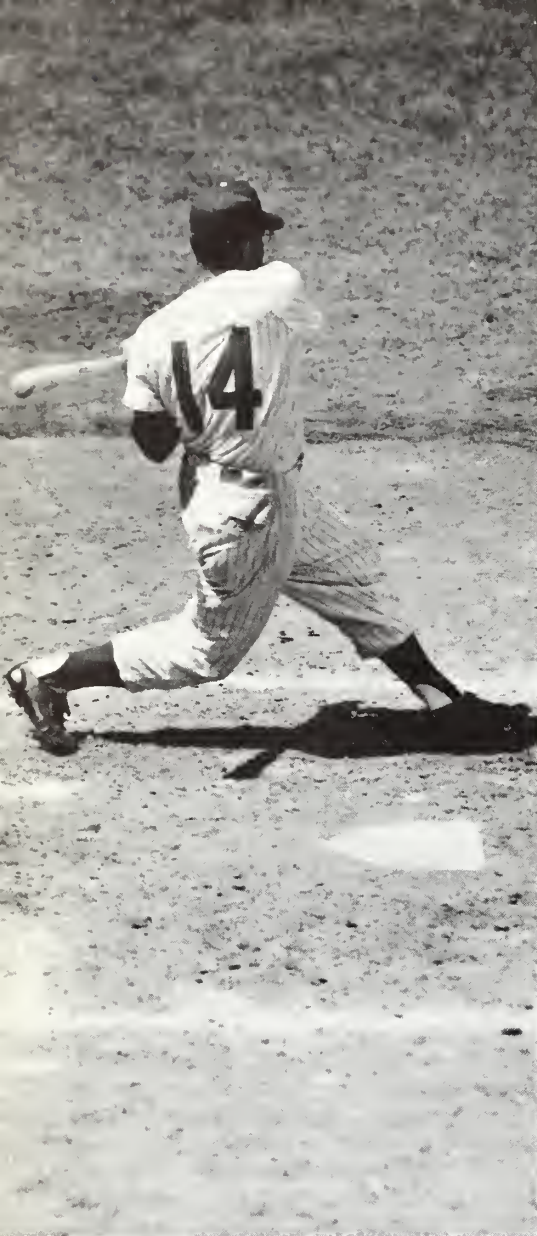


photo by Harold M. Lambert Studio

STRIKE ONE: He comes from a static, settled-down, self-satisfied society.

STRIKE TWO: Nationals eye the white foreigner with suspicion.

The overseas missionary in the world of the 1960's may well be compared to a pinch hitter who goes to the plate with two strikes on him.

The day of the bush leaguer or the any-one-can-be-a-missionary attitude is rapidly passing. What is needed are, as Dayton Roberts of the Latin America Mission puts it, "new missionaries for a new day." To keep from striking out, the modern missionary must be a man who keeps his eye on the ball. What are two strikes on the missionary?

Strike One

The first strike is that he comes from a static, settled-down, self-satisfied society. Countries which send missionaries abroad are fat and well-fed. Life is comfortable and practically without risk from the cradle to the grave. A medical plan takes care of the delivery in a sanitary maternity ward, and life insurance takes care of the burial in a plush-carpeted funeral parlor. In the meantime such things as a two- or three-bedroom house, a family car, television, automatic washers and dryers, a savings account, and a 40-hour week are so common that they are considered essentials of life.

In the U.S. the word "revolution" has long since been relegated to history books. No one (except perhaps some fanatical right-wingers or Black Muslims) is advocating any radical change in the social structure of the country. There are still two political parties, but one wonders if they are not maintained more on tradition than on ideology. A liberal Republican is farther to the left than a conservative Democrat.

Politics and political change is such a comparatively dull subject that the majority of American college students don't read a daily newspaper or even a weekly news magazine. The only politics they're involved in are elections to the student council or for fraternity president. And I presume that potential missionary candidates in seminaries and Bible institutes are even less involved in national and world affairs.

This background is a tremendous disadvantage to the young missionary who leaves his affluent society to minister in an underdeveloped country. It is a strike against him. Ruben Lores, one of the top national

leaders in Latin America, writes, "The majority of missionaries who come here from the United States are not well equipped to work in this revolutionary atmosphere . . . they themselves don't know how to act in a revolution."

The missionary has to begin from scratch in trying to understand the novel social situation into which he moves. He goes from a contented nation with a per capita income of over \$2,000 to a violently restless one with a per capita income of, perhaps, \$200-400. A generation ago his new country was still poor, but it wasn't so restless. The terms "revolution" and "rapid social change" were formerly used only in intellectual and most likely Marxist circles. No longer! Mass communication has whetted the appetites of the rank and file to an explosive degree.

The people pick up copies of *Life* and *The Soviet Union* which sell side by side on the newsstands. Each magazine tries to outdo the other in portraying in full color the economic glory of its respective country. The U.S. government shows free films which magnify the luxuries of the "land of the free." This is supposed to win friends for America, but often it produces an opposite effect. It arouses covetousness and envy and makes people want to accomplish in five or ten years what the U.S.A. did in 200. It raises the desire for social revolution to the boiling point.

How can the Anglo-Saxon missionary understand these deeply rooted and emotionally keyed desires for rapid social change? Especially when he has been brought up to believe that the American way is the Christian way? Nothing less than a personal revolution in his own thinking and outlook can do the job.

Strike Two

The second strike against the new missionary lies not so much in his own background and attitude as in that of the people to whom he will minister. Nationals eye the white foreigner with great suspicion. In spite of the fact that he comes with pure motives and a desire to be of help in any way, he is often taken as an agent of "colonialism" or "imperialism."

Unfortunately this attitude is not without historical justification. Too often in

the past missionaries have been guilty of confusing Americanism with Christianity. In addition to being ambassadors for Christ they have (often unwittingly) been propaganda agents for the "American way of life." This has been a mistake. For many people of the world the "American way of life" means (rightly or wrongly) economic dominance of the world market (Wall Street), racial discrimination (Birmingham), and military interference in the affairs of underdog nations (Panama).

A century ago the preacher for the largest missionary convention in the States could say in his sermon: "Do we love our country? . . . Do we desire that she may be a name, and a praise, and a glory? How can we better testify our appreciation of her free institutions, than by laboring to plant them in other lands?" This, believe it or not, was a part of his missionary challenge!

Today no preacher would dare to put it in such blunt terms. But nevertheless the subtle identification of the U.S.A. with the New Jerusalem is much too often just below the surface for the good of our missionaries. We often write of upsurging nationalism in the underdeveloped countries without stopping to examine the large deposits of American nationalism in our own souls.

The psychology of the nationals in the poorer countries is not hard to understand. From time immemorial the have-nots have felt a strong antipathy toward the haves, even during times when the haves unselfishly provided the material needs of the have-nots. But understanding the psychology of this new nationalism does not erase the brutal fact of its reality.

Strike Out?

It has already been said that if the missionary who goes into a new and revolutionary country with the Gospel doesn't want to strike out, he must keep his eye on the ball. Here is what this means:

Social Revolution

1. He must keep his eye on the *social revolution*. This doesn't mean he has to choose sides politically. But he'd better not identify himself with the *status quo* maintained by the small group of privileged leaders who continue to benefit from the oppression of the masses.

Princeton's Richard Shaull, after many years in Brazil, comes to this conclusion: "This revolutionary situation demands, I believe, a new and unusual type of missionary. As the present trend develops, many of those who are now there will find themselves more and more insecure and frustrated as they are confronted with situations which they can neither understand nor relate to their Christian faith.

"The need at this moment is for people who . . . are able to understand why they are disliked as North Americans and live by the forgiveness of their sins in such an

atmosphere. . . . For those who do not have these qualifications, it is simply better for all concerned that they not go there."

2. He must keep his eye on *international politics*. One of the most important developments in the countries which are undergoing a process of rapid social change is the fact that they often make a distinction between Marxism and international communism. Since both these ideologies are atheistic and materialistic the Christian, of course, rejects them. But many national intellectuals are able to accept the social and economic theories of Marxism and at the same time oppose ties with Moscow-directed communism. There is also a Marxist type of ideology that avoids the atheism and materialism so abhorrent to Christians.

In his recent book, *The Ideologies of the Developing Nations*, Paul Sigmund analyzes these phenomena in detail. He states, "the modernizing nationalists have developed an alternative set of ideological assumptions and propositions that share some elements of the Marxist-Leninist model, but differs significantly from it in other respects. . . ." Missionaries today must recognize these subtleties of interpretation.

Rampant Nationalism

3. He must keep his eye on *nationalism*. Nationalism on the mission field has become a serious problem largely since World War II. In Africa it is directed mainly against white colonialism, in Latin America against "Yankee Imperialism." Some missionaries have made the error of identifying themselves and their mission so closely with European or American foreign policy that they consider this nationalism a personal attack, and by projection an attack on their Christianity.

As Paul Abrecht says, "The antinationalism of Western Christians reflects their defensive attitude regarding the achievements of imperialism and colonialism." Rather than combat nationalism (which would be a losing battle), missionaries should strive to channel it in constructive directions, especially when it appears in the church.

4. He must keep his eye on *changing conditions* around him. The volcanic condition of the world as a whole is reflected to one degree or another in every local mission field situation. A while ago missionary strategists were comparing twentieth-century methods with those of the nineteenth century. But today things move so fast that the strategy of the 1950's is often found to be outmoded in the '60's! The revolutionary mood is beginning to penetrate the churches, especially those which have a second generation of national Christians coming up to positions of leadership.

No longer may the missionary be content to take the "light to the Gentiles," as H. Richard Niebuhr remarks, "by means of lamps manufactured in America." His



"A generation ago the missionary's country was still poor, but it wasn't so restless."

traditional theological structures, his view of the ecumenical movement, his ideas of the social implications of the Christian message, his liturgy, his hymnology—all of which were accepted without question by the first generation of converts—may be turned upside down by the upsurging revolutionary generation. What is he to do in that case?

If his attitude toward these changes is consistently negative, he'll strike out. He may be orthodox, educated, consecrated, and zealous. But if he can't communicate his message in thought patterns that the nationals understand, he may as well stay on the bench.

Thrilling Opportunity

Never before in history has the mission field offered such a thrilling opportunity to America's young Christians. Nor should the fact that there are already two strikes against the missionary be discouraging. Rather, it should be taken as a challenge. Mediocre ball players don't make the Yankees—but they always field a team. Mediocre engineers don't get hired by Jet Propulsion Lab—but they have the person-

nel they need for space exploration equipment. Mediocre missionaries won't do the job for Christ today—but the great commission has not been rescinded and the message will go forth.

The Lord said to Ezekiel, "I sought for a man that should stand in the gap." Let's

fit that into the metaphor we've been using: "I sought for a man that should step up to the plate." Two strikes? Sure. But they won't bother the right man.

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By Word and by Deed in Algeria

By J. D. GRABER

(continued from last week)

Are your congregations' membership standards realistic and Scriptural?

May I Join?

High requirements of faith, repentance, holiness, and commitment can sometimes be a hindrance to bringing people into our congregations.

Do those congregations grow most rapidly in numbers whose requirements for church membership call for a minimum of commitment? What are the minimum or basic requirements for belonging to Christ's church according to the New Testament?

Hippolytus, of the post-apostolic time, indicates it took about three years to prepare one for baptism and "No one living in adultery, no civil or military official of state, no actor, gladiator, artist, or magician, was instructed until these occupations were given up."¹ In Anabaptist times, "By baptism the believer came under the discipline of a Biblical people—a discipline which he himself helped to make and enforce—the True Church of the restitution would not add members promiscuously."²

One conference suggests a congregation's membership requirement should read, "The membership of the congregation shall consist of all persons who have professed faith in Christ, who have declared their loyalty to the faith and practice of the Mennonite Church."³

If the statements in the previous paragraph are true, then the days of greatest church growth, even in numbers, came in the day when spiritual requirements were highest. Our churches today may have higher requirements for the less important things and lower requirements for the more important things. Several of our congregations in recent years have begun with persons signing this membership commitment:

Responsibility to the Fellowship: We believe the Christian is called to a committed fellowship of believers. Thus we pledge ourselves to the other members of this group to share openly our problems and concerns, to care for the spiritual and physical needs of each other, and to make this fellowship a vital part of our life.

Working out the problems of church life, Christian ethics, and church discipline will be the task of the entire group. Members are expected to be present at

group meetings that will be held frequently by decision of the group. Group decision will be binding on the members. **Worship:** We believe the Christian is called to regular public and private worship of God. Thus we pledge ourselves to attendance at all worship and other scheduled meetings of the congregation. We also pledge ourselves to regular family and private worship.

Christian Nurture: We believe the Christian is called to a basic knowledge of the Holy Scriptures. Thus we pledge ourselves to a vital Christian education program to include Sunday school, summer Bible school, regular Bible study, group experiences, and study conferences, on a graded level.

Third in a series of seven articles on the theme, "Can Christ Build His Church Through Your Congregation?"

Material Goods: We believe all our material things belong to God and we are ready to have the fellowship guide us in the best stewardship of these possessions. As a part of our stewardship, we will pledge to give liberally of our total income for the work of the Christian Church.

Witness and Service: We believe that we are responsible to actively seek to win men to salvation and to demonstrate our concern for man's total needs. Thus we pledge to allow sufficient time for work of the congregation and to involve ourselves, on a scheduled basis in the outreach of the congregation, realizing that this may conflict with an already busy schedule. We also dedicate ourselves to the promotion of the concept of voluntary service by influence through the home and the church.

Responsibility to Conference: We believe we are responsible to the larger conference body to give and to receive counsel and direction for effectively promoting our congregational life and practice.

(Continued on page 66)

Conclusions drawn in Algeria, after a week of investigation and study by MCC and mission board representatives, include the following:

1. **Establish the church of Jesus Christ—**this is one of our ultimate objectives. It is clear, however, that this may not be in the Western or traditional sense. In such a culture and circumstance the church may have to live in secret, consist of small, inconspicuous groups, meeting in homes, strong in inner faith and Spirit, full of good works but perhaps ill defined in organization and outward form, until such time as Christians and their overt witness will be tolerated.

2. **The Christian presence is the heart of our Gospel witness in this country.** Christ is present where we are present because, individually and as His church, we are His body; He dwells within us. We believe that Christlike living and service, of many kinds, in the name of Christ and in the Spirit of Christ, is the most effective and the most evangelical way of communicating to Moslems in Algeria the redemptive love of Christ.

3. **If Christ is revealed in us and in what we do, we believe some people will begin to inquire about our motivations and purposes.** As they inquire, and as our lives and service establish rapport, we thus open the way for communicating the Gospel.

4. **In a limited way, but very prudently, giving long-range objectives priority over short-term or immediate statistical success,** we may hold Bible classes for children and for adults, can distribute literature, conduct Bible correspondence courses, and engage in other direct Gospel proclaiming activity if done in such a way that legal suppression and general opposition are not engendered and thus bringing to an end the witness itself.

5. **Program projections:**

- Place someone well trained in Islamics,** who would live in Algiers, the capital city, and who would be in continuing research, counsel, and study regarding the most effective and fruitful way of communicating the Gospel to Moslems.
- Place a number of persons in employment,** in teaching, medicine, public health, nursing, family service, agriculture, village improvement, and similar

professions needed and appreciated by the country. These services build bridges of love and understanding, and demonstrate the love of Christ.

- c. Engage in material aid distribution in the name of Christ where needed.

MISSION NEWS

Students Give Impressions of Inner City

"CORE (Congress of Racial Equality) was only a name in the newspaper until I climbed the flight of stairs to the dingy office rooms of a building in the Hough area of Cleveland," said Carol Lehman, student from Goshen College, after spending seven days of her Christmas vacation in a VS project in Cleveland, Ohio.

"As we sat jammed in the smoke-filled room and listened to CORE members, men and women, White and Negro, speak of their convictions concerning the civil rights movement, I asked myself many questions. Was Christ at work among the disorder of that crowded room? Why was I afraid to tear down the barriers which race, class, and education had erected within me? Why did I refuse to become involved with these people and their problems?"

Many of the other 14 students had similar reactions to their project of inner-city discovery. The primary purpose for their coming to Cleveland was to explore the inner city as a place of vocation and profession as it relates to Christian witness. The search began within their own hearts.

"This involvement took away my fear of cities, tempered my idealism of social problems, matured me in my relationship with other people, raised new questions about Christianity, and gave me a new compas-

sion for ordinary living," stated Glenn Lehman, student from Eastern Mennonite College.

Another E.M.C. student, Carl Rutt, concluded that "The fulfillment of our mission lies not in program, in methods, or even in service—important as these may be. Unless we are overwhelmed with concern and compassion for individuals, the church has no right to claim that it has the answers."

Henry Troyer, of Goshen College, gained new insight into the racial dilemma. "Any stereotype of Negro churches as being spiritualistic should have been disproved. I was impressed that the upper middle-class Negro church takes on the attributes of the white church of the same class. It is heartening to see that many whites who move out into suburbia continue to worship in an integrated church in the inner city. This is significant in that it helps to weaken sharp distinctions not only between races but also between classes."

Much time was spent in group discussion and defining issues confronting the urban Christian. "I must start now," concluded Anna Kay Emerson, Hesston College student, "to think through and to discuss my motives for service and the possibilities of service—to face myself and my relationship to God and others realistically."

The project seemed to be more than educational—it was motivating. "I don't really feel I'll be satisfied living anywhere but in the city," concluded Dan Steiner, Goshen College. "This is where the people are moving. The church is slow and often irrelevant. Most of all, here are people who can help me and who need help. Perhaps I can help make the church relevant to transient neighborhoods — perhaps knock down psychological spiritual walls between people and ultimately introduce them to Jesus Christ."

Vern Miller, Marion Bontrager, and Warner Jackson, pastors of the three Mennonite churches in Cleveland, served as resource persons for the group and introduced them to the Mennonite witness in the city. There was unanimous appreciation for the effectiveness of these churches.

Led by Kenneth Seitz, Jr., director of short-term VS, and his wife Kathryn, the project was a joint effort between the Mennonite college campus Christian organizations and the Voluntary Service Office of the Mennonite Board of Missions. Students stayed at the Cleveland VS Unit headquarters, hosted by Enos and Doris Kipfer, Kitchener, Ont., during the seven-day project.

Rebuild Mississippi Churches

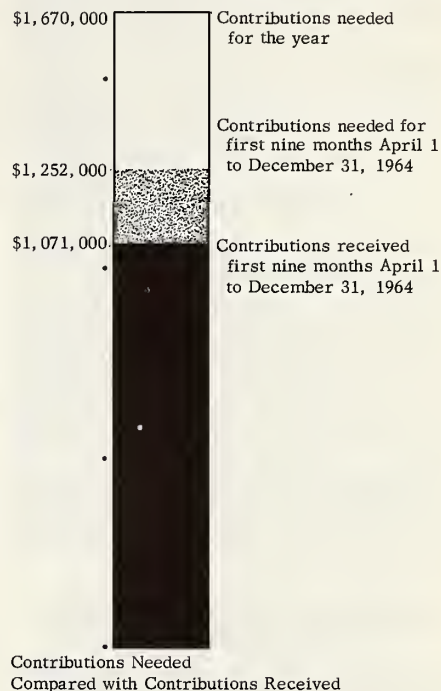
Mennonite Disaster Service is assisting the Committee of Concern to rebuild burned or damaged Negro churches in Mississippi according to their justifiable need and as they request such aid.

On Dec. 9, 1964, five MDS volunteers arrived in Mississippi to begin restoring one of three churches located within driving distance of Jackson.

The five men, Jacob P. Nikkel, North Newton, Kans.; Gerald Freyenger, Way-

Your Treasurer Reports

MENNONITE BOARD OF MISSIONS AND CHARITIES
December 31, 1964



We had planned a program this year (at Board direction) based on an increase in contributions amounting to 5 percent, or a total of \$1,670,000 for the year.

The first nine months of this fiscal year (April 1 through Dec. 31) required \$1,252,000. We actually received contributions amounting to \$1,071,000. You can readily see that contributions are running approximately \$181,000 less than the level we had planned for our program.

Contributions have not dropped, however. Compared with last year's contributions, \$1,070,000, during this same period, we have \$1,000 increase. For all "missions" causes (overseas and home missions, health and welfare, literature, and student services), contributions have decreased \$13,000.

Relief and service contributions have increased, however, \$5,500 during this period, and radio \$8,500, although both are still considerably below the amount we had planned for.

This situation is of serious concern. Pray with us that God may lead us as we face it together with our entire brotherhood.

—H. Ernest Bennett.



... The search began in their own hearts.

land, Iowa; Eli Stoltzfus, Orrville, Ohio; Alvin Sweigert, Elverson, Pa.; and Gideon Fisher, Lancaster, Pa., are masons and carpenters by trade. Committed to a month of work, they did not rejoin their families for either Christmas or New Year's Day. Ten additional volunteers were to replace them on Jan. 8.

The Committee of Concern is an inter-faith group formed in Mississippi to aid the reconstruction of Negro churches in the state. It is comprised of Negro and white church leaders, both clergymen and laymen.

The work of the Committee of Concern and the Mennonite Disaster Service volunteers is not a protest of any kind but rather a positive action taken by concerned Christians to counter violence with a program originating from a sincere desire to effect reconciliation.

Funds are being sought to help finance the rebuilding of approximately 30 damaged churches. About 20 percent of funds needed have already been contributed mostly from sympathetic individuals in Mississippi. But gifts are also coming from every state in the union, Canada, Mexico, Puerto Rico, Switzerland, Brazil, and Peru.

The money is needed to pay for construction materials and for hiring contractors. MDS workmen are contributing their time and the Mennonite Central Committee is requesting contributors to cover the cost of their room, board, and transportation.

Those who wish to share in the restoration of these church buildings may contribute through the regular conference office and relief committee channels.

Missionary Escapes Drowning

Praise the Lord for delivering Amzie Yoder from the Tocoa River in Honduras recently.

He was thrown into the swift water when his horse stumbled on a hidden limb under the water. He was able to kick off his boots and swim to a limb where he clung for twenty minutes. The cold water numbed his hands and he thought he could hold on no longer. Then some men saw him and rescued him in a canoe.

Amzie had been carrying a tape recorder, Bible, and Bible school materials. It has not been learned if these items were lost.

Discussion, Commitment in Saigon

The five missionary families in Saigon met on Dec. 15 in the shade of a mango tree for their first all-day Retreat.

Meditation and discussion centered on I John 1:7. In the evening they discussed Roy Kreider's article, "Communicating the Christian Message in a Non-Christian Culture."

The first baptized believer, Bro. Phuoc, was married to Miss Sang, a Christian girl from the National Evangelical Church, on Dec. 13. One unusual feature was a testimony by a tribesman with whom Phuoc had worked while serving as an interpreter for International Voluntary Service.

Pastor Phong from a local church was guest speaker at the Gia Dinh center on Dec. 13. At the end of his forceful message, seven people responded to an invitation to follow Christ. Some of them had made decisions earlier but wanted to make it public.



United Nations Photo

New apartments constructed by the government under its resettlement program.

The Eastern Mission Board's plans to enter Hong Kong received an unexpected impetus recently through an invitation to assist in the sponsorship of several rooftop schools.

This request came via the Mennonite Central Committee, whose child-feeding and other service programs have won a great deal of respect and interest in Hong Kong.

Since the Eastern Board has been considering the development of an educational program as an approach to Hong Kong, it is very much interested in investigating the possibilities of this project. In light of the proximity of Saigon, Vietnam, to Hong Kong, the Board decided to transfer temporarily a couple from Saigon to do initial investigation and lay groundwork for possible development.

In consultation with the Vietnam Mission Council, it was decided that the James Stauffer family move to Hong Kong temporarily until their furlough comes due next summer. Because of their experience in Saigon during the past seven years, the Stauffers are well qualified to give leadership in the first stages of this project. Plans will then be made for other personnel to succeed the Stauffers and carry forward the program on the basis of their study and investigations.

In his book, *On Asia's Rim*, Dr. Arthur Roy, vice-president of Chung Chi College, says that Hong Kong contains a cross sec-

tion of the entire population of China and is drawing an increasing number of students from Chinese communities in southeast Asia. "It has long been a commercial center," he writes, "is now an industrial center, and is fast becoming a cultural center."

"Chinese merchants as far away as Indonesia are sending their children to Hong Kong for education in private schools. If Hong Kong became a strong Christian center, its influence would penetrate resident Chinese communities from Japan to Burma and south to Australia."

Dr. Roy has urged the Mennonites to come to Hong Kong with a reconciling peace witness and ministry. While other missionary agencies are at work in Hong Kong, a vast amount of physical and spiritual need remains untouched in this city of 3,600,000 people. The small body of Christians is growing rapidly, but only about five percent of the entire population is Protestant. Thus the task of evangelism remains urgent.

"... An axe has been laid to the roots of their old ways of life, and a fire kindled on their threshing floors," Dr. Roy writes of the people in Hong Kong, "and they long for one who is to come. Will the church speak in such a place to a deeper hunger than that for comfort or escape? Will it speak a living, persuasive, nourishing word, which men break like bread and share with one another, and find good?"

Builder Team to Return

Chester Steffy, who recently returned from a two-month building project in Central America, will be going back to British Honduras to finish building the doctor's office and residence at Orange Walk. He is expected to leave Jan. 20 and will be gone two weeks.

Aaron Stauffer, R. 1, Denver, Pa., and Frank Gehman, Sarasota, Fla., are spending a month in British Honduras at their own expense and will help with the Orange Walk building project.

Speaker Is Pastor's Wife

Martha Alvarez, speaker on new *Corazon a Corazon* women's broadcast to Latin America, is the wife of Eduardo Alvarez, pastor of the Mennonite church in Arrecifes, Argentina.

Mother of three children, Silvia 7, Ana Marie 4, and Eduardo 2 years, Martha has been teaching first graders in the public school system . . . as well as helping her husband with the young people in their church.

Martha was converted and baptized in the Bragado church in 1944, where the Nelson Litwillers were then serving. "I was raised in a nominal Catholic home," she says, "and it was through the testimony of my older brother that I became acquainted with the Gospel.

"That same year (I was 18) I received my title as teacher. Then the Lord directed my steps to the Mennonite Biblical Institute—then in Bragado—and I studied the Bible, as well as teaching several secular subjects."

In 1950, Mrs. Alvarez was elected one of five Mennonite delegates from Latin America to the World Convention of Christian Education in Toronto, Ont.

She then studied for a year at Goshen College and visited a number of churches in Canada and the United States.

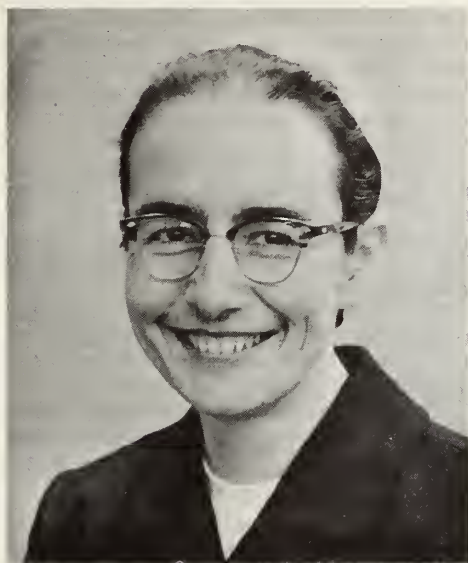
Marrying in 1955, Martha accompanied her husband to Bragado Biblical Institute where he studied and she taught. Moving with the Institute to Montevideo, there Eduardo received the LTh degree.

For several years Martha was the president of the Argentine WMSA and is now a member of the Commission for Christian Education in the Argentine Evangelical Mennonite Church.

Martha writes, "I assume this new responsibility for my Lord and Saviour with much 'fear and trembling' and with a great

Your Overseas Missionary of the Week

Elizabeth Erb



Scheduled to arrive in the States on Jan. 22, Elizabeth S. Erb returns for a five-month furlough after serving three terms as a missionary nurse at the Christian Hospital, Dhamtari, M.P., India. She served with the Mennonite Board of Missions, Elkhart, Ind.

Elizabeth first went to central India in 1947. During her last term she served as director of the school of nursing at the Dhamtari Christian Hospital.

Originally from Annville, Pa., she received her nursing training from the Reading, Pa., Hospital and later graduated from Eastern Mennonite College with ThB and BA degrees.

Prior to her mission assignment, she served as head nurse in the Reading Hospital, was school nurse at E.M.C. for five years, and did some private duty nursing.

She hopes to complete requirements for her master of science degree from Western Reserve University during her furlough stay.

sense of the significance and outreach of this radio work.

"I begin this task," says Mrs. Alvarez, "with joy . . . and faith. . . . Please pray for me!" She will emphasize on the broadcast spiritual values for family living. Modeled on its highly successful English namesake, *Heart to Heart*, *Corazon a Corazon* will encourage mothers and homemakers to take up methods of love and understanding—in Jesus Christ—for the molding of Christian character in the home.

Unite Protestant Mission Efforts

On Nov. 27, 1964, there was founded in Algeria the "Association Des Eglises et Oeuvres Protestantes en Algerie" (Association of Protestant Churches and Agencies).

This association brings together for the first time in a seriously organized way all of the Protestant church and missionary

agencies working in Algeria. Prior to this there had been a less formally organized "Missions Council," whose form however was not legally adequate under the new government, and in which some of the independent Anglo-Saxon mission workers were not represented.

The new agency will take major responsibility for assisting each of the mission and service groups to establish a legal relationship to the Algerian government.

Missionary Robert Stetter was elected by the group of delegates of the nine agencies as member of their executive committee and as secretary-treasurer.

Pine Grove Academy Opens

Pine Grove Academy, the newly built school for missionary children in Tegucigalpa, began classes Jan. 5. A week previous to the opening date, 21 day students and 24 boarding students were enrolled. Total enrollment was expected to reach fifty.

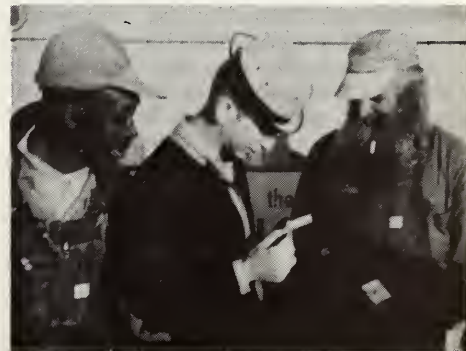
Staff includes Isaac and Mary Frederick and Rachel Mohler, teachers; John and Ruth Arlene Weaver, houseparents; Mary Grace Herr, dietitian; and a possible addition of a national for part-time Spanish teaching.

Buckeye VS-ers Establish Three-pronged Ministry

Nine months after opening work among the migrants and farm laborers in the community of Buckeye, Ariz., VS-ers Keith and Carol Martin, from Dalton, Ohio, have established a spiritual, educational, and medical ministry to these underprivileged people.

Three evenings each week, Keith, with the help of a local high-school teacher and a pastor, conducts a two-and-a-half-hour study hall for migrant children in the upper elementary grades. Purpose of the study is to give remedial help to these migrant children who often fall behind in school because of their constant moving and because of little incentive for academic excellence from their homes.

A total of nineteen have been taking advantage of the study. In the future, however, the procedure will change to restrict



Befriending the lonely and neglected is part of the ministry of the Buckeye VS-ers. Here Keith Martin stops to chat with two men who live next to the church, but who do not attend.

Martha Alvarez, speaker on *Corazon a Corazon* (Heart to Heart)



the total number attending in order to give more adequate individual attention to special problems of the student, according to VS administrator John Lehman, who recently visited the unit.

A second service is that of bringing those needing minor medical attention to the local mobile medical clinic via the Greenbriar carry-all belonging to the VS unit. The local doctor has been so impressed with this service that he is currently negotiating with the Department of Public Health to provide Martin a vehicle to perform this service as well as drive patients needing hospitalization to Phoenix.

Keith also serves as Sunday-school superintendent of the newly built church in Buckeye. A large number of the 40 people attending are of kindergarten age. Hence, plans are now under way to open a kindergarten in April for approximately 25 to 30 students.

A recent fellowship dinner held at the church included many of the elder neglected people of the migrant community who had never before had opportunity to participate in such a gathering.

"We deeply appreciate the way in which the Martins have been willing to involve themselves and identify with people of this community," says VS director John Lehman. "Many words of appreciation have come from the leaders of the Buckeye community for the dedication of these volunteers."

Stations Like Special Broadcasts

The Mennonite Hour's 5-day, 5-minute daily Christmas series would be a good idea for other holidays in the year . . . so say 49 of the 60 stations who returned questionnaires following up the "special" program.

Over 100 stations broadcast the series during Christmas week, reports B. Charles Hostetter, program director and speaker. "The program was offered as a public service by the station. This meant free time for the Gospel during the week."

First Communion Service in Gualaco

Ten persons participated in the first communion service held in the chapel in Gualaco, Honduras. Nationals and missionaries experienced blessed fellowship in the Lord.

Isaac Frederick conducted studies in I Peter in Gualaco during November. Believers from Gualaco, San Buenaventura, and Las Joyas attended the meetings. Total attendance of the six meetings reached nearly 200.

During the meetings two homes of faithful believers were entered and robbed. Nationals and missionaries have received murder threats. Much prayer is needed for Gualaco.

Literacy Project in Honduras

Anna Mary Yoder arrived in Tegucigalpa on Dec. 14 to begin literacy work in Honduras.

During the month of January she plans to visit in Trujillo, Tocoa, La Ceiba, and Gualaco, looking forward to beginning literacy training in these areas.

Prior to setting up a literacy training class, Miss Yoder will contact community and church leaders of a given area to sense the readiness of the people for this program. She will attempt to create interest for a class of persons whom she can train to carry out the program of teaching other interested people in the community.

After a series of training classes is completed, she will move on to another community to instigate a similar program. In periodic follow-up visits with the classes, she will keep them aware of materials available for their use.

Miss Yoder will coordinate her work with Alfalit, a Christian literacy program in Costa Rica. She has access to their resource material and teaching aids.

This is a pilot project with great potential. It is expected to open doors for larger opportunities to witness in new communities.

National Church Extension

On Sunday evening, Jan. 3, an Argentine national, Ruben Dominguez, was installed as pastor of the Cosquin congregation, according to missionary William Hallman.

A recent graduate of the Baptist Seminary in Buenos Aires, Bro. Dominguez has turned down an offer of more than twice the salary that Cosquin is able to offer. Cosquin is the place of his conversion of several years ago and he has always felt loyal to the place of that initial experience even though he has lived in a number of places where there was no Mennonite Church, Hallman further reports.

Also recently joining the congregation was Mateo Kroon, a Dutch missionary for 40 years with the Evangelical Union of South America. He is now retired and living in La Falda and continues to give valuable service in the district through his energetic and fruitful evangelism.

The Hallmans are seeking to establish a new outreach in the city of Cordoba, to which they make regular visits to the homes of members and interested families.

With People in Service

Harold Lauber, acting unit leader at the Albuquerque, N. Mex., VS unit, volunteered to help out two days each week at the nearby All Faith Children's Home. A volunteer himself, he volunteered his services in a needy institution which is currently short of help. Originally from Dodds, Alta., the Laubers served a year of VS recently as houseparents for Indian children at Anzac, Alta.

Robert Espenson, new I-W unit leader of the Topeka, Kans., unit also serves in the capacity of I-W sponsor at Topeka. He replaces Harold Classen who has resigned.

Change of address for: Rosana Roth to: Calle 13, Manzana 21, Lote 9, Colonia Porvenir, Mexico 9, D.F., Mexico; and Ray

Gingerich, 10, rue Wurth-Paquet, Luxembourg-Belair, Luxembourg.

Elam and Doris (Gingerich) Stauffer, Salunga, Pa., left for Costa Rica where they will be engaged in language study for four months prior to their assignment as Voluntary Service director couple in La Ceiba, Honduras.

Catharine Miller, missionary to Luxembourg, has been hospitalized for X rays and care. X rays revealed an ulcer in the duodenum. She is responding well to treatment.

MAY I JOIN?

(Continued from page 62)

Thus we pledge ourselves to support the practices and program of the conference.

Should we not examine the minimum requirements for becoming members of our congregations? All members, not only ordained persons, should carry responsibility for setting standards for church membership. Study the requirements for membership in your congregation and compare them with the Scriptural meaning of Christian living. Then attempt to ascertain whether your requirements are a real help or a deterrent to mission and evangelism.

—Nelson E. Kauffman.

1. *The Church of the Catacombs*, W. Oetting; Concordia; 1964.
2. *The Anabaptist View of the Church*, Littell; Beaver, Hill; 1952; p. 85.
3. *Mennonite Handbook*, J. C. Wenger, Editor; Indiana-Michigan Conference; 1956; p. 147.

Field Notes _____ CONTINUED

Ten persons were baptized at Glenwood Springs Mennonite Church, Glenwood Springs, Colo., and two received by church letter.

Teaching for Mission is the theme for the weekend conference at East Chestnut Street, Lancaster, Pa., Saturday evening and all day Sunday, Feb. 6, 7. Workshops and inspirational messages are designed to help church, Sunday-school, and youth leaders to do their work more effectively. Children's services are also planned for ages 15 and under, and will be conducted during the workshop periods. Speakers and workshop leaders are Paul M. Miller, Paul M. Lederach, Ellrose D. Zook, Eugene Herr, Daniel Hertzler, Harvey Bauman, and H. Raymond Charles.

If you as an MYF president or sponsor are not receiving MYF Memo, this is an indication that MYF office does not have your name and address. Help the office and your conference MYF secretary to acquire a current mailing list by getting this information to them at once. Send a list of the names and addresses of your youth group officers

to your conference MYF secretary and/or MYF Office, Mennonite Building, Scottsdale, Pa. 15683.

Evangelistic Meetings

Norman Bechtel, Spring City, Pa., at Oley, Pa., Jan. 22-24. **John Landis**, Hesston, Kans., at First Mennonite, Colorado Springs, Colo., beginning March 20. **Milton Brackbill**, Paoli, Pa., at East Chestnut Street, Lancaster, Pa., April 7-11. **Don Augsburg**, Goshen, Ind., at Yellow Creek, Goshen, Ind., Jan. 10-17. **James Detweiler**, Manson, Iowa, at Evangelical Mennonite, Fort Dodge, Iowa, March 17-21. **Lloyd M. Eby**, Ronks, Pa., at Paradise, Pa., Feb. 14-24.

Calendar

Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 25-29.
Missionary Bible Conference of Ontario Mennonite Bible School, Feb. 2, 3.
Ministers' School, Hesston College, Hesston, Kans., Feb. 2-5.
School for Ministers, Goshen College Biblical Seminary, Feb. 9-26.
Stewardship Conferences:
South Pacific, place undecided, Feb. 20-22
Mennonite Publication Board meeting, Tedrow, Wauseon, Ohio, March 26, 27.
Annual Extension Convention, South Central Mennonite Conference, Pleasant Valley, Harper, Kans., April 2-4.
Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.
Ohio Mission Board meeting, North Clinton, Pettisville, Ohio, April 23-25.
Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.
Mennonite Mission Board of Ontario annual meeting, May 15, 16.
Mennonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Mennonite Conference, June 9, 10.
Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Illinois Mennonite Conference, Aug. 5-7.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, August. 24-27.

OUR NURTURE PROGRAM

(Continued from page 53)

ing for our church. When they learned of the financial involvement, however, they shrank back. To provide adequate curriculum materials requires research, planning, outlining, writing, testing, and finally production of materials.

In Being Too Rural-Minded

We are weak in being too rural-minded. Historically we were a rural church, but in recent years we are rapidly becoming an urban group. Not only have we been moving into urban areas but the cities have also been moving out and surrounding us. Many who were formerly employed on

farms are now employed in commercial activities. Our nurture program both in curriculum and in teaching has been geared to rural contexts. In this day of population explosion we are suddenly finding ourselves confronted with all that the city brings upon us.

There is a tendency for many of us, as we grow older at least, to become nostalgic about the past and to cling to the old, which makes it very difficult to adjust to this new condition of life. Our mission is to the man in the world. Today the sinner is not living in the past; he is not living in the traditions of the rural area; he is not living in the old accustomed places that most of us were reared in.

The unsaved man today is living in urban areas in a modern world with modern facilities and in a life that is programmed in a modern way. If we expect to reach him, we have to reach him where he is. We cannot expect him to turn around and step back into the years of the past century to try to understand where we are. To him we are only old fogies following after. With today's modern world of television, sports, multiple entertainments, city streets, high-rise apartments, we must gear our nurture program to meet his needs.

Is our Gospel not relevant to the man of the street, in the saloon, in the gambling places, in the modern business world, in politics, in the large and modern educational institutions? Can our Gospel not save such people? Can we not take it to them where they are? Is our church not able to cope with the man of this world? Is it not relevant to his needs today?

God intends for the Gospel to go out through us as channels to reach the man of today wherever he may be. We can no longer continue to bottle up the church in the old wine bottles of our buildings and confine our nurture program to the Sabbath days and to our holy days, or else the people of the world won't know more about it than what they have heard, that we are an odd group of people who do some peculiar things.

It is not back to the colonial historical past, nor to the rural traditional patterns of life that we must look, but we are standing on the threshold to move forward into a new world. We are being called to teach for mission in a new era, and in a different world than we have lived in before, and this calls for us to change and adjust our methods and procedures accordingly. We must learn to understand this world and we must move in with a redemptive program that will put our arms around the poor man of the street and help him to understand that we love him.

Jesus went out where the people were. You don't find Him very often in the temple, except to clean it out. But in the streets of Jerusalem and the villages of Palestine, around the lake resort areas, in

the homes of publicans and sinners, where men really were, Jesus went. When Jesus found the notorious immoral woman at Jacob's well, He did not find her in a church, neither did He invite her to a church. Jesus broke with the traditions of the Judaic system of religion and came in conflict with the conservatives on every hand.

But He had a mission to the sinners in the world, and He went to meet them where they were. It is not with old wine going into new bottles but the new wine of new methods and procedures and new ways going into new bottles that will reach the man of the world today. This is our challenge, to reach out into the world.

While we do have many strengths in our nurture program for which we thank God and which we want to sustain, we also have before us a call to follow Jesus and overcome our weaknesses.

Whom Will He Choose?

BY MRS. E. E. SHELHAMER

It could be that I am mistaken, but I have an inner persuasion—whether divine or human remains to be seen—that God is now looking for a number of soul winners whose ministry will be nationwide in influence and as dynamic and successful as that of John Wesley or of Charles G. Finney.

Leekey, the historian, said, "What happened to Wesley in Aldergate Street Mission was of more consequence in English history than all of Pitt's victories on land or sea."

Gladstone said, "Wesley saved England from a revolution comparable to the French Revolution."

Green, the great English historian, said, "Wesley and his converts brought about the greatest reformation in England that had taken place in three hundred years."

Charles G. Finney was considered the greatest revivalist since the days of St. Paul. Shortly before his death, Finney spent a whole day in fasting and intercessory prayer that the Lord would let the great revival continue after his demise, also that He would teach ministers of the Gospel how to conduct revivals.

As a result of those hours of agonizing prayer, the Holy Spirit inspired Mr. Finney to write his wonderful *Revival Lectures*. This book has been used of the Lord to bring myriads of revivals of old-time religion.

While the Lord is looking for those whom He can use, it would be wise for any who would like to be thus chosen, to take time to read John Wesley's *Sermons* and Finney's *Revival Lectures*. This will aid greatly in one's preparation for whatever the Master is desiring him to do, either great or small.

Missionaries of Hospitality

BY RUTH SMUCKER

A Christian has a definite witness to give to those who cross his paths. It is that of being a gracious host or hostess and a pleasant guest. Abraham, who described himself as a stranger and a sojourner in this world, showed a capacity for hospitality seldom displayed by modern Christians.

... he was sitting in the tent-door when the day was hot. He looked up and saw three men standing opposite him. On seeing them, he ran from the tent-door to meet them, and bowing to the ground, he said, "My master, if you would do me a favor, then, please do not pass your servant by. I beg of you, let us have a little water brought, to wash your feet. Recline under the tree while I get a bite of bread so you may refresh yourselves; then you may go on; for this you surely came by your servant."

They said, "Do as you have said." So Abraham hurried to the tent to Sarah and said, "Quickly, bring three pecks of fine meal; knead it and bake cakes." Then Abraham ran to the herd, took a calf tender and good and gave it to the servant who dressed it in short order. He then took curds, milk and the prepared veal, placed it before them and stood by them under the tree, while they ate.—Gen. 18:1-8, Berkeley.

We have lost this golden privilege in our time. We simply don't have or don't take time to sit in the door. We just do not lift up our eyes and look for the individuals who may be in need of the warmth of a Christian atmosphere to rest and refresh themselves in. We are not anxious for someone to come along and interrupt our busy schedules. We do not run out and beg people to come and rest awhile. It takes time to prepare for guests! And we are busy!

The time element didn't seem to faze Abraham, who had to catch and kill before serving his guest. I have often wondered how long it was until he served this meal. Here again we have lost something. It is true that our modern meals are not as elaborate as our grandmother's, yet it takes planning to serve a balanced meal. It may be we are not content to entertain our guests in a simple manner for an evening visit. Can we say we have lost some of the carefreeness of old-fashioned visiting?

In our worldly modern society the attitude is, "This is my corner of the world. You tend to your business and I'll tend to mine." This attitude may have some effect on us as Christians. Can we share with each other our everyday duties, cares, joys, and heartaches? Do we have an open line of communication as Christian to Christian? Perhaps we have lost some of the concern we should have for the welfare of others.

Do we care if visitors in our congregation feel welcome? Are we filled with the genuine, spontaneous spirit of true hospitality?

I feel some of the freshness and generosity of hospitality have been lost. We should be more concerned about the comforts of others.

What is hospitality? The dictionary says: "The act, practice, or quality of being hospitable, fond of entertaining guests in a friendly, generous manner. Characterized by generosity and friendliness. Liberal and generous in disposition and mind; receptive or open." For the Christian this is only a part of the true meaning. To the Christian, hospitality is also a definite interest in men's eternal souls. Of course, we will be friendly to all.

Yes, we want the guest to be comfortable, but most of all we want peace in his heart. By having people in our homes we talk to them in a more intimate way. If we stop and consider, we realize that the plan of salvation is one of hospitality. There always stands a great warm welcome from our divine Host of the eternal life. In this same way we should welcome those around us. This then includes everyone, not only the housewife, the head of the house, or the preacher.

Did you ever consider that the warmth and enjoyment of an occasion depend a lot on the guests and the attitudes they bring along? If there is an air of criticism we soon feel it. The Christian guest has a duty of being gracious and genuinely interested in the occasion. We might say that it is a two-way street. Hospitality does not include selfishness, interest in the gain of prestige, keeping up with the Joneses, or a fear of criticism.

Since the meaning of hospitality is so broad, there are many ways in which we give a dynamic witness to our confused world. The place to start is in the home. Mother probably sets the pace. She is the housekeeper. It is she who prepares the meals and cleans the house and shares it with others.

Then there is the father-mother team who can fellowship with friends, neighbors, and strangers. Yes, the greatest task of hospitality is making new friends and keeping them. One of the challenges to the father-mother team is to make friends out of strangers.

Another challenge for parents is to make their own children feel welcome. The welcome children feel in their own home follows the child throughout life. Upon one occasion when my mother allowed me to take over and entertain some of my young girl friends, one girl remarked to me, "I wish my mother wouldn't care if I used the kitchen. She says that I'll make a mess."

In our generation many people cross our paths. Do we generate a spirit of hospitality to everyone we meet? Think of the hospitality extended to the Apostle Paul during his missionary work. He must have been a gracious and a pleasant guest. Our field of hospitality can be very small,

just among a few choice friends, or it can reach from our local church and local community to unchurched areas and mission stations where we can exchange visits and fellowship with strangers. This is a field that is open to everyone. You don't need a college education nor a master's degree in hospitality. Let's all be missionaries of hospitality.

—*Missionary Light.*

And, Dear Lord, Help Our Pastor to Be . . .

BY DAN HARMAN

It was a heartfelt prayer. "Father, we thank Thee for our pastor. He has a loving heart. We thank Thee for our church and the people. Bless them. And, dear Lord, please help our pastor to be

—Sensitive to the *real* needs of the people and not just to the symptoms they show.

—Thoughtful in investing his time so that he won't kill himself by overwork, thus keeping us from having him as our pastor for a long time to come.

—Aware of the limited vocabulary which we laymen have in the field of theology.

—Persistent in trying to win my unsaved loved ones to Christ. Give him evangelical endurance.

—Better able to realize that most of us know he's human; help him not to try too hard to appear angelic.

—Immune to the petty talk we hear from time to time. Some people's tongues are unstoppable and we want our pastor to know that we don't share their selfish pettiness.

—Knowledgeable about the deep feelings of responsibility we have toward our wholesome secular relationships. What I mean, Lord, is that we love the church first and foremost, but help our pastor to see that we also love the P.T.A., our families, and our relatives in other cities.

—And, most of all, Lord, help our pastor to be patient with us; we see our own faults so much more clearly than he does. We love him, admire him, respect him, and value his judgments. But we just don't see the whole picture of the church's work from the same spot of leadership that he does. Help him to understand this and be patient with us when we stumble.

"Thank you, Lord. Thank you for giving us the church and sharing Thy servant with us. In Jesus' name, Amen."



Correction does much, but encouragement more. Encouragement after censure is like the sun after a shower.—Goethe.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

Spilled Milk, by Kay Smallzried; Oxford University Press; 1964; 84 pp.; \$2.95.

This collection of fifty-seven "litanies for living" covers a wide range of subjects, in which people are involved currently. Throughout the book the reader is confronted with the quality of religious experience in any given situation.

The litanies are divided into seven sections—Attitudes of Mind, Of the Society in Which We Live, The Seven Ages of Man, Crisis, The Seven Capital Sins, Of Love, and Aspects of Truth.

While suitable for private devotions, these litanies may as well be used in small groups, retreats, or church services. An index is included suggesting litanies appropriate to various days in the church calendar.—Beulah Kauffman.

Cornerstones of Religious Freedom in America, by Joseph L. Blau, editor; Harper and Row; 1964; 344 pp.; paper, \$2.25.

This is a collection of documents written by Americans from Roger Williams in 1644 to the present, with the recent opinions of the United States Supreme Court, and testimonies of churches and religious groups up to 1962, on the subject of religious liberty and separation of church and state. This collection of documents is edited by Mr. Blau, who also provides a valuable introduction of 30 pages, a list of sources, and a rather complete index. This was first published in 1949 by Beacon Press, but the present volume published by Harper and Row in 1964 has been revised and enlarged.

As one pursues these pages, he begins to feel the depth of conviction for religious freedom in all areas of American life, and the intense fear of religious groups that causes them to make zealous attempts to perpetuate their faith. They then may use means which may deprive other groups of being as religious or as irreligious as they may freely desire to be.

From an evangelical and Biblical point of view, there is clear evidence which emerges from a perusal of these documents and a reading of the New Testament, that Christian faith, in the final analysis, cannot really be protected or promoted by government. It is a matter of individual choice. However, government can and should provide a social atmosphere in which there can be free exercise of religious faith without interference of or from other people, and without favor or opposition to one group or another.

This volume is a valuable source of information for any congregation or group which is studying the relation of church

and state, and the recent actions of the Supreme Court and statements of various religious groups. This volume presents documents from the Unitarian, Jewish, and ethical and humanist societies. Obviously there are statements of position in the book with which we could not agree, but the volume is presented only as a source of information.

—Nelson E. Kauffman.

Handbook for Christian Believers, by A. J. Ungersma; John Knox Press; 1964; 215 pp.; paper, \$1.95.

The author here presents a nontechnical approach to help the ordinary believer to understand the deep things that pertain to faith in the living Christ. He purposefully avoids becoming involved in the stiff and formal approach of the theologian and successfully lives in the climate of the ordinary Christian.

In his eight chapters, he deals with What Is Man? How Can We Believe? The Word of God; The Way of Christ; How God Works in Men Today; Organizing Our Religious Beliefs; Organizing Our Religious Activities.

The work is now printed as one of the Aletheia paperbacks which further complements the objective of the author to speak to the ordinary Christian.

The reader will find the work simple in approach, content, and style. He will enjoy the free and easy flow of the deep truths of theology without having to master a technical vocabulary or system of thought.

In such matters as "inspiration," "revelation," and the authority of the Bible, there will be those who will take issue with the author; others will be moved with deeper and satisfying understanding; all will be challenged to test out the strengths of their own faith.

The book is an excellent piece of work and will be highly appreciated by many Christians who do not feel at home in the stronger theological works. Many uses can be made of the book in addition to excellent reading for the nontechnical Christian circle and young Christians. Some will find this to be excellent material for discussion purposes within the structure of the local community of the church.—Ivan R. Lind.

Lovejoy: Martyr to Freedom, by Paul Simon; Concordia; 1964; 150 pp.; \$3.50.

This is an unusual book, both in style and in content, and holds the interest of the reader from beginning to end. Elijah Lovejoy was a Presbyterian minister, a man who would not bend from what he believed was right and who at the age of 35 became the first martyr for freedom of the press and freedom of the slaves.

The setting of the story is in the 1800's, chiefly in the frontier midwest of St. Louis, Mo., and Alton, Ill. It is not only interesting from a historical point of view but it

has real significance for today's struggle for human rights. The reader cannot help being faced with the questions: How much am I willing to suffer for what I believe? Am I willing to make my faith something more than a repetition of words and the church more than a building?

Some readers might object to the use of guns used at the last encounter with the mob, but this does not weaken the real challenge of the last chapter, which closes with the question, "Does the spirit of Elijah Lovejoy still live?" "Today there is no scarcity of oppressed; there is only a scarcity of men and women with eyes big enough to see and hearts big enough to act."—Fannie Wenger.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Babin, David and Elnona (Kauffman), Kendallville, Ind., first child, Brianna Elaine, Dec. 6, 1964.

Beck, Ervin J. and Phyllis (Lauver), Goshen, Ind., first child, Joel Edward, Dec. 28, 1964.

Birky, Jack and Loretta (Phillips), Eugene, Oreg., first child, Jennifer Jill (adopted), Dec. 23, 1964.

Bixler, Kenneth and Shirley (Richardson), Warsaw, Ind., first child, Melissa Jo, Dec. 26, 1964.

Egli, Orville and Velda (Riggenback), Minier, Ill., fourth child, first daughter, Cheryl Annette, Dec. 20, 1964.

Groff, Merrill and Shirley (Keeler), Telford, Pa., fourth child, second son, Royden Merle, Nov. 23, 1964.

Hege, Noah H. and Ella L. (Zimmerman), Muscoda, Wis., seventh child, fifth son, Samuel Lee, Dec. 12, 1964.

Hess, Oliver F. and Dorothy M. (Witmer), Millersville, Pa., fourth child, third son, Timothy Dale, Nov. 22, 1964.

Horst, Melvin and Eleanor (Burckhart), Seville, Ohio, seventh child, fifth son, Galen Lee, Dec. 30, 1964.

Hunsberger, Ronald and Mary (Clemmer), Harleysville, Pa., fourth child, second daughter, Carol Joy, Dec. 25, 1964.

Kauffman, David J. and Hope (Kaufman), Middlebury, Ind., fourth son, Kent Ray, Dec. 14, 1964.

King, Glen and Julia Ann (Peachey), Belle-ville, Pa., second son, Eugene Glen, Dec. 19, 1964.

Klopfenstein, Merle and Shirley (Riegsecker), Archbold, Ohio, second child, first daughter, Tammy Jo, Dec. 29, 1964.

Lehman, Joe and Kathryn (Yelton), Topeka, Ind., third daughter, Beverly Sue, Dec. 28, 1964.

Longenecker, Charles B. and Barbara (Rutt), New Holland, Pa., third child, second son, Kenton Lamar, Dec. 27, 1964.

Martin, Carl and Pat (Darling), Valparaiso, Ind., fifth child, second daughter, Christine Carol, Dec. 16, 1964.

Mast, Melvin and Malinda (Kropf), Phoenix, Ariz., first child, Marvin Leon, born Dec. 24, 1964, received for adoption, Dec. 26, 1964.

Miller, William F. and Phyllis (Ramseyer), Goshen, Ind., fourth child, second daughter, Karen Ann, Dec. 28, 1964.

Ogburn, Dale and Carol (Martin), Norristown, Pa., first child, Kervin Dale, Dec. 13, 1964.

Romero, Benjamin and Ida Mae (King),

Archbold, Ohio, first child, Betty Jo, Aug. 31, 1964.

Roth, Terry and Hollyce (Buise), Milford, Nebr., first child, Randall Jay, Jan. 1, 1965.

Schumacher, Urie and Florence (Lehman), Orrville, Ohio, ninth child, fourth daughter, Dec. 30, 1964.

Shantz, Lyall and Ruth (Jantzi), Kitchener, Ont., second son, Dale Stewart, Nov. 25, 1964.

Springer, Dick and Nancy (Litwiler), Delavan, Ill., third child, second son, Douglas Lee, Dec. 23, 1964.

Sweigart, David W. and Joanne (Peifer), Elizabethtown, Pa., third child, second daughter, Linda Kay, Nov. 2, 1964.

Yoder, Vernon and Gertrude (Yoder), Grantsville, Md., fifth son, Edward Noel, Dec. 25, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beer—Hoover.—James Beer, Toronto, Ont., Danforth cong., and Margaret Hoover, Markham, Ont., Wideman cong., by Newton L. Gingrich at Wideman's, Dec. 26, 1964.

Bomberger—Keepert.—Raymond Lloyd Bomberger, Peach Bottom, Pa., Mechanics Grove cong., and Evelyn Ruth Keepert, Millersville (Pa.) cong., by Benjamin C. Eshbach at Mechanics Grove, Oct. 10, 1964.

Brenneman—Cross.—Robert Eugene Brenneman, Ligonier, Ind., Townline Conservative cong., and Rachel Sue Cross, Goshen, Ind., Griner Conservative cong., by Eli D. Miller at Griner C.M., Dec. 24, 1964.

Groff—Shertzer.—Paul S. Groff, Manheim, Pa., Hernley cong., and Pauline E. Shertzer, Mt. Joy, Pa., Stauffer cong., by Clarence E. Lutz at Stauffer's, Jan. 2, 1965.

Grove—Cressman.—Aaron D. Grove, Markham, Ont., Wideman cong., and Mrs. Gladys Cressman, New Hamburg, Ont., Biehn cong., by Irvin Cressman at Biehn, Sept. 5, 1964.

Hostetter—Grove.—Gary Franklin Hostetter, Crimona, Va., and Carol Elizabeth Grove, Stuarts Draft, Va., both of Springdale cong., by Marion C. Weaver at the church, Dec. 26, 1964.

King—Miller.—Merle J. King, Cochranville, Pa., Maple Grove cong., and Jeanette H. Miller, Lancaster, Pa., Landisville cong., by H. Raymond Charles at Landisville, Dec. 26, 1964.

Lenhert—Strubhar.—Samuel Lenhert and Mae Strubhar at the home of the officiating minister, James Bucher, Portland, Oreg., Dec. 23, 1964.

Miller—Billheimer.—Owen William Miller and Linda Kay Billheimer, both of Fulks Run, Va., Mt. Hermon cong., by Linden M. Wenger at the church, Dec. 23, 1964.

Miller—Huber.—Robert H. Miller, Lancaster, Pa., Rohrerstown cong., and Ruth Anna Huber, Conestoga, Pa., Millersville cong., by Benjamin C. Eshbach at the home of the groom, Jan. 1, 1965.

Reitz—Hess.—Melvin N. Reitz, Conestoga, Pa., and Pauline H. Hess, Pequea, Pa., both of the Byerland cong., by David N. Thomas at the church, Nov. 21, 1964.

Smoker—Hess.—LeRoy D. Smoker, Cochranville, Pa., Millwood cong., and Lois E. Hess, Elizabethtown (Pa.) cong., by Clarence E. Lutz at Elizabethtown, Dec. 5, 1964.

Stitt—Troyer.—Howard Stitt, Goshen, Ind., Methodist, and Jeanne Troyer, Union City, Pa., Beaverdam cong., by Richard Hostetler at Beaverdam, Nov. 14, 1964.

Weaver—Yoder.—Roscoe Weaver, Millersburg, Ohio, and Mary Esther Yoder, Dundee, Ohio, both of Martins Creek cong., by Roman Stutzman at the church, Nov. 28, 1964.

Wyse—Kropf.—Elmer Wyse, Wayland, Iowa, Bethel cong., and Deloris Kropf, Albany, Oreg., Fairview cong., by Verl E. Nofziger at Fairview, Dec. 26, 1964.

Zook—Hostetler.—Amos U. Zook, Belleville, Pa., and Anna Mary Hostetler, Allensville, Pa., both of the Valley View Amish cong., by Jesse D. Spicher at the church, Dec. 10, 1964.

Anniversaries

Hartzler. Ira and Martha Hartzler observed their 60th wedding anniversary on Jan. 1, 1965, at their home in Garden City, Mo. Mr. Hartzler is a retired auctioneer. They were guests at a family dinner on Sunday, Jan. 3. They are the parents of four children: Iona—Mrs. Wilbur Schrock, Vera—Mrs. Ralph Rushley, Bernice—Mrs. Floyd Schrock, and a son, Clifford, deceased. They have 7 grandchildren and one great-grandchild.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blosser, Catherine A., daughter of Jacob and Maggie Lind, was born near Rittman, Ohio, Jan. 11, 1877; died at the Valley Hospital, Van Nuys, Calif., Dec. 15, 1964; aged 87 y. 11 m. 4 d. On Dec. 24, 1897, she was married to Warren Blosser, who died in May, 1946. One son and one daughter also preceded her in death. Surviving are 3 sons (Eben L., Paul M., and Homer W.), 2 brothers (Norman and Monroe), 5 grandchildren, and 4 great-grandchildren. She was a member of the Calvary Church, Los Angeles, Calif. Funeral services were held Dec. 18 in charge of LeRoy Bechler; interment in the Midway Mennonite Church Cemetery, Columbiana, Ohio.

Brenner, Bernice A., daughter of Henry and Miriam (Hilty) Brenneman, was born at Orrville, Ohio, July 10, 1892; died at Corry, Pa., Dec. 4, 1964; aged 72 y. 4 m. 24 d. On Oct. 6, 1912, she was married to Alfred L. Brenner, who died May 15, 1964. Surviving are 5 children (Martha—Mrs. Roland Ross, Grace—Mrs. Lester Geiser, Alvin, Sylvia—Mrs. Henry Barber, and Eunice—Mrs. Roger Keiner), one foster son (David), 2 sisters (Mrs. Herman Brenner and Mrs. Ervin Leichty), 20 grandchildren, and 3 great-grandchildren. One daughter preceded her in death. She was a member of the Britton Run Church, where her husband had been deacon for many years. Memorial services were held at the Hayes Funeral Home, Spartansburg, Pa., Dec. 5, in charge of Daniel Johns and Arland Miller; funeral services were held at Crown Hill, Rittman, Ohio, in charge of Reuben Hofstetter and Noah Hilty.

Cofe, Emma, daughter of Christian and Ella (Mishler) Ummel, was born at Ness City, Kans., Oct. 6, 1902; died at St. Luke's Hospital, Denver, Colo., Dec. 25, 1964; aged 62 y. 2 m. 19 d. On Sept. 22, 1920, she was married to Floyd Cofe, who survives. Also surviving are 3 children (Ronald, Ethel—Mrs. Lester Mitchell, and Howard), 6 sisters (Mrs. Lula Rogich, Mrs. Saloma Foncanon, Nellie—Mrs. J. L. McNutt, Mary—Mrs. L. C. Duft, Marietta Ummel, and Agnes—Mrs. Bill King). She was a member of the Limon (Colo.) Church. Funeral services were held at the First Mennonite

Church, Denver, on Dec. 29, in charge of Marcus Bishop and Valentine Swartzendruber; interment in Crown Hill Cemetery, Denver.

Diller, Leah, daughter of Jacob S. and Elizabeth (Frey) Diller, was born near Chambersburg, Pa., March 15, 1889; died at Pape Convalescent Home, Gettysburg, Pa., Sept. 20, 1964; aged 75 y. 6 m. 5 d. Surviving are one sister (Fannie, with whom she made her home) and 3 brothers (David F., Irvin S., and Silas S.). Two sisters and 4 brothers preceded her in death. She was a member of the Chambersburg Church, where funeral services were held Sept. 23, in charge of Harold L. Hunsecker and Omar R. Martin.

Kipfer, Wilma, daughter of Samuel J. and Violetta (Albrecht) Schrock, was born at Clarence, N.Y., March 10, 1932; died at the Millard Fillmore Memorial Hospital, Buffalo, N.Y., after an illness of 8 months; aged 32 y. 9 m. 14 d. On June 10, 1951, she was married to Joseph Kipfer, who survives. Also surviving are 2 sons and one daughter (Dallas, Darwin, and Denise), her parents, one brother (Marvin), and one sister (Shirley—Mrs. Earl Beachy). She was a member of the Alden Church, where funeral services were held Dec. 27, in charge of David Beachy and Richard W. Yoder; interment in County Line Cemetery.

Kuhns, William, son of William and Susan (Ernest) Kuhns, was born at Chappell, Nebr., Dec. 21, 1919; died at Corry, Pa., Dec. 9, 1964; aged 44 y. 11 m. 20 d. On Jan. 27, 1941, he was married to Beatrice Maxson, who survives. Also surviving are one son (Larry), one daughter (Marcia), 4 sisters and one brother (Mrs. Lester Danner, Mrs. P. L. Stutzman, Mrs. Frank Stutzman, Mrs. Oliver Carter, and Francis). He was a member of the Beaverdam Church. Funeral services were held at the Hayes Funeral Home, Spartansburg, Pa., with interment in the Beaverdam Cemetery; funeral services in charge of Richard Hostetler and Robert Casler.

Landis, J. Willis, son of Benjamin F. and Clara (Miller) Landis, was born in Lancaster Co., Pa., July 25, 1907; died of a heart attack while at work, Nov. 2, 1964; aged 57 y. 3 m. 8 d. On Oct. 10, 1928, he was married to Martha Esbenschade, who survives. Also surviving are 2 sons (Milton B. and Willis E.), 3 grandchildren, 2 brothers (Walter M. and Benjamin M.), and one sister (Esther—Mrs. David Clark). He was a member of the Paradise Church, where funeral services were held Nov. 6, in charge of Clair Eby, Harold Weaver, and Amos Weaver.

Miller, William E., son of Henry and Christina (Shearer) Dietz (adopted son of Emanuel and Mattie Miller), was born at Killbuck, Ohio, Nov. 4, 1892; died at the Pomerene Hospital, Millersburg, Ohio, Jan. 2, 1965; aged 72 y. 2 m. 29 d. On Dec. 28, 1915, he was married to Mary N. Miller, who died in March, 1958. Also preceding him in death were one son and one brother. Surviving are 3 sons (Erwin, Emanuel, and William), 2 daughters (Mrs. Martha Hoxworth and Mrs. Mae Ames), 25 grandchildren, 2 great-grandchildren, and 3 sisters (Mrs. Lizzie Bryan, Mrs. Ada Field, and Mrs. Martha Reardon). He was a member of the Berlin Church, where funeral services were held Jan. 3, in charge of Paul Hummel and D. D. Miller.

Moyer, William M., son of Samuel and Mary (Moyer) Moyer, was born in Bucks Co., Pa., Oct. 19, 1874; died at the Grand View Hospital, Sellersville, Pa., Dec. 24, 1964; aged 90 y. 2 m. 6 d. His first wife, K. Florence Bishop, died in 1945. His second wife, Elizabeth Cummings, died in 1963. Surviving are one daughter (Edna—Mrs. John C. Kuhn), one son (Gilbert), 2 stepsons, 9 grandchildren, and 12 great-grandchildren. He was a member of the Blooming Glen Church, a leader in the founding of the Perkase Mennonite Sunday School in 1909,

the Eastern Mennonite Old People's Home, Souderton, in 1914, and the Franconia Mennonite Board of Missions and Charities in 1917. He was the originator of young people's Bible meetings in the Franconia Conference and a regular Sunday-school teacher for more than 50 years. He was also president of the Grand View Hospital Board of Directors from 1939 to 1961, and chairman of the Board from 1961 until his death. Funeral services were held Dec. 27 at the Blooming Glen Church in charge of Richard C. Detweiler.

Platt, Frank, son of Alfred and Florence (Danner) Platt, was born in Sparta Twp., Pa., Aug. 24, 1884; died at the Corry Hospital, Corry, Pa., Dec. 12, 1964; aged 80 y. 3 m. 18 d. On Aug. 24, 1905, he was married to Lillian Potter, who died March 23, 1921. On Dec. 8, 1941, he was married to Merna Peebles, who survives. Also surviving are 4 children (Marjorie—Mrs. Laurance Snapp, Ethelyn—Mrs. Ralph McAnimeh, Dorothy—Mrs. Wirt Ingram, and Gale), 5 grandchildren, and 8 great-grandchildren. One son preceded him in death. He was baptized and became a member of the Britton Run Church on Nov. 12, 1964. Funeral services were held at the Hays Funeral Home, Spartansburg, on Dec. 15, in charge of Daniel Johns; interment in Rose Hill Cemetery.

Schrock, Ida Sovina, daughter of Samuel and Lydia (Miller) Miller, was born at Charm, Ohio, Aug. 27, 1895; died at Sarasota, Fla., Nov. 27, 1964; aged 69 y. 3 m. On May 29, 1913, she was married to Noah H. Schrock, who died June 18, 1956. Surviving are 6 children (Lydia Winger, Henry, Mahlon, Martha Martin, Willard, and Roman), one sister (Mrs. John Henry Yoder), and 2 brothers (Jerry and Henry). One son preceded her in death. She was a member of the Tuttle Avenue Church. Funeral services were held at the Clarence Center, N.Y., Church, Dec. 2, in charge of Richard Bender and Aaron Stern; interment in Clarence Center.

Schueck, Ervin F., son of Henry Y. and Sarah (Frederick) Schueck, was born in Montgomery Co., Pa., Dec. 25, 1877; died at the Grand View Hospital, Sellersville, Pa., Dec. 29, 1964; aged 87 y. 4 d. On March 18, 1899, he was married to Evelyn Kratz, who died Dec. 29, 1962. Surviving are 2 sons and one daughter (Lloyd K., Earl K., and Sara—Mrs. Harvey H. Kronmaier), 10 grandchildren, 19 great-grandchildren, and one brother (Joseph). He was a member of the Franconia Church, where funeral services were held Jan. 2, in charge of Leroy Godshall and Curtis Bergey.

Stauffer, Christian H., son of Jacob and Susan (Hernley) Stauffer, was born in Lancaster Co., Pa., Feb. 4, 1877; died at the Community Hospital, Ephrata, Pa., Nov. 29, 1964; aged 87 y. 8 m. 29 d. On Oct. 7, 1900, he was married to Fannie Witmer, who died July 27, 1962. Surviving are one daughter (Suey—Mrs. Melvin Oberholtzer, of Ephrata, Pa., with whom he last resided), a foster daughter (Lizzie Witmer), 6 grandchildren, and 17 great-grandchildren. One son preceded him in death months. He was a member of the Hammer Creek Church, where funeral services were held Dec. 3, in charge of Parke Heller, Isaac C. Sensenig, and Ira Good.

Steckley, Ida Mae, daughter of John and Arinda (Hochstetler) Brenneman, was born at Kalona, Iowa, May 1, 1895; died at her home, Joetown, Iowa, Dec. 20, 1964; aged 69 y. 1 m. 19 d. On Dec. 22, 1915, she was married to Sam R. Steckley, who survives. Also surviving are 3 sons (Rollin, Dale, and Dean), one daughter (Mrs. Robert Donovan), 4 sisters (Mrs. Eli Yoder, Mrs. Truman Erb, Mrs. Richard Yoder, and Mrs. Harold Miller), 3 brothers (Henry, John, and Leroy), and 20 grandchildren. One daughter, one sister, and 3 brothers preceded her in death. She was a member of the First Mennonite Church, Iowa City, where

funeral services were held in charge of A. Lloyd Swartzendruber and Wilbur Nachtigall.

Umble, Anna E., daughter of Benjamin and Mary (Esch) Kauffman, was born near Paradise, Pa., April 22, 1889; died at the Lancaster (Pa.) General Hospital, Nov. 11, 1964; aged 75 y. 6 m. 20 d. On Jan. 8, 1914, she was married to Elam H. Umble, who survives. Also surviving are 3 children (R. Clair, Calvin, and Mary—Mrs. Herman Glick), one sister (Mrs. Priscilla Kennel), and 3 brothers (John E., Elam B., and Elmer J.). She was a member of the Maple Grove Church, Atglen, Pa., where funeral services were held Nov. 14, in charge of Aaron F. Stoltzfus, Abner Stoltzfus, and Calvin Kennel; interment in Millwood Cemetery.

Warner, Annie B., daughter of William and Katie (Brubaker) Hoffine, was born in East Donegal Twp., Pa., May 20, 1879; died at the Oreville Mennonite Home, Lancaster, Pa., Oct. 10, 1964; aged 85 y. 4 m. 20 d. On June 2, 1900, she was married to William Warner, who preceded her in death. She was a member of the Mount Joy and Kraybill Church for 49 years. She was the last of her immediate family. Funeral services were held from the Oreville Home by Henry W. Frank and Landis Brubaker; interment in Kraybill Cemetery.

Weldy, Timothy, son of Jacob and Hannah (Null) Weldy, was born at Wakarusa, Ind., Jan. 28, 1886; died at Milford, Ind., Dec. 22, 1964; aged 78 y. 10 m. 24 d. On Oct. 29, 1904, he was married to Ella Brenneman, who survives. Also surviving are 4 daughters and 3 sons (Orpha—Mrs. Harvey D. Weaver, Floyd, Rubedean—Mrs. Jesse Hochstetler, Florence—Mrs. John J. Miller, Maxine—Mrs. Clyde Hershberger, Robert, and Francis), 30 grandchildren, and 33 great-grandchildren. Preceding him in death were one grandson and one great-grandchild. He was a member of the North Main Street Church, Nappanee, Ind., where funeral services were held Dec. 24, in charge of Harold Myers and Richard Yoder; interment in Yellow Creek Cemetery.

Witmer, Jacob S., son of Peter E. and Elizabeth (Strickler) Witmer, was born in Lancaster Co., Pa., Aug. 10, 1873; died at the Mennonite Home, Lancaster, Pa., Dec. 12, 1964; aged 91 y. 4 m. 2 d. He was married to Mary Brubaker, who died in 1924. Surviving are one daughter (Edith Witmer), one sister (Elizabeth S. Witmer), and one brother (Peter S.). He was a member of the Elizabethtown Church. Funeral services were held at the Lititz Church, Dec. 15, in charge of Melvin Lauver, W. L. Keener, and Clarence E. Lutz; interment in Kraybill Cemetery, Mt. Joy, Pa.

Yoder, Albert W., son of Aaron and Sarah (Mast) Yoder, was born in Holmes Co., Ohio, Feb. 27, 1883; died at Sugarcreek, Ohio, Dec. 20, 1964; aged 81 y. 9 m. 23 d. On Feb. 19, 1910, he was married to Iva L. Gerber, who survives. Also surviving are 4 sons and 4 daughters (Delmer, Ralph, Roy, and Paul, Elsie—Mrs. Andrew Beachy, Irene—Mrs. Daniel Chupp, Gladys—Mrs. Jose Nunez, and Louella), 2 sisters (Mrs. Chas. Wingire and Mrs. R. E. Fair), one brother (William), 33 grandchildren, and 3 great-grandchildren. He was a member of the Walnut Creek Church, where funeral services were held Dec. 23, in charge of Paul R. Miller, assisted by Eldon King.

If our civilization survives, we must bind together all peoples of all segments of society with the all-embracing cohesive of redeeming love—the one means of communication and coordination which transcends all language, social, cultural, and economic barriers.

Virginia Ely in *Dedication Services for All Occasions* (Fleming H. Revell Co.)

The Minority

By JOHN E. KAUFFMAN

There is a general opinion today that teaches, "Let majority rule." Some think a two-thirds majority rule is safe; others think a unanimous vote is safe. According to "Robert's Rules of Order," none of these three is a safe rule to follow. Any vote is null and void, even if it is unanimous, when it conflicts with the adopted laws of a state or nation. Then what is a safe or proper procedure?

While these "Parliamentary Rules of Order" are used by the kingdoms of this world, they are also used by religious groups. The Bible says, "Let us walk by the same rule," but how shall we walk by the same rule if we do not have any? The Scriptures also say, "Obey them that have the rule over you." "Salute all them that have the rule over you." "Remember them which have the rule over you."

It also tells us how to treat those who rule well. How can we recognize these Scriptures if we do not recognize our leaders as rulers in the Biblical sense? No religious group has any right to take a vote as to whether they shall continue or discontinue with any doctrine of the New Testament, even if the votes were unanimous. Such a vote would be very serious and would border or be related to sacrilege.

Noah and his family were in the minority but they were safe when they entered the ark. Moses on the mount was in the minority as far as Israelites were concerned, but Aaron with his sweeping majority caused the death of 3,000 men for allowing them to dance around the golden calf. Lot with his family of ten might have saved the cities of Sodom and Gomorrah, but as it was the small minority of three who obeyed the two angels were delivered while the majority, which likely numbered thousands, were destroyed by fire.

Neither Elijah nor God recognized the offerings of the prophets of Baal, but Elijah alone had the offering that was acceptable with God. Gideon with his 300 was much in the minority, but when he followed God's directions he won a great victory. Joseph and Mary and Zacharias and Elizabeth were in the minority as far as faithful Israelites were concerned, but they were victorious as far as God was concerned.

The lone figure in the Garden of Gethsemane, with the entire world against Him, was staging a victorious triumph throughout the ceaseless ages. The minority are on the strait and narrow way. The great multitudes of Revelation which no man could number are the minority group as far as numbers are concerned. Don't be discouraged if you may be in the minority. When you are true to God, you will be victorious for that is the only side that is safe.



ITEMS AND COMMENTS

BY THE EDITOR

An overwhelming number of *Christian Herald* readers who responded to a poll conducted by the nondenominational monthly magazine favor regular prayer and Bible reading in the public schools. Dr. Daniel A. Poling, editor of the publication, announced at a press conference in New York City that an initial survey of the 455,000 subscribers—through a postcard attached to the September issue—produced over 72,000 replies and a 27-to-1 ratio in favor of school devotional acts.

* * *

Justices of the U.S. Supreme Court were told that if Maryland loses its right to censor movies before they are shown to the public, "the Armageddon of motion picture censorship" in this country will be ushered in.

The High Court heard arguments on Maryland's censorship laws to determine whether its right to review films violates the constitutional guarantee of freedom of speech and press.

Maryland Attorney General Thomas B. Finan said that if the state loses its right, "those who lurk about the pornographic fringes of the motion picture industry" will have gained a victory. He argued that it would not advance the cause of freedom of speech and press so much as it will give purveyors of filth more latitude.

* * *

Southern Baptists should be deeply disturbed over their record in race relations, a pastor told the Maryland Baptist Convention at its annual meeting at Salisbury, Md. In a sermon G. Bartow Harris of the First Baptist Church, Hagerstown, pointed out that "those geographic areas in which we are numerically strongest are often those in which racial intimidation and violence flourish in their most vicious forms."

He also pointed out that the Ku Klux Klan—"that insidious spawn of hell"—has its greatest strength where Southern Baptists are most influential.

* * *

Christians and Jews who take their religion seriously can expect increasing attacks from "Nativists"—those who would "manipulate" religion to advance social or political ends—a church history professor charged in Chicago.

"During the next few years, as cooperation between our religious communities increases and it becomes ever more apparent that believing Christians and Jews do not intend to allow their faiths to be manipu-

lated to serve 'unbaptized' interests, the attacks . . . will increase," according to Dr. Franklin H. Littell of Chicago Theological Seminary.

As an example of "Nativist" activities, Dr. Littell said that shortly after the election, the Kansas headquarters of the John Birch Society sent letters to Methodist churches in the area urging them to cut off support from St. Paul's School of Theology in Kansas City. Similar letters, he said, went to United Church of Christ congregations urging a financial boycott of Eden Theological Seminary at Webster Groves, Mo., and Chicago Theological Seminary.

* * *

Roman Catholic authorities reported that East Berlin border police have confiscated religious literature found on West Germans seeking to visit relatives in the Soviet Zone. They also said that on several occasions communist police at the Berlin Wall have told visitors to bring their religious "trash back to West Berlin and then come back without it."

* * *

The words "under God" will continue as part of the Pledge of Allegiance to the flag of the United States, the U.S. Supreme Court has ordered. However, no written decision was handed down by the justices.

In a simple statement the High Court denied petitioners' writs of certiorari, in other words, refused to hear an appeal. This left standing the Pledge as it has been known since 1954 when Congress approved addition of the words which officially acknowledge God.

* * *

A six-point policy on race relations was adopted by the General Brotherhood Board of the Church of the Brethren at its meeting at Elgin, Ill. According to the code, recruitment, employment, and promotion of personnel "shall not be restricted" by racial considerations. Board employees are "expected to manifest nondiscriminatory racial attitudes and practices of brotherhood, respect, and dignity . . . in carrying forward the witness of the church."

In making loans and grants, the board promises to "consider any racially discriminatory factors" and "encourage changes toward a nondiscriminatory position." The

board agreed to establish nondiscriminatory policies as a factor in making investments and purchasing services and supplies for the church. Board property will also be rented or sold without regard to race or national origin.

* * *

Churches planning to be a part of new communities are being forced by booming real-estate prices to consider purchasing building sites as much as 20 years in advance, a Lutheran missions official said in Charlotte, N.C. Dr. Donald L. Houser, executive secretary of the Lutheran Church in America's Board of American Missions, stated at the board's quarterly meeting that real-estate costs rise sharply the moment plans for new communities are off the drawing boards.

He said his staff has learned of "several large future cities where plans have not broken, but the cities will be over 100,000 population. As this information becomes available," he added, "we should arrange for the purchase of sites as soon as possible. It will mean tying up money, but I believe it is a must."

* * *

A young rector charged at a seminar on modern day church relations at Montreal that parish churches show little awareness of the need for radical changes in today's world.

"Because we have lost our theology, we rely on externals for the assurance of stability which we feel our faith should give us, and we feel that anything sheltered under a church roof is Christian," said Peter Davison, pastor of St. James Anglican Church, St. Johns, Quebec.

The result, he added, is that "military whists and rummage sales shower us with the virtue of raising money 'to pay the person and maintain the fabric'; sending cast-off clothing and a few dollars to the Arctic or to Africa keeps our missionary conscience at bay; and stuffing a medieval catechism down the throats of our young people is thought sufficient preparation for the Christian life in the twentieth century. And in all our activities we must be careful not to be too religious, because 'we get that on Sunday, don't we?'—if we aren't away doing something more important, that is."

GOSPEL HERALD

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The Other Side of Fear

By Violet Keller

"Don't worry. It won't last. Nothing does!" These words were engraved in large lettering on a beautiful, bronze plaque and hung conspicuously in the waiting room of a dentist's office.

Euphonic in sound and with a ring of truth these words serve, for the present, to dispel the mounting fears of the waiting person. But then they become contradictory. We leave that office, and the doubts and fears of our everyday living take root again and form an unhealthy fungus in our attitudes.

We've heard words like these before. "Faith—hope—charity." But we put them aside, and they become as pages of a trite and meaningless book—or an untended, neglected, garden.

This is when we need to turn the pages lest we become submerged in the deep areas of fear and isolation. For on the other side of fear is hope and truth. And greatest of all, the seedling of faith—our heavenly heritage. If nourished and cultivated, it will flourish into full bloom. And the weeds of doubt cannot survive in a healthy bed of flowering faith.

Few of us reach maturity without the scars of trial and error. We are proud of our abilities and our self-reliance. But sooner or later we are forced to face the fact that we are not sufficient unto ourselves. We have to reach out. And often it requires a great amount of courage to explore the dynamic elements of an untested faith.

I can find this with a peaceful hour of meditation and communion with God. And in gazing at His blue sky sheltering the universe, regal in its splendor, mystifying in its vastness, and promising with its solitude.

Or we can listen to the hush of a newborn day, and feast our eyes on the beauty of nature and marvel at God's handiwork. And we can know that His eternal Paradise will endure when the baubles of earth have vanished.

Because we are mortal and live in a material world we are compelled to abide by the universal precepts of order. We witness the untimely death of a friend or loved one. And see havoc raging over the land from the uncontrollable forces of nature. We see despair and suffering all around us. I think it is then that the soul of a Christian is provoked to cry: "Why? Why?"

(Continued on page 76)

O brother man, fold to thy heart
thy brother!
Where pity dwells, the peace
of God is there;
To worship rightly is to
love each other,
Each smile a hymn, each kindly
deed a prayer.

J. G. Whittier.





FIELD NOTES

New Every-Home-Plan church for the Gospel Herald: Manson, Iowa.

John Hiestand, Maytown, Pa., and the Crusade for Christ Quartet, at Evangelical Mennonite, Millersville, Pa., Feb. 21.

James Kratz, Argentina, at Finland, Pennsburg, Pa., Feb. 7, a.m., and George Miller, Honduras, Feb. 21, p.m.

Alice Snyder, Ethiopia, and Hershey Leaman, Tanzania, at Elizabethtown, Pa., Jan. 31, p.m.

Hubert Swartzentruber, St. Louis, Mo., guest speaker at Ontario Mennonite Bible Institute, Missionary Bible Conference, Kitchener, Ont., Feb. 2, 3.

Sarah Patton Boyle, author of *The Desegregated Heart and For Human Beings Only*, at Central Christian High School auditorium, Kidron, Ohio, Feb. 1, 8:00 p.m.

Christian Life Meeting, Columbia, Pa., Feb. 21. Instructors are John M. Weaver, Lebanon, Pa., and Melvin Delp, Baltimore, Md.

Paul Wenger was ordained to the Christian ministry, Jan. 24, to serve the Mennonite Community Chapel, Chicago, Ill. Harold Zehr, Normal, Ill., Roy Bucher, Metamora, Ill., and Edwin Stalter, Sterling, Ill., were in charge of the service.

Paul Clemens, Kulpville, Pa., pastor of the Worcester Mennonite Church, and educator and musician in the Franconia Conference, died Jan. 14. Obituary will follow.

Earl Schrock, Harrisonburg, Va., will assume the position of superintendent of the Virginia Mennonite Home, Harrisonburg, Va., early in February.

Richard Yordy, Arthur, Ill., has resigned from his work as pastor of the Arthur congregation, effective next summer, to accept a call from the emerging Champaign, Ill., congregation.

Correction: The picture on page 60 (Gospel Herald, Jan. 19) should be credited to H. Armstrong Roberts.

The groundbreaking ceremony for the Alice Mennonite Church, Alice, Texas, was held Nov. 15, 1964. Work was begun the following day and has progressed satisfactorily to date. Painting of the interior is in its beginning stages and brick laying on the exterior is well under way. Neri Bontrager, Elkhart, Ind., is serving as supervisor under the Voluntary Service program.

Willis Breckbill, Canton, Ohio, pastor of First Mennonite, is spending six weeks in Winston-Salem, N.C., in a pastoral training program.

Milton Swartzendruber was ordained to the ministry to serve as pastor at the Erb Street Mennonite Church, Waterloo, Ont., Jan. 10. Orland Gingerich, of the Western Ontario Mennonite Conference, led the devotions. Newton Gingrich, moderator of

the Ontario Conference, preached the ordination sermon. J. B. Martin, bishop of the congregation, officiated at the ordination and consecration charge.

B. Charles Hostetter, Harrisonburg, Va., in a week of prayer services at First Presbyterian Church, Corry, Pa., Jan. 17-21. These services are sponsored by the Corry Ministerial Association.

The group in Columbus, Ohio, formerly known as The Mennonite Fellowship, have been organized as an independent congregation and have assumed the name of the Columbus Mennonite Church. They are planning to purchase a church near the University campus, which will provide a place of church fellowship for our youth who attend Ohio State University or are employed in the city.

A Memorial Fund has been set up in memory of John L. Horst, former director of the Department of Home Bible Studies of Mennonite Broadcasts. This fund will be used in behalf of Home Bible Studies. Anyone interested in this fund may send his contribution to Home Bible Studies, 1111 North Main St., Harrisonburg, Va.

Custodial Couple Needed for Camp

The Mennonite Youth Village local board is looking for a couple to live in the house on Youth Village property at R. 1, White Pigeon, Mich., and assist with the camping program during the summer. The first responsibility of the man would be to serve as custodian for the camp property and residence the year around. If the head of the family teaches school, he could also assist with the camping program during the summer. In case he should take another job in the community, he could then give his weekends to the camping program and to looking after the property.

Although the house is an older farmhouse, it has been completely modernized, including insulation and automatic heat. Its location on the edge of a small lake makes it ideal for anyone who would like to live close to his work while enjoying nature. Space is available for a small garden. Tri-Lakes Chapel, affiliated with the Indiana-Michigan Mennonite Conference, is located a little over a mile away. Mennonite Youth Village property adjoins U.S. Highway 112 between Mottville and Union, Mich., just west of its junction with Michigan 119.

The camp is operated under the auspices of the Health and Welfare Committee of the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. It serves children and youth from mission churches who would not otherwise have opportunity for a camp experience. Interested persons should contact Dorsa J. Mishler, personnel secretary of the Mennonite Board of Missions, or Levi C. Hartzler, chairman of the local board, 2331 Prairie St., Elkhart, Ind.

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Ferment in Africa	Hugh Foot

Cover photo by S.C.S.

GOSPEL HERALD

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Meaning Business

Business careers are bypassed by many youth today. The picture many youth have of business life where a man lives for the next dollar does not inspire. Youth are tired of things, we are told. They seek a greater challenge. They want to be challenged by some noble purpose or programs which cost sweat and blood, which, even if they bring no material or monetary return, do bring meaning to life. So an increasing percentage of college and university graduates are going into various forms of public service.

Amherst College, with 48 percent of its alumni businessmen, finds fewer than 20 percent of its recent graduates entering business. Only 14 percent of last spring's Howard graduates plan business careers, contrasted with 39 percent only five years ago.

Where are young people going? The Peace Corps and other service organizations offer strong competition. A university dean states that "in looking for some place where life has a purpose, where work will return more than money, and where they can find some meaning for their talents beyond personal security, today's college and university graduates are turning away from business life."

And youth are finding the joy of sacrifice and service. The new book, *Letters from the Peace Corps*, contains the testimonies of young people serving throughout the world. They testify that the meaning of life is found in giving rather than receiving, in serving rather than in being served.

We've been saying all along, as Christians, that the bent to material things won't work. We haven't, however, always lived above the mere struggle to get ahead materially. We've said often that in order to find life we must lose our lives in service to God and others. Yet too often we tried to keep for ourselves. We've known life lived for things leads to fear, frustration, and futility.

But time and again we find our minds mainly on things. We've preached the call of Christ to service. Yet down deep we've felt greatness lies in being served.

Now our youth and those who join them are telling us that the words of Jesus are true. The meaning of life is found in sacrificial service, in losing our life for Him. Our own VS-ers testify to this truth.

No, we dare not bypass the fact that there are many fine, Christian businessmen who also know the same truth. Their business has been used to build for Christ, the church, and the community. They, too, can testify to the truth that there is joy in service, happiness in sacrifice, and meaning in life.

It may be, however, that what is happening and what youth are saying about materialistically minded business in our land will drive us all to think more seriously as to where purpose and meaning in life really lies.—D.

Nobody Home

Guest Editorial

The world today has been characterized as the age of secularism. We may question this analysis, but in any case its effect is seen in the Christian Church in the form of a dead religiosity. Therefore the cry of renewal is heard from those who are concerned for the seeming irrelevance of the church in our modern world. Not only does the church appear to be ineffective in reaching the nonchurchgoer with the Gospel, but many today attend services feeling little need for confession of sin, spiritual renewal, or Christian nurture.

To the chagrin of many preachers and teachers they have found "nobody home" as they have sought to "break the Bread of Life." It may be that this condition has developed because our religious activities are guided more by instinct than by real devotion to Christ. Yet how often have we gone to a service with no thought of receiving new

truths that would cause us to redirect our way of life.

Is it possible that this condition exists because nothing has happened on the inside? Or if a transformation has occurred, it has now grown stagnant. Perhaps the fault lies at the doors of our churches in fostering this attitude by using terminology and a program that has long ago lost its meaning.

We react negatively to Bishop A. T. Robinson's book, *Honest to God*, in which he says that the time has come to restructure our faith by rejecting old patterns of thinking as well as eliminating our familiar religious terminology. This he feels should be substituted for a modern expression of our faith that is meaningful to twentieth-century man. Even though we may disagree with him on many points, there is some validity in his concern to revitalize the faith of the churchgoer. To change old patterns of thinking and to accept new ways of expressing our faith may be painful but we may suddenly wake up to the realization that God's message has relevance and meaning in many unexpected ways. To our surprise, people may begin to listen to what the church has to say. This new experience stands in contrast to audiences that were only vaguely aware of what the Gospel should mean in their daily living. Because of this, we have raised a generation of churchgoers who have relegated Christianity to one day in seven, on a take-it-or-leave-it basis.

Further, we may also wake up to the fact that the church has been speaking past the individual and has not really understood his problems or his intentions. In this new encounter we will be able to speak to each other with an openness rarely experienced in the past. Problems will be shared, doubts will be faced, and new insights will be born as the living Christ becomes a reality to the worshipping community.

Already there are hopeful signs in the Life Team Experiment, the MYF Convention study groups, the use of conversational prayer in our prayer services, as well as the increased use of two-way dialogue in response to preaching. These, as well as other examples, are but the beginning of a revival among us to re-

(Continued on page 77)

*Our age is characterized by worry and fear.
What is the answer?*

The Other Side of Fear

(Continued from front page)

It might be a struggle to realize that reposing beneath this maelstrom of human events, and on the other side of fear, is a huge reservoir of power—the power to believe—the power of promise.

It is then that we should give a rousing yank to the bootstraps of our faith, and

remember that "With God all things are possible."

If we make an honest effort, we can accept a joyous reward and can say as Paul said in II Tim. 4:7, "I have fought a good fight, I have finished my course, I have kept the faith."

Our Readers Say—

I have often appreciated the observations and insights concerning our denomination which have come from both non-Mennonites and especially from those who have had a non-Mennonite background but who are now with us. In this case I want to most heartily thank Ruth P. Martin for her thought, time, and effort to give her testimony in "Happiness, Excitement, and/or Christianity" (Jan. 5 issue).

I am interested in the current pursuit of finding new ways and means for evangelism. I feel certain that there must be other ways whereby our Lord would have us "sit with publicans and sinners." But must not the how, when, and where be very carefully sought in order not to down-grade the "life in Christ"? . . . —Omar A. Kurtz, Oley, Pa.

"Make Your Marriage Work" (Dec. 29 issue) will no doubt have been widely read. This probability is what has troubled me enough to register a serious concern.

It seems one might restate the theme of this article by using the Biblical concept of take the beam out of your own eye before you try to remove the splinter from that of your spouse. While there is truth in this kind of advice, as a social worker, I think this approach is treating the problems of family breakdown superficially and with extreme naivete.

The author says, "nearly 50 percent of broken marriages [are accounted to] the wife's failure as a housekeeper." It would be most valuable to have the statistical source quoted for that statement. Certainly nothing I have read in any professional journal would substantiate such a bold, flat-footed diagnosis.

If the complexities of marriage problems are to be discussed in articles written in popular style, they should at the very least be accurate, precise, and honest. They are misleading and damaging if they are less than this.—Anna Bowman, York, Pa.

Your issue of Dec. 15 was no surprise to me. It was just about like I expected, tainted with the worldly promotion of the "way of the heathen." There is an old saying that goes something like this, "You might as well eat the devil as partake of his broth." I can't remember when I first became disgusted with the commercialization of this "heathen custom" [Christmas] but about six or seven years ago I became convicted of the impossibility of "partaking of the broth" without hindering the power of the Holy Spirit. . . .

I am pre-supposing that you will agree with me that Christmas is a heathen custom. I had no intention of writing this letter, resigning myself to the fact that most people would agree with me in principle but are so rooted in custom that they have no intention to hear the truth; but "heap to themselves teachers, having itching ears." However, the first paragraph of this issue, in fact, the first sentence was a statement that shocked me. "If Christians have one thing in common, it's that all of them celebrate Christmas." It never dawned on me that people really believed that. That is why I felt compelled to write this letter, to enlighten the writer of the article, if no one else. I know of one denomination and two radio ministers that teach against the celebration of Christmas (or any other holiday) besides myself and family. . . . —Willard S. Godshall, Green Lane, Pa.

Thank you, thank you, for the editorial, "God . . . Hath . . . Spoken" (Dec. 22 issue). May we have more great truths set before us that touch our hearts as this one.

I read the *Gospel Herald* from cover to cover. I simply could not get along without it. May the Lord bless you.—David Zehr, Jr., Topeka, Ind.

You have written some excellent editorials

in my estimation for which I wish to express gratitude. . . . One I question is on "Creed, Code, and Cult" as suggested by James A. Pike, who seems to me to be a rank modernist, if not a practical atheist. *Time* (Dec. 25, '64) "Religion," as you likely know, pictures two outstanding modernists, Pike and Robinson. Pike is quoted briefly on page 49, and among other things the writer says, "He suggests that Christianity abandon the notion of the Trinity." Your editorial beginning as it does with a reference to Pike and his new book, *A Time for Christian Candor*, and then proceeding to enlarge on Pike quotations, with never a hint that Pike is a dangerous modernist, is very disturbing to me to say the least. It seems to me you should try to counteract the possibility of influencing your readers to read books by such men as Pike and Robinson by calling attention to the fact that they are fundamentally unscriptural in their views and teachings. —R. J. Shenk, ElkrIDGE, Md.

I have appreciated reading many of the fine articles in the *Gospel Herald*, and especially interesting to me, many times, is the readers' response. In the Dec. 29 issue, the editorial "Creed, Code, and Cult," held my attention immediately, because of the sayings of Bishop James Pike. I have read various articles concerning him, but was rather surprised to see him quoted in *Gospel Herald*. . . .

There is one sentence in your editorial, I beg to differ with. It is: "Apostasy is thought of as doing anything differently." I would finish that sentence by adding: differently than what our Bible, God's Word, bids us.—Mrs. Walter Dussinger, Lancaster, Pa.

It was with a measure of apprehension that I read your editorial in the Dec. 29 issue, in which you quoted from James A. Pike's book, *A Time for Christian Candor*. There are those Christians who claim this book fully documents his unbelief, and by every Bible test, Bishop Pike is proved to be a heretic. . . . I feel editors need to exercise care in quoting from liberals even if those parts quoted are true.—Abram D. Derstine, Souderton, Pa.

(Editor's comment. I am not sure that one always needs to state his disagreements with a person in order to make use of something worthwhile which he may have written. I notice that the Apostle Paul did not do so when he quoted the Athenian poet on Mars' Hill, although he was no doubt in disagreement with this poet's entire philosophy and thought.)

Our Mennonite Churches: Wayside Chapel



Meetings were started at Warneke Chapel in August, 1952. Martins Church, Orrville, Ohio, kept the services going until May, 1953, when the Ohio Mission Board was given the oversight. Chauncy Grieser was given the responsibility as pastor after this. In August, 1962, they moved into the new church at Wayside Chapel, Pedro, Ohio. Present membership is 30.

Great Day in the Morning

By Frank Reeds

*His compassions fail not.
They are new every morning.*
—Lam. 3:22, 23.

My friend Doug is the last man on earth I would expect to hand me a surprise, a really startling one. He's the serious sort. He smiles a lot and he chuckles often, softly, to himself, but he seldom grins all over and he practically never lets out a loud, hilarious shout at even the best of friends on the street.

So I suppose you might say Doug handed me two pretty big surprises in a row. The first was the morning I was walking to work from the little parking lot behind the bank and Doug was walking the other way, across the street, to his store.

The first I knew that he was there was when I heard his shout, "Hiya, Frank." I looked up and there he was, in mid-stride across the street, his hand thrown up in greeting.

"Great day!" he shouted at me.

"The greatest," I yelled back, because that seemed more or less the natural reply to make. It wasn't until a minute or two later, as I neared the office with Doug's cheery words echoing inside my head, that I began to realize what a great morning it really was after all.

Doug handed me the second surprise the next day at about midmorning.

We seldom manage to time our breaks to coincide; so we have favorite stools on opposite sides of the big, chrome horseshoe. But the next morning, when he walked in the café door and saw me at the counter, he came around to my side and perched on a stool beside me.

"Thank you," he said, grinning.

"For nothing," I answered, trying to guess what in the world he was talking about. I had forgotten all about having seen him the previous morning and I suppose I wouldn't have connected his greeting today with the earlier one anyway. But it seemed there was a connection—a big one.

Doug's grin got bigger and bigger, which, in itself, was surprising.

"It was a good thing for me that everything went so smooth for you yesterday morning, do you know that?" he said. "I guess you were having one of those days that start off fine and stay that way, weren't you?"

I thought that over. I remembered that the day had been a very good one all right; so I was all prepared to agree with him when I suddenly recalled that yesterday was the surprising morning on which Doug had yelled at me so enthusiastically from across the street. And I recalled that it

was not until Doug's cheery greeting that I had begun to feel good and the day, in fact, had really begun to be a good one.

"As a matter of fact," I admitted sheepishly, "it began wrong. Cut myself shaving. Couldn't find the styptic pencil and had to dab on a gob of wet soap. Toast was burned. . . ."

"Your toast was burned too?" Doug said unbelievably.

That shook me, and I suppose Doug could see it.

"I started the day," he said, dropping his voice confidentially, "by stumbling over one of my house slippers as I got out of bed and going flat on my face. Then the light above the shaving mirror went phttt. Junior had left one of those big toy trucks in the dining-nook doorway. You know, one of those toys that seem huge when you look at them but you somehow never look until you've tripped over them. Then—"

"Then the toast was burned," I finished for him. Doug nodded.

"I was feeling pretty terrible when I saw you coming up that side street," he explained. "Then I thought I'd try a little psychology—you know. So I let out that war whoop." He shook his head from side to side. "You know, if you hadn't whooped right back, it would have been a terrible day. But the way you said that about the day being 'the greatest'—well, I began to feel better about everything.

"Funny thing," Doug mused as we waited for our change. "By the time I got to the store I knew that it really was a good day, a beautiful day."

Two days after that meeting at the café with my friend, one of the women correspondents came into our newspaper office and, in chatting, remarked at how "pleasant it was" to talk to me because I am always so cheerful.

"Like the other morning, on the phone," she said. "Most people aren't at all that pleasant on a phone that early."

I didn't even try to explain why I started laughing. Her phone call was the first one I took that day after Doug and I had made our exchange of gladsome greetings on the street.

I wonder how many people that correspondent cheered up before the day was over.

Improvement of our ways of communication is far more important than improvement of our rockets.—Norman Hilberry, Director, Argonne Laboratories.

A Prayer

FOR THIS WEEK

Blessed Father, thank you for this:

"Wonderful hope, to see and know
Jesus Christ who loved us so;
Ever to live from sin set free,
Ever His chosen bride to be.
Soon He'll appear to take His own
Home to the Father on the throne;
Oh, joyous, glad, and glorious day!
There to abide with Him for aye."

—John L. Horst, Sr.

Keep this hope vivid in our hearts, Lord.
Amen.

—Emma Z. Horst.

Prayer Requests

(Requests for this column must be signed)

Pray for Ministers' Institute to be held at the Sunderganj Mennonite Church, Dhamtari, Jan. 26, 27, with Lloy A. Kniss as guest speaker.

Pray for the special session of the annual Church Conference at Sunderganj, Jan. 28, to consider the overture of the Mennonite General Conference for sending a fraternal delegate to the U.S.

Pray for the first Christian Education Conference to be held at Sunderganj, Jan. 29-31, to consider the Christian Education Program for our homes, the schools, and the churches.

EDITORIAL

(Continued from page 75)

capture the spirit of the New Testament church.

We must not stand in judgment as to what the church has done in the past but rather we must seek the will of God for today. This calls for honesty, soul-searching, and a willingness to allow God to use each one of us regardless of the direction it may lead us. Consequently, we will find our "ministry of reconciliation" bearing fruit as we daily yield our lives to His service. It will mean a new motivation as we are "constrained by the love of Christ" and it will also mean new life from within. The Apostle Paul says, "Nevertheless once the Spirit of him who raised Jesus from the dead lives within you he will, by that same Spirit, bring to your whole being new strength and vitality" (Rom. 8:11.)*—Ralph Lebold.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission.



Nurture Lookout

"Where Is the Blessedness?"

Yes, this really happened. It is probably one of the worst cases of mediocrity in nurture that I have encountered anywhere. Unfortunately it is not the only one.

This Sunday school began late. People were gathering in although it was after the hour for beginning. People were talking in little groups throughout the building. Some were turning around in their seats and talking to their neighbors and friends. It reminded me just a little of a farmers' market I had been familiar with back in Ontario. Three babies were blending their screams from the back of the building.

In the midst of all this someone called out "Number 64." Apparently this was the Sunday-school song leader. She had to speak loudly to be heard above the conglomeration of voices. She began walking to the front of the church and it became evident to those who were talking that Sunday school was beginning. The voices from the various little groups began to die and we found ourselves singing number 64.

Sunday school had indeed begun. The two songs that were sung harked back to days gone by. People sang slowly and nostalgically such lines as, "Where is the blessedness I knew when first I saw the Lord?" It seemed that here was a people who had lost heart; it was a church that was looking back to better days.

When the song leader sat down, the Sunday-school superintendent emerged from some part of the audience and walked up to the front. He stood behind the pulpit and mumbled something publicly, but what he said was obviously addressed to the preacher who sat in the second bench. The superintendent announced the Scripture and immediately began to read it as fast as he could while the people were trying to find the place. At the end of the passage he was out of breath. Luckily the preacher understood that he was to lead in an opening prayer.

Adult Sunday-school classes gathered at five different places throughout the auditorium and the children went to the basement. Our teacher stood between two benches ahead of us and spent some time reshuffling his quarterly, *Sunday School Times*, and the *Builder*. Finally he was ready to teach. I noticed that the *Builder* had arrived at the bottom of his pile. Perhaps this was to give a good base for his comments. The first thing he said was, "I

wish Joe was here; he can bring more things out of the lesson."

There was no lesson background given. In fact, there was no indication that the Sunday-school teacher had any idea that a lesson background should be given. He did not relate the title of the lesson to the comments which he made. He made anemic attempts to "fill up the time." The local pastor was also in this class. He tried to rescue something from the sinking ship of a wasted half hour. He tried to do this by giving little homilies at various points. These were good, but it often took considerable time to relate what he wanted to say to the lesson. Only two other people ventured brief comments during the whole period.

Fifteen minutes were left for the superintendent after the bell rang. He attempted to give a second blessing to the Sunday-school lesson. Probably a fifteen-minute review was part of his job. He mumbled several comments, then asked, "Are there any thoughts or questions?" No one had any thoughts, and so there were no questions. Nothing happened; no one responded; so the superintendent sat down.

A new song leader appeared from somewhere. He announced the song and started singing slowly and ponderously a song that, to my horror, had six stanzas. People began joining in, some as early as the second sentence. The worship service had started.

I noticed, from the attendance board, that there were less people present than the Sunday before and it was considerably less than last year. Everything in the church needed paint and refinishing. The songbooks in the racks were terribly ragged; there was a small library of about twelve volumes which were brown and gray on a cob-webbed shelf.

An offering was taken for church repairs, but no one felt any urgency to give to such a worthy cause. As the offering plate went past me, there were mostly dimes and nickels on it. There was another song, again long and slow. Scripture was read by the pastor and then the visiting speaker was introduced. During the sermon five people, including the pastor, took brief naps of varied lengths.

I was invited to the home of one of the members for dinner. The meal was very good; the hospitality was fine. During the meal a penetrating analysis of the church's troubles was given. This analysis was so detailed and final that only by repeated journeys over the same ground and through the same woods could one have been so sure that he had analyzed correctly. There was some discussion on certain Mennonite historic doctrines with a finality that was really quite pharisaical. At the end there was a concluding question directed to me, "What do you think?"

—Arnold W. Cressman.

Family Census Report

Number four in series

Age of Baptism of Mennonite Youth

From the former reports on the age of baptism in the church as revealed in the Mennonite Family Census of 1963, it is apparent that the age at which young people are now being baptized is considerably lower than it was in the previous generation. The table below indicates that there is a variation in the median age of baptism among the conference districts. It should be pointed out that in some areas the sample for which information was obtained is quite small. The churches in these areas may wish to check these figures against their own congregations. The table below pertains to the unmarried children who were members of the Mennonite Church in 1963.

Baptism of Mennonite Youth

District Conference	No. of Persons	Median Baptism Age
Franconia	253	14.4
Lancaster	586	13.4
Virginia	126	12.7
Wash.-Franklin	27	14.7
Allegheny	42	13.4
Illinois	111	13.1
Ind.-Michigan	262	13.6
Ohio and Eastern	618	13.3
Ontario	125	13.0
Western Ontario	129	15.0
Alberta-Sask.	84	12.4
Iowa-Nebraska	232	13.3
Pacific Coast	108	12.2
South Central	99	12.3
Conservative	310	14.3
Unaffiliated	38	13.6

The median age of baptism for these 3,150 children is 13.46 years.

The percent of these children baptized at the age of 10 or below also varies in the different district conferences. The table below shows these figures:

Percent Baptized at the Age of 10 or Younger

Conference	Percent
Franconia	6
Lancaster	13
Virginia	14
Wash.-Franklin	0
Allegheny	12
Illinois	13
Ind.-Michigan	18
Ohio and Eastern	15
Ontario	18
Western Ontario	2
Alberta-Sask.	25
Iowa-Nebraska	2
Pacific Coast	30
South Central	33
Conservative	2
Unaffiliated	3

Of the 3,150 baptized children in the Mennonite homes of the sampled congre-

gations, 12 percent were baptized at the age of 10 or younger. It may well be that if every congregation in every district conference had been included in the Census, some of the above percentages would be different. Again congregations are urged to study their own statistics in order to compare their practices with the church as a whole and then to read once more Gideon Yoder's *The Nurture and Evangelism of Children*, published by Scottdale in 1959, as well as the statement adopted by General Conference in 1955 entitled "Position on the Nurture and Evangelism of Children." This last-named statement has been reprinted and is available from the Mennonite Publishing House. It should be widely read and studied.

—Melvin Gingerich,
Historical and Research Committee.

(Several corrections need to be added to Report No. 1 in this series, which appeared on page 10, Jan. 5 issue. The number of congregations receiving the Mennonite Family Census of 1943 was 64 rather than 65. From the last two tables in the article it is apparent that two figures in one sentence in the last paragraph are not accurate. The sentence should read, "When half of our young men between the ages of 20 and 24 were baptized at the age of 14 and younger, and half of our young women in the same age group were baptized at the age of 13 and younger, it is apparent that our practices have been changing.")

There is just one way to bring up a child in the way he should go and that is to travel that way yourself.—Lincoln.

Does Emergency Prayer Work?

By James Fairfield

The car pulled out in front of him; he couldn't miss. He was doing 75 or better, night was coming on, and he had another town to make before quitting. The highway, big and open, slid swift miles under his tires, hour after hour.

"Not much traffic tonight," he said. Nobody heard, but he often talked aloud to himself while he drove. He liked to sing, too. And whistle, beating time on the wheel with his hand.

Then the car pulled out in front, from a filling station. The man at the pumps stood frozen in a half-crouch, mouth open, braced against the crash.

Reactions take over then. No time to think. Wheel left. Brakes. Car slues around. Hang on. Sliding now. Left lane. Hope no one coming. Going backward.

"O God! Help, God!"

Prayer—to Whom?

Think prayer might help him out? Prayer to whom? Who or what can interfere in an accident about to happen?

Christians insist that God can and does answer prayer—even in emergencies. I do, for I have the experience of a string of private miracles in my life, little ones and big ones, the living evidence of the supernatural work of God in human affairs. And because God hears and answers us, we pray.

Beyond what we can see and touch and taste is something every bit as real as the physical. We call it the spiritual, a world we know with our emotions, our conscience, our "heart."

The intent of Jesus' parables is to mark out its existence. He said again and again, "The kingdom of heaven is like . . .," and talked of the much broader reality that lay just around the corner of our minds.

It is a reality that operates in facts—valid, real life facts, like hatred and envy and jealousy; or love, mercy, humility, and answered prayer.

Beyond Surface

Jesus pointed beyond the surface of the commandment which said, "Thou shalt not kill." He labeled the man who thinks to kill in his heart a killer, because the emotions of hatred and malice are as devastating to human relationships as bullets.

Children sing, "Sticks and stones may break my bones, but names will never hurt me." It is a little "bravado song" used to bind up the unseen wounds that name-calling inflicts. Although bones may not be broken, the hurts are every bit as deep.

Doctors, psychiatrists, prison officials—



Max Tharpe Photo

these people know how much goes on in the real world beyond our eyes and ears. They know this reality is there, and are almost helpless to do anything in it.

But Christians know what to do. Or should.

Prayer a Link

Prayer is the word for the communications link between the part of the world we can see and the part we can't see, except by faith.

A telephone needs wires. Television has tubes and antennae, radio a microphone. None operate by spirit impulses, as prayer does. . . .

Prayer steps in behind the scenes where all the eternal action is going on. And it connects directly to the living God, to my Father, to my loving Father. He knows what is going on. He knows the powerful forces surging all around us, seen and unseen. And He intervenes—because He loves.

How to Pray

Praying to Him takes privilege—and practice. It isn't a voice pipe to holler down. It is a two-way conversation. We communicate and are communicated to.

When we pray, we are confessing our willingness to follow the urgings of the Holy Spirit of God. Or we ought. We are willing to be trained in righteousness, in "rightness" inside us. Jesus said, "The kingdom . . . is within you."

For instance, two men. The one prays often, even constantly, in a continuing oneness with God in his spirit. The other repeats a prayer in church, and cries out to God in a rare emergency. The one is in efficient communication; the other is hardly communicating at all.


Paul talked to God with his mind and his heart, with his reason and his spirit. He was aware of urgings and longings beyond his ability to describe. He said, "We do not even know how we ought to pray, but through our inarticulate groans the Spirit himself is pleading for us."

And Paul prayed constantly, in open communication with God always. This is what we can do, too. If we will learn. From God. And work at it.

The rich privilege of communicating with God never grows on a diet of emergencies, but on a regular menu of constant prayer. Sometimes audible, sometimes not, but always an attitude of heart that is open to His presence.

"The Lord is near; have no anxiety, but in everything make your requests known to God in prayer and petition with thanksgiving. Then the peace of God, which is beyond our utmost understanding, will keep guard over your hearts and your thoughts, in Christ Jesus."

Bible quotations from *The New English Bible*, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.



Frontiers of New Churches Today

Ernest E. Miller

Second in a series of three articles discussing frontiers in our Christian World Mission.

A second frontier facing young churches in Africa and Asia today has to do with the implications of national Christians seeking a better life amid rising standards of living.

Most countries of the East have now become free and independent. The national spirit runs high and penetrates through to every nook and corner of even domestic life.

The spirit is something like our American spirit of 1776. The new political order holds out great hope for freedom, for health, and for higher standards of living. Prime Minister Nkrumah is, I believe, responsible for the statement, "Seek ye first the political kingdom, and all these things will be added unto you."

Christians face the challenge of identification with the masses of their fellowmen in industrial enterprise and in the achievement of political freedom and yet still remain different from them, that is, remain good Christians.

In our recent stay in India we noted how Christians have moved from earlier seclusion of the mission compound, or the Christian village, out into the common vocations and enterprises of the larger community. Unemployed Christians no longer come to the "Sahib" for work because, aside from one or two personal helpers, the missionary has no work to give them. Indian Christians now seek employment in all the ordinary types of work available in the wider community.

Dispersion

Forty Mennonite teachers are now employed in Dhamtari in other than Christian schools. Christians now serve homes of those who are not Christians. Others work in stores, in government, in filling stations, on farms, or in business enterprises of their own.

Many of our younger people are shifting to the large industrial centers of Bhilai and Raj Hara. Bhilai is a new city surrounding India's largest new steel plant. It reminds me of Gary, Ind., near Chicago. It has grown to within several miles of our Mennonite Church group.

Near our former Dondi station, the Raj Hara steel mines have been opened. From these mines enough ore is being taken out to produce over a million tons of steel every year. Production of these mines is to be stepped up to produce two and a half million tons of steel by another year.

Already many of our younger Christian people have gone here to work. Trends in industrial change make it difficult for parents to persuade even one of their children to remain close by and help them when they get old.

Our local church membership remains the same, not because Christians do not have large families, or because the children do not join with the church, but because the majority of children migrate to better work opportunities elsewhere. In the rural churches of the General Conference Mennonite Mission in Jagdishpur, the average Christian family has five children. Only two of these stay on the farm while three migrate to cities such as Raipur, Ranchi, Bilaspur, and Calcutta. Christians are also settling in new block developments and in other migration projects.

Nurturing the Dispersed

The problem is: How can the church follow the migration of these members to cities and provide for their spiritual care? Or will these migrant Christians only become social members of a larger Christian community without active church connections? Here is a frontier enterprise that

should become the immediate concern of the leaders of the church.

These social and vocational disruptions also bring other pressing new problems to the established Christian church. It is indeed more difficult for Christians to maintain a group consciousness as people become identified with others through common jobs and national causes.

Sunday employment and the good use of the Sunday holiday is another concern of the church in India. Sunday is a government holiday throughout India as a result of British occupation, but everywhere pressures seek to make it a holiday for sport and recreation. District and state tournaments are increasingly scheduled on Sunday.

Christians are pressured to forego Sunday services to attend games and fairs. The biggest and best bazaars of the week are now on Sunday. A non-Christian observer reports that Christian people attend movies quite beyond their population percentage. Dhamtari too has several movie theaters.

The situation I have described would be true in many, many places in India. We are not sure of all the implications of the present dispersion of our Christian communities, but it is very clear that there are new social groups forming as our people move from the more "Christian" rural villages to the more fluid urban situations. The time is certainly here for us to study carefully the migration of Indian Christians.

As Mennonites in America moved out of physical isolation, they depended more and more on Christian education to preserve their cultural heritage and spiritual identity. In India at this critical juncture the deteriorating program of Christian education wants mending. The program, largely sponsored and directed up to now by for-

eigners, needs to be taken up, adjusted, and promoted by the Indian church. How can we best help the Indian church face its needed orientation to the new industrial and political enterprise in which she is now engaging?

There is another aspect to this problem. Not only must the Christian church preserve itself, but it must also seek to make a constructive contribution since the Gospel of Jesus Christ offers the only true basis for all freedom and abundant living.

This can best be stated with the words of the East Asian conference held at Kaluh in 1959: "The church must endeavor to discern how Christ is at work in the revolution of contemporary Asia—releasing new creative forces, judging idolatry and false gods, leading peoples to a decision for or against Him, and gathering to Himself those who respond in faith to Him in order to send them back into the world to be witnesses to His kingship. The church must not only discern Christ in the changing life, but it must be there in it responding to Him and making His presence and His lordship known."

largest but also among the fastest growing of all Mennonite conferences. Yet really large congregations, with a membership of 500 to 700, are comparatively few—actually less than ten. But small groups, with 75 members or less, total more than 200.

Size also need not be too great a factor in the work of area and district conferences. The Iowa-Nebraska Conference, for example, has a membership of about 4,000; Illinois, 3,500; South Central, 3,000; Rocky Mountain, 1,000; North Central, 600.

What does all this mean? It means that large congregations do not constitute the most effective growth pattern. It means that the real frontier for church expansion today is the small cell group of energetic, dedicated workers. Recognizing this fact, the Kansas Baptist Convention has adopted a plan for recruiting, training, and certifying laymen and allowing them to preach in churches without pastors.

Reports about small, newly organized

congregations which are operating with very commendable success have appeared in recent months. To name but a few: Lombard, Ill., membership 60; Spencer, Okla., membership 10; Iowa City, membership 138; Arvada, Colo., membership 67; Liberal, Kans., membership 38—and the list could be greatly expanded.

This is not to say that a congregation can't also be too small. But failure to recognize and appreciate the strategic importance of small congregations is one major cause of the decline and eventual demise of a denomination. Congregations of 800 to 1,000 cannot be effectively served by one pastor. They could improve their own ministry and at the same time aid the outreach effort by dividing into units of perhaps half that size.

Is the small church a problem or a blessing? The answer would seem rather obvious.

—Mennonite Weekly Review.

Small Churches— Problem or Blessing?

BY MENNO SCHRAG

There is much agonizing over small churches these days. Most seem to be just struggling along.

The membership isn't large enough to support a preacher. Young people feel lonesome, miss the opportunities and social contacts of the larger group. Isolation hinders participation in the broader work of the conference. The financial burden falls mainly on the shoulders of the few.

All things considered, the small church is a problem. No doubt about it.

Or is it? Strange to say, churches and denominations which today are in the forefront of expansion and growth seem to welcome this kind of problem. Everywhere the sects and fringe groups (also some of the more conventional bodies) which are not afraid of organizing small fellowships are showing the greatest gains.

Even in the Mennonite brotherhood some phenomenal facts could be cited. Lancaster County, Pa., which has the largest Mennonite population in America, lists only two congregations with a membership of over 500. But congregations with a membership of 50 or less literally can be counted in the dozens.

Some statistics of the Mennonite Conference (often called the Old Mennonite Church) are exceedingly significant. This conference with a U.S. and Canadian membership of over 85,000 is not only the

The title is a misnomer. Why do we call some churches "mission churches," "younger churches," etc.? This is not New Testament language. The Apostle Paul established churches, and he treated them always as churches. He never felt he needed to bring them up through the kindergarten, elementary, adolescent, and finally to the stage of full maturity.

A concerned missionary wrote recently as follows:

"Here on the frontier, . . . we who are desperate to see our churches grow into responsible, adult congregations, we who are trying to treat them as adults, are asking, How long must we keep them in the kindergarten stage?"

"For too long our brethren in foreign countries have thought or possibly unconsciously lived under the distorted impression that being a member of a church means having a right to certain financial and other privileges—scholarships for the children, jobs for uncles or nephews, trips to the States, etc.

"There are mission boards who still have a lingering conviction that they are ultimately responsible for the welfare, guidance, and support of the churches founded by their particularly appointed missionaries, and treat foreign churches with a sort of jealous look. . . . That was in 1914—we are now in 1964!"

"There is a true dependence—when one considers that 'we are all members one of another.' In a mature and healthy body each part is dependent on the whole. Each part has something to contribute as well as

to receive. This will become possible when once we establish as basic, *the responsibility each one has to God. . . . We must find ways in which mutual interdependence can express itself.*

"We need to trust the Holy Spirit more to His work after we have preached the Gospel and baptized the believers into Christ. As long as only a small percentage of the population of any country is a believing community we cannot abolish foreign missions. But a new task, a harder one, faces us.

"I have a hunch that if we can disentangle ourselves of the past . . . and are ready under God . . . to go forward, it will be a much more spontaneous movement . . . a forward movement in evangelism in which all the resources of all the churches (in North America and in all the other countries) are deployed in 100 percent member involvement and mutual interdependence."

Let me summarize what the missionary has said:

1. Treat all churches simply as churches.
2. Expect them to be responsible adults.
3. Expect them to give of themselves and of their money for the cause of Christ.
4. Do not weaken new churches by doing for them what they must do for themselves.
5. Enter into genuine partnership with new churches for evangelism and outreach.
6. Find ways of giving that strengthen and do not weaken "mission" churches.

For the VS Record



The 21-student kindergarten is one of the VS-initiated projects for which the community now assumes responsibility.

A milestone is on the Voluntary Service agenda for 1965 with the closing of the unit in Stanfield, Ariz.

In April, six and one-half years after it started, this community service project will be officially terminated and the different aspects of the VS ministry taken over by local church and social service agencies.

"The unit is 'phasing out,'" says VS administrator John Lehman, "not because volunteers have failed to establish an effective ministry, but because they have accomplished the ultimate in VS—initiating an indigenous witness in a needy community."

The significance of this indigenous ministry is further highlighted by the fact that VS unit leader Arlen Godshall has been able to rally local church pastors to "take up where VS left off."

In a recent meeting with the local evangelical pastors, Godshall explained the need for them to pick up responsibility for the "well-baby" clinic, for taking surplus foods to migrant families, for the boys' and girls' club work, for the 21-student kindergarten, for the Sunday afternoon Sunday school, and for the summer Bible school and camping programs—all initiated by VS.

Local pastors do not seem at all reluctant to pick up these responsibilities, according to John Lehman. "This group of highly motivated, dedicated Christian young people," said Richard Martin, pastor of the local Community Presbyterian Church, "have made a significant contribution to this community by demonstrating what can be done to help people and also by showing the community that it has responsibility in meeting its own needs."

The termination also received official approval by the South Pacific Conference in a November, 1964, meeting.

Three Changes at VS House

In 1958, the big house on the corner of Going and Garfield, Portland, Oreg., under-

went its first change when a group of VS-ers moved in.

Why all this activity, the community wondered, and why all these young people living together? In 1960 came the second change. Not restricted to the VS-ers, it was now a community center for local children in the club program. Club work was a success from the beginning and now is an important part of community life for nearly 70 children.

Then just two months ago (November, 1964) a third change occurred when the first Sunday school began. "Is it too much to hope that someday an organized congregation will develop from this simple beginning?" asks unit leader Leroy Chupp. "Isn't this the job of all VS-ers?" he asks further. "Is it too much to expect that where a group of Christians is gathered, there will spring up a testimony to the transforming power of Jesus Christ?"

Looking back over seven years of voluntary service in Portland, Chupp continues: "As VS-ers, we stand on the street corner and observe life in the big white house. The 62 children keep us all on the move. Rewarding, though, is the sound of songs in the basement, as it takes on the reverence of a church service.

"We hear ourselves as we fellowship around the evening meal, as we sing and pray in evening devotions. Discouraged and frustrated at times, we stop and read the sign by the house: 'Sunday school, 9:30



A record attendance of 43 is living proof that volunteers from the Portland, Oreg., VS unit did not limit their work to eight-hour days. It took some "plus-service" to establish a Sunday school in four years. Pictured (l. to r.) are Eileen Weaver, secretary, her husband, Harold, superintendent, LeRoy Chupp, VS unit leader, and Don McCammon, VS director who has administrative oversight of the unit.

a.m.; Club, Wed., 4:00 p.m.," and realize once more that, in all of life, happiness is found only in making others happy."

Plane Crash at Calling Lake

It happened on Christmas Eve. Coming in for the final landing before Christmas following a flight to Wabasca and Sandy Lake, pilot Isaac Glick said "the landing appeared normal in every way until the moment of touchdown when the left ski went crosswise and dug in, flipping us over on our back."

With Glick in the Cessna 180 was Suzanne Landis and her two children. Fortunately no one was injured. Damage, however, was extensive, involving one wing, tail section, propeller, motor, and skis.

The Western Ontario Conference MYF had recently donated \$912 toward the purchase of the plane. Anyone interested in

Your Treasurer Reports

Your response to the Christmas Sharing Fund is much appreciated. Gifts are now being received and more is expected as conference reports are received.

We trust that the blessing of our Lord will be yours during the coming year for all your contributions to the work of the church. When amounts are known, I will report the total received for the Christmas Sharing Fund.

We now enter a new year of missions activity. The need for the witness of the church has increased during the past year. New channels and methods are emerging to make possible an increased use of Christian workers in the outreach of the church. May you pray with us that God may call many to serve. Let us continue to share the resources needed to send more workers for the harvest.

—H. Ernest Bennett.

contributing toward the repair bill should contact Ray Horst, Voluntary Service Office, Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind.

New Outreach in South Texas

Another Sunday school was recently begun in Robstown, Texas, where Milford and Lois Lahman serve as unit leaders.

Volunteer Katie Miller also serves as a teacher and Mr. and Mrs. Saldivar, members of the Mathis congregation, assist in teaching the adults who attend.

A total of 43 are attending since the Sunday school's opening in November, 1964. VS-ers are pleased with the repetition of attendance, according to John Lehman, who recently visited the unit.

Begun as a VS outreach in 1961, volunteers have also initiated a 30-student kindergarten.



Lois Lahman (l.) and her assistant, Mrs. Cardenas, teach a class of preschoolers in the newly established Sunday school at Robstown, Texas.

Salunga Headquarters Enlarged

The Eastern Mission Board headquarters staff began to occupy its new offices in the enlarged headquarters building at Salunga on Dec. 16. The building was completed

and fully occupied by the beginning of January.

This additional facility provides office space for the board's expanding services. During the last few years the staff has been enlarged by the addition of a Home Missions director and additional personnel in other departments. Increasing services are being provided to Lancaster Conference, such as committee rooms, mimeographing and secretarial services. The new building will provide office space for the conference as needed.

The new headquarters building was financed by a bequest. This investment of approximately \$40,000 is an attempt to provide strengthened headquarters administration and services for a mission program that is now approaching a budget figure of \$1,000,000 per year.

A public open house and dedication service will be held later in the spring after outside grading has been completed.

Christmas in Somalia

Harold Reed conducted a Christmas service on Serpent Island, Chisimaio, Somalia, on Dec. 11 at the invitation of American personnel living there.

Five Americans and one Somali were present, besides the Reed family. The Somali, a believer who formerly lived in Ethiopia, is employed by the Americans in the port construction project.

The people expressed deep appreciation for this meeting. They look forward to further services the second Friday of each month and expect others to attend.

In other news, a bill is pending in Somalia under which foreigners would not be allowed to operate retail stores. This, of course, would affect the New Africa Bookstore operations. The bill has not yet been signed into law by the president of Somalia. Pray for the Lord's leading in this.

Meat for the Orient

MCC (Canada) has purchased 50,400 pounds of canned meat for \$17,000 to be shipped to Korea and Hong Kong.

Meat is urgently needed in MCC's large feeding programs. In Hong Kong over 4,000 school children are fed one hot meal a day, while in Korea meat is distributed to orphanages, old people's homes, and widows' homes to supplement poor diets.

A year ago a special drive for funds in Western Canada resulted in the purchase of two 40,000 pound carloads of meat which was also shipped to the Far East. More contributions have been coming in, making it possible to make this purchase now.

Manitoba Mennonites last year investigated the possibility of purchasing a portable meat canner for Canada, but found that commercially canned meat could be purchased more cheaply.

Church Increases 50 Percent

Fifty-one persons were baptized at Uhuru Church, Tanzania, on Christmas Day, and three additional ones were baptized two days later at Bukiroba.

These men, women, and children were from three local areas. One elderly, white-haired man who wasn't strong enough to stand for the whole ceremony sat during the asking of the questions. After the baptismal service, the congregation ate a meal together.

Membership of the Uhuru congregation was 105; with the new additions this membership increased by 50 percent in one day.

In other news from Tanzania, sixteen theological students returned to Bukiroba Bible College on Jan. 12 to begin the last half year of the three-year course. This class includes many of the church leaders.

Tanganyika Church Conference was held at the Musoma secondary school Dec. 10 and 11. Messages and reports were given, and Bishop Donald Jacobs proposed a five-year plan for the expansion of the church.

Orie Miller visited Bukiroba station during the Christmas season. He attended the baptism service in Uhuru Church on Christmas Day.

The Tanganyika Mennonite Church is endeavoring to organize women's prayer and service groups throughout all the churches in 1965. The existing community groups for progress for women are helpful, but they do not provide teaching on Christian nurture of children or Christian home life. The church requests prayer that these women's groups may prosper and that they may fulfill the purpose the Lord intends.

The annual graduation exercises of the Shirati Nursing and Midwives' Training School were held Dec. 22 in the Shirati Mennonite Church, with Bishop Donald Jacobs as speaker. This is the first class to have all girls as members, each of whom is planning to go on into midwifery training.

Your Overseas Missionary of the Week

Dorothy Yoder



Dorothy M. Yoder returned to the States on Oct. 31, 1964, after serving two terms of service in Brazil with the Mennonite Board of Missions, Elkhart, Ind.

During her last term Dorothy served as nurse in the outpatient clinic at Araguacema; was secretary of the Mission Council; worked with nationals in preparing them for church leadership, and did some health teaching in the local school program.

Originally from Hollsopple, Pa., she graduated from Eastern Mennonite College with a BS degree in nursing, and also attended Goshen College.

Prior to her mission assignment, she did general duty nursing and also served as supervisor of nursing service for a short time.



Dynamic Films, New York.

In this scene from "All the Way Home," 30-minute film, feelings run high as an entire community is temporarily torn apart when a Caucasian family considers selling its home in a "white" neighborhood to a Negro family. It is recommended that this film be a companion to "Not in My Block," 48-minute film portraying what a Negro goes through trying to gain access to a "white" neighborhood. The two films could be material for a two-meeting (or more) series. They are available from: Information Services, Mennonite Board of Missions, 1711 Prairie, Elkhart, Ind. 46515.



In one of the daily "Introduction to Missions" classes of the Inter-Varsity Mission Convention, John H. Yoder, of the General Mission Board, presented his "As You Go" missionary thesis. He was one of ten instructors presenting missionary strategy to the students.

Approximately 100 Mennonite and Mennonite Brethren students were among the 7,200 attending the seventh Inter-Varsity Missionary Convention held at the University of Illinois, Urbana, Dec. 27-31, 1964.

The event was described by its sponsors as "the largest student missionary convention ever held anywhere in the world." Sponsored jointly by the Inter-Varsity Christian Fellowships of the United States and Canada, the convention featured more than 600 daily Bible study groups, displays by some 97 denominational and interdenominational mission agencies, and numerous elective courses in addition to addresses by distinguished church leaders from throughout the world.

The Mennonite display was sponsored by the Council of Mission Board Secretaries, which includes the various branches of Mennonite and Brethren in Christ conferences. Coordinated by Boyd Nelson, the display literature gave geographical location and types of services representing all the overseas programs of the various mission boards and Mennonite Central Committee. John Howard Yoder, administrative overseas missions assistant for the General Mission Board, served as assistant instructor of an "Introduction to Missions" elective course held daily.

Dr. Horace Fenton, associate general director of Latin American Missions, opened the convention with the keynote address. Basing his message on the convention theme, "Change unparalleled, Witness unashamed, Triumph unquestioned," he said Christian foreign missions today are beset by storms of many kinds including the population explosion, communism, and resurgent national religions. "The world does not need a new message, but rather a 'fresh message' from men who have a vital relation with God," he said.

The worldwide race problem seemed to claim much attention. "Perhaps no one is more conscious of the church's failure in race relations than its missionaries, who for the most part work among nonwhite persons," said Warren Webster, a missionary under the Conservative Baptist Foreign Missionary Society. "We labor under a burden of inconsistency.

"The day is past when Christian churches can try to ignore the situation. Racial prejudice and foreign missions are mutually exclusive and one or the other has to go."

Directing the responsibility for missions to the students, Paul Little, an Inter-Varsity

Christian Fellowship staff member, said, "Jesus Christ is the only way for men to come to God. Christian students must take the initiative to get this message known. We may say we're not ready for evangelism, but we have to move to the people to whom God sends us."

One of the convention highlights was a special memorial service on Monday evening, Dec. 28, remembering not only missionaries slain in the Congo in recent weeks, but all those from participating agencies who have met a violent death on the fields of the world since the previous convention, in 1961.

The concluding meeting, open to the public, featured Dr. Billy Graham as speaker. He stated that students today do not lack knowledge concerning their Christian duty to the world, but rather the willingness to commit themselves to the task. He concluded his address with an appeal for actual commitment to overseas missionary work, to which over 100 students responded.

Upperclassmen dominated the students at the convention with 1,300 seniors, 1,000 juniors, and 650 graduate students. There were also 300 high-school seniors present. Of the total student registration, about three fourths came from secular (non-church-related) colleges and universities. Some 350 missionaries also attended.

On Wednesday, Dec. 30, the Mennonite students met briefly for a presentation of

needs in our own mission and relief agencies. Approximately 15 mission and relief administrators attended all or part of the convention.

Other speakers for the convention included John R. W. Stott, rector of All Souls Church in London, England, and chaplain to Her Majesty the Queen of England; Dr. Eugene Nida of the American Bible Society; Ruben Loes of Costa Rica; I. Ben Wati and P. T. Chandapilla of India, and many others.

Kraybill and Charles on Administrative Visit

Paul N. Kraybill and H. Raymond Charles left on Jan. 12 for an administrative visit to Eastern Board missions in Europe. Bro. Charles plans to return to the States on Jan. 26, while Bro. Kraybill will go on to Africa and Asia, returning March 8.

Bumper Year for Brazil Literature

Manager David Hostetler reports a "bumper year" after taking inventory for the Campinas, Brazil, bookstore.

In publishing, their best seller was *Meditations for the New Mother*, by Helen Good Brenneman. The first edition of 3,000 was over three-quarters sold out within the first year.

Church Team Offers Aid to Flood Victims

Salem, Oreg., area owners of flood-ravaged homes may avail themselves of the free services of a group of Mennonite church workers to clean up their houses.

A crew of about 30 men and women, members of mid-Willamette Valley Mennonite churches, are stationed in the Keizer area and elsewhere with trucks and equipment waiting to help.

The program is part of the Mennonite Church's worldwide Disaster Service, ac-



Approximately 100 Mennonite and Mennonite Brethren students attended the convention. Group discussions were a vital part of the event.

cording to Lloyd Zehr, Albany, investigator and director of local operations here.

"Our purpose is to help to reestablish people in their homes. Our services are available to anyone. We give preference to older persons and others who cannot do all the work themselves, but it is not limited to those."

The volunteer workers have tankers to wash out silt, trucks to remove debris, and willing hands for other chores.

"We think many homeowners in the Keizer area are not attempting to renovate their homes because they don't know where to start. We will help them," Zehr said.

"We will stay here as long as we are needed," Zehr said Tuesday. A similar program of aid was conducted in the Roseburg area last week, he said.

—from *Salem Statesman*.

With People in Service

Glen Wenger, volunteer agricultural worker in Asaba, Nigeria, is working with 35 school "dropouts," attempting to direct the young men's interest in staying on the farm and improving their agricultural skills and techniques. The group has increased from four to 35 since Wenger's arrival in August, 1964.

* * *

Donald Beidler, VS-er who manages the

Indian Center at Winslow, Ariz., along with Rev. William Vogel, Jr., president of the Center's board of directors, met on Dec. 19 a delegation of generous U.S. Air Force men from Ogden, Utah. The men, arriving in a large plane, brought cargo of clothing, toys, and staple foods for distribution to needy Indian families in Winslow and outlying reservation areas. Some 200 Navaho men, women, and children were on hand to greet the delegation.

* * *

Clifford Amstutz, second-term missionaries to Nigeria, returned to that country on Jan. 14, following a two-month furlough in the States.

* * *

Maude Swartzendruber, director of nursing at the Huerfano Memorial Hospital, Walsenburg, Colo., was instructor for a 10-hour refresher course for professional nurses Jan. 11-15. Five areas were covered: Introduction and Orientation to Nursing Today; Drug Therapy; Laboratory and X-Ray Examinations; Obstetrical Nursing; and Emergency Room Nursing.

* * *

Henry J. Ens, teacher from Gretna, Man., teaching in the Mennonite school at Witmarsum, Southern Brazil, attended the mission conference at Campinas, Brazil, Jan. 1-3, and the Youth Leaders' Retreat at Foz de Iguaçu, Jan. 13-18.

Mennonite Leaders of North America

Jacob Moyer (1767-1833)

Jacob Moyer was born in Bucks County, Pa., Nov. 24, 1767. He was the sixth child of Samuel Meyer (born 1735) and Catherine Kolb Meyer. The father lived and died in Bucks County. Samuel was a widely known and dearly beloved preacher in the Mennonite Church. His long white hair and his flowing beard gave him an especially patriarchal appearance. He had nine children. Jacob was married to Magdalene Bechtel on Sept. 1, 1791. In 1799 they moved to Canada, settling in Lincoln County, Ont.

Moyer was chosen to the ministry of the Mennonite Church in 1802 and ordained bishop in 1807. He was the second minister of the Mennonite Church in Canada, being the associate of Valentine Kratz, who was chosen to the ministry at the organization of the first Mennonite church in Canada in 1801. Very fluent and earnest in his delivery, he preached effective sermons. He earned the reputation of a peacemaker in his community. By occupation a farmer, he was also a "home doctor."

The Moyer family had ten children, all sons: Jacob, Samuel, Isaac, Abraham, John, Christian, Dilman, Heinrich, Christian, and Joseph. Three of the sons served in the ministry of the Mennonite Church. The first of these was Jacob (1792-1831), who succeeded Valentine Kratz at Moyer's

Church. He was born in Bucks County, Pa., and married Anna Albright. They had ten children. It is probable that he was ordained in 1824. Abraham Moyer (1799-1871) was ordained in Moyer's Church, Oct. 23, 1842. He was married to Barbara Housberger in 1822. They had eight children. Farmer by occupation, he was known as "Big Abraham." He was born in Bucks County, Pa., shortly before his parents moved to Ontario.

Dilman Moyer, another son of Jacob, was born in Lincoln County, Ont., in 1807, and married Maria Hoch in 1834. He was ordained to the ministry of the Mennonite Church in 1842 and was for many years a bishop in his congregation. His home was on a farm east of and adjoining the original homestead of his father Jacob. He died May 29, 1873.

In 1833 Bishop Jacob Moyer made a visit to Pennsylvania. While visiting friends in Bucks County, he became ill and died in his 66th year. He was buried in one of the Mennonite cemeteries of Bucks County.—M.G.



Everybody thinks of changing humanity and nobody thinks of changing himself.—Tolstoi.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Brooker—Werner.—Robert Francis Brooker, Niagara Falls, Ont., and Donna June Werner, Rainham cong., Selkirk, Ont., by Archdeacon Langerhorn at Christ Church, Niagara Falls, Sept. 26, 1964.

Helmuth—Troyer.—Andrew Helmuth, Jr., and Elsie Lucille Troyer, both of Pleasant View A.M. cong., Hartville, Ohio, by Eli D. Tice at the church, Jan. 2, 1965.

Hsu—Wenger.—Norman Hsu, Taiwan, Presbyterian Church, and Alice Wenger, Wayland, Iowa, Bethel cong., by Willard E. Roth at the Eicher Church, Wayland, Dec. 26, 1964.

Kanagy—Richer.—David Kanagy, West Liberty, Ohio, Oak Grove cong., and Lou Ann Richer, Wauseon, Ohio, North Clinton cong., by Nelson Kanagy at North Clinton, Dec. 26, 1964.

Kemp—Kindy.—David Kemp, Montgomery, Ind., Berea cong., and Miriam Kindy, Rowdy, Ky., by Eldon Miller at the Buckhorn Creek Church, Dec. 25, 1964.

Landes—Amstutz.—Robert Dale Landes, Doylestown (Pa.) cong., and Gloria Ann Amstutz, Apple Creek, Ohio, Kidron cong., by Aldus J. Wingard at Kidron, Dec. 27, 1964.

Landis—Groff.—Lee Landis, Cochranville, Pa., Strasburg cong., and Patricia A. Groff, Leola, Pa., Stumptown cong., by A. Willard Shertzer at Bethany Church, Jan. 2, 1965.

Litwiller—Slagel.—Kenneth Litwiller, Minier, Ill., Hopedale cong., and Shirley Slagel, Ithaca, Mich., Ashley cong., by Lehman Longenecker at Ithaca, Dec. 27, 1964.

Miller—Hoffmaster.—Mervyl Leroy Miller, Harrisonburg, Va., and Linda Sue Hoffmaster, Norristown, Pa., both of the Lindale cong., by Moses Slabaugh at Lindale, Dec. 26, 1964.

Sauder—Gingerich.—Myrl Sauder, Archbold, Ohio, Tedrow cong., and Frieda May Gingerich, Kokomo, Ind., Rich Valley cong., by Roy E. Sauder at the Howard-Miami Church, Nov. 14, 1964.

Stoltzfus—Schrock.—Richard Lee Stoltzfus, Sunnyslope cong., Phoenix, Ariz., and Florence Schrock, Yoder (Kans.) cong., by John M. Troyer at Yoder, Nov. 14, 1964.

Troyer—Oaks.—Orlo Troyer and Lorene Oaks, both of Fairview (Mich.) cong., by Harvey Handrich at the church, Jan. 2, 1965.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Buettner, Eugene and Ruth (Schweitzer), Grand Island, Nebr., fifth child, second daughter, Sara Florence, Dec. 12, 1964.

Croyle, Ellis and Charlotte (Hertzler), Archbold, Ohio, fourth child, second daughter, Amy Hertzler, Dec. 18, 1964.

Freed, Floyd and Edith (Beidler), Franconia, Pa., second son, David Roy, Jan. 5, 1965.

Gibson, Ronald and Beverly (Owen), Valparaiso, Ind., third son, Jeffrey Paul, Dec. 27, 1964.

Gochnauer, Paul H. and Jean Y. (Herr), Lancaster, Pa., fifth child, third daughter, Sandra Fay, Dec. 14, 1964.

Good, Donald and Carol (Musselman), Kitchener, Ont., second and third children, first son and second daughter, Bradley Adam and Barbara Joan, Dec. 31, 1964.

Hershberger, Warde and Patricia (Yoder), Woodburn, Oreg., first child, Barbara JoAnne, Dec. 29, 1964.

Hilty, Paul and Peggy (Graham), Medway, Ohio, fourth child, second daughter, Janice Ellen, Jan. 8, 1965.

Horst, Lloyd R. and Elverta Jane (Hostetter), York, Pa., seventh child, third daughter, Mary Jane, Dec. 24, 1964.

Hostetter, David C. and Norma (Metzler), Lancaster, Pa., fourth child, first son, Duane M., Dec. 16, 1964.

Kane, James and Charlotte (Wine), Hershey, Pa., fifth child, second son, Ronald Eugene, Oct. 3, 1964.

Kaufman, Leon and Lois (Kauffman), El Dorado, Ark., second child, first son, Jon Sheldon, Jan. 6, 1965.

Kennell, Mark Andrew and Violet Lucile (Yousey), Sarasota, Fla., fourth child, second daughter, Maureen Renee, Jan. 5, 1965.

Leichty, Jacob and Norma Jean (Warye), Albany, Oreg., fourth child, second daughter, Janita Kay, Dec. 29, 1964.

Miller, Clair M. and Lois (Burkhart), Williamsport, Md., fourth child, third daughter, Barbara Lynn, Dec. 17, 1964.

Miller, Nelson H. and Irene (Chupp), Goshen, Ind., first child, Gareth Lee, Dec. 16, 1964.

Nussbaum, Clair and Lulu (Stutzman), second child, first daughter, Shari Louise, born Nov. 9, 1964; received for adoption, Dec. 14, 1964.

Roth, Willard and Edna (Stutzman), Milford, Nebr., first child, Karen Ann, born July 14, 1964; received for adoption, Oct. 13, 1964.

Shantz, Willard and Jean A. (Ruby), Baden, Ont., third child, first son, Scott Anthony, Nov. 25, 1964.

Shue, Paul and Mary (Weaver), Harper, Kans., fourth child, third son, Timothy Dean, Dec. 7, 1964.

Wagler, Earles and Myrtie (Lugbill), Archbold, Ohio, tenth child, eighth son, Chris Eugene, Dec. 24, 1964.

Weaver, Glenn and Anne (Harnish), Blue Ball, Pa., fourth child, first daughter, Elizabeth Anne, Dec. 25, 1964.

Yoder, Edwin L. and Esther (Miller), Iowa City, Iowa, fifth child, second daughter, Mari-beth Lynne, Dec. 28, 1964.

Zehr, Carl and Lois (Wagler), Lowville, N.Y., third child, second son, Brian Jacob, Nov. 23, 1964.

Zook, Paul and Doris (Nash), West Chesapeake, Va., first child, John Allen, by adoption, Nov. 30, 1964.

Anniversaries

Roth. Jonathan Roth and Fredericka Fandrich were married Nov. 25, 1914, near Elkton, Mich., by Peter Ropp. They celebrated their golden wedding anniversary on Nov. 8, 1964, at the Michigan Avenue Mennonite Church, Pigeon, Mich. Over 200 guests came from many areas to help the Roths celebrate. They are the parents of two children: Marlon, Pigeon, Mich., and Elverda, Santa Ana, Calif. They have four grandchildren. The Roths are members of the Michigan Avenue Church.

The Conservative Baptist Foreign Missionary Society says that more Christian literature was published last year in Italy than in all eleven years previously combined: 77,000 books, 18,000 booklets, and 500,000 tracts.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Arment, Ralph, son of John and Ida (Rowe) Arment, was born at Strasburg, Pa., Aug. 2, 1881; died at the Ephrata (Pa.) Community Hospital, Dec. 23, 1964; aged 83 y. 4 m. 21 d. His first wife, Lizzie Martin Arment, died in 1937. Surviving are his second wife, Esther Newswanger Arment, 11 children (Barbara—Mrs. Clarence Stoltzfus, Anna—Mrs. Benjamin Zeiset, Isaac, Ralph, Edith—Mrs. Charles Bowman, Ida—Mrs. Steven Stoltzfus, Amos, Jay, Leon, Lovina, and Janet), 36 grandchildren, 24 great-grandchildren, 5 brothers and sisters (Amos, Mrs. Lizzie Snyder, Ella—Mrs. Elmer Bleacher, John, and Susan—Mrs. Walter Steiger). He was a member of the Old Road Church, Gap, Pa. Funeral services were held at the Weaverland Church, Dec. 26, in charge of Clair Eby, Richard Buckwalter, and Alvin Martin.

Bast, Emma, daughter of Daniel B. O. and Nancy (Lichti) Schmidt, was born in Mornington Twp., Ont., May 22, 1897; died at St. Mary's Hospital, Kitchener, Ont., Dec. 18, 1964; aged 67 y. 6 m. 25 d. On June 5, 1917, she was married to Solomon Bast, who survives, and who is pastor of the Zion Church, Wellesley, Ont. Also surviving are 4 children (Delton, Eileen—Mrs. Gordon Hallman, Laurene—Mrs. Stanley Zehr, and Janet—Mrs. Kenneth Davidson) and 13 grandchildren. Two children died in infancy; 2 sisters also preceded her in death. She was a member of the Zion Church. Funeral services were held at the Maple View Church, Wellesley, Dec. 20, in charge of Christian Streicher, assisted by Henry Yantzi and Ephraim Gingerich.

Bauman, Elaine Marie, daughter of Aden and Rebecca (Martin) Bauman, was born at Kitchener, Ont., Dec. 5, 1964; died at the Toronto Sick Children's Hospital, of a heart condition, Jan. 1, 1965; aged 27 d. Surviving are her parents, 2 sisters and one brother (Pauline, Delphine, and Marcus). Funeral services were held at the Elmira Church, Jan. 3, in charge of Howard S. Bauman.

Christner, Emma Estalena, daughter of Martin and Anna (Klopfenstein) Conrad, was born in Henry Co., Iowa, March 5, 1876; died at her home in Henry Co., Jan. 4, 1965; aged 88 y. 9 m. 30 d. On Feb. 8, 1899, she was married to Christian E. Christner, who died Dec. 2, 1951. Surviving are 2 sons (Irvin and Ralph), 4 daughters (Nina—Mrs. Joseph Unter-nahrer, Florence—Mrs. Herman Leichty, Erna—Mrs. Jesse Roth, and Verda—Mrs. Glen Resch-ly), 19 grandchildren, 35 great-grandchildren, and one sister. One sister, one brother, and 2 great-grandchildren also preceded her in death. She was a member of the Sugar Creek Church, where funeral services were held Jan. 6, in charge of Simon Gingerich, Robert Hartzler, and Vernon S. Gerig.

Denlinger, Mary L., daughter of Abram and Annie (Landis) Groff, was born in Leacock Twp., Pa., Feb. 20, 1877; died at the Welsh Mountain Home, New Holland, Pa., Dec. 19, 1964; aged 87 y. 9 m. 29 d. Her husband, Aaron H. Denlinger, died in 1960. Surviving are 2 sons (Landis G. and Daniel G.), 17 grandchildren, and 34 great-grandchildren. She was the last of her immediate family. She was a member of the Mellinger Church, where funeral services were held Dec. 22, in charge of Harry Lefever and Nelson Landis.

Detweiler, Rachel, daughter of Rachel Myers, was born Oct. 24, 1872; died at Plumsteadville, Pa., Sept. 27, 1964; aged 91 y. 11 m. 3 d. She was married to Samuel G. Detweiler, who died

in May, 1952. Surviving are 3 sons and 3 daughters, 26 grandchildren, 48 great-grandchildren, and 4 great-great-grandchildren. Three sons and one daughter preceded her in death. She was a member of the Deep Run Church, where funeral services were held Sept. 30, in charge of Abram W. Yothers and Joseph Gross.

Gamber, Emma S., daughter of George and Mary (Sahm) Beamesderfer, was born in Lancaster Co., Pa., March 1, 1878; died at the Kanagy Nursing Home, Bird in Hand, Pa., Nov. 20, 1964; aged 86 y. 8 m. 19 d. On Oct. 3, 1901, she was married to David S. Gamber. They observed their 63rd wedding anniversary. Surviving are 2 children (Myra G.—Mrs. Roy L. Good and Arthur B.), 6 grandchildren, and 3 great-grandchildren. She was a member of the Landis Valley Church. Funeral services were held at the Beck Funeral Home, Lititz, Pa., Nov. 23, in charge of Ira D. Landis and Levi M. Weaver; interment in Landis Valley Cemetery.

Gerber, John H., son of Levi and Mattie (Schrock) Gerber, was born in Holmes Co., Ohio, Aug. 21, 1888; died at Canton, Ohio, Dec. 21, 1964; aged 76 y. 4 m. In 1914, he was married to Alta Mestead, who died in 1937. In 1942, he was married to Mrs. Adda Scheu, who died March 27, 1964. Surviving are 6 sons (Orias, Willard, Walter, Palmer, Clyde, and Russel), one daughter (Mrs. Helen Clay), 5 stepchildren, 13 grandchildren, 3 great-grandchildren, 5 brothers (Marvin, Roy, Monroe, Ora, and William), and 3 sisters (Verna—Mrs. Alvin Gardner, Lizzie—Mrs. Lester Snyder, and Naomi—Mrs. John Stress. He was a member of the Walnut Creek Church. Funeral services were held at the DeVoignes Funeral Home, Dec. 24, in charge of Paul R. Miller; interment in Bunker Hill Cemetery.

Gochenaux, E. Lizzie, daughter of Samuel and Emma (Martin) Hess, was born in Lancaster Co., Pa., Dec. 18, 1871; died en route to the Lancaster General Hospital, Dec. 8, 1964; aged 92 y. 11 m. 20 d. On Feb. 15, 1893, she was married to Harry Gochenaux, who died Nov. 29, 1935. Two sons preceded her in death. She was the last of her immediate family. Surviving are 3 grandchildren, 11 great-grandchildren, and 7 great-great-grandchildren. She was a member of the New Providence Mennonite Church, where funeral services were held Dec. 12, in charge of Clyde Hostetter and Paul Myer.

Good, Fannie M., daughter of Elias and Catherine Miller, was born at Springs, Pa., Jan. 25, 1885; died at the Grand View Hospital, Sellersville, Pa., Dec. 19, 1964; aged 78 y. 10 m. 24 d. On May 19, 1922, she was married to Allan Good, who died in 1942. Her husband was a minister, and together they founded the mission in Portland, Oreg., and spent practically their entire lifetime in mission work. Surviving are 2 children (Ruth Kradky and Paul), 9 grandchildren, one brother (Ira E.), and one sister (Estie Yoder). She was a member of the Perkasic Church, where memorial services were held Dec. 22. Private graveside services were held Dec. 21, in charge of James M. Lapp and Richard C. Detweiler.

Halteman, Milton H., was born in Montgomery Co., Pa., June 25, 1884; died at Harleysville, Pa., Sept. 26, 1964; aged 80 y. 3 m. 1 d. On Jan. 13, 1906, he was married to Lizzie Ann Landis, who died Feb. 1, 1952. Surviving are 3 foster children (Mrs. Henry Landis, Jacob Landis, and Roland Hunsberger). He was a member of the Towamencin Church, where funeral services were held Oct. 1, in charge of Ellis Mack and Harold Fly.

Harner, Philip Henry, son of John Jacob and Mary (Smith) Harner, was born at Waynesboro, Va., Nov. 11, 1883; died at Waynesboro, Sept. 10, 1964; aged 80 y. 9 m. 30 d. He was first married to Maymie Weaver, who died

March 15, 1951. On Aug. 26, 1956, he was married to Ester Farrer, who survives. Also surviving are 6 daughters (Mrs. Gladys Benner, Hazel—Mrs. James Williams, Ressie—Mrs. Addison L. Boehnent, Emily—Mrs. Waid Heatwole, Mildred—Mrs. Winfred Showalter, and Welby—Mrs. Daniel Huber), 2 sons (Roy H. and John J.), one stepdaughter, one sister (Mrs. Rosalie Barnett), 24 grandchildren and 19 great-grandchildren. He was a member of the Hildebrand Church, where funeral services were held Sept. 12, in charge of Marion C. Weaver, assisted by Perry A. Burkholder.

Hostetter, David C., son of Aaron and Lizzie (Charles) Hostetter, was born Aug. 28, 1890; died Nov. 26, 1964; aged 74 y. 2 m. 29 d. On Nov. 20, 1919, he was married to Elizabeth R. Shuman, who survives. Also surviving are 2 daughters (Mary and Elizabeth), 2 sons (Daniel and David, Jr.), 9 grandchildren, one brother and one sister (Aaron C. and Mary C.). Death resulted from injuries received in a fall on Sept. 28; he never regained consciousness. He was a member of the Millersville Church, where funeral services were held Nov. 30, in charge of Abram Charles, Benjamin Eshbach, and Herbert Fisher.

Hunsberger, Steven Ray, infant son of Arlin K. and Naomi (Derstine) Hunsberger, Port-au-Prince, Haiti, was born prematurely while his parents were home from Haiti for the month of December, Dec. 26, 1964; died 56 minutes after birth. Surviving are one brother (David Michael), one sister (Sally Ann), and grandparents (Mr. and Mrs. David D. Derstine and Mr. and Mrs. Paul S. Hunsberger). Graveside services were held at Blooming Glen Church Cemetery, Dec. 28, in charge of Richard Detweiler.

Jantzi, Anna, daughter of Christian and Mary (Jantzi) Kennel, was born at Wellesley, Ont., Oct. 27, 1883; died at Lowville, N.Y., Dec. 5, 1964; aged 81 y. 1 m. 8 d. On Oct. 20, 1904, she was married to Christian O. Jantzi, who died July 18, 1934. Surviving are one daughter (Mrs. Marie Nafziger), 4 sons (Dan, Vernon, Marvin, and Emory), 20 grandchildren, 27 great-grandchildren, one brother (Dan), and 2 sisters (Mrs. Mattie Kaufman and Mrs. Wesley Stutzman). One infant son preceded her in death. She was a member of the Lowville-Croghan A.M. Church. Funeral services were held at the Croghan A.M. Church, Dec. 8, in charge of Richard Zehr, Joseph Nafziger, and Elias Zehr.

Kennell, Sarah, daughter of Joseph and Barbara (Steider) Bachman, was born in Metamora Twp., Ill., Feb. 4, 1870; died at the home of her daughter, Mrs. John E. Hostetter, Roanoke, Ill., Dec. 12, 1964; aged 94 y. 10 m. 8 d. On Oct. 16, 1888, she was married to John W. Kennell, who died Feb. 4, 1946. Three sons, 3 brothers, and 4 sisters also preceded her in death. Surviving are one son and 3 daughters (Barbara—Mrs. Ben Zoss, Solomon S., Edna—Mrs. Chris Zoss, and Amanda—Mrs. John E. Hostetter), 26 grandchildren, 47 great-grandchildren, and 5 great-great-grandchildren. She was a member of the Amish Mennonite Church. Funeral services were held at the Linn A.M. Church, Dec. 14, with Harold Hostetter, Christy Christner, and Dan Hostetter officiating; interment in Roanoke Mennonite Cemetery.

Lantz, Lois M., daughter of Paul L. and Anna Mae (Newcomer) Graybill, was born at Lancaster, Pa., Aug. 23, 1943; died at the New York Hospital of cancer, Sept. 28, 1964; aged 21 y. 1 m. 5 d. On April 20, 1963, she was married to Richard K. Lantz, who survives. Also surviving are her parents, 2 sisters (Gladys—Mrs. Leavitt Keener and Jean), one brother (J. Lloyd), and her grandparents (Mr. and Mrs. Henry B. Graybill). One brother preceded her in death. She was a member of the Ridgeview Church, where funeral services were held

Oct. 1, in charge of Aaron Stoltzfus and Earl Wert.

Martin, Baby, daughter of Laverne and Norma (Bauman) Martin, Fisherville, Ont., was born at the Dunnville Memorial Hospital, Jan. 2, 1965, and died at birth. Surviving are the parents, one brother (Frederick Dale), and grandparents (Mr. and Mrs. Abs. S. Bauman and Mr. and Mrs. Emanuel R. Martin). Interment in Lakeshore Cemetery, Selkirk, Jan. 3, in charge of Orrie E. Gingrich.

Miller, Ben M., son of Joseph J. and Mary (Bender) Miller, was born at Kalona, Iowa, April 3, 1897; died at the Pleasantview Home, Kalona, Dec. 30, 1964; aged 67 y. 8 m. 27 d. On June 4, 1918, he was married to Cora Miller, who died April 27, 1958. Surviving are 5 children (Alta—Mrs. Morris Swartzendruber, Cecil, Ila—Mrs. Ellis Swartzendruber, Grace—Mrs. Paul D. Miller, and Marjorie—Mrs. Arthur Roth), 17 grandchildren, 2 great-grandchildren, one sister (Mrs. Maggie Miller), and 4 brothers (Chris, Dennis, Joseph, and Jake). He was a member of the Sunnyside Conservative Church, where funeral services were held Jan. 2, in charge of David L. Yoder and John Ropp; interment in Fairview Church Cemetery.

Miller, Mark, son of Thomas H. and Sarah E. (Miller) Miller, was born at Goshen, Ind., Oct. 13, 1964; died at the home from pneumonia, Dec. 30, 1964; aged 2 m. 17 d. Surviving are his parents, 5 brothers and 3 sisters (Beulah, James, Emanuel, Naomi, Laban, Daniel, Alpha, and Sharon), grandparents (Mr. and Mrs. Henry S. Miller and Mr. and Mrs. Edward J. Miller), and one great-grandmother (Mrs. Mary Miller). Funeral services were held at the Woodlawn A.M. Church, Dec. 31, in charge of Elam Hochstetler and Daniel Bontrager; interment in Miller Cemetery.

Rice, Sallie H., was born Feb. 26, 1882; died at the home of a daughter, Nov. 17, 1964; aged 82 y. 8 m. 22 d. She was married to Erwin Y. Rice, who died in 1948. Surviving are 3 daughters, one son, 13 grandchildren, and 4 great-grandchildren. She was a member of the Deep Run Church, where funeral services were held Nov. 22, in charge of Erwin Nace.

Rohrer, Harvey E., son of Isaac T. and Catherine (Lehman) Rohrer, was born at North Lima, Ohio, Feb. 12, 1891; died at Columbiana, Ohio, Jan. 9, 1965; aged 73 y. 10 m. 28 d. On Jan. 23, 1919, he was married to Maggie Kurtz, who survives. Also surviving are 2 daughters and one son (Elsie—Mrs. Leonard Linder, Esther—Mrs. Wayne Miller, and Leonard) and 6 grandchildren. He was a member of the North Lima Church. Funeral services were held at the Midway Church, Jan. 12, in charge of David Steiner, assisted by other ministers.

Wenger, Anna M., widow of Elam M. Wenger, died of a gastro-intestinal hemorrhage at her home, Bareville, Pa., Dec. 29, 1964; aged 81 y. 11 m. 17 d. Although she had been in failing health for 9 years, her death followed an illness of less than one day. Surviving are 5 daughters (Esther, Mabel, formerly of Stanleyville, Belgian Congo, Edna, Alta—Mrs. Robert Garber, Deder, Ethiopia, and Grace), one sister (Katherine Myer), and several foster grandchildren. She was a member of the Groffdale Church. Funeral services were held Jan. 2, in charge of Eli Sauder, Curvin Buchen, and Amos Sauder.

Zigler, James N., son of Andrew and Melinda (Smith) Zigler, was born at Keezletown, Va., May 23, 1874; died at the Rockingham (Va.) Memorial Hospital, July 21, 1964; aged 90 y. 1 m. 28 d. His first wife, the former Virginia Taylor, died 53 years ago; his second wife, the former Jennie Knupp, died in 1963. Surviving are 2 daughters, 4 sons, 22 grandchildren, 51 great-grandchildren, and 2 stepsons. He was a member of the Zion Church, where funeral services were held July 24, in charge of J. Ward

Shank, assisted by Glenn Garner; burial in Lacy Spring Cemetery.

Zimmerman, Betty Marian, daughter of Frank W. and Alma (Irvin) Nauman, was born in Lancaster Co., Pa., July 18, 1927; died in an automobile-truck accident, due to icy roads, Jan. 2, 1965; aged 37 y. 5 m. 15 d. She was married to Frank M. Zimmerman, who survives. Also surviving are her father and stepmother, 3 children (Jean, Marilyn, and Kurt), and 4 brothers (Frank Stanley, Jay Earl, Charles Raymond, and Harold Wilbur). She was a member of the Lititz Church, where funeral services were held Jan. 5, in charge of Homer D. Bomberger and Melvin H. Lauver; interment in Hernley Cemetery.

Field Notes CONTINUED

New members by baptism: three at Jefferson Street, Lima, Ohio; twelve by baptism and one by confession at South Colon, Colon, Mich.

William Weaver, Reading, Pa., at Steelton, Pa., March 19-21.

Gerald Studer, Scottdale, Pa., at Martinsburg, Pa., Feb. 21.

Evangelistic Meetings

David Thomas, Lancaster, Pa., at Melinger's, Lancaster, Pa., Feb. 21-28. Willard Mayer, Pigeon, Mich., at Naubinway, Mich., March 21-28. A. J. Metzler, Scottdale, Pa., at Smithville, Ohio, March 14-21.

Calendar

Missionary Bible Conference of Ontario Mennonite Bible School, Feb. 2, 3.
Ministers' School, Hesston College, Hesston, Kans., Feb. 2-5.
School for Ministers, Goshen College Biblical Seminary, Feb. 9-26.
Conservative Mennonite Conference Ministers' Fellowship, Plain View, Hutchinson, Kans., Feb. 24 to March 3.
Stewardship Conferences:
South Pacific, place undecided, Feb. 20-22
Mennonite Publication Board meeting, Tedrow, Wauseon, Ohio, March 26, 27.
Annual Extension Convention, South Central Mennonite Conference, Pleasant Valley, Harper, Kans., April 2-4.
Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.
Ohio Mission Board meeting, North Clinton, Pettisville, Ohio, April 23-25.
Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.
Mennonite Mission Board of Ontario annual meeting, May 15, 16.
Mennonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Mennonite Conference, June 9, 10.
Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Illinois Mennonite Conference, Aug. 5-7.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, August. 24-27.

ITEMS AND COMMENTS

BY THE EDITOR

A resolution calling on world powers to end the armaments race and dedicate their economic resources to the development of countries that are "fighting for their very existence" was adopted in Bombay, India, at a study conference on food problems and health. Held in conjunction with the 38th International Eucharistic Congress and with the collaboration of the United Nations Food and Agriculture Organization, the conference featured an address by Gregory Cardinal Agagianian, the Papal Legate to the Eucharistic Congress. He stressed that "no command of Christianity is more imperative than that of feeding the hungry, clothing the naked, and providing homes for the homeless."

* * *

A White House Conference on Public Morals to help "strengthen and elevate moral standards of American society," was urged by some 1,500 delegates at the biennial meeting of the Union of Orthodox Jewish Congregations of America in Washington, D.C. In a resolution the Union warned that the "moral fiber of American society was being weakened and its very foundations threatened by the rampant glorification in print and visual portrayal on motion picture and TV screens of brutality, venality, and sexual depravity." Urging Americans to "affirm the immutability of the moral law established by the Creator and revealed to man on Sinai," the resolution rejected the "notion that the mores of a society can substitute for, or change, the moral norm."

* * *

A veteran American medical missionary just returned from the Congo expressed the belief that Christianity is firmly enough established there to survive even without white missionaries. But, said Dr. Robert C. Bowers, missionaries will return to the African country eventually, even though the rebel-terror will continue to disrupt Christian work for a long time.

* * *

A new Bible in modern Polish will be published in 1966 to celebrate the 1,000th anniversary of Christianity in Poland. The disclosure was made by a Polish clergyman, Z. Pawlik, in an address at the Baptist Church House in London. He added that Polish Baptists are currently celebrating the 400th anniversary of the first baptisms by Protestant believers in their land. He showed guests a copy of the four Gospels in modern Polish which has just been pub-

lished. This year, he said, the whole of the New Testament would be released in the new translation and then the entire Bible would be published in 1966. Mr. Pawlik, one of the translators, said the work of translation had been going on for decades.

* * *

Public-supported bus transportation for parochial and private school pupils is regarded as having a good chance of being approved by Pennsylvania's legislature in 1965. One Republican leader in the Senate, where such legislation has been rejected in the past, said he felt "confident" the bill will pass. The GOP dominates the Senate.

* * *

While the spirit of renewal is still alive in the Roman Catholic Church, papal actions "contrary" to the principle of collegiality and upholding the conservative minority at the closing Vatican Council sessions "should not be minimized," an associate editor of *The Christian Century* declared. Writing in the Dec. 9 issue of the ecumenical weekly, Dr. Martin E. Marty cited three instances in which Pope Paul VI "chose to work against the will of the majority of bishops, against the principle of collegiality, and with the conservative minority who cling to boldest affirmations of papal primacy." The last days of the third session, Dr. Marty said, "suggested that the progressives had almost all the votes, the conservatives almost all the victories."

* * *

A resolution urging a ban on the manufacture of nuclear weapons and an end to nuclear testing was adopted in Sarnath, India, at the close of the Seventh General Conference of the World Fellowship of Buddhists. Leading speakers included President S. Radhakrishnan of India, who exhorted the world to follow the peaceful ideals of Buddha in both letter and spirit. He told the delegates it was necessary to undergo any suffering, pain, or risk to "re-make oneself by developing the habit of love, patience, tolerance, and forbearance."

* * *

Evening training classes for laymen are being conducted by the Evangelical Presbyterian Church of Portugal in efforts to relieve the shortage of trained clergy. Dr.

H. McKennie Goodpasture, Presbyterian U.S. (Southern) missionary, explained: "If the church is to meet its opportunities here today, it must have not only the highly trained few, paid, full-time ministers, but also a growing number of people who will keep their secular jobs but receive special training to be the cutting edge of the church."

* * *

Hope that ecumenical advances within the Roman Catholic Church will result in greater Protestant-Catholic mission work in non-Christian lands was expressed in New York by a prominent Lutheran churchman. Dr. Oswald C. J. Hoffmann, addressing the annual Reformed Church Men's Convention, commented that the Catholic Church "has come a long way since the Council of Trent." But, he added, it "has still a disappointingly long way to go." Among other remarks he expressed hope that the new attitude of the Catholic Church would produce more religious freedom in countries where Catholics are in the majority.

* * *


Of the many people who visited the Seventh-Day Adventist exhibit at the New York World Fair, more than 12,000 enrolled for Adventist Bible studies by mail. An equal number requested further information about the church.

* * *

The Ecumenical Council in considering the church in the modern world ran headlong into what to do with nuclear armaments and from that headlong into the individual's right to conscientious objection to war. While it did not tackle the issue directly, it did express a strong stand in a special supplement which said that "in contemporary circumstances it seems quite proper that the law have regard for those who, either as a testimony to Christian meekness or out of some form of reverence for human life, conscientiously refuse to perform military service in time of war."

* * *

The Church of the Nazarene publishes a special magazine for missionary applicants, which is mailed out three times a year. At present approximately 1,500 young people are on the mailing list. The magazine is called the *Missionary Beam*.



GOSPEL HERALD

Tuesday, February 2, 1965
Volume LVIII, Number 5

Transplanting Hearts

By Raymond L. Cox

"The operation was a success, but the patient died!"

Such was the outcome of what newspapers hailed as medical science's "first successful human heart transplant in the world."

The landmark date was Friday, Jan. 24, 1963. Surgeons in Jackson, Miss., removed the heart from a dead man, revived it, and transplanted it in the chest of a man dying of heart failure.

For an hour the transplanted heart pumped properly. Then it ceased functioning, and the patient died.

Physicians had a ready explanation for the failure of the substitute organ. "The dimensions of the only available donor heart at the time of the patient's collapse proved too small for the requirements of the considerably larger recipient," remarked a spokesman. "This disparity must be minimized in future operations."

Certainly Christians welcome every advance medical science achieves for relieving human suffering and prolonging human life. We have no desire to minimize the importance of the Jackson, Miss., experiment, but we must insist that there is a Great Physician who has been successfully transplanting hearts for generations!

Sometimes Christians direct appeals to unbelievers, inviting them to "give their hearts to Christ."

That is not, however, the way the Bible describes conversion!

Christ does not want the sinner's heart as a gift. He has no use for an organ which is "deceitful above all things, and desperately wicked" (Jer. 17:9). He proposes to provide a new heart to replace the old!

The same newspaper which reported the temporarily successful heart-transplant operation in Jackson, Miss., publicized the commencement of a two-week exhibit in the Oregon Museum of Science and Industry sponsored by the Oregon Interagency Committee on Smoking and Health. Most startling spectacle of the display was the comparison of two preserved lungs removed from the body of one person who did not smoke and from another who did.

The lung of the smoker looked like a huge chunk of coal. The other lung resembled an overgrown snowball.

But the contrast between these dramatically different-looking organs is as nothing compared to the difference between a sinful heart and a pure heart.

(Continued on page 92)

*God planted a hemlock,
Then urged it to grow.
He painted it green
And trimmed it with snow.*

*A snow-covered hemlock
So small in its part,
Yet placed in creation—
God's true work of art.*

—D.



FIELD NOTES

Change of address: Wayne M. Miller from Atlacomulco, Estado de Mexico, to Ixtacchuatl 6-104, Mexico 11, D.F. Mexico. Roy Roth from Logsdan, Oreg., to Box 348, Siletz, Oreg. 97380. Archie Kauffman from Lebanon, Oreg., to Route 1, Box 274, Albany, Oreg. 97321.

Norman Hunsberger, Ambler, Pa., minister of the Ambler Mennonite Church, died Jan. 17. Obituary will follow.

Annual ministerial meeting of the Lancaster Mennonite Conference, Feb. 16, 17, Manheim, Pa. Roy D. Kiser, Stuarts Draft, Va., guest speaker.

Theodore Epp, Lincoln, Nebr., at Kidron, Ohio, March 7.

Lester Roth, Logan, Ohio, at Kidron, Ohio, on spring missionary day, March 14.

Nelson Kanagy, West Liberty, Ohio, at Martin's Creek, Millersburg, Ohio, Jan. 31 to Feb. 4, and at Martins, Orrville, Ohio, March 7-11.

Carl Kreider, Goshen, Ind., at Willow Springs, Tiskilwa, Ill., Feb. 12.

Goshen College Biblical Seminary and Mennonite Biblical Seminary have set the inauguration of Ross T. Bender as dean for Monday, March 22. Alumni and invited guests will take part in the inauguration ceremonies and a two-day consultation on "The Role and Education of the Christian Minister," that will take place on March 23, 24.

The combined annual sessions of the Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference will meet May 9-12 at the Oak Grove Mennonite Church, West Liberty, Ohio.

Ferd Ediger, Japan, at Holyrood, Edmonton, Alta., Feb. 5, 6.

Simeon Hurst, Tanzania, at Baden, Ont., March 7.

Myron Augsburg, Harrisonburg, Va., and his evangelistic team will conduct a city-wide evangelistic crusade at Treasure Island Gardens, London, Ont., May 9-16. The Crusade is sponsored by the Evangelical Ministerial Association of London. Serious attempts are being made to cross denominational barriers and to welcome a broad representation of the churches of London to participate in this Gospel thrust.

C. Norman Kraus and J. Howard Kauffman, both of Goshen, Ind., and Curtis Burrell, in a race relations conference, South Union, West Liberty, Ohio, Feb. 13, 14.

Clarence J. Ramer, Duchess, Alta., at Finland, Pennsburg, Pa., Feb. 28 to March 2.

Elam Stauffer, Lancaster, Pa., at Evangelical Mennonite, Millersville, Pa., April 4.

The 51st annual meeting of the Eastern Mennonite Board of Missions and Charities will be held March 9-11, at the Weaverland

meetinghouse, East Earl, Pa. Theme of this year's program will be "Stewards of the Gospel."

Eva Yeackley, Milford, Nebr., arrived at Alice, Texas, Jan. 15, to begin a VS assignment as kindergarten teacher for the second semester.

Bro. and Sister Simon Hershberger, Wellman, Iowa, are spending the winter months at Alice, Texas, assisting with the construction of the new Mennonite church.

Ministers' School held at Lower Deer Creek, Kalona, Iowa, Jan. 12-15, sponsored by the Southeast Iowa Ministers' Association, had an enrollment of 50 ministers. Subjects were "The Minister's Devotional Life," "Learning to Work with People," "The Book of Romans," and "Our Doctrine of Scripture." Instructors were J. C. Wenger, Princeton, N.J., and J. Sutherland Logan, University Park, Iowa. Eleven out-of-state ministers were present.

NOTICE

No Gospel Herald for February 9

The new church building of Buckeye, Ariz., was dedicated in a special service, Jan. 17. O. O. Wolfe, Los Angeles, Calif., was guest speaker. He continued to serve in evangelistic meetings for the week following.

Jency Hershberger was installed as pastor of the Sharon congregation, Winston, Calif., Jan. 24.

Edna Keener, working in Public Health Nursing in Immokalee, Fla., reports that her director asked her to try to locate a nurse (RN), single, with or without experience in public health nursing, to fill an urgent vacancy in the county of the Everglades. He is interested in having a Mennonite fill this position. Anyone interested in further information and application may write to Edna H. Keener, Box 1058, Immokalee, Fla.

Personnel needed: Housekeeper at Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa., beginning April 1. Enjoy the expanding program of the Church Center as you work in beautiful surroundings. If interested, write Kenneth King, Business Manager.

Inquiries regarding relief clothing collections and distributions by non-Mennonite-related organizations can be addressed to the Relief and Service Office, 1711 Prairie St., Elkhart, Ind., or MCC, Akron, Pa. These offices will be glad to furnish information and guidance, since there are questions raised from time to time concerning the reliability of such agencies.

Four persons were baptized at West Chester, Pa., and twenty-three at Mill Run, Altoona, Pa.

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Coming Feb. 16, 1965

The Church a Discerning Community	J. Lawrence Burkholder
When Marriage Wears Thin	James Fairfield
Do We Know How to Pray?	Ralph K. Weber
From Words to Deeds in Race Relations	
Seven Years on the Gold Coast	S. J. Hostetler
Salt and Light	Nelson E. Kauffman

Cover photo by Larry J. Kopp

GOSPEL HERALD

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Different Meanings

A missionary wrote recently that he feels somewhat like Juliet when he sees some of our church periodicals. "Me-thinks he doth protest too much." He suggests that our use of interracial pictures — probably posed ones — may say something more than or other than what we want to say.

I know others who take his position. By calling attention to our differences, the differences themselves become accentuated. And this is true.

Yet there are times in any group when a member or group of members may feel "left out" or not considered unless some special attention is given by the larger group to their needs and concerns. The situation of our North American Negro (and let's not forget other minorities in our preoccupation with this larger group) is such that one of our principal concerns must be to accept them as bona fide and worthy members of society and to help them improve their status and relations with the rest of society.

The fault for their problem is less with them than with us. We have lived and worked for centuries in the United States with our life depending in a sinful way upon this group of people. Had we accepted them as a race, they could now function as individual persons. Since we haven't been able to do this, we must now work through all the problems that our racial polarity has created for us and them.

I'm afraid therefore that ignoring our differences is no solution at all but will only increase the problem. If our church really wants to do something about the problems, repent for our part in causing them, and communicate with individual persons or smaller groups of persons within the North American Negro community, we must therefore accept the differences.

This may mean publishing pictures of normal life and activity and living, although they may have objectionable overtones. But this really brings me to my second point of concern.

Perhaps others have been reading our church press more carefully than I. Perhaps our missionary's letter is saying something to his sponsoring organization and its promotion which they should pick up and discuss with him. But for this editorial, the question which his observation raises is, "What is the role of a periodical in the church?"

Shall church papers inform? Instruct? Inspire? Involve? Prophecy? Judge? Protest? Announce? Dialogue? Apparently we expect some of all of these in our church papers. Our missionary assumes that the use of an interracial picture means protest. But does it?

Depending on the reader, it may mean instruction. Another reader may see it as inspiration. Still another may see it as a prophetic statement. Still another may see it as a report on one segment of reality in the context of other statements about specific persons and places. Or a progress report, or a challenge to our consciences. When letters are elicited to the editor and when editorials respond, it even becomes "dialogue."

In the end I must come back and agree. If we seek to be relevant and vital in our witness and testimony, and if we report that search, then some folks will see our reporting as a protest. And I'd agree further too.

It's not nearly as important what we say as what we are. And what we are will determine, of course, what we do (and say). A lot of loud talk, protests, and other words will in the end come to naught if it isn't backed up by lives which reflect love and concern in action. Christian love and concern, that is.—N.

The Prayers of Luke Warm

In this issue we begin a series, "The Prayers of Luke Warm." You will immediately see that these are written in satire or irony. Satire is a literary style of writing devoted to point out, censure, and reprove some prevailing vice or wrong. In order to show the wrong more clearly the writer states things the opposite of what he really means. Both Christ and Paul at times used satire or irony in order to sharpen and strengthen the point driven home.

Behind the smooth, polished, and often stereotyped prayers that we all offer to God, there are other prayers which shout them. These are the prayers that are demonstrated by our lives and actions. They are the prayers that we unconsciously put in words by our thoughts which we assume God does not know. These unsaid or silent prayers are the real prayers which tell God our spiritual temperature.

The prayers of "Luke Warm" are prayers of complete honesty which

should probe our lives. They are written in irony or satire because actually the lukewarmness of much of our discipleship, when seen in the light of God's greatness and all-knowingness and God's demands, is ironical. How ridiculous many of our selfish actions must appear to God.

So, today, we start a series of letters from Luke, written by a writer somewhere in Mennonite Land, America. Try these and see if perhaps they may not, at times, probe some of the instinctive actions of the old man. Before you criticize, either Luke Warm or the editor for printing these letters, let them search your life and try your thoughts. Human nature is usually quick to rise in criticism of the very thing which threatens its sin and the *status quo* and it can find many reasons for not liking something which speaks to areas of deep need. Luke Warm in these letters does just this.

—D.

*A new heart is what is needed.
God is the greatest heart specialist.*

Transplanting Hearts

(Continued from front page)

"Incurable," diagnoses the Great Physician concerning the wicked heart of man by nature. No medication can remedy the diseased organ. "Who can say, I have made my heart clean, I am pure from my sin?" represents God's challenge unanswered successfully to this day. Prov. 20:9. Yet no man can aspire to ascend the hill of the Lord and enjoy the life everlasting unless he has "clean hands, and a pure heart" (Psalm 24:4).

Even the Great Physician gives up on curing the heart that is "deceitful above all things, and desperately wicked." So the Bible does not invite sinners to give their hearts to the Lord. You don't give your diseased tonsils or appendix to the surgeon who removes them. He doesn't want them. He discards them so that they will not contaminate or spread infection among those exposed to their contact. Instead of giving one's heart to Jesus, the sinner needs Jesus to give him another heart.

The psalmist recognized this need and petitioned, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10). Association of the terms "heart" and "spirit" in twin petitions according to the Hebrew custom indicates that the heart with which redemption is concerned is not merely the physical organ which pumps men's blood through the aqueducts of arteries and veins in the body, but rather represents the spiritual nature and disposition of the individual. The human heart is filthy because of sin. It needs to be replaced with a "clean heart." The human spirit is wrong because of wickedness. A right spirit must be renewed in its place. Thus did David solicit the treatment of the Great Physician.

But is a new heart possible? Medical science is yet to perform a lastingly successful heart transplant. But the Lord has been answering the call of petitioners voicing the same plea as did David since the very morning of time. The sinner's aspiration for a clean heart is never disappointed when he sincerely summons the Great Physician! "The Lord is nigh unto all them that call upon him . . . in truth" (the margin reads "in sincerity"), reads Psalm 145:18, 19. "He also will hear their cry, and will save them." And specifically God promises, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye

shall keep my judgments, and do them" (Ezek. 36:26, 27).

Millions of Christians are walking around on earth who have experienced a successful heart-transplant! The "evil heart of unbelief" (Heb. 3:12), filthier far than the exhibited "smoker's lung," has been removed and its place taken by God's gift of a new and pure heart, adequate qualification for ascent to God's holy place. Psalm 24:3.

God is the great heart specialist. He performs many functions pertaining to the hearts of men. As any concordance will catalog, God tries hearts, knows hearts, searches hearts, understands the thoughts of hearts, ponders hearts, influences hearts, prepares hearts, opens hearts, enlightens hearts, strengthens hearts, and establishes hearts. But His greatest accomplishment in

At this very important season of the year I take the privilege to express my thanks to you for your two very fine editorials in the last *Gospel Herald* (Dec. 15 issue). I highly agree with you that the real meaning of that great event has been lost in the perishing things of the hour. And I fear it's not all found outside of the church either. Thank you again and continue with more of the same.—Martha M. Nofsinger, Washington, Ill.

I enjoyed "Church in the City" by Paul Peachey (Dec. 22) but found little enlightenment and absolutely no solutions to the problems of building a Mennonite church in the city. The main fault of "Church in the City" is that the wording was highly abstract. Some sections were more than abstract, they simply could not be understood. For example, "we departed from the widely held assumption that the churches are somehow failing to meet some of the most crucial needs in our rapidly changing industrial society."

The main theme of the article seems to be that the churches are rural in outlook and fail to meet the needs of city life. After the above quotation the writer goes on to elaborate this idea. Nowhere can one find out how we departed from this view or who "we" are. Perhaps the writer refers to the sociologist who did the research upon which his conclusions are based. . . .

From my short experience as a member of an isolated Mennonite city church, two observations stand out. . . . First, Mennonites who move to the city often have not made peace with rural Mennonite practices (no instrumental music in worship, ban on fashionable dress, a frowning upon interest in professional occupations, etc.). Yet, they usually feel their church home is back where they came from. Consequently, these people do not build churches, they merely ride along. Their faith is impotent.

behalf of a man is when He creates within him a new heart! To everyone who summons the Great Physician, the Lord promises, "I will give them an heart to know me" (Jer. 24:7).

Many interpret the request of Prov. 23:26, "My son, give me thine heart," as a plea made by God. But note that it is directed to His redeemed, regenerated believers. As the crowns awarded the saints by Christ are to be cast at His feet, so also believers in gratitude respond and give their renewed lives to their divine Lord, loving Him with all their hearts and with all their souls and with all their minds. God delights to receive the sacrifice of clean hearts, but He abhors man's sinful nature and invites him to exchange it.

"New lamps for old," was the gimmick an unscrupulous character in the *Arabian Nights* tale of Aladdin concocted to separate the lad from a treasure. But God's offer of new hearts for old is the greatest benefit ever afforded to human beings. Has the Great Physician performed heart surgery in your life, removing the evil heart of unbelief and replacing it with a pure heart by which you may know Him and aspire to His holy place in eternity?

Our Readers Say—

On the other hand, they know that a Mennonite city church must compromise with Mennonite ways to succeed. This only adds to the difficulty of witnessing to non-Mennonite neighbors. The crux of the problem is that the need for compromise is known on the conference level, but no official guidance dare be given. Mennonite do not have a city program. They ought not to act as though they had something to offer the city.—John Wickey, Ferndale, Mich.

I appreciated your editorial, "Creed, Code, and Cult" (Dec. 29). It pointed out a great tragedy in the Christian world of today, and a trap we stumble into too often. I believe, though, that the problem lies much deeper than putting cult ahead of creed and code.

I am glad that Bishop Pike said that creed and code are the most important elements of religious life. I agree with him. Every religion I know of has propositions about God or gods (creed); has a system of moral ethics the following of which is believed to make one more holy (code); and has a tradition which often becomes the center of practice (cult). But true Christianity stands in contrast to all this even though many have made a religion of Christianity.

The Bible demands that we go far beyond doctrines, propositions, or beliefs about God. Even the devils have a creed and it concerns the true God. Jas. 2:19. We must come to personally know God. John 17:3; II Tim. 1:12. This very knowing God of itself must be reality that comes only by an acceptance of the very life and Spirit of God. . . .

I speak of these things from personal experience. My Christianity once consisted mostly of creed, code, and cult. I had Christ in my life from the standpoint that this was part of my creed. I did give Him some place in my life as long as He didn't transcend my creed as I

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Protestants have trouble with materiolatry.

Materiolatry

By W. T. Purkiser

Many observers of the world religious scene have called attention to the growth of what they have called Mariolatry. This is a name given to the gradual exaltation of Mary, the mother of Jesus, to the place that she receives the worship due only to God and His divine Son.

The worship of Mary is no new thing. It began very early in the history of Catholicism. But it received great impetus in 1950 when the Roman church declared as a matter of dogma for the first time that Mary had been exempt from death, and taken up into heaven bodily at the close of her earthly life. In many areas, Mary is regarded as mediatrix of our redemption, and the term "Our Lady" is supposed to be analogous to "Our Lord."

Suffice it to say, Protestants find no warrant for the worship of Mary in anything the Scripture says about her. Mary is honored as a pure, chaste woman who was chosen by God to be the one through whom the incarnation of the eternal Son of God would take place. But when the angel said to her, "Blessed art thou among women" (Luke 1:28), he spoke the entire truth about Mary's position before God.

Materiolatry—Our Trouble

However, a recent writer has pointed out that, while Protestants have little trouble with Mariolatry, a great many are having real trouble with "materiolatry." This is an awkward way of saying that the worship of things is in its way even more dangerous than undue worship of a person.

For the last part of both of these words, Mariolatry and materiolatry, means giving

to someone or something else the reverence, adoration, and service that belong alone to God. It is, when stripped of all its alibis and excuses, nothing more nor less than sheer idolatry.

Goods into Gods

Materiolatry turns goods into gods. It proceeds on the assumption that the things which really count are the things which can be counted. Its yardstick of values is dollars and cents, or the pound sterling, or whatever the currency of the country. It is the dedication of life to getting and spending, adorning and decorating, pursuing the "lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16).

Poor and Rich Afflicted

Let me hurry to say that materiolatry is not only the sin of the wealthy. It afflicts in equal measure those who may not have wealth, but who want it more than they want anything else in life, or who want to live as if they were wealthy.

Dr. J. B. Chapman used to tell of going into a small church in the dust bowl area during the depression of the early and middle thirties. He said he had never seen such obvious poverty. Talking with the pastor before the service, Dr. Chapman said he asked the local minister what he thought would be an appropriate subject for the sermon.

"I wish you would preach on the text, 'The love of money is the root of all evil,'" replied the pastor.

Astonished, Dr. Chapman commented, "Why, there's less money evident around here than almost anywhere I've been!"

The pastor returned, "Yes, but the Bible

doesn't say it is money that is the root of evil. It is 'the love of money.' My people don't have it, but they love it nonetheless."

The Prevailing Gods

And so it may be. In what Peter Sorokin has called our "sensate" culture, the prevailing gods are ever finer and more comfortable homes, more plush furniture, more expensive clothes, cars with more chrome and more horsepower, more of luxury and finery in every area of life. And this in spite of the fact that one half to two thirds of the population of our earth goes to bed hungry every night!

Thomas Keir reminds us of the verse of Scripture which describes the flight of Absalom's defeated army in the Old Testament. The statement is, "And the wood devoured more people that day than the sword devoured" (11 Sam. 18:8). Dr. Keir comments:

Slain or Enmeshed

"Far fewer people are, so to speak, slain morally than are enmeshed. The sword stands, symbolically, for the obvious spiritual perils, the invitations which are plainly recognized as devil's lures. The wood stands for life's entanglements. It expressed the way in which people, by reason of their associations and the assumptions of the circle they move in, unwittingly accept second-rate standards and false philosophies."

We may escape the sword of open and recognized evil, only to be enmeshed in the maze of things. That which is not evil in itself becomes so when it is put in the place reserved for God in every truly consecrated life.

Roger W. Babson, whose word has long been respected in the financial world, put it bluntly: "Money is danger. We pass by too easily the searching, warning words of Jesus. Nothing can fool men like money. It seems so powerful that it makes men forget the Supreme Power. It feeds pride until a man thinks he has no need of God. It constantly invites selfishness. . . . There is only one way of escape: an evil master, it can become a splendid workman; the minister of hell may become a servant of light."

Covetousness

It can come as a shock of cold water to realize how much of the New Testament is aimed against covetousness. One of Christ's major themes, later developed through the Acts and the Epistles, centers on the corroding effects of money and property on the spirit of man.

And the defense is as simple as the danger is real. It is found just where we knew it would be—in putting first things first, in recognizing that the values of the spirit outweigh the claims of the flesh. Jesus said it first and best: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

W. T. Purkiser is editor of the *Herald of Holiness*, official organ of the Church of the Nazarene.



Nurture Lookout

Look, No Crutches!

The other day, when the Sunday evening services committee of our congregation met, the question of using the new *Program Guide* came up. Somebody said with a rather facetious twinkle, "A creative congregation like this one doesn't need the crutch." So, for the rest of the committee meeting, the term "creative congregation" was thrown jokingly into the conversations at every turn.

Without raising the question, "Is ours a creative congregation?" wouldn't it be true that a *really* creative congregation would develop all of its own Sunday evening programs? In fact, would such a congregation need any imported denominational materials at all? (Let's go a bit careful here because, after all, providing for such materials is nearly the whole business of the Mennonite Publishing House and the Mennonite Commission for Christian Education. If the local congregation would need no crutches at all, there would be hardly any need for a publishing house or a central Christian education agency. Since a strong case can be made for churchwide summer Bible school materials, graded Sunday-school materials, and other children's materials, we will limit this discussion on "crutches" to adult Christian nurture materials.)

J. Lawrence Burkholder, in a penetrating speech on "The Church as a Discerning Community" to a Mennonite Student Conference at Conrad Grebel College, said, "Unfortunately we often deal with problems which are not our own. We employ our denominational people to think up problems for us and to write materials about them and then we try to take over problems and material, but actually both are secondhand." This is exactly right. In fact, we may often be guilty of a secondhand use of the Bible. We do this when we study a passage of Scripture together without relating it, warp and woof, to life. We attempt to redeem the situation sometimes when in the last two minutes of a Sunday-school class period the teacher beats the bell by asking, "How might today's lesson apply to life?" Nobody can think deeply that fast, and so our Bible study continues to go unrelated to life where we live it, and consequently it is secondhanded even if we come to the Bible directly. The point is that the Bible will speak much more sharply if we let it come to bear directly upon our real life problems than if we try to conjure up problems that fit the

passage which was selected for study from a distance.

So, where do we get the problems? Burkholder has a word on this too. "The way to be real," he says, "is to have problems emerge right out of our midst and any church which is in mission is going to have these kinds of problems." This would mean the provision, in congregational life, of settings in which there would be freedom for problems to be brought and discussed. It would mean further that the "crutches," the denominational material provided, would be laid aside on such occasions. The teacher would not say, "Let's get back to the lesson," because the "lesson" would be precisely the problem that emerged.

It might just be that after a while congregations here and there would write to Scottdale and say, "We are learning to walk without them. Please send no crutches this quarter." Would that be good or bad?

—Arnold W. Cressman.

Hopes for a change in the Sudanese attitude to foreign religious missionary work following the recent overthrow of the military regime in Khartoum have been expressed by Oliver Allison, Anglican Bishop in the Sudan.

"There is a wonderful new ray of hope on the horizon after the terribly dark period through which the people of the Sudan have been passing," he wrote in a report to the Church Missionary Society at London, England.

A Prayer

FOR THIS WEEK

Our Father in heaven, we thank Thee for Thyself. Thy kindness has given us another day to praise Thy name. Give us, yet, the ability to make Thy praise meaningful.

We pray in thankfulness,

For Thyself:

Thy love and kindness,
Thy protection and care,
Thy greatness and wisdom.

For this day:

Its beauties of uniqueness and enjoyment,
Its opportunities of praise and prayer,
Its challenges of testing and trust.

For others:

Who cheer and warm our day,
Who sparkle with Thy love and grace,
Who brighten even beds of pain.

We pray and intercede,

For family, friends, and little ones,
For those of greater age whose bodies pain,
For rulers perplexed with nerves full tense,

For spiritual leaders who guide to Truth,
But most of all,

For those who've never heard and know not

How to say, "Thank you, Jesus our Lord."

Amen.

—Frank Nice.

Our Mennonite Churches: Pueblo



The Pueblo, Colo., church began in 1941 as a fellowship and Bible class to serve some members who had moved to the city. In 1943, a building and lot were secured. Marcus Bishop was ordained to serve the congregation as pastor in 1944, with Allen Erb officiating in the ordination. The congregation was organized in 1947, with 17 charter members. The present church building was erected and dedicated in 1954. Bro. Bishop served as pastor until 1956, followed by Cletus Miller and Robert Johnson, both of whom served about three years. J. E. Gingrich is the present pastor. Membership is 46, with an average Sunday-school attendance of about 70.

Gaps in the Wall

By Esther Garber

"Good fences make good neighbors." This is the philosophy of our world today—except that we are not worried about the "good neighbors" part, only about the "good fences" and ourselves. One is convinced that this is the case as evidenced by all the fences we have built. We have built fences to wall in, to wall out, to divide and partition, to surround, to enclose, to contain. And few of us have been wise enough to stop and say, as did Robert Frost:

*Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offense.*

Walls Are There

Yes, we know the walls are there. They are not imaginary; we can feel that they are real. We can feel the walls that separate peoples, that divide person from person, me from my neighbor. The walls that turn potential love and friendship into venom, which poison our entire system so that life becomes a gruesome nightmare. Contorted enemy figures loom. And why? Because people differ, because nations differ; and fear paralyzes us and keeps us from discovering the real behind the monster mask we ourselves have created.

We can feel walls of hate like sand grinding in the ball bearings of our society and we are sickened to our stomachs by the ugliness and hurt that hate causes. Yes, we are repulsed by these walls and yet we are overcome by this hate and fear. We act "like an old-stone[age] savage armed."

The walls are there. We cannot deny the empirical data which gives evidence of their existence—the news reports and statistics which depict the innumerable wall-building activities of not only our nation but our whole world today.

We know the walls are there, because we see and experience the effects of their cutting division. We see the effects of the wall which divides mankind into two big camps pitted against each other by fear. We recoil at the horror caused by nations divided, by a city torn between east and west, ripping families and even lovers apart. We tremble with apprehension while one group maneuvers to keep their wall high around another whose pigment is darker. We experience again and again the feeling that our brother is our enemy, and we hurl brickbats and bombs at each other.

Strangled by Walls

Everywhere mankind is strangled by walls. The walls of race, color, creed, cul-

ture, nationalism—these walls crisscross the body of humanity mangling and suffocating the very life we are seeking to protect.

Will mankind never learn that these walls are artificial—that they are real to us only because of the personal walls of hate and pride we cultivate and try to pass on from generation to generation? Mankind carries within himself the germ of his own destruction. When we try to comprehend the end result of this situation, we cry out in despair and disgust.

Are There Solutions?

But must we stop there? Must we write our "Apostrophe to Man"? Can nothing be done to stop mankind from walling himself into his own tomb? Is there no way to root out the actual walls deep in the hearts of men?

We have tried solutions like the United Nations and the NAACP—we have ruled against injustice, when we had to; we have made some good laws. And yet we are forced to acknowledge again and again that these do not break down the walls of the heart. Mankind has not been transformed, nor can he be transformed in this way.

But we also know that we as individuals, as groups, can be transformed. We know of the Divine Love that can wipe out the actual walls within each of us, and free us. And when we have transforming love in our hearts, we begin to recognize it in others too. Here and there we acknowledge a brother on the other side of the wall. Here and there a wall begins to crumble—because men long to be free.

"Something there is that doesn't love a wall." Something . . . to some unexplainable, something that deep within each of us surges up when at last it is connected with its Source.

*Something there is that doesn't love
a wall,
That sends the frozen-ground-swell
under it,
And spills the upper boulders in
the sun;
And makes gaps even two can pass
abreast.*

Gaps in the Wall

The love in the heart of a man can make gaps—gaps in the wall through which two can be united. It is this love which doesn't love a wall. It is this love which surges up and frees us. Love is not a technique. It is not a strategy. But unless individual-God-brother related love is the basis of effort, all the techniques, strategies, and the best-planned crusades will crash into nothingness against the wall.

The only thing which will make a gap in the walls of the heart is the love in one person's heart which reaches out and draws response from the love in the heart of another.

Sometimes the walls are so firmly entrenched in society—like the wall around the Aucas—that gaps can only be made by the "greater love" which causes a person to give his very life. It is only a person who has been entirely freed by Divine Love who will put brother above breath. But when one finds part of himself on the other side of the wall—when he recognizes his brother as one with himself, then—not even the fear of death can wall him in. There is no longer any wall for him. For him there are no longer human monsters, only brothers; no longer is his intelligence captivated and dulled by hate; no longer can he be intimidated by the fear of suffering or the threat of a ruined reputation; no longer can he be bound to any group that exists to exterminate any part of his brother—body, mind, or dignity. Now he can experience the joy of complete self-abandonment. He is free and his freedom allows him to go where others fear to tread—his freedom allows him to make gaps in the wall.

*The gaps I mean, no one has seen
them made*

Or heard them made. . . .

Gaps Are Made in Quietness

Some gaps are made amid the noise of marches and boycotts, on the stage of the courtroom or that of international politics. But most of the gaps, few ever find out about—they are made in the quietness of a home, in a normal-looking day, an ordinary conversation, at any time when love is established between brothers and the warmth is felt above the icebox of society.

These gaps do not always get in the headlines, but they will be felt. The gaps made by directed love will be felt—by our new neighbor, by our brother of another culture, by those who are one with us through the wall. There are others who will find gaps, too—the wall-menders. As Frost says:

*But at spring mending-time we find
them there.
I let my neighbor know beyond
the hill;
And on a day we meet to walk
the line
And set the fence between us
once again.*

Finding or Plugging Gaps

Yes, the wall-menders will also find gaps, and the wall-menders will spend their lives plugging gaps. The wall-menders: the Ku Klux Klan, the Berlin masons, the "Ugly Americans," the neighbor who is not a neighbor, the fear within myself—"[They

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First prize winner in the ladies' division of the oratorical contest sponsored by the Peace Fellowship at Eastern Mennonite College, Harrisonburg, Va.

The Marks of a Backslider

By Samuel M. Shoemaker

In the days when Christians were robust enough to use the word "conversion," and when a sufficient number of them had undergone that experience to know how hard it was to live the new life you had begun, there was a name for those who fell back and quit the struggle. They were called "backsliders."

In these days, for many Christians, the beginnings are more modest—merely joining a church for many people—and so there is lacking the dramatic tragedy of someone who has made a definite spiritual beginning, abandoning it and going back to the old life. But though the drama may be less, the fact of backsliding has in no way ceased. Often the fact that people have made only an indecisive start gives them less of a motive to keep going. But they slip just the same. To some extent and at some time, we have all slipped.

What are the marks of a backslider?

Loss of Imagination

I think one of the first things is a loss of imagination about other people. When anyone is enjoying the first flush of a genuine Christian experience, he wants everybody else to share in it. It is the greatest thing that has ever happened to him, the greatest thing that can ever happen to anyone. He begins seeing his old friends and acquaintances as potential Christians—the already churchgoing ones renewed in the fire of the Spirit, the pagan ones caught in the adventure of a life they did not know to exist. This imagination prays for them, and seeks ways by which they can be drawn into Christian life—introducing them to lively and attractive Christians, inviting them to meetings where they will hear people humanly like themselves who have come into a Christian experience, etc.

You positively cannot keep a burning Christian experience to yourself. When this fever burns down, when you cease to care, or begin saying, "I really need to study this more before I can talk about it" (which conviction should goad you to more study, but not to less action), when you stop seeing how much Christ would do for these people, and somehow getting this over to them, you are very close to backsliding yourself. You certainly are in danger.

Church in Place of Christ

Another mark of a backslider is that he begins using means as ends. The church, going to church, "church work," which should be part of his intake and his outgoing activity, often becomes his little personal time for more spiritual comfort and "peace."

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The church ought to be the place where a soldier, out of fighting action for the moment, both relaxes and stores up strength for the next place of action. It is essential, but it is interim. He doesn't exist for it. His military service does not consist in it. He comes for a refill. He comes to ask forgiveness, to accept it, to bring his problems and opportunities before God, so that he can go back and meet them more effectively.

When the church and attendance at it become ends in themselves, and this little token warfare where it is quite safe among friends is all the warfare he has, he is already a backslider, whether he admits it or not. It is an appalling thing to see a real pagan converted to Christ, witnessing among his friends at his club and downtown in business, and then see him gradually taper off into nothing but safe church work among the already believing.

One of the marks of a backslidden clergyman is wanting to grab man or woman newly converted by somebody else, and press them immediately into some kind of typical, safe church work—raising money, or doing something merely organizational around the place, and diverting them from the much harder witness to secular social life and business. They will help with the church and its work, and they should; and they will need what the church can give them of grace through the Word and the sacraments. But, please, do not fool yourself that this takes the place of acting out your Christianity in the office and at home, away from the safe preserves of the church building.

The "Shine" Goes Off

There is the inevitable loss of liveliness and "shine" in one who is beginning to backslide. Prayer has become perfunctory, Bible reading nil. One can go like that for a while and not die from it. Paderewski said that if he stopped practicing one day, nobody noticed it; if two days, he noticed it; if three days, the public noticed it. It probably takes longer for it to show in spiritual matters. But show it does, in time.

The level of conversation slips downward. The daring word of conviction and witness is not spoken, indeed there comes a time when the missed opportunity is not even seen afterward—and then you really are in danger. People in the Spirit seem always to "have a big deal on." They seem inwardly excited, like a man just in love; or about to put through a tremendous business transaction. They seem alert, alive in every pore, eager and interested in every human contact. When the fire goes out in

the heart, the light goes out of the eye. We are extinguished volcanoes.

One of my first books was called *Children of the Second Birth*. It told the story of a lot of people who had gotten changed at old Calvary Church, in New York. I remember a dear old clergyman who read it, and said to me that "it reminded him of the early days of his own ministry." Early days? What about later days? What had been lost? There is never any substitute for people getting changed. If the shine had once been there, where had it gone? If you once had it, and have it no more, what has happened? This is backsliding.

"Seven Devils Worse Than the First"

But back of this there is always an absence in the heart. Or rather, when the new life grows dim, the old things move back. The devil usually uses worn tracks to get back at us. Once we knew faith and fellowship and meaning and laughter and hope and victory. Now come back the symptoms of the old life—loneliness, and anxiety, and meaninglessness, and desperation, and defeat.

And this is worse than it ever was before: because from the miasmas of our lowlands, we can still see the sun shining on the hill-tops where we stood for a time. We got above these swamps and marshes for a bit. Now we are back in them again. We were glad to forget the swamps when we stood on the hills: now we cannot forget the hills, back as we are in the marshes again. The anxiety is greater, and the loneliness more piercing, and the meaninglessness more blank, and the desperation more shattering. Oh, we shake our heads and put on a smile and say we will always keep going—whatever that boastful phrase means.

But we are lonely, and we must admit it. We are anxious, troubled without knowing where to go with our trouble, for God seems to have moved off. We keep plowing ahead with life, but the meaning has gone out of it—and what wouldn't we give to have a little of it come back if even for an hour! Our desperation, as Thoreau said, is "quiet." We dare not cry out about it, for it would advertise our loss and be its own tragic witness to what we once believed. We pretend these things are not so. We mouth the old words sometimes, but they come with lumbering and are forced. We thought we could live with just the vacancy; but the vacancy fills up with the seven devils worse than the first. We are going forward, or we are going backward.

Intolerance of Words of Beginners

Another thing that happens to a backslider is, he gets tired of hearing other people witness about their own first stages. When he goes to a meeting, he does not go to give, but to get; and when he hears something familiar, instead of rejoicing that someone else has begun to see the thing he saw at the beginning, he says, "Oh,

I've heard all that before." Of course he has! Does he forget that some mature Christians had to listen to him struggle through his spiritual ABC's and be "interested," though it was the hundredth time they had heard the same things? Does he not realize that hearing these things again and again, in different word and from different people, is excellent training for himself?

If the Alcoholics Anonymous people had gotten tired of listening to new people's stories, because what they were saying was "old stuff" to themselves, there wouldn't be any AA. If you don't want to listen to babies trying to speak their first words, you'd better not have any children, and certainly not many of them. What self-centered pomposity, for someone who calls himself converted, to think it is "dull" to listen to someone else "getting" what he had to "get" in the early stages!

Where would our teachers be, if they were not excited when children catch what they say? How much more exciting, then, when our spiritual children learn, and are able to repeat in their own language, the ageless truths that have become real to them through Christian experience? No converted person is ever really bored when another person is going through his early steps.

He Is "Retired"

A backslider is one who has "retired" early in life. He is mostly history. When called upon anywhere to witness, because people still think he is in the life, he must go way back and rake up some of the old story. As he begins to recall it, his eyes shine for a minute, and for the nonce he takes on a little of the old radiance; but then he stumbles into a kind of apology, and some mock humility about wishing he were doing better, which he isn't at all, and he is embarrassed and glad when he is out of there. He is really an extinct volcano. He will begin to be so challenged by his old friends that he goes out of his way not to see them, and if he keeps coming upon them, and cannot get the thought of them out of his mind, he may begin to dislike them intensely, and to fall in with the common gossip about them which is ever-present on the lips of people with stung consciences.

The backslider wants no part of the old spiritual warfare: he has long ago retired on his spiritual pension, and no more growth will follow. He doesn't know how dead he is till, further down the trail, he realizes he has not had a new thought, nor welcomed a fresh conviction, nor taken a real step for a long, long time. And God is hazy.

Rejection of Fellowship

And then there is the rejection of fellowship. One of the first impulses in the new life is to find others and share it with

them—either mature ones long at it from whom to learn, or new ones who need it. The vital Christian life can never be pursued alone. You could pray if you were left alone on a desert island, but you could not pray together, nor laugh over your mistakes, or rejoice over somebody being won for Christ, or know the joy of being at one with another person in the bonds of Christ. All that begins to sound "corny" to the new sophisticated church member, who has swapped spiritual edge and power for ecclesiastical respectability.

The once convert, with friends in the spiritual fellowship, has now become the cat that walks alone. And pretty soon you cannot distinguish him from the other non-conductor pew warmers of the very kind that get the church a bad name, not because they are so bad, but because they are so powerless, so much like everybody else, with nothing distinctive about them, and especially that concern for others which is not nosy but interested, not pushy but effective, not bossy but quietly used by God.

Tragedy of Never Having Started at All

There is perhaps just one thing that is more tragic than a backslider, and that is a person who never made any decisive start anywhere to backslide from. Some of us have never been backsliders, but we have been something worse, and that is people who never started. We liked to call it "humility," and say that we never made any outward profession like some of these psalm-singing hypocrites—we were just nice Episcopalians or Presbyterians or Roman Catholics who rejected all that nonsense about conversion.

We know perfectly well that what we really rejected was Christ's universal imperative that we "must be born again." It was not humility that kept us from it; it was the want of guts. We made a mild beginning when we joined the church, learned how to conduct ourselves at service, and to sing the hymns.

These things are all fine if they represent something that is changed on the inside. When such folk hear criticisms of the church, they have a sneaking suspicion that they themselves are just exactly the kind of people who cause these criticisms of the church. But then we entertain the comforting thought that at least we are better than So-and-So, and this is the way we have been brought up by our families—and after all they have been coming to this church for seventy-five years. Some of the sentimental stuff we try to palm off on God we know has no power in it to pit against Khrushchev. We know that a church filled with people like us will not capture the minds of this unbelieving world. This is the final tragedy of the backslider: he knows it might all have been different, indeed might all yet be different, if he would only go back and

pick up the stitch where he dropped it, and the backsliding began.

Listen to this confession from an alcoholic:

1. When I begin to dislike AA conversation or company . . .
2. When I willfully stay away from meetings . . .
3. When I am beginning to take another person's inventory instead of my own . . .
4. When I am more afraid of being known as an AA member than as a drunk . . .
5. When I begin to remember the good times I had drinking and overlook the bad times . . .
6. When I condemn in others that which I tolerate in myself . . .
7. When I say I forgive but I don't forget . . .
8. When I shrink from self-examination . . .
I'M SLIPPING!

The Mississippi Mess

By J. H. REDEKOP

Months of suspense have finally ended with the arrest of some 21 white men in the Philadelphia, Miss., area. As the story unfolds, it becomes ever more gruesome and sickening. The Great Society is in a mess—and the world waits and wonders.

Items:

1. The top law-enforcement officers, Sheriffs Rainey and Price apparently cooperated with the actual killers of the three civil rights workers.

2. A fundamentalist Baptist minister, Rev. Edgar Killen, reportedly knew about the plot and even assisted the murderers—all in the name of Christian justice.

3. When the people of the Philadelphia region heard about the murders, did they demand that justice be done? Most of them did not. Many sneered and joked about the deaths. One brash, young swash-buckler even volunteered that he and his pals "throw a nigger to the alligators every day" and then guffawed. His friends joined him in coarse laughter.

4. Was the community shocked by the disclosure that police officers were involved in the plot? Did they clamor for proper punishment? Quite to the contrary. The FBI officers carrying out the arrests were sneered at, spit upon, and manhandled; photographers had their cameras wrecked and their noses punched.

What a sad story! And if past performance is any guide, the guilty will again go scot-free. It will be recalled that a verdict of "guilty" on the bomb throwers who killed the young Negro girls in a church brought only a suspended sentence. It is not likely that much more will come out of this case. Even the clearest evidence does not move local juries.

What has happened to this so-called Christian society? Where does the church stand on all this? Is no one complaining? Have we nothing to say in the face of crass injustice? Is the National Association of Evangelicals so busy denouncing the Revised Standard Version that it has no time to comment on these murders or on the fact that more than 50 Negro churches have been burned to the ground in the last year or so? Have we nothing to say to those fellow Christians, certain fundamentalist ministers, who justify racial bigotry in the name of the Bible?

I, for one, want to register a long, loud protest. I protest not as a Canadian, or as a current resident of the United States, but as a Christian who is ashamed of what has been done and how it has been justified. I am ashamed of the widespread indifference shown by Christians.

Indignation and denunciation swept across the land when we heard about the recent atrocities in the Congo. And that was dreadful news. But let it be remembered that man's inhumanity to man exists not only in Africa but also in North America, and even among self-declared Christians. And alongside inhumanity are found also callousness and indifference.

—*Mennonite Brethren Herald.*

Family Census Report

Number five in series

Age of Marriage of Mennonite Men

The question relating to the age of marriage in the Mennonite Family Census of 1963 was answered by 3,351 married men, but for unknown reasons was not answered by 1,782 heads of Mennonite homes.

For those who did answer this question, the distribution is given in the table below:

Age at First Marriage	Number of Men
18 and under	45
19	182
20	342
21	589
22	493
23	418
24	329
25	278
26-29	447
30-34	158
35-39	47
40 and over	23
TOTAL	3351

The median age of marriage of the above 3,351 Mennonite men was 23.56 years. In 1920 the median age at first marriage of men in the United States was 24.6, but by 1962 it was down to 22.7. It would thus appear that Mennonite men are married at a slightly higher age than the typical non-Mennonite American.

It is of interest also to learn what comparisons there are between the median

marriage ages of the various age levels of Mennonite heads of homes. In the table below these figures are presented:

Present Age	Median Marriage Age
70 and over	24.6
65-69	24.1
60-64	24.4
55-59	24.3
50-54	24.4
45-49	24.5
40-44	24.1
35-39	23.2
30-34	22.9
25-29	22.5
20-24	21.2

These figures show that the marriage of Mennonite young men has been dropping consistently during the past several decades, although it is recognized that the last several figures at the bottom of the column do not present an entirely accurate picture, because there will be some men of this age group who will be marrying above the age of 24 or 29. Thus this does not give a

complete view of the marriage pattern of their age group. Arguments for and against early marriages may be equally weighty. It would seem to be clear, however, that the need for marriage counseling is more marked among those who marry at an age when complete maturity has not been reached than it is among those whose experiences have been broader.

Another aspect of this study relates to the comparison by districts of the median marriage age of Mennonite men. The table below makes these comparisons:

Areas	Median Age at Marriage
East (Franconia, Lancaster, Virginia, Washington, Franklin)	22.6
East Central and Ontario	24.2
West (West of Mississippi River)	23.9
Conservative Mennonite Conference	23.8

—Melvin Gingerich,

Historical and Research Committee.

Mennonite Leaders of North America

Jacob Nold (1765-1835)

Jacob Nold, the first Mennonite bishop in Ohio, was born Aug. 18, 1765, in Lower Milford Township, Bucks County, Pennsylvania. His father, Valentine Noldt, was born in the Palatinate, Germany, in 1727 and arrived in America as a single man on Sept. 30, 1754. He married Barbara Yoder, a daughter of Hans and Anna Yoder. Barbara's parents immigrated to America from Europe in 1720. Jacob, Jr. (1798-1864), son of Jacob and Barbara Nold, was a deacon in the Columbiana County, Ohio, Mennonite Church, and brought out the third edition of Christopher Dock's *Schulordnung* in 1861. Jacob Nold was a farmer until he turned his business over to his son, Jacob, Jr., who with his financial talent made a success of his father's business.

Jacob Nold was raised and baptized in the West Swamp Mennonite Church of Bucks County, Pennsylvania. Here he was ordained preacher on March 30, 1794, and later bishop. In 1813 he and Abraham Wismer conducted preaching appointments in Lancaster County, Pennsylvania. In that same year, he, with a few others, went to Ohio, evidently looking for a new location for a Mennonite settlement. Four years later, in 1817, he moved to Ohio with his family, locating in Columbiana County, just east of Leetonia.

Nold was very active as bishop and organized Mennonite congregations in several Ohio counties. Among them were Brubaker's in Ashland County in 1820, Rowland-Canton in Stark County in 1823, North Georgetown in Columbiana County around 1830, Gailford in Medina County

in 1833, and Martins in Wayne County in 1834. He probably served as bishop of the church at Harmony, Pa., from 1828 to 1835.

The church in Columbiana County did not at first practice the rite of foot washing, as was also the case in Bucks County, from where Nold had come. Bishop Nold found that the nonobservance of this rite was a barrier to establishing fellowship with the Mennonite churches of Ashland, Stark, and Wayne counties. As a result of great effort he succeeded in persuading the Bucks County members of his congregation to accept this practice with the result that fellowship was established with the other Ohio churches. Bishop Nold was then invited into the churches of Ashland, Stark, and Wayne counties. These visits led to the formation of the Ohio Mennonite Conference, and Nold can be said to have been the father of this conference.

In 1828 the Columbiana County Mennonite Church built its second meeting-house. It was constructed on land donated by Nold, and was called Nold's meeting-house, probably in remembrance of Nold's donation of land.

Nold was said to have been short of stature but possessed of great physical stamina and endurance. He was said to have been sociable and persuasive, a natural born leader. At fifteen years of age he was listed as a private in the First Pennsylvania Regiment of the Revolutionary Army. He died March 6, 1835, and his body was buried in the Leetonia Mennonite Cemetery.—W.D.S.



Eastern Mennonite College

Students and faculty pooled earnings and solicitations over the Christmas vacation to bring in \$7,200 for the coffers of the annual work drive, this year slated for the grading of a new athletic field. "Madwebs" is the acronym for this year's work drive, "Matching Anonymous Donations With Earnings By Students."

The Anonymous Donation was a \$6,000 gift for ten new tennis courts. This year's drive participation was 35 percent of the student body, a significant decrease from last year's 50 percent and \$12,000 drive total. However, earnings by students were up a good percentage.

"Theology's approach to psychology is wrong," said E. Mansell Pattison, MD, in his Public Occasions lecture on "The Contemporary Psychological View of Man," Jan. 15. Theology's view of psychology has historically been either "whole hog or none." Pattison pleaded for evaluating psychology and letting it speak to us on man, but definitely not gulping it down without probing it first in light of the Bible. Pattison's views as a Christian psychiatrist included his feeling that sin is a breaking of relationships and just having bad feelings about the rupture isn't enough. The relationship must be restored, he said.

On-campus headlines came with the announcement of editors for the '65-66 *Weather Vane* and *Shenandoah*. Editor for the *Weather Vane*, E.M.C.'s ACP first-class newspaper, will be Joe Lapp, a junior from Lansdale, Pa. Lapp has kept next to campus events this year in his position as president of Student-Faculty Council. Carl Rutt will edit the college yearbook, *Shenandoah*, for '65-66. Rutt, a New Holland, Pa., junior, worked with the *Weather Vane* for the past three years and is presently editor of the paper.

Like any other good institution, E.M.C. has many more than 52 weeks in a year. Two outstanding ones recently were Service Emphasis Week (Jan. 10-16) and Ministers' Week (Jan. 23-30). Service Emphasis Week offered six off-campus counselors to students interested in church work. A total of 106 student interviews were held with the six: Ken Seitz (short-term VS director), Don McCammon (institutional director), John Eby and Hershey Leaman (Eastern Board reps.), Mark Peachey (Conservative Board rep.), and Jake Friesen from MCC.

Nearly 125 ministers were expected to arrive from many eastern states for Ministers' Week. This year's weeklong conference will be built around "The Minister, Man of the Word." Also running is the

two-week Ministers' Course (Jan. 11-22), which registered eighteen ministers for its two-week study.

Two YPCA Gospel teams returned from vacation projects with their discoveries about the "world." Team I cooperated with YPCA teams from Goshen and Heston colleges in exploring Cleveland, Ohio. The project teams worked with Cleveland churches and in work projects there. The sponsor, Elkhart VS Office, organized the team to discover possible vocations in the city.

Team II lived in the old mining town of Whitmer, W. Va., during their vacation. They stayed in different community homes and worked along with local church youth in visiting the people in the area of Whitmer.

As the college reorganized after vacation, the first semester's end began to look less and less like a whimper and more like a bang. Headlines from the period included the promise of integrated chapel for second semester. G. Irvin Lehman, associate professor of Old Testament Language and Literature, received his PhD from New York University after completing his dissertation on the formidable subject of "Anthropomorphisms of the Former Prophets of the Hebrew Bible as Compared with the Septuagint and Targum Jonathan."

And the YPCA's Books Abroad Program collected about one thousand books and magazines from returning students, which will be sent to missions around the world.

Goshen College

Awarded 123 Priceless Books

The Goshen College Library received on Jan. 14 copies of 123 priceless volumes containing materials from as early as 1700.

The college was selected by the Grants Committee of the Association of College and Reference Libraries for the award that was made by the Microcard Foundation, Inc.

James R. Clemens, chief librarian, said that the grant is unusual in that the rare volumes are reproduced on Microcards that take up no more than 12 inches of drawer

space, 3 inches deep by 5 inches wide. Included in the grant is a Microcard Reader, valued at \$450.

Primary Source Material

Clemens said the material contained on the Microcards is valuable primary source material for research and seminar papers by teachers and students.

The five works given to the college on the Microcards are:

Early Western Travels, 1748-1846, by Reuben Gold Thwaites. The 32 books are "a series of annotated reprints of some of the best and rarest contemporary volumes of travel, descriptive of the aborigines and social and economic conditions in the middle and far West during the period of early American settlement."

Journal of the Royal Asiatic Society of Great Britain and Ireland, volumes 1-20, 1834-63. These books are an account of what was known at that time of the "manners, literature, and science of Asia."

Index Medicus, volumes 1-18, 1903-20. These books are "a monthly, classified record of current medical literature of the world." Clemens described them as a "bibliographic list with names of authors, titles, and publications related to any area of health and medicine."

Materialien zur Kunde des selteren englischen Dramas, volumes 1-44, 1902-14. These books are a collection of plays dating from the early seventeenth century and other materials for the study of old English drama. They were published at the University of Louvain in Belgium.

Veterum Scriptorum et Monumentorum Historicum, Dogmaticorum, Moraliu, Amplissima Collectio . . ., by Edmond Martene and Ursin Durand, nine volumes, 1724-33. These books contain the results of documentary research done on a journey in the early eighteenth century to archives, abbeys, and cathedrals throughout the Netherlands and Germany by the authors, two Benedictine monks.

Seventeen Feet of Shelf Space

By using the old library rule of seven books to one foot of shelf space the original, priceless volumes would have taken up over 17 linear feet of shelves. The Microcard Reader magnifies the type of each Microcard 25 times and makes it easily readable.

Goshen College was one of 162 libraries to receive an award. It was one of 547 applicants.



Capital Punishment

Addressing the American Psychiatric Association meeting at Atlantic City, N.J., Dr. Karl Menninger, noted Topeka, Kans., psychiatrist, said he didn't know of "a single argument for capital punishment." He added that "murder was murder no matter who did it." He noted that the death penalty is inflicted most often on the poor or those of racial minority groups.—*The Canadian Mennonite*.

*Revolution
may indeed
impend,
but it is
African
leaders
who,
with help,
must
decide
the future.*



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Ferment in Africa

By Hugh Foot

I often feel sorry for people who must spend all their lives in the dull affluence of Europe or North America.

So many of them seem to want nothing more than to be comfortable. Their political leaders vie with one another in promising them more material prosperity. The desperate needs of the other two thirds of the world appear to be forgotten—particularly at election time.

In contrast Africa is always exciting. Every day there is change and crisis and danger. Beset by bewildering and baffling circumstances, African leaders are striving to lift their people from the misery of mass poverty, to give them some hope for the future. They make all kinds of mistakes. Occasionally they lose their tempers and fight themselves (a phenomenon not unknown, by the way, outside Africa). But everywhere in Africa there is new energy, new initiative, and new effort, a new sense of urgency.

Lest Revolution Mar the Future

There had better be. For (to deform Adlai Stevenson's great phrase) there is in Africa now the rising expectation of revolutions. Two revolutions.

First, there is the likelihood that before long a race conflict will start in southern Africa, the strongest remaining citadel of race domination, which will inflame the whole continent and surely involve the whole world.

Second, there is the coming revolution of youth. In most of the new African countries more than half the population is under 20 years of age (in Kenya and Tanganyika, we are told, half the population is under 17). Young Africans emerge in ever-increasing numbers from the primary schools, having learned and seen enough to refuse to live as their parents have lived—on incomes amounting to little more than a dollar a week.

They will not be content to go back to scratch a pitiful subsistence from the land by antiquated methods. The revolution of the new African youth may well be more explosive even than the revolution of race. The leaders of Africa know very well that as they struggle to escape from the vicious circle of economic degradation, with little capital and with only a few men with professional and scientific skill, there is precious little time left.

Over a recent three-week period I had a chance to take a quick look at a cross section of Africa and to talk with many leaders of both government and church in ten African countries, first in East Africa, then in Central Africa, then in West Africa.

Expedition of Inquiry

I went with Professor Z. K. Matthews, one of the great African leaders of his generation. A South African, he was a vice-president of the now banned African Na-

tional Congress and a close associate of Albert Luthuli. He is a veteran campaigner in the cause of African education and emancipation, and has twice been in South African prisons. As principal of Fort Hare University, he was in the forefront of African educational advance; years ago he was the only African member of the Royal Commission on Education in East Africa, whose work led to establishment of new universities in Uganda and in the Sudan.

He is now the secretary for Africa for the World Council of Churches. There is probably no other man so widely known personally throughout Africa or so widely respected for his outstanding qualities of intellect and character. It was an honor indeed to travel and to work with him.

We set out together with one purpose: an expedition of inquiry. We wanted to find out the views of African leaders both in the governments and in the churches on the role which the churches can play in the present emergencies in Africa. The days when plans and proposals were formulated in Europe and America and taken ready-made to Africa are over. Our visit was made in recognition of the fact that the initiative in African progress must now come not from outside Africa but from the Africans themselves. It was a missionary enterprise in reverse. . . .

A Kaleidoscope of Impressions

Professor Matthews and I returned from our three weeks of hard traveling with a crowded mass of impressions: Africans dancing in the streets of a Douala slum in celebration of the third anniversary of Cameroun unification. A lively session of the Kenya parliament, with the opposition in full cry at question time (the parliamentary tradition persists). A flight in an Air Afrique DC 8, with Z. K. and I and the Africans sitting in tourist class while the first-class compartment was wholly occupied by Chinese communists; no classless nonsense about them!

In the beautiful cathedral at Lusaka, the opportunity to witness the consecration of the first African bishop in the diocese of Central Africa. Lunch with the principal at the University at Salisbury, in Southern Rhodesia—a nonracial island in a sea of segregation. A meeting with stranded South African and South West African refugees outside Francistown in Bechuanaland. The new house prepared for them was recently blown up by saboteurs' dynamite; now they wait day by day for transport which does not come to take them over the 400 miles of rough road to Northern Rhodesia and beyond.

In Uganda we drove for eight miles through the neat, orderly encampments of the refugees from Rwanda in the Oruchinga valley. These proud, tall Tutsi, the feudal overlords of Rwanda, had been driven from their homes, after dreadful



“. . . In most of the new African countries more than half the population is under 20 years of age.”

slaughter, by their former Hutu subjects. In this valley alone there are 21,000 of them, while another 100,000 more have escaped from Rwanda to neighboring countries. They form part of the dreadful total of half a million refugees in Africa—from Angola and Mozambique and the southern Sudan and Portuguese Guinea and South Africa and South West Africa, as well as from Rwanda.

We visited the pretentious public offices along the wide boulevards of Léopoldville, where everything seemed so peaceful and normal. But we listened in the restaurants to discussions about rebel infiltration over half of the huge territory of the Congo.

We were told that the sporadic and savage rebel activity is largely the result of wholesale corruption and inefficiency which were inevitable following the refusal years ago, while there was still time, to train the Congolese for self-government. And we were told that the great mass of the population wants nothing now but the peace and quiet they are so unlikely to get.

I saw Southern Rhodesia for the first time, admired the broad streets and fine buildings and beautiful trees and gardens of the European suburbs of Salisbury and Bulawayo, with good African housing too—at least in Bulawayo. But at the impressive airports I saw no Africans employed except as sweepers, and I recalled Nelson Mandela's comment in his famous trial speech: "When anything has to be cleaned or carried, they look round for an African to do it for them."

In Southern Rhodesia, African leaders

As consultant to the World Council of Churches' committee on specialized assistance to social projects, Sir Hugh wrote this article shortly before being named Britain's minister of state for foreign affairs.

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are in prison or in restriction, African political parties are prohibited, newspapers which support African views are banned, and the critical by-elections then being fought were decided by electorates of little more than 2,000 white voters. By the failure and refusal to come to terms with the African majority (3,690,000), the white population (230,000) has prepared for Southern Rhodesia a fate worse than that of the Congo. There is so much to destroy! The clash when it comes will not be between Africans but, much more terrible in its ferocity and its repercussions, between white and black.

Grounds for Hope?

Against this background of danger and imminent disaster, what hope can there be?

Hope for the future must depend primarily on the African leaders themselves. Many of them bring to their tasks great ability, as well as abundant energy and courage—often gaiety. We saw Prime Minister Jomo Kenyatta of Kenya, calm and steady and tolerant and full of good humor as he spoke of the need for his people to return to the land and to make far better use of it.

In Tanganyika we called on President Julius Nyerere and heard his imaginative plan to provide 70 new pilot village settlements as the basis for a new rural society. He spoke with infectious enthusiasm, chaffingly said that the churches will have to do "much more and much better" in the future. Prime Minister Kenneth Kaunda of the new nation of Zambia (Northern Rhodesia) recounted the difficulties and the opportunities of his new national youth service.

Other leaders — Ministers Nekyon of Uganda and Kwayep of the Cameroun Republic, for instance—told us of new ideas for revival and new schemes to win the imaginative response of African young people. Minister Kwayep told us of a plan to start "youth villages" where youngsters leaving school can make a start on their own.

Among African leaders there are sometimes disputes—some of them bitter and damaging, such as the rift between the party heads Joshua Nkomo and Ndabaningi Sithole in Southern Rhodesia, and between Dr. Hastings Banda and his ministers in Malawi. Perhaps some dangerous disagreements are inevitable at this stage. However, the general impression we gained from talking to cabinet ministers in all the new nations we visited was that they are possessed by courageous confidence as they face enormous tasks, and by a yearning for unity.

The Role of the Churches

What part can the churches play in all this? No one who knows anything about Africa can fail to pay tribute to the mag-

nificent contribution the churches have made in the past. It was they that brought education and health services to Africa. For instance, when I was serving in Nigeria 15 years ago, schools and medical services there were provided almost entirely by the missionaries. Now that era is nearly over. The need now is much more for secondary education, especially for teacher training.

The entirely new situation provides a critical challenge for the churches. If they do not respond to it, if they merely continue to follow the methods and practices of the past, they will fail. They will be discarded as part of the paraphernalia of the old colonialism. But the opportunity for them to play a far greater part in the future is apparent on every side. To do so in the new Africa, two things are essential.

First, the churches must act in unity. In the past they have sometimes been an influence of division and friction, with one denomination working in competition with another. Now it is good to see how great an effort is being made to break away from the old separate traditions. In nearly every country we visited there is now a Christian council in which all, or nearly all, the Protestant denominations are represented; it is through these councils that the World Council of Churches works, as well as through its member churches.

Indeed, it is the invaluable contribution of the World Council to encourage all the Christian denominations hereafter to work not in competition but in concert. And it was good too to see in how many fields cooperation is developing between the Protestant and the Roman Catholic churches.

Second, it is essential for the churches, as for political leaders, to recognize that the new Africa will depend on the new Africans. The urgency, the priority, and the overriding purpose must be to give African youth a constructive and exciting part to play in every field of national endeavor. The churches brought education to Africa. If they fail to give a practical lead to the youth whom they have partly educated, they will not only be destroyed by a monster of their own making but will have betrayed the hopes they raised.

The new policies must of course be settled by the political leaders. There is ample evidence that they will put the needs of youth first and that they will welcome cooperation and support. The urgency of the opportunity for the churches to cooperate in the building of a new African society is one which should surely be recognized and accepted with alacrity.

The leadership of the churches in Africa must in the future be African leadership. But in the tasks to be performed African leaders will need not less but far more

(Continued on page 106)

Missions Today

Let's Take One Town

By J. D. GRABER

The above title heads an interesting article in the November-December, 1964, issue of **Task Force**, a bimonthly publication of the Stewardship Council of the United Church of Christ, 1505 Race St., Philadelphia. Since it brings home to us our privileged position in today's world and clarifies sharply our Christian responsibility, the article is quoted herewith at length:

"If the world were reduced to a mythical town of one thousand people, what would be the characteristics of these people? Perhaps if we understand such a town we will better understand the task of **Our Christian World Mission**.

"Such a town's population would be comprised of only sixty Americans, but it would house 940 people of other nationalities. At least eighty of the town's population would be communists; and 370 more townspeople would be under communist domination.

"Approximately three hundred of the citizens would be white; the other seven hundred would be nonwhite. The sixty Americans and approximately two hundred people of other nationalities—most of these being Western Europeans—would be relatively well-off in regard to their material needs; most of the others would be uneducated, economically poor, hungry, and sick.

"The U.S. families would be spending approximately eight hundred and fifty dollars a year for military defense but less than four dollars a year for the purpose of sharing their Christian faith with the other people of the town. Yet of the entire town's population, only 330 would be Christians—and more than half the population would constantly be learning communist doctrine.

"Do we, who represent the Americans of this mythical town, really believe in our Christian ideals? Through **Our Christian World Mission** we can help to bring the Christian faith to other people of the world."

We close our eyes to world need, hoping, I suppose, that if we do not look it will go away. In the above-described mythical town all the world's needy people have been brought into my neighborhood. "Who is my neighbour?" the inquiring lawyer already asked Jesus, "willing to justify himself," the record says.

All these people; all the needy people of the world are on my doorstep. As a Christian what must I do? Do I love my neighbor as myself? Jesus asks me that question and I can't evade giving an answer.

Premium on Education in Africa

"Education is an urgent concern of the new governments of Africa," said Robert Kreider, president-elect of Bluffton, Ohio, Mennonite College, after returning from a 2½-month tour assessing Africa's educational needs in 1961.

"Up to 50 percent of national budgets is being spent on crash programs for education. Secondary and teacher-training schools are given highest priority in these programs. One of the most coveted positions in the new governments of Africa is the post of Minister of Education.

"There will be an acute need during the next five to ten years for teachers from overseas for secondary and teacher-training schools. The staffs of secondary schools are being tapped by the new governments for staffing embassies abroad, providing cabinet ministers, members of parliament, etc. Anyone coming from abroad offering to recruit teachers from overseas is greeted with cordiality, enthusiasm, and high expectancy."

By 1962 his proposal of a Teacher Abroad Program (TAP) was in full swing in Africa with 23 recruits beginning three-year terms as expatriate teachers to secondary and teacher-training schools in five African countries.

The African educational scene continues to be exciting—alive with expectation and hope. After its Christian Educational Conference at Salisbury, Southern Rhodesia, in 1962, the All Africa Churches had a new vision of the church's responsibility and relationship to the state. Following is a report from the conference report:

"The leadership of African countries, in the future, will depend upon the secondary schools of today. Indeed, great emphasis has been given to the role of secondary schools in producing 'top-level' manpower and thereby contributing both to economic development and to expanding public and social services. The church should recognize that one of the greatest services it can give to the nation is to run secondary schools of the highest possible standard, both in academic attainment and in the values which they impart.

"The church, moreover, must respond to the specific challenge of participating in the training of the future leadership of the nation and of giving to that leadership the faith, love, and discipline of Christian men and women. It should be remembered that the secondary school will eventually become the main source from which prospective teachers will be drawn."

The first schools were missionary-run elementary parochial schools with the missionary serving the church and taking the school in stride. From them education progressed to today's full-blown program of primary, secondary, and teacher-training schools. And 1980 is set as a goal of universal primary schooling throughout Africa.

The Teachers Abroad Program offers the teacher an opportunity to respond to the visions of the newly emerging nations.

They fill teaching vacancies in the church-operated schools. Here their professional competence meets government standards; their Christian witness broadens the base of Christian ideals and unity; and their informal spirit and service open the doors to meaningful friendships with students and staff.

By the fall of 1964 a total of 60 persons had responded to the challenge of the Teachers Abroad Program, and are serving in six countries. Five of these teachers are studying French in Brussels in anticipation of assignments in French-speaking Protestant schools.

TAP looks forward to placing 35 teachers during 1965—a mere drop in the educational bucket of Africa. Even though education is highly favored, only 16 percent of the boys and 17 percent of the girls who have passed the preliminary examination are in the secondary schools (statistics for East Africa).

Donald Jacobs, a bishop in the Tanganyika Mennonite Church Conference and MCC administrator of TAP, notes that the new nations welcome Christian education in Africa if it strengthens rather than weakens national unity. In times past unity has been discouraged by denominational rivalries, although the missions were raising the dignity of men.

It is in accord with their beliefs, history, and practice that the Mennonites should accept a role as teachers of love and ministers of reconciliation among the fragmented parts of Christendom. Mennonite missionaries and relief workers are respected and appreciated for offering service and witness in the name of Christ.

Prospective and experienced teachers interested in this type of assignment should write Mennonite Central Committee, Akron, Pa. Request literature on the Teachers Abroad Program and background information for teachers going to Sub-Saharan Africa.

Congo Interview Available on Tape

Copies of a 15-minute tape containing an interview between Elmer Neufeld, MCC's area director for the Congo, and Pax men Jon Snyder and Eugene Bergman are now available from the General Mission Board.

The two Pax men were involved in the final street-shooting in Stanleyville, Republic of the Congo, during the Nov. 24 rebel revolt. Send your request to: Information Services, Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind. 46515.

Eastern Board Missionaries Appointed

At the bimonthly meeting of the Eastern Mennonite Board of Missions held at Salunga, Pa., on Jan. 12, the following missionaries were appointed:

Elizabeth L. Hostetter, Eastern Mennonite College, Harrisonburg, Va., for 33-month term missionary assignment as hostess of the Mennonite Guest House in



Dr. Kenton Brubaker, teacher in the agriculture school of the Congo Polytechnic Institute, admires an experimental variety of tomatoes with one of his students.

Nairobi, Kenya, leaving March, 1965. She had formerly served four and one-half years as clerk in the Menno Bookstore, Addis Ababa, Ethiopia.

Mary Jane Zimmerman, R. 3, Elizabethtown, Pa., for 4½-year term missionary nurse service in Ethiopia, outgoing February, 1965. Mary Jane had previously served a three-year term as missionary nurse in the Deder Hospital, Ethiopia.

M. Hershey and Norma Leaman, 2541 Marietta Ave., Lancaster, Pa., for 43-month term missionary service director couple, Mennonite Centre in East Africa, Nairobi, Kenya, leaving March, 1965. This is the second term of service for the Leamans. Bro. Leaman served as hospital administrator in Somalia and Tanzania.

Push Broadcasts to Bigger Audience

The Mennonite Hour's new 15-minute broadcast has moved into some bigger population centers. Charles Hostetter, speaker and director of the broadcast, announced contracts with WFBM, Indianapolis, Ind., WSGW, Saginaw, Mich., and KFJH, Wichita, Kans.

"WFBM is one of the major stations in Indianapolis," said Hostetter, "and will give the Gospel a wide coverage in that area. The broadcast is heard at 8:30 a.m.

"We have moved from Bay City to WSGW, Saginaw, for the same reason. We are using a stronger powered station which gives us a bigger audience for the Gospel. The broadcast is heard at 8:45 a.m.

"And in Kansas," continued Hostetter, "we are now on a 5,000-watt CBS network station in Wichita that Mr. Average American listens to. And it's our job to reach him.

"We will be on KFJH right after the news every Sunday morning at 8:10."

Japan Bible Class Gives to Hunger-Stricken

As a result of the crop failure on the northern island of Hokkaido, the government is beginning emergency feeding programs in the local schools, reports Japan missionary Ruth Ressler.

Township schools receive hot powdered milk and crackers free. The depression doesn't affect their clothes much yet this winter, reports Ruth, but they are very short on food and money. "Our former Bible class from Osaka area sent us \$50 for an offering for people in need, and another former kindergarten teacher from that district sent us \$45 and a big box of basic supplies.

"When we took the supplies to our church farmers, the first thing they asked was, 'Were they Christians?' When we said, 'Yes, they wanted to show you they cared,' they accepted it gratefully.

"With the money we plan to buy rice and tangerines, and give to each of the families in two of the poorest schools in the district."

Your Overseas Missionary of the Week

Katherine Yutzy



Katherine Yutzy was to arrive in central India on Jan. 30 to begin her first term as missionary nurse at the Dhamtari Christian Hospital. She serves under the Mennonite Board of Missions, Elkhart, Ind.

Originally from Plain City, Ohio, she received her basic training at the La Junta Mennonite School of Nursing. Later she received her BS degree in nursing from the University of Colorado and just recently has done post-graduate work in nursing education at Western Reserve University.

Prior to her mission assignment, she served for a year as public health nurse among migrant families at Fowler, Colo.; did delivery and labor room nursing at a community hospital at Boulder, Colo.; was a medical-surgical clinical instructor at the Mennonite Hospital School of Nursing, Bloomington, Ill.; and served as camp nurse for a summer.

She is a member of the Bloomington Mennonite Church, Bloomington, Ill.

With People in Service

Japan missionaries Carl Beck and Don Reber participated in the Sixth Missionary Study Seminar held at Kanagawa-Ken, Jan. 5-7. In its sixth year, the Hayama Missionary Study Seminary gives missionary men from various groups an opportunity to confer informally on subjects of mutual interest and importance. The 1965 theme is "Laymen in the Life of the Church."

Under the direction of Dick Martin, I-W sponsor in Denver, Colo., a I-W Peace Team gave a program at the First Mennonite Church, Colorado Springs, on Jan.

14. They are scheduled also for a program at Limon Mennonite Church on Feb. 14.

* * *

Dr. Bruno Bettelheim, professor of psychology and psychiatry at the University of Chicago, was the speaker for the third "conversation on life" forum of the Oaklawn Psychiatric Center, Elkhart, Ind. He gave his address entitled "Moral Values and the Growing Child" on Thursday, Jan. 21.

* * *

Elizabeth Erb, missionary nurse to India, arrived in the States on Jan. 21 for a five-month furlough.

* * *

Ervin and Susie Mast, Maysville, Ohio, have been appointed by the Conservative Mission Board to establish a witness in Jackson, Miss., beginning this summer. A former VS-er at Meridian, Miss., Ervin is planning to graduate from Eastern Mennonite College in the spring.

* * *

The **James Stauffer** family were scheduled to leave Saigon, Vietnam, for Hong Kong on Jan. 15. The Stauffers, who are scheduled for furlough in the summer of 1965, are investigating possibilities of developing a witness program in Hong Kong. This is a temporary move, and plans will be made for personnel to succeed the Stauffers in Hong Kong on the basis of their study and investigations.

* * *

Laura Kurtz, missionary teacher in Tanzania, is improving after her burn experience in a gasoline fire. She had skin grafting done Dec. 22 and is hoping to be out of bed soon.

* * *

Raymond Martin, who served a three-year Overseas VS term in Africa, returned to his home in Pennsylvania on Dec. 23. He had visited missions in Southeast Asia en route home. He is presently enrolled in the University of California, Los Angeles, Calif.

Ernest Smucker, MD, Goshen, Ind., left Jan. 9 for a two-month tour of duty at a hospital in the Republic of Congo. He will assist MCC Dr. Neal Ratzlaff in medical and surgical responsibilities at a Swedish Covenant hospital in Kibunzi, located between Leopoldville and the



port of Matadi in southwestern Congo. The Mennonite Medical Association, knowing of the urgent need for someone with surgical experience to help Dr. Ratzlaff get started in his assignment, issued an appeal to its membership for a surgeon to make himself available in January and February of this year. Dr. Smucker responded and three weeks later departed for the Congo. His family, including five children, did not accompany him on his MCC assignment.

Fourteen Receive VS Assignments



After attending orientation school from Jan. 12 to 22 at Mennonite Board of Missions headquarters, the above received the following assignments: Front row (l. to r.): Virginia Miller, Lagrange, Ind., cook at Kansas City Children's Home; Karl Saltzman, Milford, Nebr., orderly at Albuquerque, N. Mex.; Jay Brenneman, Wellman, Iowa, counselor at Frontier Boys Camp, Divide, Colo.; Dean Lantz, Goshen, Ind., orderly at Portland, Oreg.; Raymond Miller, New Paris, Ind., orderly at Pueblo, Colo.; Coralee Rediger, St. Lawrence, S. Dak., nurse aide at Portland, Oreg. Back row: Betty Yoder, Pinto, Md., nurse aide at Pueblo, Colo.; Mrs. Mary Johnson, Chicago, Ill., child-care worker at All Faiths Children's Home, Albuquerque, N. Mex.; Neva and Harlie Kenagy, Garden City, Mo., unit leaders at Maple Lawn Homes, Eureka, Ill.; Lucille and Harold Gehman, Telford, Pa., unit leaders at Pueblo, Colo. Missing from picture is Valina Martin, Floradale, Ont., housekeeper at Aibonito, P.R.

Colorado Hospital Praises VS-ers

Five girls and four fellows working as VS-ers at the Parkview Hospital, Pueblo, Colo., recently received recognition in an extensive article in the city's leading newspaper.

Following are excerpts from the article: "... Typical of the young women in the group is Carol Kauffman, 20, of Clarks-ville, Mich. Carol has been a nurse's aide at Parkview Hospital since last Aug. 18. Working on the night shift, she observed that she has learned to adjust to people's needs and, since starting her service here, has become more tolerant and understanding toward all types of people.

"... I feel that I am doing something for my country and also serving Christ," Bernice Detweiler, 22, of Souderton, Pa., observed as she went about her duties as a nurse's aide.

"... A tall, rangy young man with a black crew cut and vigorous manner of expression David Bontrager, 20, indicated that this, his first experience in a hospital, is something he will never forget. 'Some of the patients don't seem to appreciate what you do for them and it gets pretty rough at times. But then the others who do appreciate your work, and say so, make up for everything. And a lot of people don't appreciate their doctors,' said David.

"... In her third month of Parkview, Carol Jean Nitzsche, 19, disclosed that she had a good deal of encouragement to enter voluntary service from her parents, friends, and church in Hesston, Kans. Convinced that she is doing something very worthwhile, Carol said that she is learning to get along with many different types of people and that when her year at Parkview is completed, she expects she will become a secretary, perhaps in a hospital.

"... Before coming to work as ward secretary at Parkview, Nina Jane Miller, 20, worked as a secretary in her hometown of Chesapeake, Va. Being in a new place and meeting new people is quite stimulating, she said.

"... Serving as an X-ray orderly Reuben Aschliman, 21, of Fayette, Ohio, said that when he first applied for voluntary service, he wanted to get into some sort of maintenance work. 'But now that I've had a chance to work with people, I'm glad I got into this job at the hospital.'

"... Ivan Weaver, 23, came to Parkview after graduation from high school and three years working with his father on the family dairy farm in Apple Creek, Ohio. During his two years as an orderly, Ivan has become familiar with death. This affects you at first, he acknowledged, adding that you get to know some patients pretty well and when you know they are going to die, you somehow steel your mind to expect it.

"... Not present at the time other members of the unit were interviewed were two other volunteers—Doris Mae Burkholder, 21, of White Cloud, Mich., and Clifford Earl Neuenschwander of Dalton, Ohio.

"... Proud of her students, Mrs. Mary Gatza, registered nurse and coordinator of in-service education, observed, 'They're as fine and dedicated a group of young people as you could ever find. Everyone here is pleased to have them; they're such a comfort and a joy.'

College Receives Research Grant

Dr. Ross J. Griffith, president of Northwest Christian College, Eugene, Oreg., reports that the college has received a grant from Lilly Endowment, Inc., Indianapolis, Ind., of \$54,000 to support a research project on the Growth of Evangelical Churches of Latin America.

The research will be conducted by the Institute of Church Growth of Northwest Christian College. Dr. Donald A. McGavran, director of this Institute, is in charge of the research project which will be carried out by a joint team of nationals of the countries studied and missionaries to Latin-American countries.

McGavran says that major attention will first be directed to a study of church growth in Brazil and Chile. Other countries to be studied as the research progresses are El

Salvador, Peru, and Venezuela. Since the beginning of the Institute in 1961, 55 missionaries from 14 denominations and 25 countries have studied at the Institute. Of these, eight have been from Latin-American countries, representing seven denominations. At present eleven missionaries and missionary candidates from eight denominations are enrolled. A book, *New Patterns of Church Growth in Brazil*, by William Read, a United Presbyterian, is now in the process of being published and will be out in the next few months.

The Institute of Church Growth was established in 1961 as one phase of the educational services of Northwest Christian College. Since its beginning, the Institute has won worldwide recognition for its studies of church growth and their contributions to the progress of the missionary enterprise. The Institute is the only organization wholly devoted to the discovery and sharing of information as to how the \$180 million annually given by U.S. Protestants in Christian missions may be most effectively used for church growth.

The Institute is nondenominational in its studies and includes all phases and types of Christian missionary work. The question continually before the Institute's students and research fellows is, "What makes churches grow?"

Several Mennonite missionaries have studied at the Institute of Church Growth.

Mexico Bookstore Locates in Catholic Community

"A rose in the desert" was the description given the new bookstore (*Liberia Los Heraldos*) opened in Ciudad Obregon, Mexico, on Sept. 17, 1964.

This complimentary title came from Prof. Guerra of the city's technological institute, and who was described by bookstore manager James C. Roth as "also an agriculturist, millionaire, and as common a man as you'd like to find." Prof. Guerra gave the opening address at the bookstore's opening.

Four local pastors also participated in the program besides full-time Church of God evangelist, Noel DeSousa, who had the main discourse. Opportunity was given for other pastors and Christian workers to give opinions and among the eight or nine who responded were two pastors from Navojia, Jose Flores from Tepic, two Church of God missionaries to the Mayo and Yaqui Indians, and two local pastors. "We were thrilled at the enthusiastic response manifested among them," reports Roth. Approximately 60 other people crowded into the 14 by 18 foot store.

Sales have been good since its opening, with the Bible topping the list as best seller. Hymnals, records, wall plaques, puzzles, and children's books are the next most popular items.

Urie Bender, secretary for literature, who aided Bro. Roth in setting up the bookstore, says, "Ciudad Obregon is a thriving city in the midst of a large and well-developed agricultural community. The Lord has been good to His children working



Opened on Sept. 17, 1964, Libreria Los Heraldos received the support of a large group of pastors and Christian workers. Located in a predominantly Catholic community, a local professor described the bookstore as "a rose in the desert."

there and they enjoy good rapport with community leaders." Most people of the area are of the Catholic faith.

Looking back over the first months of operation, James Roth, literature missionary under the Pacific Coast Conference, reports that "it's a blessing to see a 'Knight of Columbus' come in and look through all the Bibles and finally choose a 'Nacar-Colunga,' or to see the young man who said all this was prohibited to him, picking up an attractive book and fishing out the money.

"Using Prof. Guerra's words, we hope that this venture will truly be a 'rose in the desert' for this area where so little Gospel literature was formerly available. Pray for us to this end."

FERMENT IN AFRICA

(Continued from page 102)

support in men and money from overseas. As we traveled through East, Central, and West Africa, one political leader after another showed warm good will to the churches and urgently emphasized that in the future the churches must do far more than in the past.

When the Storm Is Past

Help should come from many sources: from overseas governments in the form of bilateral aid, from voluntary services such as the Peace Corps and British Voluntary Service Overseas, increasingly from the United Nations. But the churches, with less financial resources perhaps than national and international agencies, have a special duty and a special responsibility. They are there, on the spot; they have experienced and devoted workers; all their past

achievement qualifies them to make a distinctive, original contribution. The churches were pioneers in Africa in the past; they should be pioneers in the future as well, pioneers in new forms of service.

Those two revolutions—of race and of youth—may soon hit Africa like hurricanes. Indeed, on my visit I felt very much as I did as governor of Jamaica when we received warning that the worst hurricane of the generation was approaching the island. We made our preparations and waited. When it came, the devastation was at first overwhelming.

But the reaction of the Jamaican people was to unite in order to face the huge task of relief and reconstruction. That new unity and determination enabled us to turn the curse of the hurricane into a blessing. For it was the momentum of that united effort that made possible the unprecedented economic and political advance achieved by Jamaica in the following decade. May it be so likewise in Africa.

OUR READERS SAY

(Continued from page 92)

had intellectually decided what it should be and had accepted it. But actually my own creed was lord. But then I yielded completely to Him and allowed Him to become Lord in my life, and He became all in all, and I allowed Him to rise far above my creed, code, and cult. Then He took over my creed and He is showing me things in His Word that were foolishness to me before. He purified my code and wrote it on my heart so that it was no longer a burden. He took all the attractiveness and power out of my cult. Praise God.

So there is the answer. Let Christ rise above creed and code. Cult will no longer be a problem.—Leland Shetler, Mountain Home, Idaho.

GAPS IN THE WALL

(Continued from page 95)

move] in darkness as it seems to me, not of wood only and the shade of trees."

But we will not allow them to wall us in—we will continue to make gaps.

*Something there is that doesn't
love a wall,
That wants it down!*

We want the wall down! We may not be able to convince all the wall-builders and all the wall-menders that the wall should not be—we may not be able to grind the wall to powder—but we will make gaps. We will make our lives free, free to be given—in love.

From "Mending Wall" from COMPLETE POEMS OF ROBERT FROST. Copyright 1930, 1939, by Holt, Rinehart and Winston, Inc. Copyright © 1958 by Robert Frost. Reprinted by permission of Holt, Rinehart and Winston, Inc.

An Open Window

BY LORIE C. GOODING

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10).

We have a picture of this Daniel, of which the children are very fond. It is an artist's portrayal of Daniel standing calmly in the midst of the lions in the pit. But that came later. I think if I were an artist I would like to paint a picture of Daniel's window. It means so many things.

First of all, Daniel's open window was a window of testimony. His enemies knew that Daniel prayed to the living God. They knew they would find no valid accusation against good-citizen Daniel, "except," they said, "we find it against him concerning the law of his God." Although Daniel was second-in-command to King Darius who was a pagan, he had made no secret of his service and love to the God who had thus far preserved him.

Then, Daniel's window was a window of devotion. Three times a day Daniel knelt and gave thanks to God at that window. I am so glad that the writer of our text put in those four little words, "as he did aforetime." Daniel's prayer was not the result of pressure. Too many times prayer is a last resort. When our enemies get too strong for us, when circumstances are against us, when we push the panic button, we pray. Daniel's was no last-resort prayer. He was just calmly keeping up his normal private devotions.

Next, this window was a window of escape. When Daniel knelt before his open window, it was not only open physically. As a ruler, he must have had cares and

The Prayers of Luke Warm

Dear God:

This morning we made our triumphal entry at church in our new Buick. I wish, dear God, you could have seen it. Twenty years ago we'd never have dreamed that such a car would be ours, but you've blessed us so wonderfully. (Thanks again for the prosperity.)

Anyway, everyone was visibly impressed except our pastor. I know his old car is rusting through, but certainly he took that into account in choosing his occupation.

I gather that our pastor feels that you would question the way we spend our money, too. But, Lord, when your Son chose His transportation, it was no second-hand donkey. According to my exegesis, it was the latest model and white, just like our Buick.

All the driving we do in our travels, we need a good car! We get better mileage than most, and since we're not so young anymore, we need the comfort. Also, in case of accidents, the heavier car has the advantage. Well, I could go on, but I think you understand. I must run now. We're driving over to the lake this afternoon. So until next Sunday . . .

Yours as always,
Luke Warm

(Are you puzzled by our friend Luke? Check editorial for editor's comments.)

problems and pressures beyond our knowing. But he came to the window of prayer as to a way of escape from the burdens he bore, a way into the very presence of God. He had learned to wait upon the Lord, and to renew his strength.

Then, the window was a window of trust. It was open toward Jerusalem. No doubt this open window looked out upon the palace gardens there in Babylon. But when Daniel looked out at the window he was not seeing those wonderful gardens. He was seeing Jerusalem, sacked and ruined, to which the Lord had promised His people they would return after seventy years. The seventy years must by now have been almost up. So Daniel, with unshakable trust, looked out toward Jerusalem.

Last of all, this window was a window of hope. It was open toward the future. By keeping his window open Daniel was declaring his hope in all the promises of God, his belief in all their fulfillments, his willingness to await God's time.

As Daniel knelt before his open window, he was putting himself into the stream of God's purposes. The very act was a dedication, a declaration of his willingness to be

used wherever and however God should choose.

As present-day servants of God, we need, each one of us, an open window. We need a window of testimony, so that if anyone wishes to find fault with us, he can only criticize because we serve God. We need a window of devotion, with a definite time to pray and give thanks before God. Daniel prayed three times a day. David once declared he prayed seven times a day. How often need we pray? Our window of escape must not only remove us from the pressures and problems life lays upon us, but bring us into the actual presence of the One who can renew our strength and give us the solutions of all our difficulties. Our window, too, should be open toward Jerusalem, toward the wonderful things which God has revealed to us are yet to come, with an unswerving expectation of their fulfillment. This is an open window toward the future, with a dedication of ourselves to serve His good purposes according to His will.

The inner consecration and private prayer life of each individual Christian is the hidden strength and heartbeat of the church. When private prayer is neglected and consecration becomes weak, strength fails and the heartbeat falters. The health and strength of the body is the composite of the health and strength of each individual. This is the importance of the open window.



Some 200 churches were built in Metropolitan Toronto during the decade 1953-1963. The number includes 53 United churches, 37 Roman Catholic, 33 Presbyterian, 22 Anglican, 22 Baptist, 11 Pentecostal, and two United Missionary.

Christian Thanksgiving, When?

By WILLIAM G. LOWE

We, as Christians, have come into the habit of thanking God when our prayers are answered. We have come to think that, in laying our needs before the Lord, we are to encourage our faith by remembering past answers to prayer, and to mingle thanksgiving for them with our present petitions. Thus, our thanksgiving is based on answers to prayer received.

To the believer on the Lord Jesus Christ, our Saviour, this is written to guide his thoughts into the higher plane in which the Scriptures place thanksgiving. There is a higher conception of thanksgiving than that which we commonly practice. It is that of giving thanks to God for the answers to our prayers *before* we actually receive such answers. Men give thanks for that which they can see. "The Jews require a sign, and the Greeks seek after

wisdom" (I Cor. 1:22). The Christian is to give thanks for that which he cannot see. "We walk by faith, not by sight" (II Cor. 5:7).

For us it is written, "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14, 15).

Since we know, by faith, that we have the answers to our prayers as soon as He hears us, it is evident that we should thank God for the answers to our prayers while we are yet praying them—"though now ye see . . . not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

Faith knows no such thing as time, but regards everything as already granted. Therefore, the disciples were exhorted, by our Lord, to "Have the faith of God" (i.e., "the faith which God gives"). "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

Such faith must mingle thanksgiving with prayer and supplication. Note that it is the faith which God gives. It is the privilege of every believer. Did not the Lord say, ". . . if thou wouldest believe, thou shouldest see . . .?"

Our Lord Himself, as a testimony to those that stood by, thanked His Father *before* the manifestation of the answer. "Then many . . . which . . . had seen the things which Jesus did, believed on him" (John 11:40-45).

So that we may bear a similar testimony to those who are watching us, God has told us to "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Why? "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:4-7). "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:17, 18).

"My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). "For all things are yours; whether . . . things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. 3:21-23).

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15). "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2). "And let the peace of God rule in your hearts, to the which also ye are

called in one body; and be ye thankful" (Col. 3:15).

The secret of Christian happiness is not praying, but praying and praising; not asking, but asking and thanking. "The joy of the Lord is your strength" (Neh. 8:10).

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness" (II Pet. 1:2, 3).

When I See It, I'll Believe It

BY NOLA MAE MCFILLEN

"I pray thee . . . send him to my father's house: . . . that he may testify . . . , lest they also come into this place of torment" (Luke 16:27, 28).

"This place of torment" is not a very pleasant topic to think about, and most of us are like ostriches are said to be. We hide our heads when someone begins talking about "outer darkness." In fact, it's a subject we seem to be able to push out of our minds completely.

But Christ mentioned this subject at least nineteen times in the Book of Matthew alone. He knew that the human mind needs an active vision of the other side in order to stir up a life of holiness here on earth.

Many years ago, in our flight school, we discovered how hard it is to teach a flight student to believe his aircraft instruments. Unless he actually came face to face with the danger that would befall him if he didn't believe, he simply closed his ears to any warnings.

So our flight instructors began a new method of instrument training. Before showing a new student how to use his instruments, the student is taken up to a safe altitude, and then shown exactly what happens when the instruments are ignored. After this the student is ready to believe what the flight instructor tells him.

It was only after Joshua came face to face with fear that he realized something had to be corrected. It was only after his people ran from the inhabitants of Ai that Joshua "rent his clothes, and fell to the earth upon his face before the ark of the Lord." And he was ready to destroy the sin among his people when the Lord told him, "Israel hath sinned. . . . Thou canst not stand before thine enemies, until ye take away the accursed thing from among you" (Josh. 7:11, 13).

Once we get the true picture of what can befall us after death, we'll not be able to sleep comfortably until we make sure our names are in the Lamb's book of life. We'll not rest until we have the assurance

that we'll receive "the crown of life" (Jas. 1:12).

The foolish virgins were pretty sure that they'd make it. So they went their merry way, and were not prepared when the bridegroom came. It was not until the awful moment when they faced a closed door, that they knew it was "too late." Then they cried, "Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not" (Matt. 25:11, 12).

In this atomic age of fast living and even faster dying we have to come to grips with the question, "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). We must face what lies beyond the grave. Because the same thing that happened to the rich man who "died, and was buried; and in hell he lift up his eyes, being in torments" (Luke 16:22, 23), could happen to us, too.

We die only once. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). So let's not wait to see in order to believe. Let's believe because God's Word said it, and His Word has never changed, and never will. Let's "believe . . . that ye may know" (John 10:38). And let's live on His promise, "If thou wouldest believe, thou shouldest see the glory of God" (John 11:40).

The World My Parish

BY ROBERT SNYDER

I am a disciple of Christ, the Messiah. I have dared to take up my cross and, in my faltering way, to follow. I am a disciple because of the life and word testimony of other disciples, who have given their talents, their love, their liberty, and even their lives to make my salvation a possibility. I have just completed another step in preparation to involve *myself* more deeply in my King's business.

God created man with a world under his feet. God gave man limited power to shape this world. He also gave him a blueprint, a pattern. This blueprint was obedience and fellowship with God Himself, the world's Founder. Man looked the blueprint over and rather liked it.

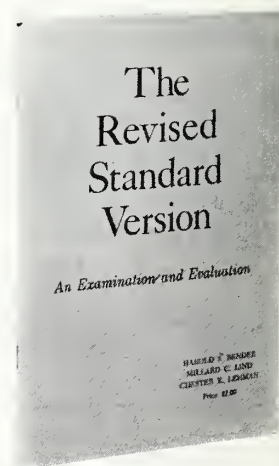
But God's enemy came on the scene and gave man an idea. Why not throw away the pattern and build the world on your own ideas? You know—make it as you go. This appealed to man and he began to build on his own. What he didn't realize or forgot was that he would have to live in the finished product.

Ever since that fateful day, man has been trying on his own to build a decent world. Now and then he sees his neighbor doing his best to build his part of the world bigger, higher, and stronger than his own. Somehow this threatens his security, and so

he concentrates his energy on destroying his neighbor and his accomplishments, while at the same time his own are nearly as thoroughly devastated.

But God, the Master Builder, has not slept or merely gazed into the wild blue, yonder. Where man has worked on his own for self-gratification, God has sent a few trained workers to aid man to follow the true blueprint again. But all too often even these workers have failed to follow it.

Two thousand years ago, God sent a new pattern, a better one, in the person of Jesus Christ of Nazareth. But He was more than a pattern. God had warned of punishment of those who refused to follow His blueprint. By accepting Christ as the Pattern



THE REVISED STANDARD VERSION: AN EXAMINATION AND EVALUATION

by H. S. Bender, M. C. Lind, and C. K. Lehman

A critical, scholarly study of the RSV and the criticisms against it. Written at the request of the Mennonite Publication Board and the General Council of Mennonite General Conference. First published in 1953.

In 1964 the format was revised and the book was reprinted in light of the need created by the many versions of the Bible appearing on the market. \$1.00



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for our personal worlds, this punishment is canceled.

But there is more. Our personal worlds and the world in general are terrifically hard to remodel. God has supplied us with tools which when used at the expense of our entire selves bring this seemingly impossible task within our reach. The great Apostle Paul described them as the armor and weapons of a soldier.

Through the ages there have been many who have attempted to model and remodel our world after the plan of God. For these He has prepared a new world to His own specifications. God has commissioned me to invite all I meet to live so as to be counted worthy to enter that world. I look not only for a city whose Builder and Maker is God; I also search for people to inhabit that city.

The world I live in today is a changing one. It gives me reassurance to know that my God is one who doesn't change in the least. The promises I read in my Bible this morning will not be obsolete tomorrow.

The prophecy of Isa. 61 concerning Christ is given to me as a commission: "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted" (RSV). With Christ at my side I in the power of His Holy Spirit must "proclaim the year of the Lord's favor, and the day of vengeance of our God." I must "comfort all who mourn . . . , [giving] them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified."

This world is my parish. My job is to preach the kingdom of God. The kingdom is not standing still. It and all its true members are moving and they will not be stopped. I am glad to be a part of it.

Speech made in class night program, May 30, 1964, by Robert Snyder, a high-school senior graduating from Eastern Mennonite High School.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Preparing Your Children for Marriage, by W. Clark Ellzey; Association Press; 1964; 159 pp.; \$3.95.

Dr. Ellzey speaks very practical and wise advice to parents. With the advice is given constructive help. Highly illustrated from true-life situations. Written for living here and now. Not hard reading considering the keen insights of the author.

Chapter headings: What Is Preparation for Marriage; Helping Them Live Their Own Lives; Easing Their Struggles with

Rules and Regulations; Stimulating Their Discovery of Themselves; Satisfying Their Needs to Get; Fostering Their Feelings of Affection; Guiding Their Sexual Experiences; Informing Their Developing Conscience; Providing Opportunities to Learn About Money; Teaching to Work and Play; Encouraging Them to Deal with Reality (excellent chapter).—Alta Erb.

The Christian's Business, by Roland Q. Leavell; Broadman Press; 1964; 128 pp.; \$1.50.

The author of this little book says he is attempting "to adopt to soul-winning the successful methods of selling which are used by businessmen every day." The chapters suggest that the principles involved are knowing your product, being convinced that it is what people need, understanding the needs of people, being sharp and neat, knowing how to present what one has to offer, anticipating the objections, and knowing how to help people to a decision.

The style is simple and appealing; the material is Biblical and practical. Many illustrations are used, which enhance the value of the book. The publisher used an attractive cloth cover as well as a very readable and clear type. This is a very good book for a church as well as for the personal library. The reader is led to respect the personhood of the individual who needs Christ, and to avoid the techniques that antagonize people.

—Nelson E. Kauffman.

Mennonite Exodus: The Rescue and Resettlement of the Russian Mennonites Since the Communist Revolution, by Frank H. Epp, Editor, **The Canadian Mennonite**. Published for Canadian Mennonite Relief and Immigration Council by D. W. Friesen & Sons, Ltd., Altona, Man.; 1962; pp. xix, 571; \$6.00.

This is truly a remarkable book, and a badly needed one. Here for the first time is told in a factual and restrained way the story of what happened to our Mennonite brotherhood during and after the communist take-over in Russia. The author's parents, Henry Martin and Anna Epp, emigrated from Russia to Canada in 1924. He himself has a ThB degree from the Canadian Mennonite Bible College, an MA from the University of Minnesota, and when this book was published was a candidate for the PhD at Minnesota also. He is thorough in research and Christian in his attitude. And the quality of his book is what one would expect from this type of scholar.

Cornelius Krahn, himself born in Russia, calls his product "praiseworthy." C. J. Dyck of the Institute of Mennonite Studies describes the volume as a "significant contribution." And J. A. Toews of the Mennonite Brethren Bible College speaks of it

as "a truly great book." These are considered judgments by competent scholars, and they are correct. This book is a masterpiece. No one can understand what Dr. Krahn describes as "the great tragedy that came over the brethren in revolutionary and Communist Russia," apart from this well-written and well-illustrated book.

Incidentally, the picture of the vain attempt of a Canadian Mennonite newspaperman, Cornelius C. Penner, to hand a petition to Premier Khrushchev at the United Nations General Assembly in 1960 is worth the price of the book (p. 472). Penner has a wife and four children in Russia.

Just recently the reviewer had occasion to speak to one of the foremost leaders of the Mennonites who escaped from Communist Russia, a man at the forefront in the effort to help the Mennonites emigrate to Canada, and asked him for his evaluation of the Mennonite Exodus. He gave the book a high rating for accuracy and for a story well told. Do not miss this important book.—J. C. Wenger.

Your Body and You, by Lois and Arthur Kennel, M.D.; Herald Press; 1964; 31 pp.; 35¢.

This book is one in a series planned by the Committee on Home Publications, covering life from first period of dating to old-age adjustments. It is written by a Mennonite physician and his wife, Dr. and Mrs. Arthur Kennel. It is written in clear, interesting style, using personal names with which the young reader can identify himself. There are several drawings depicting the reproductive organs; the process of fertilization; and a short glossary of words used in the booklet. This book should be in the home of all teenagers for reference reading.—Glenn B. Martin.

Water from Many Wells

BY NORA OSWALD

Modern ears are subjected to many sounds. The siren cuts the air, automobile brakes screech, train wheels grind, whistles blast, planes boom the sound barrier, spring cheers, summer crackles, autumn sobs, winter shrieks, gongs sound coffee breaks, money jingles, bells ring, God shouts, God whispers. To what sounds are we alerted?

How can I hear the crocus, blue,
And green grass come creeping
through?
How can I hear brown chestnuts fall,
Or listen to the whippoorwill's call?
How can I hear the snowflakes light,
To change the earth to pure delight?
How can I hear the bluebird's wing
Or hear the Christmas angels sing?
How can I hear His still voice clear
When crickets crick within my ear?



BY B. WRIGHT

Three brothers entered the country schoolhouse on the first day of school.

"What is your name?" asked the new teacher.

"Mike," replied the oldest.

"Not Mike, but Michael," the teacher told him and turned to the next boy.

"I'm Dan," said the second.

Again the teacher corrected, "Not Dan, but Daniel."

The youngest had learned his lesson, or thought he had. When his turn came, he announced confidently, "John-yal."

Overcorrection causes many errors, especially in spoken English. Conditioned by pages of schoolbook exercises in which they changed *walk rapid* to *walk rapidly*, and *sing sweet* to *sing sweetly*, many persons have developed the habit of adding *ly* to any descriptive word that follows a verb.

This random system works most of the time, but the exceptions grate on sensitive ears. Verbs of the sense (taste, look, smell, sound, feel) are followed by predicate adjectives that refer to the subject. *Candy tastes sweet, your coat looks neat, the milk smells sour, the music sounds harmonious, and I feel bad*—unless I have frozen my fingers and lost my sense of touch, in which case I would *feel badly* indeed.

Only rarely does the meaning of the sentence demand that a verb of the senses be followed by an adverb to describe the manner in which the action is done.



The Greater Portland Council of Churches has sent a letter to President Johnson with an appeal to "review our military commitments to South Vietnam in the light of the obvious instability of the government there, the evident lack of strong citizen support, and the serious dissent of major religious bodies in that country."

Field Notes _____ CONTINUED

Recent speakers at the morning service at St. Petersburg, Fla., were Myron Augsburger, Harrisonburg, Va., Warren Metzler, Jamaica, and Andrew Hartzler, Newport News, Va. The tabernacle lectures are now in progress daily at 3:00 p.m. with the exception of Saturday. Pastor Ray Himes delivers these lectures.

Lester S. Martin, Route 1, Sheridan, Pa., was ordained a minister Dec. 19 to serve the Roederville, Pa., congregation.

The ordination sermon was preached by Amos H. Sauder and the charge was given by Isaac K. Sensenig.

Eighth Mennonite World Conference Amsterdam, Holland, July 23-30, 1967

By J. B. Martin and J. C. Wenger

At a meeting of the Executive Committee of the Eighth Mennonite World Conference in New York, Dec. 18, 19, 1964, the dates for the next world gathering were set as July 23-30, 1967, beginning and ending on Sunday. It was agreed that the program should allow time for visiting and touring, with fewer meetings scheduled simultaneously than was the case in Kitchener, 1962.

J. A. Oosterbaan of the Netherlands reported strong interest among his people in the Conference, and considerable activity already in preparation for 1967. Several committees have been appointed, with Jan Matthijsen acting as secretary. A lease option has been taken on the large new Convention Centre facilities in Amsterdam for 1967 though several of the buildings are still under construction. There are approximately 40,000 baptized Mennonites (Doopsgezinden) in the Netherlands.

The theme of the Conference was tentatively agreed upon in 1963 and now definitely affirmed to be **The Witness of the Holy Spirit**. To facilitate fruitful discussion at the Conference it is planned to prepare a small study guide on the theme, which Mennonite churches around the world might use during the winter 1966-67 in their own study programs as possible.

In other business the Executive Committee confirmed the intention of the General Council to meet in South America for its 1966 session and to leave the planning of the use of Council members' time to the brethren in South America. This was made necessary, in part, because of the inability of Peter Wiens from South America to be present at the New York meeting as he had planned earlier.

The Executive Committee also explored ways of enlarging representation on the General Council to include autonomous conferences around the world who do participate but are not formally represented on the Council. Preliminary explorations were conducted with Menno Travel Service about arrangements for group travel in 1967. Financial reports were received from the two treasurers—Adolf Schnebele of the Thomashof, Germany, and Harold Schmidt of Baden, Ont., and the one cent per member per year voluntary contribution for the World Conference reaffirmed.

North American vice-president J. C. Wenger reported the completion of plans for the second inter-Mennonite ministers' conference, to convene May 4-6, 1965, at

Chicago under the theme, "Fellowship in the Gospel."

Present at the meeting in addition to J. A. Oosterbaan and J. C. Wenger mentioned above, were Erland Waltner, president of the World Conference; B. J. Braun, recording secretary; Harold Schmidt, treasurer; and Cornelius J. Dyck, executive secretary. William T. Snyder of the Mennonite Central Committee had been invited to participate in the meetings in the absence of representation from South America and because of his own recent return from there as well as to share information of MCC activities around the world which might be of help to the Eighth World Conference.

Calendar

School for Ministers, Goshen College Biblical Seminary, Feb. 9-26.

Conservative Mennonite Conference Ministers' Fellowship, Plain View, Hutchinson, Kans., Feb. 24 to March 3.

Stewardship Conferences:

South Pacific, place undecided, Feb. 20-22

Eastern Mennonite Board of Missions, Weaverland, East Earl, Pa., March 9-11.

Mennonite Publication Board meeting, Tedrow, Wauseon, Ohio, March 26, 27.

Annual Extension Convention, South Central Mennonite Conference, Pleasant Valley, Harper, Kans., April 2-4.

Iowa Mission Conference, I.M.S. auditorium, April 9-11.

Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.

Ohio Mission Board meeting, North Clinton, Pettisville, Ohio, April 23-25.

Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.

Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference, May 9-12, Oak Grove, West Liberty, Ohio.

Mennonite Mission Board of Ontario annual meeting, May 15, 16.

Mennonite Conference of Ontario, Elmira Church, June 2, 3.

Western Ontario Mennonite Conference, June 9, 10.

Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.

Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.

Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.

Illinois Mennonite Conference, Aug. 5-7.

Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.

South Central Mennonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.

Mennonite General Conference biennial meeting, Kidron, Ohio, August. 24-27.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Breckbill, H. Mervin and Anna Ruth (Hostetter), Quarryville, Pa., first child, Carol Jane, Jan. 10, 1965.

Dayton, Robert T. and Doris (Kratz), Doylestown, Pa., second child, first son, Patrick R., Dec. 5, 1964.

Detweiler, Wilton and Delores (Roth), Milford, Nebr., first child, Dennis Lee, Dec. 28, 1964.

Gingrich, Paul and Ann (Keener), Nairobi, Kenya, sixth child, second daughter, Lynda Anne, Jan. 15, 1965.

Groff, Victor and Florence (Beiler), Kinzers, Pa., fourth son, Brian Lee, Jan. 7, 1965.

Heatwole, John R. and Mary Ann (God-

shall), Penn Laird, Va., third child, first daughter, Karen Yvonne, Sept. 17, 1964.

Kiewer, Henry and Rosella (Hostetler), Lawrence, Kans., second son, Wesley Scott, Jan. 13, 1965.

Lind, Norman P. and Phyllis (Swartz), Salem, Oreg., third child, first daughter, Dawne Renee, Dec. 14, 1964.

Metzler, Harry and Miriam (Boll), Holtwood, Pa., first child, Wanda Mae, Jan. 10, 1965.

Miller, Emerson and Rita (Miller), Nampa, Idaho, first child, Lyndee Lou, Nov. 20, 1964.

Miller, Harold M. and Ellen O. (Berkey), Hubbard, Oreg., first child, Martin Benjamin, Nov. 23, 1964.

Miller, Marlin and Freida (Schrock), Napoleon, Ohio, third daughter, Valarie Janae, Nov. 25, 1964.

Miller, Quinten and Dolores (Miller), Kalona, Iowa, fourth child, first son, Forrest Gene, Dec. 29, 1964.

Moyer, Donald L. and Ellen (Brunk), Telford, Pa., second child, first son, Kevin Ray, Dec. 29, 1964.

Rice, Linwood and Martha (Yothers), Doylestown, Pa., second son, Randy Lin, Jan. 2, 1965.

Roth, James and Noreen (Byers), Cd. Obregon, Sonora, Mexico, second child, first daughter, Karen Joy, Dec. 3, 1964.

Weaver, Paul M. and Ruth (Petre), Boiling Springs, Pa., ninth child, fifth daughter, Priscilla Rose, Jan. 4, 1965.

Weber, Edward L. and Anna Mae (Weaver), Reinholds, Pa., first child, Cynthia Ann, received for adoption, Dec. —, 1964.

Wenger, John C. and Erma (Kready), Mannheim, Pa., second child, first son, John Larry, Dec. 24, 1964.

Wideman, Noah and Margaret (Glasener), Ryley, Alta., seventh child, third daughter, Rebecca Marlene, Dec. 22, 1964.

Yoder, Edwin and Clara (Beachy), Dwarf, Ky., first child, Frederick Menno, Dec. 16, 1964.

Yoder, Stanley M. and Lydia Ellen (Bontrager), Arthur, Ill., fourth child, third son, Earl Glen, Jan. 15, 1965. (One son deceased.)

Zook, Kenneth and Elsie (Shaum), Dodds, Alta., seventh child, third son, Steven Earl, Dec. 28, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Detwiler—Mollhagen.—Marvin Joel Detwiler, Pocomoke City, Md., and Patricia Mollhagen, Salisbury, Md., both of the Holly Grove cong., by Abram D. Minnich at Holly Grove, Dec. 22, 1964.

Hochstedler—Yoder.—Rowen Monroe Hochstedler, Wellman, Iowa, and Carol Diane Yoder, Parnell, Iowa, both of the East Union cong., by A. Lloyd Swartzendruber at the church, Jan. 2, 1965.

Honsford—Burkholder.—Kenneth Honsford, Woodstock, Ont., and Muriel Burkholder, Cedar Grove cong., Markham, Ont., by Emerson L. McDowell at Cedar Grove, Oct. 31, 1964.

Jones—Folk.—Gary Michael Jones, Hollsopple, Pa., and Carol Ann Folk, Hollsopple, Blough cong., by Elvin Holsopple at Blough, Jan. 17, 1965.

Kelly—Grieser.—Jerry E. Kelly, South Webster, Ohio, and Judith A. Grieser, Pedro, Ohio, both of the Wayside Chapel cong., by Chauncey E. Grieser, father of the bride, at the church, Dec. 25, 1964.

Lauver—Lariviere.—Larry Lauver and Linda Lariviere, both of Portland, Me., by Daniel

Leaman at the Portland Mennonite Church, Dec. 19, 1964.

Marner—Grabner.—Wilbur Keith Marner, Parnell, Iowa, West Union cong., and Connie June Grabner, Wayland, Iowa, Bethel cong., by Vernon E. Roth, Dec. 25, 1964.

Miller—Wyse.—Duane Miller, Upper Deer Creek cong., Wellman, Iowa, and Sharon Wyse, Bethel cong., Wayland, Iowa, by Willard Leichty at Bethel, Jan. 2, 1965.

Rosenberger—Alderfer.—Harold Rosenberger and Mary Lou Alderfer, both of the Blooming Glen (Pa.) cong., by J. C. Wenger at the church, Jan. 1, 1965.

Shenk—Stoltzfus.—D. Milford Shenk, Myers-town (Pa.) cong., and Anna Miriam Stoltzfus, of the Coatesville (Pa.) cong., by LeRoy S. Stoltzfus at the Millwood Church, Gap, Pa., Jan. 16, 1965.

Shoop—Peeler.—William Shoop, Reedsville, Pa., Woodland cong., and Carolyn Peeler, Milroy, Pa., Lutheran cong., by Ivan E. Yoder at the Woodland Chapel, Nov. 28, 1964.

Zuercher—Gerber.—Herman Zuercher, of the Wooster (Ohio) cong., and Marian Gerber, of the Walnut Creek (Ohio) cong., by Paul R. Miller at Walnut Creek, Jan. 9, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bachert, Magdalena, daughter of David and Leah (Eby), was born in Maryborough Twp., Ont., May 3, 1872; died at the K-W Hospital, Kitchener, Ont., Dec. 21, 1964; aged 92 y. 7 m. 18 d. On Dec. 29, 1897, she was married to Gideon Bachert, who died in 1960. Surviving are 2 sons (Lester and Albert), 4 daughters (Eda—Mrs. Harry Fluke, Elma—Mrs. Leslie Witmer, Elsie—Mrs. Wilfred Schmitt, and Nellie), 12 grandchildren, and 19 great-grandchildren. She was a member of the Mannheim Church, where funeral services were held Dec. 23, in charge of Donald Wenger and Osiah Horst.

Sutter, Violet Grace, daughter of Daniel D. and Magdalena U. (Roth) Sutter, was born at Milford, Nebr., Sept. 8, 1928; died of uremia at the Beatrice State Hospital, Beatrice, Nebr., Jan. 15, 1965; aged 36 y. 4 m. 7 d. She had been a patient at the Beatrice State Home since Nov. 1957. Surviving are her parents, 2 brothers (Dan and Leland), and 3 sisters (Ruth—Mrs. Donald Yoder, Myrtle—Mrs. Sterling Stoltzfus, and Dorothy—Mrs. Kenneth Yoder).

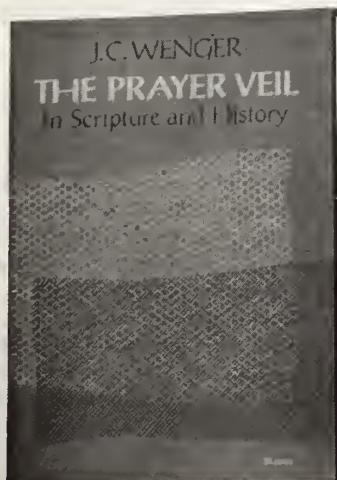
Funeral services were held at the Milford Mennonite Church, Jan. 17, in charge of Ammon Miller, Lloyal Burkey, and John Springer.

Weaver, Christian W., son of Christian Z. and Fanny (Wenger) Weaver, was born in Elkhart Co., Ind., Feb. 14, 1879; died at the home of his daughter on his farm, Dec. 17, 1964; aged 85 y. 10 m. 3 d. On Nov. 27, 1902, he was married to Eliza Ressler, who survives. After 62 years of married life, he was the first to break the family circle. Also surviving are 4 sons and 2 daughters (Harvey, Joseph, Susanna, Paul, Harold, and Ruth), 14 grandchildren, and one great-grandchild. Five brothers preceded him in death. He was a member of the Wisler Mennonite Church. Funeral services were held at the Yellow Creek Church, in charge of Paul Hoover and Leonard Martin.

Yoder, Lovina, daughter of Elias and Magdalene (Lehman) Kauffman, was born at Parnell, Iowa, Oct. 16, 1888; died at the Tofield (Alta.) Hospital, Jan. 3, 1965; aged 76 y. 2 m. 18 d. On July 27, 1911, she was married to Henry L. Yoder, who survives. Also surviving are 3 children (Mrs. Velma Lehman, Lloyd, and Leslie), 2 brothers (Joe and Menno), one sister (Lena Birky), 11 grandchildren, and 4 great-grandchildren. She was a member of the Salem Church, where funeral services were held Jan. 6, in charge of John B. Stauffer and Milo D. Stutzman.

Zinslen, George W., son of Joseph and Barbara (Miller) Zinslen, was born at Canton, Ohio, April 29, 1902; died at the Mercy Hospital, Canton, Jan. 13, 1965; aged 62 y. 8 m. 15 d. On July 14, 1919, he was married to Marie Rohrer, who survives. Also surviving are 2 sons (Ralph and Raymond), one daughter (Grace—Mrs. Edward Boylan), 5 grandchildren, 2 great-grandchildren, and one brother (Frank J.). He was a member of the First Mennonite Church, Canton. Funeral services were held at the Kreighbaum Funeral Home, with O. N. Johns in charge; interment in Sunset Hills Burial Park.

Zimmerman, Naomi, daughter of Daniel L. and the late Alice (Zimmerman) Longenecker, was born at Middletown, Pa., June 18, 1907; died at the Holy Spirit Hospital, Camp Hill, Pa., of a brain tumor, Dec. 19, 1964; aged 57 y. 6 m. 1 d. On Oct. 20, 1931, she was married to Paul M. Zimmerman, who survives. Also surviving are 7 children (Norman L., Erma Mae Sollenger, George L., Grace M., Paul M., Jr., Jay M., and Eunice E.), 6 grandchildren, 3 brothers and 2 sisters (Amos, Phares, Paul, Mrs. Raymond Miller, and Mrs. Laban (Zimmerman)). She was a member of the Slate Hill Church, where funeral services were held Dec. 23, in charge of Russell S. Zeager and Clarence E. Lutz.



THE PRAYER VEIL IN SCRIPTURE AND HISTORY

by J. C. Wenger

A booklet recommended by the church welfare committee of Mennonite General Conference. 35¢

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ITEMS AND COMMENTS

BY THE EDITOR

MENNONITE BIBLICAL SEMINARY
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Walter Lippman writes in the Oct. 22 *Chicago Sun-Times*: "In the field of war and peace, however, Herbert Hoover remained true to his original nature, that of the bold and brilliant philanthropist who binds up wounds and avoids inflicting them. Mr. Hoover fed the defeated Germans, and though he hated communism, he fed the Bolsheviks. Yet in spite of all of it he never believed in America as a global power with military and political commitments in every continent. He was an isolationist and, insofar as his beliefs could be reconciled with his duties as president and commander in chief, he was a conscientious objector."

* * *

There are several flourishing schools in the United States established to teach men to play the role of Santa Claus. More than \$30,000 is spent annually for Santa Claus whiskers alone. In normal years Americans spend more than \$500,000,000 at Christmas time, from tree ornaments to automobiles. All the post offices route letters addressed to Santa, to the town of Santa Claus, Ind.

* * *

A mild controversy has arisen in the Church of England over the use of the word "reverend." Since the fifteenth century an ordinary vicar is simply called Reverend, a bishop is referred to as Right Reverend, and an archbishop as Most Reverend. In a recent letter to *The Times*, the Dean of Rochester, Right Reverend Dr. Robert Stannard, asked, "What is wrong with plain Reverend for all?"

* * *

Christian writers need to get "back to Bunyan," Dr. James H. Hunter, Canadian editor and author, told the 11th annual convention of the Christian Writers' Association of Canada, which convened recently in Toronto. He said Bunyan's writing was simple and saturated with the Bible. He said he believed Christian journalists, like Esther, have come "to the kingdom for such a time as this."

* * *

Protestant and Roman Catholic relief agencies at Leopoldville have jointly shipped 100 tons of food to the needy in rebel-infested areas. The action was described by Father Roland Bordelon of Alexandria, La., director of Catholic Relief Services programs in the Congo, as an expression of "the concern of all Christians for the God-given dignity of human life."

* * *

Association Press, publishers of religious

books in New York, has announced it has received an order for four titles from a bookstore in Communist China.

The books requested were: "How to Serve God in a Marxist Land," by Karl Barth and Johannes Hamel; "Christians and Power Politics," by Alan Booth; and two volumes by Dr. John C. Bennett: "When Christians Make Political Decisions" and "Christianity and Communism Today."

Although the order was transmitted through a foreign commercial agent, the books were shipped directly to the bookstore in Peking. It was the publishers' first order from Red China.

* * *

The more education an American has, the more he is apt to drink, says Robert W. Jones, assistant director, Center of Alcohol Studies, Rutgers University. Well over half the people with only an elementary education drink, he notes, but approximately 70 percent of those with high-school education drink, and the percentage is greater among college graduates. Most American drinkers begin the habit at the age of sixteen or seventeen, he says.

* * *

The number of German Protestant missionary personnel working overseas has increased from 180 to 1,225 since the end of World War II, according to the 1964 *Evangelical Mission Annual* published at Hamburg, Germany. These missionaries include ministers, doctors, nurses, and teachers. Among lands in which they serve are Indonesia, Ethiopia, Egypt, Japan, South Africa, and New Guinea.

* * *

Protestant and Roman Catholic authorities announced in Berlin that they will accelerate efforts to guard against the commercialization of Christmas. In recent years they sponsored joint local campaigns condemning the misuse of Christian symbols by industry and shopkeepers to attract customers and boost holiday sales.

West Germans were urged to consider the religious character of Christmas as a Christian holy day and not to degrade it into a simple time of gift-exchanging. Several church agencies appealed to West German firms to renounce the mailing of Christmas cards to "more or less unknown"

persons on customer prospect lists and donate the money thus saved for useful charitable purposes.

* * *

The Unitarian Universalist Church of the Larger Fellowship observed its 20th anniversary at Boston, and few—if any—of its 3,500 parishioners have ever met the minister. They are spread around the world, in 80 foreign countries as well as all parts of the United States.

The "mail order church" makes it possible for Unitarian Universalists in remote areas to communicate with each other and participate in a home religious education program.

Dr. Albert Schweitzer, who lives in Gabon, West Africa, is a member.

* * *

A round-the-clock Protestant church center designed to minister to luxury apartment dwellers, harried office workers, tourists, and urban derelicts will play a prominent role in riverfront redevelopment at St. Louis, Mo.

The center, sponsored by six Protestant denominations in the St. Louis area, will appear amid the towering apartment buildings of the \$45 million Mansion House complex on the Mississippi River in downtown St. Louis. The complex of apartments, shopping facilities, tourist accommodations, and the new Riverfront Church Center is scheduled for completion in 1966.

Representatives of the six church groups at St. Louis signed a lease agreement. The center will consist of a chapel, offices, counseling rooms, meeting rooms, and an outdoor garden.

* * *

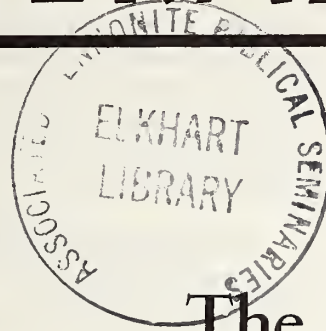
Naming of a \$2 million science center under construction at North Park College, Chicago, for Dr. Paul Carlson, American medical missionary slain in the Congo, was announced in Chicago.

The 36-year-old missionary graduated from a two-year program at the Evangelical Covenant Church college in 1949 before going on to Stanford University and George Washington University Medical School. Dr. Karl A. Olsson, college president, said the building "will be a fitting memorial to Dr. Carlson, whose life symbolized the ideal of North Park education—service to God and humanity."



GOSPEL HERALD

Tuesday, February 16, 1965
Volume LVIII, Number 6



The Church A Discerning Community

By J. Lawrence Burkholder

We are living in an era of change and the call for change is now being directed to the church. The church has traditionally been a conservative institution. One of the roots of its conservatism is probably that it has always somehow claimed to have special connection with Deity and Deity is sometimes thought to have resided outside of history in a rather static state, like the platonic conception of God, which has influenced Christian theology.

The Church in the World

But today we are coming more and more to realize that the church is in history and if the church is going to be relevant in this world it must regard itself as a historical institution, even though it is, and quite properly should be, regarded as the body of Christ and as having a special relationship to God.

In fact, we have come to think of God as being active in history rather than apart from history. If you read the Old Testament, you will find that God establishes nations and kingships and guides historical events. God is involved in history. The church must be that community which tries to understand what is going on in the world.

Now this call for change in the church is everywhere these days and many people are trying to think out patterns for renewal of the church. A number of experiments are going on, especially in urban communities. People are trying new patterns in worship and, more importantly, in the area of mission. The question is: How can we really contact the world and witness to the world and be properly influenced by the world?

Discernment

One of the questions which has been going through my mind for some time is the question of how the church may know the will of God in relationship to the world of today. I don't know how you could ask a harder question, a more profound question, yet a question which is most intimately related to what

(Continued on page 116)

*What do these symbols say
Of man's work and worship?
His work is modern, relevant—
His worship a picture of the past?
Not this,
Though some may read them thus,
But rather that
His work and worship must be
joined
And both alike built strong.*

—D.



FIELD NOTES

A Tribute

Word was received from The Netherlands of the passing of Nanne van der Zijpp, well-known Mennonite scholar, pastor, and professor of church history. His death came unexpectedly at the age of 64, one week after he had been installed as full professor of theology and church history at the University of Amsterdam on Jan. 15. He lies buried at Warns.

Some North American Mennonites who have traveled and worked in Europe will remember him as longtime pastor of the Rotterdam Mennonite Church, the fourth congregation he served with great dedication during his lifetime. Others will remember him for the help he gave to young scholars of Anabaptism, and the excellent history of the Dutch Mennonites published in 1952. Still others will remember him as a prolific contributor to the *Mennonite Encyclopedia*. Of the 6,748 articles in these four volumes he wrote 3,166, totaling 9,829 column inches, more than any other contributor. Even as the volumes went to press he kept sending article after article for inclusion.

At the time of his death he was deeply involved in many research studies, including a fresh edition of the *Foundation Book* of Menno Simons. In recognition of this prodigious scholarship he was awarded an honorary doctorate by the University of Amsterdam in 1961. He played a particularly significant role in the Dutch brotherhood since 1946 as professor of church history at the Mennonite Seminary.

Bro. van der Zijpp was well known to many American Mennonites, being a particularly close friend of Cornelius Krahn, with whom he spent a week in Germany last year, and of the late Harold S. Bender. His daughter Tienke studied in America some years ago. In her communication this week she wrote of her father, "He has worked with many American Mennonites of different groups and opinions, and had much respect for the work which was done in America." In his passing the Mennonite Church has lost a faithful disciple, pastor, teacher, and friend. May his ministry continue to bear fruit in the lives of those whom he has served and inspired.

—Cornelius J. Dyck.

Eastern Ohio Ministers' meeting, March 2, 9:30 a.m., at Stoner Heights, Louisville, Ohio. Judge John R. Milligan, Canton, Ohio, will be the guest speaker, giving his experience in working with juvenile and home problems.

James A. Goering, instructor in German at Bridgewater College, Bridgewater, Va., will direct a 22-day tour of Germany, June 8-29, 1965, for 15-20 people. His special

emphasis on this tour will be on meeting the people.

Paul E. Mininger, president of Goshen College, began a four-month sabbatical leave on Friday, Jan. 22, 1965.

He and Mrs. Mininger plan to spend the first part of the sabbatical in the Southern United States, where Mininger will devote his time to reading and the study of higher education.

Mininger found it possible to schedule this sabbatical, which was authorized by the Board of Overseers in 1962, during the second semester of the school year.

Acting president in Mininger's absence is Carl Kreider, who will continue to serve in his official capacity as dean of the college.

HEALTH AND WELFARE OPPORTUNITIES

Registered Nurses Needed

Sunshine Children's Home, Maumee, Ohio
Mennonite Hospital, La Junta, Colo.
Kiowa County Memorial Hospital, Greensburg, Kans.

Nurse Aides Needed

Kiowa County Memorial Hospital, Greensburg, Kans.

X-ray Technicians Needed

Mennonite Hospital, La Junta, Colo.
Huerfano Memorial Hospital, Walsenburg, Colo.

Medical Technologist Needed

Mennonite Hospital, La Junta, Colo.

Cook Needed

Sunshine Children's Home, Maumee, Ohio

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Elkhart, Indiana 46515

B. Charles Hostetter, Harrisonburg, Va., at Huber, New Carlisle, Ohio, March 6-8; Sharon, Plain City, Ohio, March 9-11; Pleasant Valley, Coshocton, Ohio, March 12-14; Montgomery Brethren in Christ Church, Chambersburg, Pa., for the 10th annual missionary conference, March 25-28.

A five-week training course of "Learning to Teach" series, sponsored by the Grace Chapel and Ninth Street churches of Saginaw, Mich., is scheduled. The class will be taught by Kenneth Gusler.

Wallace and Sylvia Jantz, Perryton, Texas, in a teacher-training institute at Rocky Ford, Colo., Feb. 19-21.

Christian Day School meeting at Lititz, Pa., Feb. 20. Speakers: George R. Brunk, Harrisonburg, Va.; S. G. Shetler, Hollsopple, Pa.; Russell J. Baer, Steelton, Pa.

Ellen Maust of the North Main Street congregation, Nappanee, Ind., was 97, Feb. 7.

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Involved as Servants	Gordon Zook

GOSPEL HERALD

Established 1908 as successor to

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JOHN M. DRESCHER, Editor

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BOYD NELSON, Missions Editor

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Advance

Scientific advance in the last decade is almost unbelievable. Our space satellites, Midas, Samos, Nimbus, and Discoverer, with new lenses and electronic magnifying techniques, are able to read the numbers on houses from 100 miles or above. Infrared cameras enable them to see equally by both day and night.

"Scientific snooping," reports Charles Wells, "has been so perfected that analyses of invisible gases above factory chimneys can reveal what materials are being processed."

Automation promises to be the second industrial revolution which is bound to change life radically. The word is too new to be found in many dictionaries. Essentially it means a new way of production by which machines are run automatically, not by people, but by other machines.

Machines not only run other machines but electronically direct industrial operations, relieving the human brain of its burdens. A factory which employed 800 men now produces a thousand radios a day under the direction of only two men. What all this says about a superabundance of things, semiskilled and unskilled labor, mobility of labor, small business, and increase of leisure is additional concern.

Our world constantly calls for scientific advance. It is demanded. Nothing is spared in money or men for these advances. We are doubling our knowledge along these lines every few years. A scientist, whom I heard speak some time ago, said that the modern mind is changed toward science today. A few years ago when science spoke of what it will accomplish, people shook their heads and murmured, "Impossible," or "It will never happen." Now people assume what science says will be so.

The thing which, of course, strikes the Christian in all this scientific advance is that we still stand so much in a *status quo* position spiritually. We are basically not meeting the spiritual and social evil of our time. We are, of

course, thankful for every spiritual advance. There seem to be new awakenings here and there.

But world leaders are saying today that spiritually we haven't kept up. We're not advancing. We are told that the real hope of man lies in a spiritual awakening. It is not found in technical and scientific advances, as valuable as their potential is.

To advance spiritually is just as demanding as to advance scientifically. Sacrifice, sweat, vision, and work are essential. An all-out commitment is primary. Seeking first the kingdom of God and His righteousness is required. This, of course, is nothing very new nor is it said in a new way. What we forget is that it begins with us individually.—D.

Youth—And Our Time

A common complaint today concerns the younger generation. To some degree these complaints are similar to those registered about youth in every generation. Yet we cannot deny the rapid, rising crime rate among youth. Juvenile delinquency is growing by leaps and reaching a younger and younger age. It may be that the words of Socrates, written about 400 B.C. and immediately preceding the collapse of the Athenian civilization, will help us not to shove off these conditions too easily.

Socrates wrote, "Our youth now love luxury. They have bad manners, contempt for authority, disrespect for older people. Children nowadays are tyrants. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble their food, and tyrannize their teachers."

These actions and attitudes have, in times past, characterized a civilization on its last legs. Likely all these things were true to some degree in every age. Yet dare we deny a rapid and growing trend in this direction today?

I am one who has a great deal of confidence in youth today. Many youth are finding real meaning and purpose in life. Many youth excel in self-sacrifice, good manners, and respect for others. Christian youth, in many places, are on the frontier of Christian mission and witness and are doing an excellent job.

In a real sense each generation has the youth it deserves. It is for parents and leaders to develop that kind of character and response to God's will which will rub off and be caught by our youth. Basic, of course, is the experience in Christ and through Christ which will lead our youth to Him as Saviour and Lord of life.—D.

Think on This

Youth is a time of natural buoyancy and optimism, and it is often hard for young people to realize that life can become terribly difficult and demanding—and remain so, year after year. A man can suddenly lose his financial security. He can be deprived of a deeply loved fiancée or wife. He can stand helpless at the doorway of eternity as a little son or daughter is lowered into its grave. He can be crippled in a car crash or doomed by cancer. He can fail to realize his lifelong ambitions and slip into middle age with a nagging sense of defeat. Or he can find his marriage withering away because of diverging interests or the ravages of illness.

When a person finds it necessary to move on and on through such tunnels of experience as these, he needs to have a spiritual view that is long and broad. He needs to see the divine dimensions of life. He needs to believe that life can have a divine and satisfying quality in spite of human frustrations. And he needs to believe in an eternal existence where the heavenly Father will compensate him for all the difficult experiences of this life. It was in this last sense that Peter was writing when he told the persecuted Christians of Asia Minor that they had "an inheritance imperishable, undefiled, and unfading, reserved in heaven" (I Pet. 1:4, Weymouth).—Stanley C. Shenk, in *Herald Youth Bible Studies*.

The Church A Discerning Community

(Continued from front page)

the church must be about. My thinking in this connection has been stimulated by what I find in the New Testament.

One time I ran across the Greek word *dokimadzo*. I looked it up in a lexicon and I found that it was a very significant word and on further investigation I thought this word provided a clue to a practice in the early church, which has to a large extent been forgotten. *Dokimadzo* may be translated in various ways, sometimes "to discern" or "to prove," or sometimes it is translated "to test."

It reflects a practice in the early church according to which Christians would try to discern what the will of God was in relationship to the world in which they were. There was an order within the early church called discerning. This was not just an individual or private practice when a person tried to know what was going on in this world, but it was something which was ordered into the very structure of the life and worship of the church.

Let me make reference to several passages where this appears. And one of them is the very familiar passage in Rom. 12:2, "Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove . . ."—this could be translated "discern" or "test"—"that you may prove what is the will of God, what is good and acceptable and perfect."

And when the Apostle Paul wrote to the Philippian church he had a certain desire of them which was put into these words: "And it is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve. . . ." Then in I Thessalonians we hear this advice, "Do not quench the Spirit, do not despise prophesying, but test [or discern] everything; hold fast what is good" (RSV).

What Is God's Will?

Now all this says that it is necessary for the people of God to have some idea of what God's will is, and what is going on in the world. Now the New Testament people were Biblical Christians. They had,

of course, only the Old Testament, and they used the Old Testament as a clue to the meaning of history.

They were under the conviction, and rightly so, that the Old Testament looked forward to the coming of Christ. This coming culminated in the resurrection and the ascension. But they were still in this world and they asked what the will of God was for them at that particular time.

For they were interested not only in the life of their own little friendship, but also in the course of history and many references are made to their view of history in terms of principalities and powers.

Such terms are rather obscure to us in our day, but when we turn to Ephesians we read something like this: "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (RSV).

This represents an outlook which most of us don't have. It was an outlook on this world which included pantheons of angels and demons stretching from man up to God. It was a point of view shared by the pagan world.

Now the position which is taken in the Colossian letter is that Jesus has been victorious over all these principalities and powers. And yet at the same time, these principalities and powers are still alive as the power behind historical events. Even the decision of Pilate to crucify Jesus was a decision prompted by one of these principalities.

Now the approach of the early church to an understanding of history was one of trying to discern under the influence of the Holy Spirit what was going on in this world, what powers were behind the events, what was good and right, and what their place in the world was.

In other words, discernment is the clue to New Testament ethics. This means that they did not simply make logical deductions from certain good principles. They would look at an event in history and they would ask themselves as a community under the Holy Spirit, "What is the meaning of this? Is it good or is it bad? Is it for Christ or against Christ?" And that would be, to put it very simply, a criterion of right and wrong.

One of my pet questions when I go around to churches in New England is, "Well, what have you decided in the last year?" and that question is most embarrass-

(Continued on page 131)

I am glad for these editorials, including the one on "Meaning Business" in the Jan. 26 issue, that call our attention to current books and issues.—Laura Weaver, Bluffton, Ohio.

* * *

Concerning Family Census Report Jan. 12: Almost all of our early forefathers died for their faith. Because they believed in Scriptural baptism, after they had become born-again believers, they risked their lives whenever they dared to ask for baptism.

They objected to child baptism because even though it was a well-meant ritual, it could only reflect the parents' will for their offspring, or that of the church and the Christian community. But God has given each of us a free will, and we each are responsible to Him for our soul and life, and not our parents.

That is why baptism is an adult decision, that only a mature believer should receive, after he has experienced forgiveness in Jesus' cross. Jesus Himself was well over twenty years of age before He was baptized, and so were the early Anabaptist fathers. Before this they were not ready to put their lives on the line by this step for God.

We have inherited this Biblical concept from them, but like nothing else we have neglected this insight, for which they died.

Are we truly the defenders of their faith when we baptize our children nowadays even before puberty? Is this any different from infant baptism? If a person is not deemed old enough to drive a car in most states at sixteen, or to vote before twenty-one, do we believe he is ready to be baptized?

I know a great number of Mennonite Christians who are seriously considering whether they ought to be baptized again, because their parents, their peers, and their church pressured them to take this step in the insecurity of their early teens. They did this mostly to please them, and not to be an oddity or to give them anything to worry about.

I am one of these people. When I was baptized, I did what all the other kids did and were expected to do. During the instructions, my preacher made very sure that I would learn all the necessary answers by heart. But I was hardly old enough to understand the questions.

Maybe one of these days the Lord will lead me to become a real Anabaptist and be baptized because of my faith as they were. Because of "handed out answers" from the preacher, after much struggle, God showed me the real answer in Christ.

Some of my Mennonite friends have already been rebaptized in secret, but maybe it would teach parents and preachers a lesson if others would do so openly.

I know of a Mennonite youth group that has made a formal request to the "concerned pressure groups" to allow them to grow up first.

Chances are that there are some baptized Mennonites in hell because they were not allowed to struggle their way to faith, but were given "proper" instructions and they thought that their baptism was the only ticket needed for reaching heaven.

Unless our forefathers died in vain, we still do not believe in infant baptism, nor teenage baptism, nor even adult baptism, but only and alone in the baptism of those who have truly made their peace with God. Instead of a puberty initiation rite into the Mennonite tribe, baptism should again become the way into a true believers' church.

—Hans D. Huebert.

J. Lawrence Burkholder teaches at Harvard Divinity School in the Department of the Church. He is a graduate of Goshen College, Gettysburg Theological Seminary, and Princeton Theological Seminary, ThD. He has worked with MCC in China and India, has been pastor of a church, and has taught philosophy and Bible at Goshen College. His prime interest is to understand the nature and mission of the church in the world. This address was given at the dedication of Conrad Grebel College, Waterloo, Ont.

When Marriage Wears Thin

By James Fairfield

She was perhaps 39, an attractive 39, used to smiling and liking people, at least considerably more than she felt annoyance and displeasure and resentment and distrust. These warping things would have shown up at her age, as a tire on a crooked wheel wears thin where it wobbles. Her life hadn't wobbled—not much.

But a little something was beginning to show now. Quiet moments let the hurt well up in her eyes. The fatigue of despair tugged at her cheeks, at the corners of her mouth, and at the corners of her life.

The trouble? She's not at all sure. The symptoms are there, but the symptoms don't seem to add up. Or do they?

A daughter, nearing eighteen, was skating on thin ice with the gang she was going with. And it was her church group! This was part of her tension, this sweating through the perilous years with her only child. "If we had had a few more, it would be easier on this one, I think. I guess I've let her bother me too much. But this is only part of it. . . ."

Estranged

She had started working a few years back, as a clerk in a dime store. Her husband had a good job, but with her daughter away and only a small apartment to look after, "I wanted something to do, to meet people and to be useful. I'd be climbing the walls now if I hadn't started work.

"It's my husband and I, I guess. We don't seem to click like we used to. He doesn't need me—that's how I feel anyway.

"His work is interesting, really interesting. And he does a terrific job," her eyes were bright now. "And I know he loves me and is very loyal. I'm not worried about him two-timing me.

"It's only—well, he comes home, we have supper and chitchat, he helps me with the dishes, we sit and watch television—this is how we live, but it's distant somehow!

"We aren't married like we used to be. We aren't close. We are like two people having supper together and watching the same TV show together. That's not closeness."

Oneness

"And the two shall be made one," so states God's plan for the union of man and wife. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." God ordained it so.

In the days of goatherds and tents and moving with the seasons, a man and wife were a team. The physical union which

welded them together and produced new lives from them both grew into an even stronger psychic union, as they actually worked together.

Yet here were two who had started as a team, but now were working far apart. The first years with a baby, diapers, and a shared responsibility had knit them together.

Now this responsibility was waning, and

had been waning for some time. It always does. Sooner or later there are no more children to give unity of purpose to a marriage, if this is all that is shared.

Goats and—?

Can she go back to raising goats? In the middle of a city? Or should they move to the country? There are beautiful advantages to rural living, if you can make the terrific adjustment, and if God wants you to leave your present place.

But why not work together? Husband and wife make a search of all the possibilities of the husband's training and ask God to give them work together?

There are women who take up working

A Family Prayer

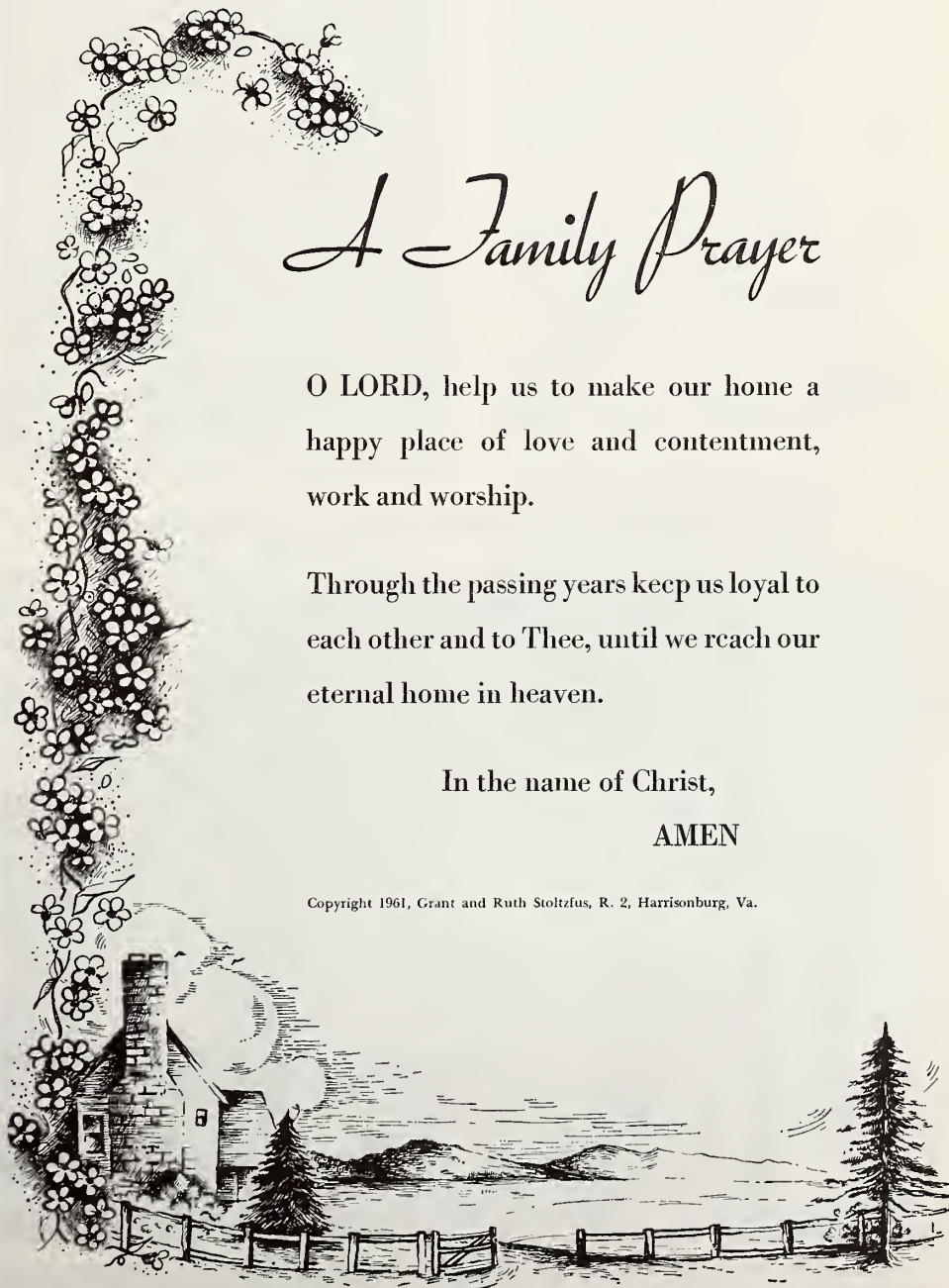
O LORD, help us to make our home a happy place of love and contentment, work and worship.

Through the passing years keep us loyal to each other and to Thee, until we reach our eternal home in heaven.

In the name of Christ,

AMEN

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James Fairfield, Harrisonburg, Va., is on the staff of the Mennonite Hour Broadcasts.

and become as involved in a career as their husbands — which is no solution to the problem.

Neither one should become so involved in a career that their partner is excluded. Our lives are made to be lived in vibrant awareness of God and His tremendous purposes—not given over to the demands of a “thing” such as a career!

Psychiatrists and other “soul specialists” are beginning to realize what Christianity has always known, that genuinely married men and women are not individuals strung together with a wedding ring. There is a mysterious soul-welding which takes place. “And what God has put together let no man . . . nor divided interest . . . put asunder.”

A major cause of divorce and marital conflict can be traced to the drawing apart of man and wife because they live separate job lives. It's far easier to do something about this, than to live out the frustrations of separation—whether real or hidden.

There is a depth of wisdom for living that men and women may find if Jesus Christ becomes Lord of their work lives and their marriages. Christ came to make broken, sin-distorted lives right and wholesome. He starts with individuals and makes them “new creations in Christ Jesus.”

And since next to the individual, the most important unit in the world is man and wife, He works to make them a beautifully wholesome unit, truly one, function-

ing as He originally intended. That is—if we will let Him.



Nurture Lookout

The Real Face of the Church

Like the iceberg, very little of what the church really is can be seen by looking at the obvious. Christians gather in a well-paneled building, dressed in their best and wearing their Sunday smiles. They sing the songs they love so well, hear a sermon that is a blessing to all, give gladly of their tithes and offerings, discuss the Bible freely in a Sunday-school class, and fellowship for a while after the benediction. This is the church. But it is by no means all of it. It is what two hours are to the total one hundred and sixty-eight hours in a week.

The real face of the church is seen when the usher is wearing coveralls at the garage, when the Christian furniture dealer is pressing a customer for a decision on an early American sofa, when Dan Miller is called up for jury duty, when Mrs. Beechy goes

shopping, when the farm forum asks George Eby to debate the milk strike issue, when Johnny Bender Junior's name appears in the local newspaper with those who got speeding tickets, and when Bro. Bontrager gives a struggling family another extension on the mortgage payment.

By thinking first, and sometimes only, of the church as a congregation worshipping Jehovah, we have neglected giving the kind of nurture that would be most helpful to the church scattered. Then let's change it. But how? We are caught in communication bind. As we are now structured, the preacher who gives the admonition sometimes knows little about the world, while the lay people who know the world get little chance to bring their problems. How then can the Word of God be brought to bear specifically and clearly on the issues the church faces all week and all year?

Some radical new attempts are being made to “equip the saints” for the work of mission in the world. One of these is setting up an elective Sunday-school class in which members discuss the morning sermon in the presence of the pastor. This, it seems to me, is a most creative attempt to wrestle with the problem. In such a class the minister can find out what members are being troubled with as they meet the world. The Word of God can be brought to bear on these concerns. By recognizing that the real face of the church is seen by the world during the week, Christian nurture can begin to give lay people the kind of help they must have to truly be the church all week.

—Arnold W. Cressman.

Our Mennonite Churches: Cumberland



Cumberland Mennonite Church, 127 Bedford St., Cumberland, Md., is a mission church under the Allegheny Mission Board. The first service was held in September, 1951, in a building on Mechanic Street. In 1959 the present building was bought from the Methodist Church. Present pastor is Curtis D. Godshall. Current membership is 44.

A Prayer FOR THIS WEEK

Dear heavenly Father,

As our hearts are quieted before Thee, may we again be thankful for Thy redeeming love, Thy abiding presence, and Thy forgiving mercy.

Give us courage to recognize that we are not perfect; we need Thy forgiveness. You accept us, Father; help us to accept ourselves. Help us to love and accept others; not complacently, but in dedicated obedience dare to express that love that redeems.

We thank Thee that we have a nation that respects men who prayed to Thee for guidance to govern this nation in the past. We pray for our president who today needs to make decisions in ruling our nation, that he may seek the common good and the will of God. May the Christian citizens of this land have right attitudes, to do as Thou hast bidden us—“to do justly and to love mercy, and to walk humbly with thy God.” Amen.

—Mrs. David Steiner.

Do We Know How to Pray?

By Ralph K. Weber

Perhaps, the greatest sin of the church today is prayerlessness.

A Christian leader from India said: "You American Christians can organize lovely programs, sing beautifully, and play many instruments. But you do not know how to pray."

The Bible constantly reminds the children of God to pray, to wait on Him, to call for His help, to seek His mercy, to ask His blessing, to confess their sins, and to intercede for others.

Paul, along with the other Biblical writers, seeks to nourish and encourage the life of prayer. Often, it is his own experience of prayer that shines through his writings and shows his own intimate friendship with God.

Prayer, after all, is not a theological proposition that can be defined and neatly explained. It is an experience of God! It is a personal consciousness of His personality and His power. There is something very simple, and yet very profound, about every act of penitence, adoration, intercession, and petition that comes from a believing heart.

And so the great first-century theologian writes to the Roman Christians: "God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you always in my prayers" (Rom. 1:9, RSV).

His immediate concern is that he might visit the city of Rome and its colony of Christians "... asking that somehow by God's will I may now at last succeed in coming to you" (verse 10). But it is by no means a selfish prayer, trying to bend the will of God to his own mold. Rather, it throbs with deep emotion, born of his profound concern for their own faith. By example, Paul encourages the church to take up the life of prayer.

A little lady, a veteran missionary, while on her furlough, was asked to come to the platform and lead in a brief moment of prayer. The tiny missionary climbed to her place, beside the pulpit. She would not have been seen behind it.

She said, "Every furlough it has been my privilege to visit this church. Many years ago after my first term in the field I was in the audience and the pastor said, 'Would you come and lead us in a season of prayer?'"

"At my next furlough the pastor asked me to come and lead in prayer. At the next I was to lead in a moment of prayer, and today in a brief moment of prayer."

This may represent a trend in the church of today. It is probably safe to assume that very few among us have a disciplined life of prayer. Brief family devotions, though

commendable, do not take the place of a more intense and personal fellowship with God. The church's devotional life must first be nourished in the closet.

This lack of prayer has also impoverished the spiritual life of our Mennonite churches. We worship together; we plan together; we discuss together; we work together; we play together; we serve together. But seldom do we join in the deepest exercise of Christian fellowship, the linking of our lives with Christ through prayer.

Bishop Peabody of New York says that there is a wide gap between private prayer and public worship that needs to be filled by small praying fellowships. There are various ways in which these can come into being. Several couples may band together. A Sunday-school class may become a prayer group. Church school teachers may share in prayer. Women with similar interests or problems may center their lives in a prayer fellowship. Many of similar vocational interests may support each other in a prayer circle. Still other groups may initiate group prayer.

This is one of the greatest challenges confronting our pastors and lay people—the renewal of faith in the Mennonite Church through a revival of the practice of prayer at every level.—*The Mennonite*.

Christian Pacifism

By ORA HUSTON

We are terribly confused in our religious faith and our ethical conduct proves it. Very often when our conduct is called in question on the war and peace issue, we get the response, "But you can't trust the Russians, or the Red Chinese, or the Cubans, or the Vietnamese, or some other group."

As a matter of fact, we are not supposed to trust the Russians or any other men to determine our conduct. The Bible clears that up. "It is better to trust in the Lord than to put confidence in man" (Psalm 118:8). We are commanded as Christians to love our enemies, whoever they are, with the spirit of reconciliation.

Our pattern is wrong on both counts. We do not trust in God, but put our trust in the Armed Forces. We do not love the Russians and doubt that we can trust God to protect us.

Communists deny the existence of God. They call it a vain superstition. We deny Him by our actions. When the average American family is willing to put \$750 a year in the military defense and unwilling to put even as much as \$2.50 a year to

share our Christian faith with the other people of the world, who do not know Christ, we in fact deny God.

This is an old problem. Isaiah had to face this in his day. He said, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord" (Isa. 31:1)! If he were writing today, he would probably say, "Woe to them that put their faith in nuclear bombs, guided missiles, or polaris submarines, and deny the redemptive power of God's love."

Let's get it straight, the Christian's confidence is in God, not the military. We are to love even those who spitefully use us, not to hate anyone, and that means to apply the winning and redemptive power of God over those that can't be trusted.—*The Reporter*.

Ora Huston is Peace Counselor, Church of the Brethren, and former Executive Secretary of NSBRO.

The Prayers of Luke Warm

Critic Corner, U.S.A.

No doubt you're glad to hear from me again. I haven't bothered you much because things have been going quite well. After all, God, what you want is for us to feel free to call on you anytime we need help. I hate to complain, but there are a few things that must be brought to your attention. We're having preacher trouble. Recently he's getting a bit radical. He seems to think that we laymen should help him do what is, good and well, his job—like witnessing, teaching Bible classes, and visiting. Let's keep church and state, the clergy and laity, religion and life all separate!

Firmly yours,
Luke Warm

Are you puzzled by our friend Luke Warm? Check editorial Feb. 2 issue.

Camera Bug Irreverence

By C. RAY DOBBINS

Church activities are often the victim of camera bug irreverence. Many special occasions appear to be staged for the benefit of camera fiends who are trying to catch "the moment" to record on film.

At installation services, weddings, inauguration services of important church people, and our church meetings like Convention and General Assembly, we have far too much flashing of cameras during serious moments. . . .

At weddings in the church it often ap-

pears that the most important events are the work of the photographer. He stalks up and down the aisles, crouches, waits, and flashes.

Distinguished people often are defeated in making an important point because they are blinded with flash bulbs, and the audience attention is lost to the photographer.

Fortunately today, the new kind of "fast film" enables the photographer to take pictures without flash. Even so, this can be distracting and outright irreverent in services.

There are ways to record on film such important events without so much interference. There are informal periods before and after special services when interesting and informative shots can be taken. And even with the fast film that is now available, and usable without flash, some pictures can actually be taken without serious interference in some services. What needs to be recognized is that the services have a purpose all their own and this should be fulfilled without the interference of picture taking. The shutterbugs are here to stay, no doubt, but here is a challenge for them to do reverently their important work.

—Editorial in

The Cumberland Presbyterian.

Varieties of Stealing

BY STANLEY C. SHENK

Not all stealing is as simple and elementary as just "sticking-up" a filling station. We steal when we haggle over prices until we get an article for less than we know it's worth. Henry Ward Beecher, the famous nineteenth-century preacher, said, "If you attempt to beat a man down and so get his goods for less than a fair price, you are attempting to commit burglary as much as though you broke into his shop to take the things without paying for them. There is cheating on both sides of the counter, and generally less behind it than before."

We steal when we find and fail to return the lost property of a neighbor. See Ex. 23:4 on this. We steal when we "borrow" from employers without telling them, and with the full intention of paying them back. This is the crime of embezzlement. It is a penitentiary offense. Sometimes teenagers "borrow" in this way from their parents until they are caught or until their bleeding consciences compel them to confess.

We steal when we cheat Uncle Sam on our income tax reports. We are to "render . . . unto Caesar the things that are Caesar's" (Matt. 22:21). We steal when we overprice a product. Recently a number of large electrical equipment firms were

hauled into Federal court for unitedly agreeing to raise prices sky-high and thus rake off a fat profit. They were given blistering rebukes by the judge and stiff fines as well. And several of their high officials were sent to jail. When a business organization operates this way, it becomes "a den of thieves." Amos denounced this type of thing. "You trample upon the weak [the poor] and take from him exactions . . ." (Amos 5:11, Goodspeed translation).

We steal when we try to juggle measurements and tip scales to our advantage. The prophet Amos used vigorous language against this, too. See Amos 8:4, 5. An old cover on the *Saturday Evening Post* showed a butcher and a nice old lady both trying to "help" the swinging, overhead scales

while her dressed chicken was being weighed. He looked as honest as the village blacksmith, and she as sweet as a preacher's wife. But his finger was pressing down on the tray as he held the bird in place and watched the pointer on the dial. And at the same time her finger was pressing upward from below as she too watched the face of the scales.

We steal when we pay wages that are too low—or when we "just mess around" on the job and fail to give the boss a good day's work. See Jas. 5:4 and Col. 3:22, 23. And we are stealing reputations when we lend ourselves to the passing along of rumors and stories—some of which are probably true, and some of which inevitably are not.

—from *Herald Youth Bible Studies*.



Hesston College

Now and then we hear from parents, chapel speakers, and other adults that the youth in our colleges are preparing for service, for witnessing, and for life. At Hesston College many of the young people are doing these very things as they study and prepare. There are opportunities for service on the campus, at the Schowalter Villa, in the community, in churches in the area, and in other states.

Examples of youth in action for Christ were the groups who entered service projects during the Christmas vacation. The Gospel team traveled south, and the voluntary service group joined volunteers from Goshen and E.M.C. in Cleveland.

Although the Gospel team had been working and praying together before they left, they learned soon that they had to depend on God in every situation. They seemed to draw closer to the people and to each other as they drew near to God.

At Spencer, Okla., the young people of the church presented the team with a wall plaque which will be placed in the prayer room at the college. At Premont they had a letter awaiting them. It was an expression of gratitude from the church at Perryton. The letter told what the timely coming of the group had meant to this church, especially since their present emphasis was on the sharing of Christ with others.

The trip will be a memorable one for the students because of the people they met, their experiences, and the sights. In Mathis the pastor related to them what a tremendous help the Life Team had been to his youth. In Pryor some of the students rode donkeys. In Dallas they saw the infamous warehouse and the Kennedy monument. Christmas Day the temperature

was 75° in Mathis. Most of the team members speak Spanish and enjoyed speaking with their many Latin friends in southern Texas. A view of the Gulf and a swim for some of the men will be remembered. Fellowship with the MYF groups, visitation, programs, and singing were among the highlights of the trip. A visit to a mission in a poor section of Reynosa in Old Mexico—the plaza, the market—was included in their travels.

Since their return to the campus, the team has continued to find avenues of service as they have shared their message with students and churches at home.

Each one of the students who attended "Operation Cleveland" was impressed with a different aspect of the project. All seemed to be overwhelmed by the conditions and the opportunities for service, yet frustrated by the lack of time to make a meaningful contribution.

One student remembered particularly the social work agency, Cleveland Action for Youth. One phase of the program aims toward solving the school dropout problem. Pre-nursery children from deprived homes are encouraged to attend school. The teachers bring the children out of their vacuums by picture-word association, by warmth and friendliness, by awakening them to nature and challenging them to express themselves.

Another person noticed the differences between the urban and rural churches. People were friendly and expected visitors. Church attendance may be irregular because of jobs held by some of the members. "The church will have to adapt to the social structure of urban life if she is to fulfill her mission, namely, evangelization," was his conclusion.

(Continued on page 135)



From Words to Deeds in Race Relations

By Guy F. Hershberger

Suggestions for Congregations

During the past decade our brotherhood has given considerable attention to the race question. A fine statement was adopted by General Conference in 1955. Various home missions, local congregations, VS units, and other agencies have done some very good work in a Christian witness on race. Over the Christmas holiday season representatives of Mennonite Disaster Service were in Mississippi rebuilding burned churches and engaging in other similar service in this area of tension.

Believing that many of our brethren, congregations, or other groups are willing and ready to do their part as they have opportunity, we are publishing below a statement of suggestions prepared by the MCC Peace Section. From these many fruitful suggestions, each congregation and individual can find at least one thing which can be done.

Please look them over and see what you can do. If you would like some help from the Committee on Economic and Social Relations, send your request to the office, 111 Marilyn Ave., Goshen, Ind.

"... let us put our love not into words or into talk but into deeds, and make it real" (1 John 3:18, Moffatt translation).

That is the challenge in race relations for the church today. Could the present crisis have been avoided if the church had taken the lead in translating its words about love and justice and concern for the oppressed into action? The hour may be late, but many are asking what the church can do to express its faith.

The following suggestions are offered not as a blueprint but as a stimulant to the searching that needs to be done in each congregation to find the way of obedient service and witness. These suggestions will not be applicable to every situation, nor will every congregation feel that all of them are appropriate expressions of Christian concern for peace and justice. Many individuals and congregations are already working in some of these areas.

This listing is presented with the understanding that each congregation will need to select and decide according to its own convictions and understanding of how the church should work and witness in the world. But perhaps this gathering together of the experience of other Christians will stimulate each congregation to look more closely at the need for action in its own neighborhood.

From Words . . .

Official church bodies have spoken to the problem of race relations. Typical statements include the following:

"We wish to commit ourselves to a goal of a nonsegregated church and a nonsegregated society" (Lancaster Mennonite Conference, 1960).

"We call on our member congregations and our conference institutions to examine themselves and to purge themselves from prejudiced attitudes and practices toward racial and other minority groups. We further ask them to oppose such prejudice wherever it appears in their local congregations, institutions, and communities" (General Conference Mennonite Church, 1959).

"... since Christians are constrained to do justice and love mercy, we acknowledge our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination wherever it may exist, in community, city, state, nation, and the world" (Mennonite Brethren Church, 1963).

"Today we see efforts being made by the Negro race to see the removal of discrimination and injustices, and to secure for themselves a recognition of racial equality which will involve also equality of opportunity. . . . As the General Conference of the Brethren in Christ Church we wish to go on record as in sympathy with these aspirations of the Negro race and to extend to them an expression of our moral support . . ." (Brethren in Christ Church, 1963).

"That we express gratitude for the many manifestations of an awakened social conscience with respect to this question and for the many steps now being taken, especially by our government, to correct the evils of racial intolerance with our society; that in our communities we support efforts to that end which are consistent with Christian principles; and that we give our witness against the evils of prejudice and discrimination wherever they may be found" (Mennonite Church, 1955).

To Deeds

(The following suggestions have primary reference to Negro-white relationships but are also applicable to other minority

groups, such as North American Indians, Spanish-speaking peoples, and orientals, who may be the closest neighbors to some communities. Use your imagination and discernment in applying these suggestions to your local situation.)

Undergird with Understanding:

1. Distribute your church's official statement on race relations to each family in the congregation.
2. Arrange for discussion of the statement and its implications.
3. Plan a series of midweek, Sunday evening, or other meetings on the Biblical teaching on race and human relations. (See resource list at end.)
4. Discover the actual situation of minority groups in your community. This will require firsthand contact with members of such groups, perhaps inviting one of their leaders to share with your congregation the patterns of prejudice and discrimination in the area. (Many congregations have been shocked to discover what members of minority groups have had to face in their own communities.)

Congregational Witness:

1. Publicize through local papers and by other means the position of the congregation in welcoming all persons, regardless of race or color.
2. Establish contact with Negro or other minority group churches, inviting exchange programs with youth, women's groups, and others.
3. Appoint a special committee to give leadership to the congregation in the area of human relations.
4. Arrange for discussions with employers, real-estate agents, and other businessmen in the congregation to consider and act on the problem of discrimination in jobs and housing.
5. Prepare a report on attitudes and practices toward minority groups in your community, including facts on housing, education, employment, restaurants, motels, barber shops, etc.
6. Share this report with other congregations and community religious groups and invite them to consider together ways to eliminate prejudice and discrimination in the community.
7. Consider a service project in the community or a nearby city which will provide opportunity for young people and others to work together with members of other races. These might include vocational training, tutoring, youth work, girls' and boys' clubs, etc.
8. Sponsor "fresh-air programs" and other activities which bring members of other groups into the life of the congregation.
9. Support and encourage local efforts

(Continued on page 130)



Is One Percent Enough?

By Daniel Kauffman

A layman wants to belong to a church that has a belief based on Biblical teachings; that belief should be sufficiently clear so that he can understand it. He expects his church leaders to give guidance in church life and practice; he assumes the necessity of some organization and guidance. Without the latter there would be no church.

He also wants his church to have an active outreach and missions program to share the Gospel. The second expectation is the exciting cutting edge of the church. It is the phase that most people want to have expanded. In fact, they want a large portion of their giving to go for that part of the church's work.

This noble and praiseworthy desire, on the part of most members, to want their money to go for outreach, has caused some real genuine problems in other areas of church administration. For instance, right now, in 1965, there is not sufficient money to carry on the first expectation we have of a church—guidance in church life and practice.

How much should we spend for guidance in church life and practice? Would one percent be too much? Or is it enough? That is one cent out of each contributed dollar going for general church administration, and the development of teaching aids and tools which undergird a congregation in its mission. That is what we are spending now for the functions of our General Conference. One percent is not enough to meet the expectations of our brotherhood. There are criticisms of the General Conference. Our church administrators and leaders know what areas and functions are weak. But with such limited resources (one cent out of each contributed dollar) all of our General Conference agencies are handicapped.

Functions of General Conference

The work of General Conference can be described by ten functional areas.

1. **Mennonite Commission for Christian Education.** The MCCE is the unseen author, initiator, or contributor to many of the Christian educational activities in the congregation: the Sunday school, summer Bible school, Sunday evening services, boys' and girls' clubs, mission study courses, leadership training materials, worship suggestions, publications for the home, i.e., **Family**

Worship, Builder, all have their roots in the MCCE. In addition, the entire youth program, including the MYF Convention, Youth Council, Life Team, and research projects like the five-year Youth Nurture Study, is underwritten by the MCCE.

2. **Peace Committee.** Our entire peace teaching and witness originates with this group. This teaching of one of the basic tenets of our Anabaptist faith has been seriously cut because of lack of funds. How much is it worth that we have guidance for our young people facing the draft, that there is peace literature for teaching to develop conviction, that we maintain a Washington office known as the National Service Board for Religious Objectors, and that we witness to other Christians and nations concerning the way of nonresistance? Part of the worldwide peace witness of MCC is supported through this committee. For instance, in response to requests from our overseas churches MCC sent Edgar Metzler to Asia for four months in 1964 to share with them this peace witness.
3. **Economic and Social Relations.** Has our church done what she should have to help resolve the race problem? How do we relate to the poor of our land? Should we be saying anything to the wealthy on how they use their funds, determine their standard of living, or even give guidance in employer-employee relations? Should we be saying more on the tobacco and alcohol problem? This committee is loaded with ideas but can do so little because of lack of funds.
4. **Ministerial Committee.** Many laymen are concerned about the placement of pastors, pastoral allowances, and the small number of men entering the Seminary. Where does a minister go when he needs counsel and guidance on his problems that the denomination should speak to? One of the very great needs of the Mennonite Church is for more ministers. This committee ought to be working at recruiting men for the ministry, but there are no funds for such recruiting.
5. **Worship Committee.** We are not a liturgical church but we still look for aid in how to make worship more meaningful. Since 1958 the committee

and its predecessor, the Music Committee, have been working on a new church hymnal for publication in 1969. Recommendations on singing, worship procedures, and music conferences are all a part of this committee's work.

6. **Stewardship.** The Bible teaches that we are stewards of the Gospel and that we have each been given a measure of time, abilities, and possessions which we use as tools in sharing the Gospel. The sponsorship of the Stewardship Institutes, training sessions on Stewardship for Mission, and weekend meetings with congregations are all a part of the service this department renders. Through the Stewardship function, congregations receive assistance in planning their annual program and in the financing and enlisting of support for it.
7. **Mutual Aid.** One of our distinctive beliefs is our teaching on mutual aid. If we believe in mutual aid, shouldn't we have channels through which we can share? Hospital-surgical aid, burial aid, automobile aid, and survivors' aid are four aid plans. The church bond plan helps in building new church buildings and the Foundation gives guidance in estate planning.
8. **Historical and Research Committee.** You have heard it said you can never know where you are going until you first know where you have been! It takes a full-time person to maintain, catalog, and file items of historical significance in the Archives. Over 300,000 items are now in the Archives. This is a valuable resource for the many people doing research and interpreting our past so that we can more effectively plan for the future.
9. **Church Welfare Committee.** This committee functions in three areas: (1) resolves problems affecting our denominational peace, unity, and spiritual welfare; (2) serves as a consultant to congregations where difficulties arise; (3) serves as a consultant to conferences on interconference relationships. Illustrations of their work are the statements and counsels on divorce and remarriage, nonconformity to the world, Christian view on marriage, and the giving of counsel to a congregation and a district conference where they have problems relating to each other.
10. **Executive Committee and General Council.** To coordinate the work of the other nine committees of General Conference, there is the Executive Committee and the General Council. The Executive Committee meets several times a year, and the General Council meets annually to hear reports and to give direction for the forthcoming year. It is in the General Council that many of

(Continued on page 130)

Mennonite Leaders of North America

Peter Eby (1765-1843)

Peter Eby, known as the "Venerable Bishop of Pequea," was born north of Lititz, along Hammer Creek, in Lancaster County, Pennsylvania, on Oct. 14, 1765. His parents were Christian and Catharine Bricker Eby. Christian was the first-known deacon of the Hammer Creek district in Lancaster County. The eleventh child of Christian and Catharine Eby was Benjamin, who became bishop of the Ontario Mennonite Church. Many descendants of Christian and Catharine Eby have been prominent as leaders in the Mennonite Church.

Peter's great-grandfather Theodorus, son of Bishop Jakob Eby, was born in Switzerland in 1663 and emigrated to the Palatinate in 1704. Theodorus came to America in 1715 and settled in Earl Township, Lancaster County, Pennsylvania. In 1735 his son Christian and wife Elizabeth Meyer Eby settled on a 236-acre tract on Hammer Creek. In 1754 they built the large house in which their son Christian, Peter's father, reared his family. Peter's father operated a mill as well as a cooper shop. His home was frequently the meeting place for the Mennonite congregation north of Lititz prior to the building of the Hammer Creek meetinghouse in 1819. When Zion Church of Brickerville was turned into a hospital for General Washington's men, Deacon Christian Eby furnished milk to them as well as other aids.

In July, 1788, Peter married Margaretha Hess of Warwick Township and in 1791 they moved to a farm near Gap in Salisbury Township, their home for the rest of their lives: here nine children were born to them. Their descendants number in the thousands. Peter was ordained minister about 1800 and as bishop of the Pequea district several years later. Under his bishopric the church grew from a few families to several strong congregations. Peter shepherded the church through the War of 1812 and the troubled times of the organization of the Reformed Mennonite Church by John Herr. He was a member of the Lancaster bishop board and in 1831 became moderator of the Lancaster Conference.

Tradition says that Peter journeyed to Ontario, Canada, to ordain his brother Benjamin to the office of preacher in 1809 and bishop in 1812. He ministered to the congregations of the Susquehanna Valley, Southwestern Pennsylvania, Maryland, and on some occasions Virginia. In 1840 Christian Herr, Peter's personal choice, was ordained bishop as his assistant and successor.

According to the county historians Ellis and Evans, "The great bishop of Pequea

was a positive man of clear native mind, a natural orator, and though making no pretense to a thorough scholastic training, commanded, both in temporal and spiritual matters, the deference of his brethren. . . . An acquaintance of his, who had heard some of the most noted orators of the state and nation, in and out of the pulpit, gave it as his opinion that for none of them, it seemed, had nature done so much toward making the 'Orator,' as for this grand old servant of the church."

He was said to have been "more than medium in height, well proportioned and fleshy with a high, square, even forehead, a finely formed face, that had it not indicated quite as much force, might have been called classic. His deportment was easy, grave, and dignified."

Peter Eby died April 6, 1843, in his seventy-eighth year, and was buried in the old cemetery at Hershey's Church. He left an impression in the Mennonite churches of Lancaster County that still lived a century later.—I.D.L.

Family Census Report

Number six in series

Age of Marriage of Mennonite Women

The preceding report indicated that in 1963 the median age of the first marriage of the heads of Mennonite homes was 23.56 years. This was slightly higher than that of the United States national median. Below are given sets of tables for the marriage age of 3,595 Mennonite women as revealed by the Mennonite Family Census of 1963. For some reason the marriage age of 1,538 Mennonite women was not given and so the table below applies only to those for whom statistics are available but we assume this sample was a typical one.

Marriage Age of Mennonite Women	
Age at First Marriage	Number of Women
18 and under	385
19	524
20	589
21	576
22	408
23	308
24	191
25	146
26-29	256
30-34	127
35-39	45
40 and over	40
Total Number	3,595

The median age of marriage of these 3,595 Mennonite women as shown in the Family Census of 1963 was 22.02. For American women as revealed in the Vital Statistics of the United States the median age at first marriage was 20.3 in 1962. As was the case of the men, the statistics show that Mennonite women, too, marry at a higher age than do non-Mennonite American women.

Below is a table showing marriage age for Mennonite women of various age levels.

Present Age	Median Marriage Age
70 and over	23.1
65-69	22.4
60-64	22.4
55-59	22.4
50-54	23.1
45-49	22.7
40-44	22.3
35-39	21.8
30-34	21.4
25-29	21.2
20-24	20.3

Although the rate of decline of the marriage age of Mennonite women has not been consistent, the statistics above do indicate a decline somewhat comparable to that of Mennonite men for the same years, as shown in Report No. 5. Again the reader needs to be cautioned that the three medians at the bottom of the column may give a slightly inaccurate figure because there are those in these age groups who plan to marry, which would produce a higher figure for this group if statistics were again compiled for them in five years from now.

The median marriage age of Mennonite geographic areas varied slightly as is shown in the table below:

Median Marriage Age of Mennonite Women	
East (Franconia, Lancaster, Virginia, Wash.-Franklin)	21.8
East Central and Ontario	21.3
West (West of Mississippi River)	22.4
Conservative Mennonite Conference	21.5

—Melvin Gingerich,
Historical and Research Committee.

A new intensified, full-scale drive against religion has been launched in communist-ruled Bulgaria, according to reports reaching Berlin. Besides mobile exhibitions sent to rural areas to expose the "evils of religion," the campaign has seen groups of lecturers on atheism organized to conduct "study circles" in towns and villages around the country, the reports disclosed.

They said communist officials have even organized atheist lectures for party members, apparently to cure the "unhealthy addiction" to religion noted among many of them.

The reports cited the case of one party member who was found to have traveled miles away from his home to have his child secretly baptized.



United Press International Photo

Receiving his elementary training at Catholic mission schools, Ghana's President Kwama Nkrumah later came to regard himself as a nondenominational Christian. A firm believer that the United Nations offers the only hope for the establishment of small nations, he insists that Ghana's independence is meaningless unless linked to the total liberation of Africa. He is shown here addressing the opening session of the UN's General Assembly meeting in March, 1961.

Seven Years on the Gold Coast

By S. J. Hostetler

"Customs inspection finished" was a surprising bit of information from the immigration officer as we entered Ghana for the first time in August, 1957—the year of the country's independence.

"We like Americans" was even more of a shock. We had expected quite a ritual at the customs office, and this welcome nearly swept us (Erma Grove, Ruby Hostetler, Ida, and myself) off our feet! We were certainly warmed by this welcome and the people in Ghana have warmed us most of the time since.

Help Wanted

Mennonites came to Ghana—known then as the Gold Coast—to help with the mission

work already started there rather than take charge of it. When we arrived in Ghana, there was one church, Mayera, with several other scattered members. When we returned to the States in 1964, there were seventeen. You might hesitate to call them "churches." They do not have organized Sunday schools, MYF's, etc. But they do come together to worship; they have leaders; they have "elders" or a church council, not elected, but respected by virtue of their dignity.

Work in the name of the Mennonite Church was begun in 1956 by T. George Thompson, a Ghanaian whose grandfather was a Scotsman. Thompson visited Europe, came into contact with Jules Lambotte of

Belgium, and eventually came to the London Mennonite Centre. Following baptism at the Centre and membership into the Mennonite Church, he acquired permission to open mission work in his home country. He returned to gather a group of young men, and some others, into a Bible study fellowship in several places.

In the spring of 1956, Norman Derstine and Lewis Martin of Virginia included Ghana in their itinerary when they made a trip to Africa in the interests of mission work. Later that same year, John Mosemann, president of the General Mission Board, and Quintus Leatherman, missionary of the London Mennonite Centre, visited the new group in Ghana and baptized some of the members of the fellowship. Bro. Leatherman returned again in March, 1957, to attend celebrations of Ghana's political independence from England.

Preliminary investigation by the mission board indicated that the northern part of Ghana was most in need of a witness. When we four missionaries arrived in August, 1957, we found, however, that this area was already fully claimed by other missions.

Upon further study, it became apparent that most of the country was claimed by mission bodies. Consequently the mission board advised us to concentrate on the thickly settled southern part where many of the villages had not been touched with a Christian witness.

Frustrating Beginnings

Where should we begin? We learned that there was a church and a primary and middle school which T. G. Thompson had acquired in the name of the Mennonite Church in the village of Mayera, 14 miles north of Accra, the capital city. In addition, he had organized Bible study groups in Accra and Dodowa, a village 25 miles northeast of Accra; had rented a commodious school building and installed a teacher in Somanya and was planning a primary and secondary school in Accra, a boys' and girls' hostel for students and working young people, a bookstore, printing press, and other projects.

We discovered, however, that in spite of these ambitious plans, services were actually being held only in Accra and Mayera. The Dodowa group had disintegrated; the schoolteacher, having displeased Thompson, was dismissed; the school and the building were out of hand. The landlord had sued Thompson for unpaid rent. Upon this discovery, we immediately proceeded to settle the suit out of court.

The primary school and the girls' hostel were hardly feasible, the school because it was unsuitably located and hardly practical with the funds available at the time, and the hostel because African girls do not take to a regimen such as is required in a hostel.

Obviously, our job of "picking up the pieces" was cut out for us. Erma Grove was to have charge of the girls' hostel, and so we began working toward getting that building and equipment ready. Ruby Hostetter was to manage the primary school, and her planning was occupied with that.

An additional project that Thompson had started was Home Bible Studies, giving the Mennonite Hour Bible lessons by mail. Because of lack of time many of the returned lessons were left ungraded. That was to be our work, done principally by Ida. I helped in general and answered questions the students asked on various subjects.

We graded the lessons on hand, sent them back to the students, and got rapid responses. Thirty lessons were sent back; without any further encouragement, within three months there were over 120 students, and the number steadily climbed, so that it had to be restricted to enable the work to be done.

Many students who completed all the courses available wanted more lessons. A more difficult course in the Gospel of Mark was prepared for such students. For other students, not advanced enough in English, a much simpler series of lessons in Mark was made. This enrollment soon became impossible to handle. Others helped also with the lessons, but there was not enough time available, and these students had to

be restricted. At present, there is no one to handle these simpler lessons.

In recent years there has been a decided change in the kind of students taking the lessons. Many more mature students have made the list. It is quite clear that their feeling of instability in the political winds that are blowing has turned them to God and the Bible for some sense of security.

Along with the lessons the students began asking for Bibles and other literature, and we began to stock such items and sell them at cost. With the demand rising steadily, we sold thousands of items. We would make mimeographed lists of items with brief descriptions and prices and send the lists out with Bible lessons. Several young men also have taken stocks of these things out to sell, supplying many readers.

Hundreds of letters from Bible students testify to the validity of both the lessons and the literature. Many say they received salvation through what they learned; others write that they were enabled to break off evil habits; still other Christians have re-dedicated their lives to God. A number of pastors of other churches have also taken the lessons.

The primary school was run for several months, but being in a poor location, and proving unpractical, was discontinued. Ruby concentrated on teaching Scripture and English in the Aburi Presbyterian Girls' Secondary School. The hostel for



Leon Kofod Photos

A land of contrasts, Ghana is in a hurry to modernize, illustrated by its modern architecture, but at the same time retains traditional cultural patterns—shown here by the lady's garb.

girls was equipped and opened for service, but it also proved unworkable; African girls seem to avoid places where they are required to observe restrictive rules such as would be necessary in a Christian hostel. So that also had to be closed, and Erma served for a year in the Presbyterian secondary school in Ho, a city 100 miles north-east of Accra.

Into Every City

It is in the villages that we have been able to establish the church. From the beginning we have established all our churches in villages to which we have been asked to come by the people. Most of them also asked for schools—often holding priority over the desire for a church. In either case it meant a good opportunity for establishing a Christian witness.

When asked to come to a village, we first asked for a time to meet with the people. In such a meeting we would discover if there were any Christians already in the village, their status, and/or whether any other church was doing work there. If we would find it feasible to work in the village, we would ask them to provide a suit-

Ghana is an independent West African republic on the Gulf of Guinea just north of the equator. Slightly smaller than the state of Oregon, the total population in 1960 was 6,690,730. Accra, the capital, had 388,231 people.

Independence from Britain was gained on March 6, 1957, at which time the country's name was changed from the Gold Coast to Ghana. Headed by President Kwame Nkrumah, founder and leader of the former Convention People's Party, Ghana's politics and economy is dominated by a vaguely expressed socialism.

Principal religions are Animism, Islam, and Christianity. From 1931 to 1948 the Christian population increased by 126 percent—the rapid spread attributed largely to the opening of many mission schools.

The comparative wealth of Ghana has placed it in the forefront of school and welfare development in Africa, according to Dennis Austin. Compulsory free primary and middle (ten years) schooling was introduced in 1962. A new University College is being built at Cape Coast. Some 4,000 Ghanaians are studying abroad in Western Europe and North America. An equal number of students, it was decided by the government in 1961, were to go to Eastern Europe and the U.S.S.R. for study.

Ten new hospitals were built between 1948 and 1958. Mobile health teams have kept disease in check, but malaria, bilharzia, leprosy, and yaws are still widespread.

—Data gathered from *Collier's Encyclopedia*.

able building for the work, and we would proceed to arrange for regular church services each Sunday, and such other work as would advance the cause. There are now 17 villages in which church and related work is being done. Missionaries visit the churches by turns. Schoolteachers or church leaders usually conduct the services.

Erma Grove lives in Amasaman, 14 miles north of Accra. Working in the surrounding villages, as well as in several a considerable distance away, she gives lessons to the people on child care, diet, health; teaches candidates for baptism; and gives Bible lessons. She is also preparing to teach Scripture in four classes of the nearby Pokoase middle school. Anna Marie Kurtz lives with Erma, and also does some of the above work in villages as she has time from her other work.

Heal the Sick

Almost from the beginning of our work in Ghana the possibility of doing medical work has been in mind. In 1958, the mission board assigned Dr. J. G. Yoder, formerly a missionary in India, to visit Ghana to explore the opportunities of opening medical work. Dr. Yoder concluded that Somanya (the center of our work) was the most suitable place to begin. In consultation with the Government Health Department, we were informed that the government itself planned to open a hospital in this area, but they encouraged us to go ahead with plans. Therefore, in 1961 Carson and Ellen (MD) Moyer from Ontario, Canada, opened a medical clinic in a house they had rented in Atua, near Somanya.

The number of patients gradually increased, and the facilities had to be expanded. In 1963, Dr. James and Janice Snider, also from Ontario, came to Ghana and took over the clinic when the Moyers went on furlough. The work has continued to grow so that there are often over 100 patients to be treated in a day. Lydia Burkhart is a nurse who came to Ghana in January, 1963, and has also been working in the Somanya clinic. Anna Marie Kurtz RN, who came to Ghana in 1961, has been in charge of the government clinic in Amasaman.

The site for a 150-bed government hospital has been selected in the Somanya area. Our mission has been asked to manage and staff the hospital. Shortage of funds has delayed the construction work, however, and it is not clear at the moment when building will begin. Staffing this institution will mean at least four doctors, several nurses, and an administrator, probably nearly all from the outside, and a number of Ghanaians—doctors, nurses, and others.

What of the Future?

We cannot foresee the future. But we have been given some definite promises by God in the Bible. We are thankful that it

has been possible heretofore to work with little hindrance in our various mission projects, and we pray that this situation may continue.

Joseph Adjei and Samuel T. Agor are two young men who were commissioned in April, 1964, as "catechists," a step toward ordination to the ministry. They have both taught school, both have completed the Home Bible Studies, and Adjei has completed a two-year Bible training course. Agor has completed a four-year teacher-training course. They are also continuing training by correspondence courses from England. Both of them have a conviction of a call from God to serve the church, and we pray that they may become faithful leaders.

In addition there are others who regularly conduct church services, have also taken the Home Bible Studies courses, and who want to serve the church. In April, 1964, Henry Adjei, Samuel Tetteh, Andrew J. Thompson, and E. K. Adamtey were recognized also as candidates to be-

come catechists. G. H. Thompson and E. C. O. Mullings are two leaders who are semi-retired, and who were given special recognition for their years of service to the church.

The future of the Mennonite Church in Ghana is promising. It will continue to need our prayers and support in various ways for some time to come, but there is good hope that it may be able to stand "on its own feet" in a reasonable length of time. It does face political problems and also the same kinds of problems that are found in most churches.

A high percentage of the Ghana population belong to the Christian Church and we hope that that number will also increase in power.

Beginning their missionary career in central India in 1928, S. J. and Ida Hostetler also served in northern India before pioneering the work in Ghana. In Ghana, Bro. Hostetler served as field chairman and was responsible for the Church World Service free food program, while his wife conducted a 250-student Home Bible Studies course. Living now in Fort Wayne, Ind., Bro. Hostetler pastors the Fair Haven Mennonite Church.

Salt and Light

In the Sermon on the Mount, Jesus said, "You are the salt of the earth" (ge, Greek), that earth which He said would pass away.

Later He changed the figure and said, "You are the light of the world [Kosmos, Greek]. A city set on a hill cannot be hid." This is also the world of John 1:9, 10, used a total of 79 times in John's Gospel. In I John 2:17 this world is also said to be "passing away."

*Fourth in a series of articles on
"Can Christ Build His Church
Through Your Congregation?"*

Our congregations should be organized to help members to be "salt for the earth and for light to the world." Salt is movable and applicable; has no radiance, beauty, or primary value on a heap. Light shines; cities on hills are not movable. Light is not made to be applied or scattered. It seems clear, then, that Jesus meant for His disciples to be examples that radiate what they are from a given position, but also movable, scattered, and in contact with need. He uses the figure of salt before light. Is this significant?

The organization of the New Testament church emerged out of the efforts of the believers to obey the commission of their ascended Lord. The twelve apostles, so chosen by Christ, had their commission from Him. As congregations emerged, church government was developed from different cultural influences. Such organization enabled the people of God to relate to each other and to the nonbelievers around them. Sometimes that organization

became a liability; and Paul adapted his leadership to the Corinthian culture in order that "some might be saved." (See I Cor. 9:19-23.)

Our congregational patterns need to be evaluated by Biblical principles rather than historical development. Patterns ought to develop in light of the church in the current world. The purpose of the church being "salt" and "light" continues in every culture and point in history.

What Organization Is Relevant?

The only way to keep the church relevant and in touch with our world is to have a stream of people from the world coming into its fellowship. If the church fails in this primary function, its structure will become a fossil of the past rather than an organism of the present.

The bishops' and/or elders', and deacons' primary function is, then, to prepare people of the congregation for penetration of the world. The measure of their success is the effectiveness of their congregation in being both salt and a shining city on a hill. A further documentation of this success is the total number of a congregation's people sent out into new areas to begin new congregations. The size of the church building and the number of people gathered for one two-hour period a week is not the key to the prosperity of the congregation.

Congregations should be organized to receive with ease new members of various backgrounds, and to send out older members with training and zeal to begin new churches. This will not require a particular organization, but more important—clarity of purpose. The bishop or overseer pattern of the New Testament culture period can

be used today, if the qualifications, assignments, and activities are both Biblical and current.

The church, God's people, are about 99 percent unordained and one percent ordained, yet both belong together. Laymen say, "Bible study for us means listening to God's Word spoken into our concrete life and work situation. For this study you (ordained) must become our teachers and partners. Yet how few pastors have learned to lead this kind of Bible study and participate in it! . . . The responsibility of the laity is to serve as reflecting mirrors or focusing lenses, to beam the light into all parts of the life of the world . . . clouded or obscured as the light is by the darkness of human sin, the 'darkness has not overcome it.'"¹

Composite Church for Composite World

"The salt fulfills its function only if, after having been gathered and cleansed, it is scattered again to be dissolved. Likewise the people of God is gathered from all peoples, cultures, and groups of society, in order to be scattered again. Therefore the dissemination of the church is as important as the gathering of the church."²

Study the organization of your congregation to ascertain how it may serve to prepare the members to be salt in the earth, and lights shining as a city on a hill. Is your congregation existing primarily for serving itself, rather than bringing healing and light to a sick and lost world? Should you not organize to send saints out, as you bring sinners in? Check the constitution of both your conference and your congregation and see what you are organized to be and do.

—Nelson E. Kauffman.

1. "Laity," *The Church in the World*, Geneva, Switzerland, Feb. 1962, No. 13, pp. 26, 29.
2. *Hope in Action*, Margul, Muhlenburg Press, 1962, p. 191.

MISSION NEWS

Russian Broadcast Evaluated

"The Russian radio audience is wholly different from the American," said Jack Shalanko, head of the Russian department of missionary radio station HCJB, Quito, Ecuador.

"The American public has been over-stuffed with years of Gospel preaching to where they need special and different approaches." Mr. Shalanko was replying to an inquiry by Gordon Shantz, director of *Golos Drooga*, Mennonite Broadcasts' Russian program.

"The most appealing approach to the Russian is the Gospel," continued Mr. Shalanko, "because it is something they have never heard, and there is nothing

that works better . . . in the Russian ministry.

"We have had 23 years of Russian broadcasting," he concluded, "and know that straight Gospel preaching is the most attractive even to a communist, because it is a new element to him and consequently very interesting."

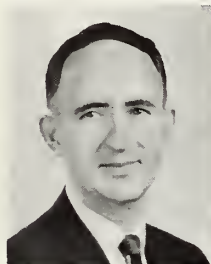
Golos Drooga (The Voice of a Friend) has been using two types of program. The one is a sermon by Vasil Magal, the second a unique medical approach by his brother, Dr. Ivan Magal.

Dr. Magal gives the Gospel message from a professionally trained and "scientific" position.

"We want to reach the young educated Russians, too," said broadcast director Gordon Shantz. "We suspect the great bulk of young Russia is very impressed by their scientific orientation in schools."

"That's why Dr. Magal's broadcasts carry weight. We heard from a doctor in Austria who writes, 'Your medical articles are of great interest to me since I am a physician also.'"

An inquiry for evaluation of the program was sent to HCJB and to Trans World Radio in Monaco, who also beam *Golos Drooga* into Russia.



Dr. Ivan Magal—giving the Gospel from a 'professionally trained and "scientific" position.

Nicolas Leonovich, head of the Russian program department for Trans World Radio, replied, "During our trip to the Soviet Union, we found that Christians there depend on the Russian programs we broadcast."

"Dr. Magal's approach is different, and good," Mr. Leonovich said. "By all means, he should continue to prepare messages using his medical training and knowledge to illustrate spiritual truths."

"The ministry of both Ivan and Vasil Magal fits in very well," he concluded. "Many, many people have asked us to personally, if possible, greet these two brothers and thank them for their ministry."

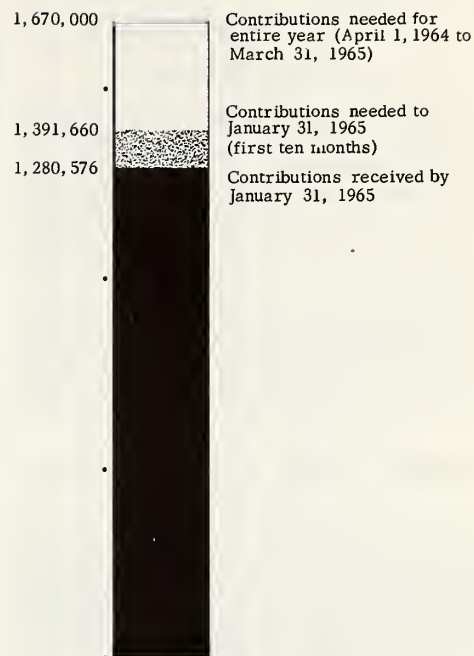
Golos Drooga is also broadcast on a third short-wave station, Far East Broadcasting Company in the Philippines.

Luxembourg Mission Center Dedicated

The new living quarters and mission center in Luxembourg City were dedicated on Jan. 3, 1965. Sixty persons attended the dedication service.

The program, in charge of Ray and Wilma Gingerich, is a cooperative work with a small team of evangelical workers under the Swiss Bible Society. Sunday worship services previously held in the Bible Society house have now been transferred to

Your Treasurer Reports



CONTRIBUTIONS NEEDED
COMPARED WITH CONTRIBUTIONS RECEIVED
UP TO JANUARY 31, 1965
Mennonite Board of Missions and Charities

Our monthly graph of contributions compared with needs shows that we have received \$1,281,000 for the first ten months of this fiscal year (through Jan. 31, 1965).

Although contributions are approximately \$20,000 more than last year for this period, your General Mission Board received about \$110,000 less than the amount needed for all operations.

This shortage is felt equally in nearly all areas of our work—radio, relief and service, and missions (home and overseas missions, health and welfare, student services, literature, etc.).

We are seriously concerned, of course, because it appears that either we have failed to communicate our planning and situation to the church, or we have misjudged the mind of the church in this area.

Can you please give this matter your concerned and prayerful consideration? Pray that administratively we may be led to God's will not only for the remainder of this fiscal year (ending March 31) but also for the next few weeks and months while we are preparing our plans for next year. We want to be faithful to both Christ and His church.

the mission house. Midweek Bible studies will continue in the Bible Society quarters.

Baptismal services for Mrs. Pletschette, her teenage son Jean, and Doris Mundschein were held in Luxembourg City on Sunday afternoon, Jan. 24. The Pletschettes are of Luxembourg Catholic background and Miss Mundschein of Swiss Reformed.

Fifty people attended the services which

were followed by an informal supper hour. Eastern Board Chairman Raymond Charles was present for this special occasion. His presence and testimony conveyed a spirit of international brotherhood in Christ and were much appreciated.

Winter Bible School in Lauterborn

Eleven students from Luxembourg, West Germany, and Berlin were enrolled in the three-week Winter Bible School held in the Andre Mozimann pension in Lauterborn.

This project is operated on a self-supporting basis and continues to be a very helpful part of the total witness in Luxembourg.

Teaching staff members were Omar Stahl and Daniel Troyer (Eastern Board), Lloyd Gingerich and Elizabeth Gingerich (Conservative Board), and Mrs. Arno Thimm. Mrs. Harvey Miller served as cook.

Eastern Board Annual Meeting

The fifty-first annual meeting of the Eastern Mennonite Board of Missions and Charities will be held March 9-11 at the Weaverland Mennonite Church, East Earl, Pa. Theme of the meeting will be "Stewards of the Gospel."

Bro. Melvin L. Kauffman, Roaring Branch, Pa., will bring the missionary sermon. Besides Eastern Board missionaries and board members, speakers will include Norman Yutzy, Souderton, Pa.; John C. Wenger, Goshen, Ind.; and John R. Mumaw, Harrisonburg, Va.

Which Way Hospitals?

Discussions on trends, responsibilities, and functions of Mennonite hospitals and homes claimed the attention of some 150 hospital-related persons attending the fourteenth annual meeting of the Association of Mennonite Hospitals and Homes held in Chicago, Ill., Jan. 18-21.

Three main concerns emerged from the meeting, according to H. Ernest Bennett, executive secretary of AMHH. One—trustees, or boards of directors, need to be aware of their increasing responsibility to define the institution's objectives, to give adequate direction to its program, and to be constantly aware of current problems in the health and welfare field.

Two—what will be the continuing role of the church in a health and welfare ministry in light of the increasing responsibility our government is taking in this field? Three—the Mennonite Church needs to re-evaluate trends in nursing education because of the increasing interest of our young people in this profession.

Paul Miner, president of Goshen College, was the keynote speaker of the first session of the four-day meeting. He spoke on "Trustees Are Directors." The second session featured sectional meetings for hospital administrators, homes for the aging personnel, Mennonite chaplains, nursing and technical personnel, and trustees.

Robert Cunningham, editor of *Modern*



In the concluding session Paul Bender, executive secretary of the Mennonite Board of Education, reemphasized the need for a collegiate school of nursing in the eastern U.S. and for improved facilities for diploma schools.

Hospital, gave valuable pointers on "Health Care in a Changing World" at a fellowship dinner meeting in the third session. "Good feeling is essential to good communication," he said. "Sound public relations with an institution's community are built on trust, honesty, consideration, and the same concept of right and wrong."

"Church and State Relations" was discussed by John Howard Yoder, theologian and mission administrator, in the fourth session. Basing his remarks on past history, Yoder set forth several positions the church can take in various governmental structures.

"Nursing Service and Education" was the topic of the final session. Speakers included Florence Sherbon, of the College of Nursing at the University of Illinois, and Anna Frances Zimmerman, assistant professor of nursing at Goshen College. A panel, chaired by Maude Swartzendruber, nursing director of Huerfano Hospital, Walsenburg, Colo., discussed "Implications for the Future."

"The Christian's Call to Serve" was the subject of the daily worship periods led by A. E. Kreider, pastor from Goshen, Ind. He stressed the importance of dealing with

people as "persons" as the key to good relationships.

Begun in 1952, the Association of Mennonite Hospitals and Homes is an inter-Mennonite organization having a registry of some 85 hospitals, homes for the aging, and children's homes. Among its purposes are: (1) share and discuss common administrative objectives and problems, (2) provide fellowship for administrative personnel, (3) stimulate new ideas in the health and welfare field, and (4) offer a channel of intercommunication for Mennonite institutions.

AMHH is not an administrative agency and does not administer welfare projects. It is one of 14 members of the American Protestant Hospital Association.

Chairing the Chicago meeting was AMHH President William Dunn, administrator of Mennonite Hospital, Bloomington, Ill. Officers for 1965-66 include: Mervin Nafziger, president; Victor Esch, president-elect; David Zeicher, third member; Doris Rupp, fourth member; and Arnold Regier, president of the Chaplains' Association and fifth member.

First Brazil Mennonite Conference

The first conference of the Evangelical Mennonite Churches of Brazil began at noon, Jan. 1, 1965.

Approximately forty people met for lunch in the dining hall of the Presbyterian Seminary of Campinas. By three o'clock many more had arrived. The spirited singing of the opening service indicated what kind of conference this would be.

People had come from the nearby town of Valinhos where David Hostetler is pastor, from Sertaozinho, five hours north of Campinas, where Glenn Musselman is working, and from the city of Sao Paulo where Peter Sawatsky (now on furlough) and Cecil Ashley are located. German Mennonites from Curitiba and Witmarsum settlements in southern Brazil had also sent representatives. From Araguacema the expected delegates sent word that they were unable to attend.



Nearly 130 hospital-related persons attended the fellowship dinner on Wednesday evening, Jan. 20. Guest speaker Robert Cunningham, editor of *Modern Hospital*, gave valuable pointers on establishing good public relations.



Even though low German, English, and Portuguese were heard in informal conversations, Portuguese, the national language of Brazil, was the medium understood by all.

Vigor and enthusiasm in the group may have been partly due to its diversity. There were diversities of backgrounds, languages, educational levels, cultural patterns, and Christian experience. New Christians shared with those who are from a Mennonite background of hundreds of years.



Portuguese, Spanish, African, American, Canadian, German found unity in their Christian faith. Missionary David Hostetter (l.) greets Bro. Josue in front of newly dedicated Valinhos Church.

There was Herr Penner whose ancestors had fled from Germany to Russia. Then his own family was forced to leave Russia, spent some time in China, and now finally finds refuge in Brazil. As a contrast there was Carmen, whose whole family is Catholic. She alone has become a member of the Evangelical Church.

People of Italian, Portuguese, Spanish, African, American, Canadian, and German backgrounds found a common bond of unity in their Christian faith. Between sessions people conversed in low German, English, and Portuguese, but the national language of Brazil (Portuguese) served as a means of communication understood by all.

Dormitory and grounds at the Presbyterian Seminary provided ample room for everyone's physical needs. Simple meals prepared by local cooks kept cost at a minimum. Shade of eucalyptus trees, grass to walk on, and pleasant summer breezes contributed to this conference weekend.

Moderator of the meeting, Sr. Joaquim Luglio of Valinhos, summed up his feelings when he said, "Something has begun here in the first conference of the year 1965, something that will never stop." A small beginning—about one hundred people attending most of the sessions. How long will it be until the Brazil Mennonite Conference fills an auditorium of several thousand?

Judging by the testimonies given during the open sessions, it should not be long.

One could feel the strength of this group by readiness to speak of what Christ has done for them. There were conversion stories, examples of daily Christian life, and commitments for the future.

The burden of the leaders and planners of the conference was aptly put by Dr. Ruy Leme of Sertaozinho when he said, "The Gospel isn't being preached in this great country as it could be" and "for hundreds of years we have not known the true God, but have served an unknown God." Evangelism, then, was the underlying motive for uniting forces of our Mennonite faith in this first national Mennonite Conference in Brazil.

Dedication of New Church in Valinhos

On Sunday morning the closing session convened in the unfinished structure the Mennonite congregation of Valinhos is building. Inside the cool brick walls, on temporary benches placed on the dirt floor, the group listened to the conference sermon, "How the Church Grows," by Nelson Litwiller of Montevideo, Uruguay. Visitors from other denominations joined in this joyful worship service. Friends from Baptist, Assembly of God, Brazil for Christ, National Crusade, Presbyterian, and Roman Catholic churches attended.

—Sarah Yoder.

Nursing School and Church Grow

Seventeen girls were accepted into the freshman class at Shirati, Tanzania, Nursing School in January.

Ten junior girls received caps in a special ceremony on Jan. 17. The present senior class is composed of two girls and eleven boys.

One hundred and nine persons were baptized at Shirati on Jan. 10.

New Life in Christ

"I am happy to be a member in your church," wrote George Gerrick, Kingston, Jamaica. "In a very short while I will be baptized. I am hoping to live the life of Christ that I have learned about."

Gerrick came to Jesus Christ during the Jamaica Crusade of the Mennonite Hour team this summer. B. Charles Hostetter wrote personal letters to each person making a decision, urging them to go on in the faith, and pressing upon them the study of the Word of God.

Among the replies was that of Mr. Ger-



Gerrick (l.) Goung (r.)—New life through Mennonite Hour's Jamaica Crusade.

rick, who already feels the burden to "preach the Gospel to the world and win souls for God's kingdom."

George Goung of Mandeville, Jamaica, writes, "Your visit to our island was greatly enjoyed and I was one of those who rededicated his life after hearing your sermon at the Bible School.

"Since then I have been able to witness easier for my Saviour and Lord, and so please pray for me that I may continue in this Christian pathway until Christ returns.

"I also listen to your broadcast on Sundays and I am now taking your Home Bible Study."

Personal follow-up letters of counsel and Home Bible Study courses are a vital part of the "contact ministry" of Mennonite Broadcasts, Inc. The Mennonite Church in Jamaica has effectively used The Way to Life program and Home Bible Studies as a point of contact with the unsaved.

Your Overseas Missionary of the Week

Marjorie Shantz



Marjorie Shantz arrived in Botijas, Puerto Rico, in November, 1964, to begin her fifth term with the Mennonite Board of Missions, Elkhart, Ind.

Botijas is the location of a new outreach in Puerto Rico, and Marjorie serves as a rural worker in church extension as well as giving nursing service at the local clinic.

Originally from Preston, Ont., she received her nurse's training at the Kitchener-Waterloo Hospital and later graduated from Goshen College.

Prior to her mission assignment in 1947 she did general and private duty nursing for 3½ years and served one year with MCC at the La Plata, Puerto Rico, Mennonite Hospital.

With People in Service

Fifteen women representing the Professional Women's Missionary and Service Auxiliary of Mennonite churches in northern Indiana toured the offices of the Mennonite Board of Missions, Elkhart, on Monday evening, Feb. 2. Officially formed in

1964 to provide intercongregational service activities for Mennonite professional women of northern Indiana, PWMISA is a division of the WMSA of the Indiana-Michigan Conference. Officers are Maggie Glick, president; Mary Miller, vice-president; Mildred Witmer, treasurer; Mary Jane Mumaw, secretary; Elva Snyder, secretary of special interests; and Edna Beiler, secretary of literature.

* * *

Orval and Vivian Troyer, Hesston, Kans., began as superintendent and matron of the Sunset Home for the Aged, Geneva, Nebr., on Jan. 1, 1965. Mrs. Troyer previously served as an assistant at Schowalter Villa and Mr. Troyer has considerable experience as a general contractor and electrician.

* * *

James Kropf, VS-er serving at Hannibal, Mo., recently installed a sink, drain, hot and cold water pipes, and lights for the new nurses' station at Beth Haven Nursing Home, Hannibal, as a "plus-service" donation.

* * *

Dr. Henry A. Fast, Newton, Kans., was recently appointed by Mennonite Central Committee on a half-time basis to head up a Senior Voluntary Service program. The new project will attempt to utilize the wide assortment of skills, wisdom, training, and motivation of middle-aged and retired people in the church who are capable of rendering meaningful service.

* * *

Robert Unruh, an agriculturalist from Bloomfield, Mont., is scheduled to visit Mennonite churches in Alberta from Feb. 15 to March 1. He has spent eleven years as an MCC worker in the Paraguayan Chaco directing the experimental farm in Fernheim and helping Mennonites and Indians with their agricultural problems.

* * *

Katie Burck, Albany, Oreg., widow and mother of Nigerian missionary Mrs. Lloyd Fisher, died at her home on Wednesday morning, Jan. 27. Funeral services were held at the Albany Mennonite Church on Saturday, Jan. 30.

* * *

The Merle Sommers family, missionaries to Montevideo, Uruguay, arrived in the States for furlough on Feb. 6. Attending school at Kent State University until the end of the summer, Merle, along with his family, will then move to Puerto Rico, where he assumes principalship of Betania School.

* * *

John and Ruth Arlene Weaver and three daughters arrived in Tegucigalpa, Honduras, Dec. 31. The Weavers are serving as houseparents at Pine Grove Academy, the recently completed school for missionary children. A farewell service had been held for them Sunday morning, Dec. 27, at the Bossler Mennonite Church.

* * *

Irene Snavelly returned to Tocoa, Honduras, Jan. 23. She had spent a three-month furlough in the States. A farewell service for her was held at Hammer Creek on Sunday morning, Jan. 3.

* * *

The Donald Sensenigs are assisting the



Dwight Hartzler, president of the Cleveland, Ohio, I-W unit, hands over a \$60 check to purchase Christmas bundles to Mrs. Darlene Zwick, president of the Friendship Mennonite Church, Bedford, WMSA. Looking on is Larry Troyer, treasurer of the unit. A total of 26 I-W's participated in the project.

Luke Martins at Gia Dinh center in Saigon since the James Stauffers left for Hong Kong. Mr. Phuoc and others are an asset to the work as well. Several people have expressed faith in Christ and are now attending a Bible study class at the center.

RACE RELATIONS

(Continued from page 121)

to improve communication between groups such as human relations councils and interracial commissions. Urge church leaders, ministers, and laymen to serve on such committees if asked by local officials.

10. Become acquainted with and support the various churchwide and interchurch efforts to be servants of Christ in the midst of the racial revolution, such as Voluntary Service in interracial situations and the work of reconciliation in the South.

Family and Individual Action:

1. Welcome and befriend any nonwhite person who moves into your community.
2. Take the initiative in becoming acquainted with persons of other races and ethnic groups, inviting them into your home and to your church.
3. Talk with neighbors about Christian race relations and the desirability of welcoming into the community persons of other backgrounds.
4. In communities with no persons of other races, discuss with school boards, hospitals, and other employers the possibility of inviting qualified persons of other races to serve on their staffs.
5. Let your employer know that you would welcome working with persons of other races.
6. In contacts with real-estate agents let them know that you favor housing open to all persons regardless of race, color, or creed. Check deeds and rental contracts that they do not include "restrictive covenants" or other instruments of discrimination.
7. Offer to rent or sell to nonwhites and

make sure your real-estate agent understands your convictions.

8. If renting, let your landlord know that you would welcome fellow tenants of other races.
9. When race relations are discussed in the local press, write letters to the editor presenting the Christian viewpoint.
10. Speak up in protest when derogatory jokes and stories are told about other groups.
11. Challenge rumors and misinformed opinions about race. This can only be done after thorough study of the teaching of the Bible and the testimony of the church. (See resource list at end.)
12. If legislation designed to insure equal opportunity is before Congress, write to your Representative and Senator expressing your Christian concern.
13. Learn about local civil rights organizations and determine if this is a place where you might make a Christian contribution and witness.
14. Take the time to discuss and study the problem of Christian race relations with brethren in the church who disagree on goals or methods. The church's obedient response to the challenge of the racial revolution should be the occasion for renewing, not rending, the body of Christ.

Resource Material

A Christian Declaration on Race Relations (official position of the General Conference Mennonite Church), free, 722 Main St., Newton, Kans.
The Way of Christian Love in Race Relations (official position of the Mennonite Church), 5¢ each, 40¢ per dozen, Herald Press, Scottsdale, Pa.
The Bible and Race, by T. B. Matson, 85¢, Broadman Press.
The Racial Problem in Christian Perspective, by Kyle Haselden, \$1.45, Harper.
Integration! Who's Prejudiced? by C. Norman Kraus, 31 pp., 35¢, Herald Press, Scottsdale, Pa.
Segregation and the Bible, by Everett Tilson, \$1.50, Abingdon Press.

ONE PERCENT

(Continued from page 122)

our denominational beliefs are hammered out. For instance, our new Statement of Faith (1963) was worked at for years through a subcommittee of General Council. This body is also responsible for budgeting and administration—that is, to see that the whole conference job gets done.

The Hard Facts

All ten of these functions are the layman's concerns mentioned in the first paragraph of this article. In 1963 we were each willing to pay about \$1.02 per person for these ten functions, or one cent out of every contributed dollar. We gave \$105.00 per member for all church causes in 1963. \$1.02 per member for General Conference is one percent of the total.

You say, "Can this be so? Is that all it

costs?" Yes, these are the facts. But the rest of the story is a hard truth. General Conference is nearly bankrupt! Some funds have been borrowed to help keep up with commitments. At the last biennial meeting the denomination asked for more services than there is money being contributed. It isn't that we laymen aren't willing to pay for it. We just haven't known of the urgency. Or, are we telling General Conference to cut back on these ten functions? What functions do we ask them to cut out? What would you do if you were moderator of General Conference? Most people have ideas, but as we pump in new ideas of service, the cost goes up.

Must Double Support

The strength of our church is in the quality of teaching in the local congregation. Much of the work of General Conference is to assist the local congregation in its teaching, in building conviction, and in challenging members to be Christ's representatives in our communities.

To perform at a respectable level General Conference feels she must have \$2.00 per member per year. This is double what we are now giving. The records show that some congregations are giving this much and more. But so many of the congregations are doing little or nothing. Two percent for these ten functions is not too much, is it? What do you think? Can your congregation help? What guidance do you have?

THE CHURCH

(Continued from page 116)

ing. They decided to keep the minister for another year, to pay him a salary, and they made certain appointments of officers and they are going to sustain the organization for one more year.

"But," I say, "what have you decided in terms of God's will, in terms of what this church should be doing in this world at this time, in terms of how to understand the course of history and how God may be related to it?" Now my feeling is that here we can learn from the early church.

The Spirit Still Inspires

The people of the New Testament church accepted the responsibility of opening themselves to the inspiration of the Holy Spirit, and they opened their intelligence to the question of what was going on in the world at that time, and what their obligations to Christ and to the world were in the light of this.

Now, to put this more concretely, the time of the inspiration and the work of the Holy Spirit did not stop with the Book of Revelation. The Bible is an authoritative and most useful avenue for the understanding of God's will, but it must be made con-

temporary, and it can be made contemporary only when we bring questions to it which come out of a contemporary situation.

There is nothing so deadly as just to study the Bible because it's the Bible. But if you bring real live questions to the Bible, then the Bible in turn comes alive, and it will speak and the Holy Spirit will guide in the understanding of the Bible.

The real problems, the important problems which confront society, must be discussed, and studied by the church in the light of the Bible.

How is it going to be done? I suggest the congregational meeting. Now that is a very simple idea and I get away with this idea in New England because there is an old tradition. The congregation meets at least once a month to discuss anything of importance.

Why don't Mennonites do this too, except that instead of trying to trump up something interesting for our meetings, which happens so many times, we come together as a congregation and in all freedom and in openness to everyone present discuss what we think are the issues of the time or what is now confronting this congregation?

Now that is very simple, but there are many congregations, Mennonite and every other denomination, in which problems have been brewing for 15 or 20 years. Through fear of trouble, they are never discussed, and are eventually settled by default.

They are forgotten but a lot of guilt and resentment remains. Now, take, for example, a civil rights problem in the South. One minister was driven out of his church when he tried to get the church together to discuss the problem in their midst. It was talked about in the homes, in the restaurants, in the beer parlor, but it couldn't be talked about in church.

Whenever a great social or theological problem cannot be talked about in the church, then I would say that church has come under the power of one of these principalities. And the victory of Christ over that principality will come when Christ enables this community to have the freedom and openness to discuss this problem, looking hopefully to some sort of consensus.

We must provide the occasion when the issues can be brought out before the congregation for discussion. I should think that this might be done at congregational meetings.

I know of a church in New York City where they have a congregational meeting every month. The congregation stays after the eleven o'clock service on Sunday morning and into the afternoon for about two or three hours to discuss anything of importance. It dare not be trivial. They

have a committee that decides whether a matter is important or trivial.

There is a sifting out of what are the great problems and then they concentrate on these. They are able to decide sometimes only about five or six things in a year, but they are basic.

I am contending that this is the work of the church. We sometimes think that the proper work of the church is what goes on on Sunday morning at eleven o'clock. That has become tradition. That's church and anything else is sort of semi-church.

Without throwing out old patterns and practices it must be said that a congregation comes to order when it addresses itself under the inspiration of the Holy Spirit and with reference to the Bible to a great question. That is church in the very best sense of the word.

Anabaptist Heritage

There is something of this sort in our Anabaptist background. When I joined the church, I remember that the bishop asked me whether I would give counsel and receive counsel.

Well, I got a lot of counsel, but I never gave very much because I was never asked for very much. But there was a period in the church when this formula was taken very seriously. A person joining the church offered himself in terms of his counsel.

That means that one opened oneself up to God's direction so that one might be a contributing factor to the understanding of the congregation. And to give counsel meant that one must listen not merely out of democratic or personal respect for another person, but listen to that other person as the one through whom God may speak.

This, of course, presupposes a dialogue and I am one who agrees with Franklin Littell, a friend of our tradition, in his claim that dialogue should have much more church and theological significance than it does.

We are inclined to think just like the Reformers that the way God speaks is through the preacher standing before an audience and preaching out of the Bible. Now, I can agree with that, but that is not the only way that God may speak. He may speak through the dialectic as you might say of the yes and no.

On almost any important question a congregation will be divided to start with, and we may deplore this. Frankly, it is nothing to deplore at all. That is just recognition of the fact that we are historical beings. We all look at things from a point of view. We are all prejudiced and specially those who claim they are not prejudiced.

None of us are objective, but I have been in enough of these sessions to realize that often a discussion which begins with

two or three points of view can be far more colorful and productive than if all agree to start with.

And so I even wonder whether there might not be a stage in this discussion when God is pleased with contradictory answers if the group is committed to the truth which lies beyond any one person, and if it is ready to speak tentatively, looking for a solution down the line.

I think it is not only a matter of etiquette or group dynamics to suggest that when a problem is raised, it might be good for a person to say with a certain tentativeness, "Well, this is the way it seems to me," rather than say, "This is the way it is," and then dig in.

We need an atmosphere in which we can say, "This is what I believe," as well as back off without losing face, without losing one's ego. In the best Quaker tradition men listen to God through the other person and realize that the truth is more likely to come out in consensus at the end rather than in the initial individual statements which they have made.

If we could only create in our churches an atmosphere of freedom, an openness, so that even the young people get up and say something, so that a person can be found to be wrong and still be in good standing in every respect—if we could only create that kind of atmosphere, then we would be in a position to move.

There is real theological value in consensus. I am not ready to say that every congregational consensus must *ipso facto* be the will of God. That is just a little bit too easy. But I would say that our congregations ought to move toward, hope for, and pray for consensus on all important issues involving the congregation as a whole. And when they come to consensus, they have something to rejoice about. Now, of course, one matter for wisdom is to decide what calls for consensus and what does not.

Church May Have to Change Its Mind

Of course, someone may say, "Well, what if you can't get consensus?" Well, then you can't get consensus. But at least the congregation knows that it doesn't agree, which is a very good thing. In this case the congregation must make a place for loyal dissent.

After all, it is conceivable that the minority dissenters may be right. This will allow for a certain openness toward that day when the congregation may have to change its mind.

And what I'd like to find on the face of this earth is a religious body that can change its mind, and change it honestly and openly with a kind of sense of humor about itself.

For it is a fact that history moves and the church moves and the church has to make up its mind and change its mind.

Even the Catholic Church, even popes have had to change their minds. That's an embarrassment to the Catholic Church. But Catholics have no monopoly on this.

Historically, church bodies have had a hard time changing their minds, and I think it is partly because we tend to ascribe a false deity to ourselves.

We hesitate to confess that we may have been wrong at one time for fear someone would raise some question about the nature of the church. Actually I think we will stand much better if we can admit that the church has an element of humanity in it, and that therefore the church can make mistakes and may need to change its mind. There is no need to apologize for this; the necessity is to make changes that are called for graciously.

Discernment and Unity

The discerning community is that community which raises fundamental questions and has a method within itself whereby it can come to conclusions and then act upon them.

Unfortunately we often deal with problems which are not our own. We employ our denominational people to think up problems for us and to write materials about them, and then we try to take over problem and material, but actually both are secondhand.

The way to be real is to have problems emerge right out of our midst, and any church which is in mission is going to have these kinds of problems. But some may say, "Aren't you inviting disunity into the church if you bring things out in the open like this? Can you really have peace in church?"

My answer is that we must redefine our concept of peace. Peace within the brotherhood is not the absence of differences, not even the absence of tensions.

Peace is the condition, is the dynamic of resolving tensions, a reconciliation of people who are involved in these tensions. And a church which has no tensions, no problems, and no possibilities of division, is a dead church. That just means that it is not really facing its problems.

Controversial questions are often the important questions, and controversial questions should be brought before the church. And if the church can't handle controversial questions, then it is under the domination of the principalities and powers.

It is astounding that it was possible to talk about the issues of the recent national election in the schoolroom, in PTA, on radio and television; it was possible everywhere but in church.

There we can't talk about whether we are for Goldwater or for Johnson, and I think in this particular case it is a bad thing when something of that nature can't be talked about. That means really that

the church is paralyzed by this demon, this principality which we call politics.

And the victory of Christ is that freedom which enables us to look out on this world and be in a position under the Holy Spirit to pass judgment on anything or anybody. That is the kind of freedom that the church must enjoy.

Instead of that, we are afraid of being divided and therefore we won't look at controversial questions. The fact is, controversy, if it is loving controversy, can be very enlightening and can help us.

Christianity has come to resolve differences in the grace of God and in the love of God. A great congregation is one in which the members have learned not to be afraid of each other, and this is something that can be learned. Over a period of time people can learn to talk, they can learn to engage in dialogue, but it will take time.

If we can develop something of a congregational mind and make congregational decisions, then I would say that we have moved on toward the goal of becoming a discerning community.

—Conrad Grebel College Bulletin.

Field Notes _____ CONTINUED

Interested members of the Elmira, Ont., congregation are providing the pastor, Howard S. Bauman, with the opportunity to be a member of the Menno Travel Service Europe and Holy Land Tour, March 28 to May 5.

Mario Snyder, Argentina, at Elmira, Ont., Feb. 20, 21.

Peace Conference at Metamora, Ill., April 3, 4. Vincent Harding, Atlanta, Ga., and Vern Preheim, Newton, Kans., among the speakers.

Seventh Annual Maintenance Conference for Mennonite and related institutions, April 8, 9, to be held at Lutheran Hospital and Medical Center, Denver, Colo.

Benjamin Eshbach, Washington Boro, Pa., and Isaac Sensenig, Ephrata, Pa., in a Bible meeting at Churchtown, Allentown, Pa., Feb. 21.

Consultation on Theology of Worship, March 21, 22, sponsored by the Board of Education and Publication (GC Mennonite) and Worship Committee of the Mennonite Church (General Conference). All people interested in the theology of worship are invited. Those planning to attend should notify Edward Stoltzfus, Goshen College, Goshen, Ind.

Lena Wyse of the Central congregation, Archbold, Ohio, was 93, Feb. 11.

Elias W. Kulp was readmitted to the Berks County Tuberculosis Sanatorium for further treatment. His address is Berks County TB Sanatorium, Box 461, Reading, Pa.

J. C. Wenger, Princeton, N.J., was recently appointed Professor of Historical Theology in the Goshen College Biblical Seminary.

James E. Keener, Route 1, Box 328A, Elizabethtown, Pa., was ordained minister, Jan. 31, to serve the Strickler-Shope congregation of the Lancaster Conference. Clarence E. Lutz officiated, assisted by Aaron M. Shank.

Jerry Weaver, son of Edwin and Irene Weaver, missionaries in Nigeria, has accepted the call extended to him by the Hesston Mennonite Church, Hesston, Kans., to serve as assistant pastor for approximately a year between his second and third year of seminary training.

Eugene Garber, Kalona, Iowa, has resigned his pastorate at the Kalona Mennonite Church, effective June 1, to give enlarged service to the literature program of the conference and to the New Life Ranch program which seeks to rehabilitate alcoholics.

Luke G. Stoltzfus, minister at Diamond Street, Philadelphia, Pa., was chosen by lot from a group of four nominees and was ordained bishop for the Philadelphia-Chester district. D. Stoner Krady preached the sermon; J. Paul Graybill had charge of the ordination.

Levi Schrock of the Oak Grove, Smithville, Ohio, congregation was 94, Jan. 18.

Edwin H. Ranck, Route 1, Kinzers, Pa., was ordained minister at Andrew's Bridge, Christiana, Pa., Jan. 20. Elmer Martin moderated; Clair Eby preached the sermon; Paul Landis gave the ordination charge.

Rowena Lark, wife of James H. Lark, suffered a heart attack some time ago. She is recovering slowly. Their address is 2345 South Eunice Ave., Fresno, Calif.

The new book, *A Farthing in Her Hand*, edited by Helen Alderfer, was used as a guide for morning meditations over KXGN, Glendive, Mont., Jan. 25-30, by Pastor J. M. Beachy.

Joseph D. and Minnie A. Wert observed their 64th wedding anniversary, Jan. 17, at their home, Route 1, Jonestown, Pa. They are members of the Dohner Mennonite Church. They are the parents of ten children living and three deceased. They have 15 grandchildren and 45 great-grandchildren.

Christian professional people wishing to make their waiting room a place of witness may send to Concord Associates, Harrisonburg, Va., for an attractive binder containing illustrated, plastic-enclosed, family life messages.

Change of address: Cloy M. Troyer from Lincoln, Nebr., to 2443 North Sparkman Blvd., Tucson, Ariz.

A Music Conference was held at Wayland, Iowa, Jan. 22-24, conducted by Lowell Byler, music instructor at Hesston College. Peter Sawatsky family, missionaries to Brazil, also served Jan. 24.

Carl W. Martin, Route 1, Reinholds, Pa., was ordained minister for Gehman's, Reinholds, Pa., Dec. 26, 1964.

Aaron S. Lapp, Route 1, Gordonville, Pa., was ordained deacon for the Coatesville congregation, Dec. 21, 1964.

Lester S. Martin, Route 1, Sheridan, Pa., was ordained minister for the Roedersville congregation, Pine Grove, Pa., Dec. 19, 1964.

Ordinations planned: A deacon for Steelton, Pa., Feb. 14, 2:00 p.m., minister for Landisville, Pa., Feb. 21, 2:00 p.m.

New members by baptism: three at Kalona, Iowa; two at Landisville, Pa.; two at Prairie Street, Elkhart, Ind.; five at Seventh Street, Upland, Calif.; fifteen at Metzler's, Ephrata, Pa.

The 1965 visits to counselors and pastors in Goshen College's Counselor Program began Feb. 1 at the Shore Mennonite Church, Shipshewana, Ind. Twenty-nine counselors and pastors from Fort Wayne and Eastern Indiana and Southern Michigan were present. Meetings in other areas are:

Feb. 8, West Liberty, Ohio

Feb. 15, Northern Illinois

Feb. 16, Central Illinois

Feb. 22, Central, Southern, and Western Indiana

March 1, Wayne, Holmes, and Stark counties, Ohio

March 2, Youngstown, Ohio, and Northwestern Pa.

March 9, Northwestern Ohio

March 13, Ontario and Western Ontario

March 15 noon, Cleveland and Northeastern Ohio

March 15 evening, Johnstown-Springs-Scottdale, Pa.

March 16, Akron-Conestoga-Atglen, Pa., and Hagerstown, Md.

April 5, Franconia, Pa.

A highlight of each area meeting this year is a presentation on Goshen's personnel services to students by Atlee Beechy, dean of students.

Evangelistic Meetings

John Landis, Hesston, Kans., at First Mennonite, Colorado Springs, Colo., beginning March 20. Glen Sell, Columbia, Pa., at Mt. Vernon, Oxford, Pa., beginning Feb. 20. Edward Miller, Denver, Colo., at Bellwood, Milford, Nebr., March 14-21. Ben Lapp, Watsonstown, Pa., at Lititz, Pa., Feb. 28 to March 7. Mahlon D. Miller, Pinto, Md., at Kaufman, Hollsopple, Pa., Feb. 14-19.

Homer R. Martin, Chambersburg, Pa., at Pottstown, Pa., March 20, 21, 24-28. Fred Augsburg, Youngstown, Ohio, at Roselawn, Elkhart, Ind., March 28 to April 4. Samuel Janzen, Glenwood Springs, Colo., at Roanoke, Eureka, Ill., Feb. 28 to March 7. Phil L. Frey, Archbold, Ohio, at Thomas, Thomas Mills, Pa., April 18-25.

Paul Mast, Lansing, N.C., at Sandy Hill,

Sadsburyville, Pa., April 11-18. William R. Miller, North Liberty, Ind., at Germfask, Mich., Feb. 7-14. Leroy Umble, Oxford, Pa., at Longenecker, Winesburg, Ohio, April 11-18. William Pannell, Detroit, Mich., at Kidron, Ohio, April 18-25.

Hubert Swartzentruber, St. Louis, Mo., at East Holbrook, Cheras, Colo., March 21-28. J. Otis Yoder, Harrisonburg, Va., at Petoskey, Mich., April 11-18. Bill Detweiler, Kidron, Ohio, and Bob Detweiler, Goshen, Ind., at First Mennonite, Kitchener, Ont., April 4-11.

Jesse Neuenschwander, Manheim, Pa., at Good's, Elizabethtown, Pa., March 25 to April 4. Charles S. Gogel, Phoenixville, Pa., at Slackwater, Millersville, Pa., March 7-14. Kenneth Good, Hyattsville, Md., at Maple Grove, Belleville, Pa., April 18-25. Paul Yoder, Medway, Ohio, at Fairpoint, Ohio, April 11-16.

Calendar

Christian Day School meeting, Lititz Mennonite Church, Lititz, Pa., Feb. 20.

Conservative Mennonite Conference Ministers' Fellowship, Plain View, Hutchinson, Kans., Feb. 24 to March 3.

Stewardship Conferences:

South Pacific, place undecided, Feb. 20-22

Eastern Mennonite Board of Missions, Weaverland, East Earl, Pa., March 9-11.

Mennonite Publication Board meeting, Tedrow, Wauseon, Ohio, March 26, 27.

Annual Extension Convention, South Central Mennonite Conference, Pleasant Valley, Harper, Kans., April 2-4.

Iowa Mission Conference, I.M.S. auditorium, April 9-11.

Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.

Ohio Mission Board meeting, North Clinton, Pettisville, Ohio, April 23-25.

Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.

Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference, May 9-12, Oak Grove, West Liberty, Ohio.

Mennonite Mission Board of Ontario annual meeting, May 15, 16.

Mennonite Conference of Ontario, Elmira Church, June 2, 3.

Western Ontario Mennonite Conference, June 9, 10. Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.

Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.

Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.

Illinois Mennonite Conference, Aug. 5-7.

Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.

South Central Mennonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.

Mennonite General Conference biennial meeting, Kidron, Ohio, August, 24-27.

Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Four out of every five pastors have to subsidize their ministry by paying part or all of the car expenses which they incur in church business, according to a survey by the National Council of Churches. The report says, "No responsible institution but the church charges part of its business costs against the salaries of its staff members."

Water from Many Wells

(Notes collected by Nora Oswald)

Throughout life one must decide which life must be saved, the higher or the lower.

There is no shortcut to true love and marital happiness.

The measure of love to get out of it all you can ends in tragedy.

The only true measure of love and marriage is: What am I giving to help the object of my love find happiness?

You don't fall in love; you climb into love—sometimes you descend into it.

Which self do you serve in marriage?

—Dr. Edward L. R. Elson.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

The Anointed Life, by Joseph Ellison; Christian Literature Crusade; 1961; 112 pp.; \$2.50.

This book by an English Baptist author born in 1866, who had pastorates in America and later in South Wales, is one that breathes the atmosphere of deep devotion to Christ and His Word. In its pages one feels the spirit of the Keswick Conference and the spiritual vitality of D. L. Moody. In his sixteen chapters the author begins with the anointing of the Holy Spirit in the lives of Biblical characters from the Old through the New Testaments, and in the last chapter he describes the holy life made possible by this anointing spoken of so clearly by John in his first epistle.

There is something in the writings of these men of the past century which we need today. They do not speak of the crisis times as most modern writers do. These writings express a simple faith in the Scriptures and in a victorious living that is so often missing in authors today who have been affected by two world wars and the revolutions of our time. This can be both a weakness and a strength of these older writings. In any case this book has real value for the person who wants to live in the peace and triumph of Christ today and under the anointing of the Holy Spirit. It is an excellent devotional book.

—Nelson E. Kauffman.

Religion and Leisure in America, by Robert Lee; Abingdon; 1964; 271 pp.; \$4.50.

The author does a real service to the Christian Church in a thorough discussion of an important modern question. The dialogue must continue, for the church has neither tapped the resources of the new

leisure available nor begun to solve the problems arising out of it. What with shorter work weeks and days, longer retirement years, and automation and paid vacations, author Lee divides his discussion into four parts: the scope of leisure in America, its relationship to play, its roots in holidays, holy, and other historical influences, and finally what the Christian faith and commitment response should be.

Leisure is not merely the absence of work or freedom from one's job or leftover time on one's hands to kill. Leisure is not a separated entity of life but evaluated in the context of God's gift of time to man (life) in which man works out the consequences of his salvation. It is not a negative view of leisure. Leisure is rather a quality of living in Christian joy as responsible stewards of time. Leisure is more inclusive than play. While we may have difficulty accepting the author's broad definition of play or the inclusiveness of the term "leisure," he is perhaps correct in saying that the true measure of a man is known by what he is at play or in his leisure. Some of us need to be reminded that play is neither childish, frivolous, nor sinful. Mennonites who are in the rural-urban transition need to take a new look at this whole question. This book will help them begin to do so.—Virgil J. Brenneman.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Donald and Carolyn (Hostetler), Colorado Springs, Colo., second child, first son, Dwayne Ray, Nov. 20, 1964.

Bender, Sanford and Gloria (Lichty), Kitchener, Ont., first child, James Bradley, Jan. 15, 1965.

Birky, Marston and Arlene (Hartman), Waukarusa, Ind., third child, second daughter, Patricia Fay, Jan. 8, 1965.

Boll, M. Eugene and Helen Marie (Haller), Manheim, Pa., third daughter, Londa Renae, Jan. 16, 1965.

Brubacher, David and Viola (Roth), Schomberg, Ont., third child, second daughter, Nancy Ann, Jan. 7, 1965.

Brubaker, Albert and Betty (Breneman), Lancaster, Pa., seventh child, third daughter, Carol Jean, Jan. 20, 1965.

Charles, Abraham H. and Ruth (Keller), Millersville, Pa., fifth child, fourth daughter, Brenda Sue, Jan. 22, 1965.

Derstein, Paul and Lois (Souder), Souderton, Pa., third child, second son, Douglas Carroll, Dec. 30, 1964.

Diller, Mahlon R. and Thelma (Crider), Shippensburg, Pa., fifth daughter, Brenda Sue, Nov. 27, 1964.

Eberly, Homer and Marian (Horst), Orrville, Ohio, fifth child, second daughter, Marilyn Fay, Jan. 3, 1965.

Gahman, Monroe and Ruth (Detweiler), Pipersville, Pa., fifth child, third son, Robert Duane, Oct. 22, 1964.

Gingrich, Willis and Lorraine (Major), Baden, Ont., third child, second son, Robert Louis, Jan. 23, 1965.

Hange, Lee Durrell and Mary (Landis), Blooming Glen, Pa., third child, second daughter, Wendy Sue, Jan. 27, 1965.

Hochstedler, R. Glen and Ruby (Slabaugh), Kokomo, Ind., third child, second daughter, Pamela Kay, Sept. 23, 1964.

Horst, Ernest and Beulah (Good), Wadsworth, Ohio, seventh child, third son, Jason Mark, Jan. 18, 1965.

Hostetler, Glenn L. and Gloria (Ebersole), Louisville, Ohio, second adopted child, first son, Mitchell Glenn, born Dec. 7, 1964; received for adoption, Jan. 7, 1965.

Hummel, William and Kristen (Kauffman), Orrville, Ohio, first child, Yvette Dawn, Jan. 13, 1965.

Kauffman, Willard and Elizabeth (Swartzentruber), Harrington, Del., fifth child, third son, Willard Lynn, Oct. 8, 1964.

Kennell, Marvin J. and Lydia (Kauffman), Roanoke, Ill., second child, first son, Bryant LaMar, Jan. 16, 1965.

King, Lawrence and Shirley (Shenk), Atglen, Pa., first child, Marilyn Kay, Dec. 27, 1964.

Kreider, Charles H. and Helen (Bollinger), Mt. Joy, Pa., fourth child, third daughter, Nancy Kay, Nov. 15, 1964.

Kreider, Wendell and Janice (Nofziger), Palmyra, Mo., third child, second son, Douglas Kent, Jan. 12, 1965.

Kremer, Robert and Demaris (Stutzman), Milford, Nebr., fifth child, first daughter, Kimberly Kay, Jan. 16, 1965.

Kropf, Floyd and Hilda (Ropp), Woodstock, Ont., fifth child, second daughter, Martha Susan, Dec. 22, 1964.

Lehman, David P. and Elizabeth H. (Faus), Turbotville, Pa., second child, first daughter, Donna Marie, Jan. 18, 1965.

Lehman, Marcus M. and Ferne Irene (Kauffman), Philadelphia, Pa., second son, Dale Marcus, Dec. 16, 1964.

Martin, Christ and Ruth (Garber), Lancaster, Pa., third child, second daughter, Kathy Sue, Jan. 3, 1965.

Metzler, J. Kenneth and Arlene (Dombach), Watonsontown, Pa., first child, Brenda Eileen, Jan. 21, 1965.

Miller, David and Martha (Short), Streetsboro, Ohio, third child, first son, Luke Jay, Dec. 29, 1964.

Miller, James and Doris (Hostetler), Kidron, Ohio, third child, first son, Kenton Todd, Jan. 21, 1965.

Miller, Leander V. and Eva S. (Gerber), Hartsville, Ohio, third child, first daughter, Laurel Joy, Jan. 26, 1965.

Newschwager, Robert and Elva (Martin), Ephrata, Pa., third child, second daughter, Audrey Jean, Dec. 11, 1964.

Nussbaum, Richard and Judie (Gerber), Dalton, Ohio, first child, Steven Lee, Jan. 4, 1965.

Nybeck, Donald and Ethel (Wine), Lebanon, Pa., second daughter, Lori Ann, Dec. 7, 1964.

Nyce, Robert W. and Ruth (Yoder), Fayette, Ohio, fifth child, third son, William Jay, Feb. 1, 1965.

Oswald, Rolland and Marilyn (Eichelberger), Beemer, Nebr., fourth daughter, Claudia Sue, Jan. 11, 1965.

Ramer, Titus and Anna Marie (Zimmerman), Goshen, Ind., first child, Durrell Mark, Jan. 17, 1965.

Riegsecker, Marlin and Nancy (Short), Archbold, Ohio, third child, second son, Jeffrey Todd, Jan. 29, 1965.

Roth, Floyd and Dorothy (Peatrowsky), West Point, Nebr., fifth daughter, Brenda Lee, Jan. 12, 1965.

Schneider, Dale F. and Marilyn Ruth (Miller), Louisville, Ohio, first child, Brent Dale, Jan. 14, 1965.

Schwartzentruber, Leonard and Delphine (Lichty), Baden, Ont., second son, Donald Bruce, Dec. 12, 1964.

Shearer, John and Velorous (Gingrich), Harrisonburg, Va., first child, Jody Scott, Jan. 18, 1965.

Shetler, Harley and Emma (Mast), Kalona,

Iowa, seventh child, fifth son, Elroy Duane, Dec. 5, 1964.

Stoner, John and Ethel (Musser), Colorado Springs, Colo., first child, Scott Michael, Nov. 23, 1964.

Stutzman, Harold and Norma (Johnson), Friend, Nebr., sixth child, second daughter, Patti Anne, Jan. 12, 1965.

Stutzman, Rudy and Lois (Villiard), Casselton, N. Dak., fourth child, second daughter, Monica Sue, Dec. 16, 1964.

Stutzman, Verle and Shirley (Roth), Pasco, Wash., third child, second daughter, Verleen Renae, Nov. 19, 1964.

Troyer, Alvin D. and Katie Mae (Mullet), Berlin, Ohio, first child, Carla Fae, Jan. 15, 1965.

Troyer, Calvin and Ruth (Gage), Engadine, Mich., fourth child, second daughter, Donna Jean, Jan. 20, 1965.

Troyer, Curt and Kathleen (Miller), Middlebury, Ind., first child, Patricia Ann, Oct. 14, 1964.

Ulrich, Earl and Mattie (Miller), Roanoke, Ill., third daughter, Sharon Rae, Jan. 8, 1965.

Wagler, Clyde and Miriam Ann (Graber), North Adams, Mich., second child, first son, Brian Durrell, Jan. 20, 1965.

Weaver, A. Richard and Ruth (Slabaugh), York, Pa., first child, Richard Todd, Jan. 29, 1965.

Yeackley, Gary and Carol (Riel), Milford, Nebr., first child, Denny Wayne, Jan. 6, 1965.

Yoder, Charles D. and Judy (Marlow), Goshen, Ind., first child, Charles Richard, Jan. 15, 1965.

Yoder, Earle R. and Betty Lou (Roth), Indianapolis, Ind., first child, Kamela Lynn, Dec. 30, 1964.

Yoder, Enos J. and Verna (Schrock), Westphalia, Kans., third daughter, Luella Sue, Jan. 2, 1965.

Zehr, Merrill and Elinor (Lyndecker), Lockport, N.Y., fifth child, third daughter, Darcy Ann, Sept. 24, 1964.

Zimmerman, Elvin and Arlene (Horst), Goshen, Ind., third and fourth children, twin daughters, Ramona Joy and Roberta Joan, Nov. 7, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bear—Schlabach.—George Bear, Elida, Ohio, and Mary Ellen Schlabach, Benton, Ohio, both of the Light in the Valley Chapel, New Bedford, Ohio, by LeRoy Schlabach, brother of the bride at the Pleasant View Conservative Mennonite Church, Berlin, Ohio, Aug. 22, 1964.

Bender—Steckle.—Eugene Bender, Zurich (Ont.) cong., and Rebecca Steckle, Zurich (Ont.) Evangelical United Brethren cong., by Rev. Amacher and Orval M. Jantzi at Zurich, Aug. 15, 1964.

Champ—Erb.—Stanley Earl Champ, Cabins, W. Va., North Fork cong., and Mary Alice Erb, Sheridan, Pa., Krall cong., by Aaron M. Shank at Krall's, Nov. 1, 1964.

Danner—Kenreich.—David Danner, Streetsboro, Ohio, Plainview cong., and Eloise Kenreich, Stow, Ohio, Faith Lutheran cong., by J. Franklin Yount at Faith Lutheran, Nov. 14, 1964.

Frey—Bontrager.—Donald Frey, Akron, N.Y., Clarence Center cong., and Candace Bontrager, Alden (N.Y.) cong., by D. Edward Diener at Clarence Center, Nov. 7, 1964.

Gerber—Mullet.—Gene Gerber, Walnut Creek

(Ohio) cong., and Pamela Mullet, Berlin (Ohio) cong., by Paul Hummel at Berlin, Dec. 20, 1964.

Lehman—Marner.—Daniel Lehman, Aibonito, P.R., and Shirley Marner, Wellman, Iowa, West Union cong., by Willard Marner, father of the bride, at West Union, Dec. 26, 1964.

Mast—Erb.—Robert Mast, Clarence, N.Y., and De Etta Erb, Marilla, N.Y., both of the Clarence Center cong., by D. Edward Diener at the church, Nov. 12, 1964.

Martin—Martin.—Truman E. Martin and Cora Lorraine Martin, both of Hagerstown, Md., Reiff cong., by Moses K. Horst at the home of the bride, Jan. 30, 1965.

Miller—Miller.—Crandall Kent Miller, Springs, Pa., and Nancy Catherine Miller, Grantsville, Md., both of the Springs cong., by Walter C. Otto at the church, Jan. 2, 1965.

Mumma—Wine.—Levi W. Mumma, Lebanon, Pa., and Marie K. Wine, Sheridan, Pa., both of the Miners Village cong., by Homer D. Bomberger at the Krall Church, Jan. 23, 1965.

Ramer—Hershberger.—Richard Wayne Ramer, Goshen, Ind., Salem cong., and Thelma Hershberger, Toto cong., by Jency L. Hershberger, father of the bride, at Toto, Dec. 25, 1964.

Shaddinger—Witmer.—Walter Harvey Shaddinger, Chesapeake, Va., Mt. Pleasant cong., and Mary Elizabeth Witmer, Dayton, Va., by Ralph F. Heatwole at the Rawley Springs Church, Dec. 26, 1964.

Weaver—Bomberger.—George M. Weaver, Jr., New Holland, Pa., and Joan M. Bomberger, Manheim, Pa., both of the Erb cong., by Homer D. Bomberger at the church, Nov. 28, 1964.

Wilfong—Beachy.—Ralph Edward Wilfong, Harrisonburg, Va., Chicago Avenue cong., and Edna Carol Beachy, Salisbury, Pa., Casselman cong., by Walter C. Otto at the Springs Church, Dec. 19, 1964.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bergey, Emma R., daughter of Daniel and Annie (Rohr) Moyer, was born in Bucks Co., Pa., Jan. 9, 1900; died at the Grand View Hospital, Sellersville, Pa., Jan. 13, 1965; aged 65 y. 4 d. On June 20, 1920, she was married to Wilmer M. Bergey, who survives. Also surviving are 6 children (Ernest M., Esther—Mrs. Elmer D. Kern, Erma—Mrs. James R. Keeler, Emma—Mrs. William H. Keeler, Eva—Mrs. Carl Nyce, and Elva—Mrs. Charles Hange), 22 grandchildren, 6 brothers and 3 sisters (Harvey, Wallace, Joseph, Charles, Garwood, Leroy, Mrs. Annie Bishop, Edith, and Mamie). She was a member of the Franconia Church, where funeral services were held Jan. 17, in charge of Leroy Godshall and Curtis Bergey.

Eash, Levi E., was born near Shipshewana, Ind., April 25, 1868; died at Froh Brothers' Nursing Home, Sturgis, Mich., Jan. 15, 1965; aged 96 y. 8 m. 21 d. On March 18, 1894, he was married to Polly Glick, who died March 14, 1957. Surviving are one son (Raymond E.), 9 grandchildren, 12 great-grandchildren, and one great-great-grandchild. One daughter preceded him in death. He was a member of the Forks Church for nearly 60 years. Funeral services were held at the church Jan. 17, in charge of Sylvester R. Haarer and Malvin P. Miller; interment in Forest Grove Cemetery.

Eckstine, William Ragan, son of Joshua and Annie (Wallac) Eckstine, was born Sept. 19, 1888; died at Hagerstown, Md., Dec. 8, 1964; aged 76 y. 2 m. 20 d. His first wife, Ethel Spesard, died July 22, 1960. On April 8, 1964, he was married to Elizabeth Petre, who sur-

vives. Also surviving are 3 children (W. Richard, Doris Louise, and H. Ragan) and 4 stepsons. He was a member of the Salem Ridge Church, where funeral services were held Dec. 11, in charge of Mahlon D. Eshleman, J. Irvin Lehman, and Lester Coffman; interment in Rose Hill Cemetery.

Harnly, David E., son of John and Susanna (Eicholtz) Harnly, was born in Lancaster Co., Pa., Dec. 27, 1887; died at the Lancaster (Pa.) General Hospital, Dec. 13, 1964; aged 76 y. 11 m. 16 d. On March 16, 1911, he was married to Lillian E. Snyder, who preceded him in death Jan. 21, 1959. To this union were born 7 children, one of whom died in infancy. Surviving are 4 sons and 2 daughters (David S., Lester M., Jacob L., Raymond E., Dorothy A. —Mrs. Harry Hart, and Barbara E.), 13 grandchildren, and 2 great-grandchildren. On Jan. 6, 1962, he was married to Ada Brubaker Erb, who survives. In 1941 he was ordained deacon of the Manheim Church, where he served until the time of his death. Funeral services were held at Manheim, Dec. 16, in charge of Homer Bomberger and Jesse Neuenschwander; interment in Erb's Mennonite Cemetery.

OUR SCHOOLS

(Continued from page 120)

The Karamu House was a place of interest and deep impressions for one. "Karamu" is a Swahili word meaning "a place of joyful gathering for all." The house began in 1915, and has attracted people of all racial and social backgrounds to participate in various forms of fine arts activities. Everyone is welcome.

At Karamu House the arts provide a special opportunity for each person to prove his own worth. It is an opportunity center for Negroes who have had very few outlets for their talents, yet many whites attend also. The aim of Karamu is "Man is thy brother."

"One experience of the week in Cleveland which stands out in my mind is the visit to the Cleveland, a dark, dirty, forbidding seven-story tenement building in the slum area," begins another young man. Here they met a young Catholic school-teacher who had sacrificed the comforts of the suburbs to live with the people. He believes that Christ can become real to people only through love and daily interaction. He is giving his neighbors a glimmer of hope, purpose, and meaning by working from the "inside-out" rather than from the "outside-in." He seems to be getting responses even from the habitually sullen and unresponsive.

A visit to a CORE meeting in a small, crowded room impressed one of the students. Attending the meeting were men and women, black and white, Christian and non-Christian. All were drawn together by their common dedication and intense interest in nonviolent protest against inequality among men.

"We tried to understand them, their motives, their pulse beats," he said. In every experience, they discovered that to know the city is to know her people.

ITEMS AND COMMENTS

BY THE EDITOR

Petitions are being circulated in many of the city's churches asking for appointment of a citizens' committee to combat obscene books, magazines, and movies at Durham, N.C., but the Durham Ministers' Association has gone on record as being opposed to a censorship body.

Formation of such a committee was proposed recently by Superior Court Judge E. Maurice Braswell as a result of a report of the Durham County Grand Jury asking the support of churches, preachers, ministers' associations, and others in coping with the problem.

* * *

"Never before has the medical profession needed so desperately the church's guidance," the associate dean of Tulane University Medical School said at Washington, D.C., pointing up the need for coping with sexual promiscuity among teenagers.

Dr. James A. Knight, a psychiatrist, speaking at the Washington Hebrew congregation at the invitation of the Committee on Liaison with Clergy of the D.C. Medical Society, said there is need for more and better sex education at home and in the schools if the problem is to be coped with properly.

In this respect, clergymen, both in sermon and in parental counsel, can and should play a leading role, he said. Many children, Dr. Knight said, practice "unacceptable behavior patterns" in an effort to find the emotional love that often is lacking in their home life.

Parents were called on to reassert themselves in laying down rules that would penalize undue permissiveness among the youths and would establish in their minds a respect for virtuous conduct. This, coupled with more forthright sex education in the schools, would go far in curtailing promiscuity and would effect a slowing trend in the number of teenage venereal disease cases, Dr. Knight added.

* * *

The Roman Catholic Archdiocese of Rio de Janeiro has obtained permission from the Brazilian ministry of finance for a lottery to pay part of construction costs for a new cathedral to be built in Rio de Janeiro next year.

* * *

A Minnesota legislator has announced he will fight in the 1965 State Legislature for legislation insuring "equal rights" for prospective billboard advertisers. Rep. D. D. Wozniak, a St. Paul liberal, said his plans were a protest to a billboard company's

refusal to sell space for an anti-liquor message to Methodists of the Minneapolis district. The Methodist ads would have asked, "Does Alcohol Overshadow Christ in Your Christmas?"

* * *

Several Anglican clergymen have publicly expressed their opposition to infant baptism within the Church of England, and at least two have resigned their pastorates. These were George Forester of St. Paul's, Beckenham, and Herbert M. Carson of St. Paul's, Cambridge.

Others who have stated they would no longer perform infant baptisms, preferring instead "believers' baptism," have included Richard A. Vick of St. Paul's, Westcliff-on-Sea; J. Christopher Wansey of Roydon Parish church, and David Tytler of St. Mark's, Smethwick.

Mr. Wansey criticized infant baptism as involving the "absurdity of parents promising faith and repentance of their children." Mr. Vick said adults were being denied the "privilege of believers' baptism . . . something essential to salvation. It (infant baptism) isn't agreeable to the Word of God."

Mr. Carson, who said that infant baptism was only one of several Anglican doctrines he differed with, also reported that he has been rebaptized into an independent Protestant Church.

* * *

A suit to end real estate tax exemption for churches and synagogues—started by Mrs. Madalyn E. Murray of Baltimore, a professed atheist—was dismissed by Circuit Court Judge Wilson K. Barnes at Baltimore. He said he would file an opinion explaining his reasons at a later date. The suit was dismissed "with prejudice," or closed at the circuit court level. Plaintiffs, however, have 30 days to file an appeal in the Maryland Court of Appeals.

* * *

Officials of the National Education Association announced in Washington, D.C., that the large and influential teachers' organization will seek legislation which would increase by 50 percent the amount of federal aid allotted for education, and which conceivably could result in aid to private and parochial as well as public schools.

Under the proposal, the bulk of a \$1.5

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billion annual increase would go directly to the states, with no federal strings attached, provided the funds were used for education.

NEA spokesmen stated that under these circumstances, those states which wish to aid parochial schools to some degree would be free to do so. In effect, this would lower from federal to state level the controversial question of state aid to church-related schools.

* * *

Dr. Martin Niemoeller turned over the presidency of the Evangelical Church of Hesse and Nassau to his successor, Dr. Wolfgang Sucker of Darmstadt, in a ceremony at the church's headquarters at Darmstadt, Germany.

A prominent and often controversial German churchman, Dr. Niemoeller headed the Hesse-Nassau Church since 1947. His successor also is president of the Evangelical League and an expert on Protestant-Catholic relations.

Dr. Niemoeller was scheduled to tour West Africa in early January. One of his first stops was to be at Lambarene, to visit Dr. Albert Schweitzer, famed medical missionary, and the hospital he established there.

* * *

The United States' War on Poverty will test the ability of the government and churches to work together, according to Lee Hobert of Las Cruces. Mr. Hobert, president of the New Mexico Council of Churches, cautioned that "we can enforce and make rigid the dependency of the poor upon someone other than themselves." He emphasized that it will take delicate handling of the human element to avoid what could become a "manipulation of the poor."

* * *

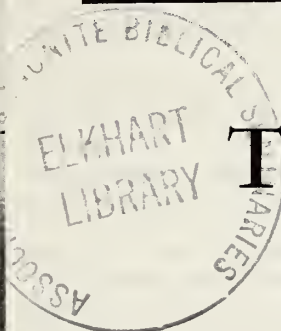
State votes this fall saw Oregon abolish capital punishment, and gambling proposals rejected by California, Washington, and Arkansas.

* * *

As 1964 came to a close, Shanghai took over the lead from Tokyo as the world's largest city. The former now reports a population of 10,700,000 compared to 10,643,000 in Tokyo. New York now takes third place and London fourth.

GOSPEL HERALD

Tuesday, February 23, 1965
Volume LVIII, Number 7



Teaching for the Days Ahead

By Ross T. Bender

To gain perspective upon our task of teaching for the days ahead, we would do well to reflect first upon our past experience. The men and women in our churches have been studying the Bible for many years. We might think of Conrad Grebel, Felix Manz, and their Swiss Brethren friends who gathered around the Word of God in Zurich engaged in a serious study of it as a good beginning of this tradition in our brotherhood. We might consider what they did as a good pattern for the way in which we should approach our study of the Bible in the Sunday school.

A Serious Matter

In the first place, their study of the Word of God was a serious matter. They wanted to hear its message; they wanted to know the will of God. They were diligent in searching it out, hungry to know it and to feed upon it. And they did not have the kind of helps that we enjoy prepared by our curriculum writers and editors from Scottdale.

The groups would gather together in homes in various parts of Switzerland and those who could read the Scriptures in the original languages would translate and read them to the others. There were a number of such "Bible Schools," as they were called, in St. Gall and in Zurich where one Andrew Castelberger held Bible meetings, teaching out of the Book of Romans. Later on, Grebel and Manz also taught the Gospel of Matthew from the original Greek and Manz taught from a Hebrew Old Testament.

One has to marvel at the seriousness of purpose with which these people came to their study of the Word of God in spite of great difficulties—no lesson books, unable to read the Scriptures, and after a time forbidden under threat of punishment by the law to gather in this way.

We do have lesson books and other books to aid us in our study; we can read the Bible in our own language; we are not afraid of being arrested by the police when we come to Sunday school. Enjoying such advantages as we do, would it not follow that our study of the Bible should be much richer and more profitable than theirs?

But is it? Is it not all too often true (Continued on page 140)

*And parents paused
Beside his bed,
While from their hearts
This prayer they said:
"Dear God, again
We pray tonight,
Help us to lead
Our son aright."*

—D.



FIELD NOTES

Emerging Congregation

Jan. 3, 1965, marked the beginning of regular Sunday morning worship services for the Summit Christian Fellowship, Akron, Ohio. For nearly two years a group of Mennonite Christians had been meeting together; first monthly, then semimonthly, and finally weekly, on Sunday evenings. The group, composed largely of professional persons—doctors, interns, social workers, nurses, etc.—felt they needed these opportunities of Bible study, fellowship, and nurture for their own Christian growth.



Dan Haarer (left) and Richard Yoder (center) chat with Eldon King, Ohio Mission Board Field Worker, following the first Sunday morning worship service of Summit Christian Fellowship.

These meetings also led them to the awareness of the need for a Mennonite witness in the city of Akron. Although the group is somewhat mobile, with interns and social workers coming and going over a one- or two-year period, yet they have developed a sense of unity and identity that has molded them into an emerging congregation.

The seven family groups and two single persons that compose the membership of Summit Christian Fellowship come from as many different congregations in Ohio and Indiana. They have worked through to a definite purpose for becoming an organized church. Their statement of purpose includes this paragraph:

"This church wants to be a Christ-centered, Christ-teaching church, founded on God's Word. We seek to be a servant church, evangelical in our outreach. We seek to be redemptive, desiring fellowship and relationships with all kinds of peoples. In general (and more specific) we seek to be the church! Perhaps our sub-goals could be listed as follows:

1. To be an evangelical and servant force in the Akron area.
2. To provide a church home for Mennonites in the Akron area.

3. To speak to relevant social issues.
4. To be a redemptive fellowship.
5. To provide an opportunity for active lay involvement and ministry."

The Ohio Mennonite Mission Board is working closely with the group, in giving counsel and guidance in these early stages of development, in becoming an emerging church. Dan Haarer, who recently completed his I-W service in Akron as a social worker, serves as lay leader. The group meets in the music room of the Innes Junior High School building, which they rent for this purpose.

Paul M. Miller, Goshen, Ind., will give seven messages on the theme, "The Minister: Servant of God's Servants," at the North Central Conference District Ministers' meeting, Glen Flora, Wis., March 8-10.

C. J. Ramer, Duchess, Alta., at Finland, Pennsburg, Pa., Feb. 28 and March 1, 2.

Henry Ruth, Harleysville, Pa., and David N. Thomas, Lancaster, Pa., in an all-day meeting at the East Hanover Church, Hanover, Pa., April 11.

Simeon Hurst, Tanzania, at Baden, Ont., March 7.

John David Zehr, Goshen, Ind., in Passion Week services at Leo, Ind., April 14-18.

The Fourth Annual Missionary Conference for the Holmes County Mennonite churches in Ohio is being planned for March 10-14, with a combined meeting on March 10 at Walnut Creek, Ohio. J. D. Graber, Elkhart, Ind., who recently returned from a trip to various foreign mission fields, will be speaking and showing pictures. A Holmes County Men's Chorus will sing. March 11-14, four different churches will have one of the following speakers each night: B. Frank Byler, Uruguay; Ross Goldfus, former missionary to Argentina; Mario Snyder, Argentina; and Tobe Schmucker, South Bend, Ind.

Church Music Sunday, March 7, in Franconia Conference. Each congregation is expected to have a music emphasis in the morning worship service. A song leaders' meeting will be held at the Franconia Church, 2:00 p.m., and a mass meeting at the Christopher Dock auditorium, 7:30 p.m. At this service all former members of special singing groups are invited to participate in mass choruses, both mixed and men's choruses. Present plans indicate John C. Wenger, C. K. Lehman, Richard Martin, and Martin Ressler as out-of-district speakers.

Evangelistic Meetings

Allen H. Erb, Hesston, Kans., at Sycamore Grove, Garden City, Mo., March 7-14. Abner Miller, East Earl, Pa., at Huber, New Carlisle, Ohio, March 28 to April 4. Norman Derstine, Eureka, Ill., at Wooster, Ohio, March 14-21.

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Cover photo by Harold M. Lambert

GOSPEL HERALD

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Full Forgiveness

Apart from Christianity, a faith of free and full forgiveness is not found. So it is that Christian worshipers alone sing the jubilant songs of the forgiven. No one can sing for joy until he finds forgiveness and freely forgives.

To understand forgiveness we must see that we stand under the judgment of God because of our sin. We have sinned. We deserve God's wrath. We do not deserve His mercy and forgiveness.

What is God to do? We say with the psalmist: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Yet right here we enter one of the paradoxes of our faith. God, the God of justice, who cannot overlook one sin, also forgives the sinner without allowing justice to break down.

Does God make exceptions? No, He is no respecter of persons. Is forgiveness cheap and easy to obtain? No, it is most costly. Does God become a senile old man who winks at sin and turns His back so that He doesn't see our sin? No, He sees it all. Does He pass over sin? No, forgiveness without judgment is sentimental, weak, and has no power to lift the burden of guilt.

The Christian believes in the certainty of judgment at the same time he believes in the full forgiveness of God. But how is it possible? How can God forgive and remain just in executing judgment against sin? The psalmist says, "There is forgiveness with thee, that thou mayest be feared." Forgiveness is mercy and judgment brought together. In the cross of Christ we find the love and mercy of God and also the judgment of God on sin. This is why God points to the cross in His promise of forgiveness and cleansing.

In the cross we see that God does not make exceptions. Forgiveness is not cheap. We see that God does not wink at sin or pass over sin. We see in the cross that God in Christ accepts upon

Himself the judgment against sin. So Paul says, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). He took our place. "He was wounded for our transgressions . . . the Lord hath laid on him the iniquity of us all" (Isa. 53:5, 6).

Forgiveness is always costly. Every time we pray, "Father, forgive," we realize it took the death of Christ for God to answer, "You are forgiven." Forgiveness is not cheap in that not only does it require Christ's death but it requires genuine repentance. When repentance is real, forgiveness is real, redemptive, and realized. And forgiveness becomes the gateway to abundant life. Forgiveness means that God through Christ accepts us in spite of our record.

The Christian realizes his obligation and privilege to forgive others. The person who finds it difficult to forgive others, needs a new and deeper understanding and experience of God's free and full forgiveness. Paul wrote to the Colossians: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (3:13).

If one knows how to forgive, he knows how to receive forgiveness. If one has a forgiving spirit, he can receive forgiveness from God. If he does not have that spirit, God cannot forgive simply because he is not prepared to receive it.

Unforgiveness poisons the personality. Hostility and unforgiveness underlie many of the emotional illnesses. To fail to forgive our brother is the height of self-righteousness, since by it we say we do not need forgiveness. When love pours us into its mold, we come out with a forgiving spirit—a spirit which freely gives forgiveness and continually asks forgiveness.

Forgiveness is not a question of balancing the books. Jesus' answer to

Peter, telling him to forgive seventy times seven, settled that. The forgiven one, as well as the one seeking forgiveness, puts pride in his pocket, and both confess the need of forgiveness. Forgiveness cuts the root of pride and plants the fruit of the Spirit.—D.

Think on This

Someone has suggested that since God loves all peoples and races impartially, He must be color-blind. However, one thing is sure: Many or most of those who profess to be His spiritual sons could *never* be described as color-blind. It is all too easy for a vast number of church people to see other colors of skins—and to discriminate accordingly. And the biggest shame in the whole situation is that some of the Christian groups who most earnestly defend fundamental Bible doctrine are among the worst offenders in regard to race discrimination.

How can a man say that he has love for all of his fellowmen if he supports patterns of racial segregation which have the end result of keeping certain races in a second-class position? How can he say that he loves the people of the Negro race if he fights to keep them out of his nice neighborhood, or his suburban library, or his favorite restaurant, or his modern high school, or his new church?

"Let the Negroes have their own residential areas and schools and churches—and we'll keep ours." This is a statement that is often made. It is the essence of the mildewed old concept of segregation. And it sounds very fine until one realizes what it really means. It really means that Negroes are supposed to stay in overcrowded slums, with no chance of getting out. It really means (usually, at least) that they are supposed to accept second-rate high schools. And it really means that they aren't loved and welcomed and accepted as God's children in the churches on the "right" side of the tracks. In effect, it all means that the Negro is pushed back into a second-class pattern of living. Is this Christian love? Judge for yourself.—Stanley C. Shenk, in *Herald Youth Bible Studies*.

Teaching for the Days Ahead

(Continued from front page)

that we are lazy and indifferent in our study? Do we prepare ourselves for it? Do we enter into it with all diligence? Do we exercise every power at our command to understand and know the message? Do we engage in a serious and diligent search? Do we come with eager anticipation and openness, expecting to learn something new, to be faced with some new challenge or demand, to be brought face to face with the living God who speaks to us in and through the Scriptures? Are we prepared to have our unbelief brought to the light and to judgment under the searching gaze of God's truth?

Those first Bible schools were not only a time for *knowing* the will of God. They were also times for making decisions. As the brethren and sisters reflected upon the Word, they found themselves obliged to reflect also on the world. They began to look about them in the community, at their friends, at their neighbors, at themselves. They began to ask questions that had slumbered for a long time—questions about their beliefs and their customs, questions which like burning coals that have been smothered and almost extinguished burst into flame when a gust of fresh air uncovers them.

Important Questions

What is the meaning of church membership? What did it mean to be a Christian? To be buried with Christ in baptism? To rise with Him to newness of life and to walk with Him in resurrection life? What actually takes place at the table of the Lord? And how does one make ready for going to the table?

And how does the Christian live when he had broken bread and leaves the table to go out into the world again? What is the relation of the church to the government? What is the Christian attitude to war and military service? What about suing at law or swearing an oath in the court?

These are only a few of the large and difficult questions that began to burst into flame—questions that had been settled for years. And now the old answers would no longer do. Doubt and uncertainty about them began their destructive work and new

answers had to be found. What had caused them to doubt the old solutions and search for new ones?

Their study of the Word of God was an open, honest, and serious search and God rewarded it. He rewarded it as He always does by breaking the old wineskins, those vessels which we create and use to store our securities, our prejudices, our disobedience after the vitality of a living faith relationship to a living Lord has departed.

A safer approach would be simply to examine the Bible as though it were some ancient document far removed from our modern situation, or to find the answers to the questions *we* bring. And sometimes we bring the answers to our questions as well, answers we have shaped before opening our Bibles.

Questioner—the Questioned

The kind of Bible study I'm talking about is the kind where the *questioner* becomes the *questioned*. By this I mean that we come to the Bible with *our* questions (and sometimes our answers) only to discover that our answers are being challenged and new questions that we hadn't thought about are facing us. They are questions that we have to answer and we have to answer them *Yes* or *No*.

Real Bible study is not Bible study in which we only discuss; real Bible study involves decision-making. The difference between these two approaches is something like the difference between the football player and the spectator on the bleachers.

The spectator follows the game; he watches every move, every pass, every kick, every run. He may even think through various plays which would gain yards, or comment after a certain play, "He should not have run with the ball; he should have passed it." But the point is, he is only *thinking* about the play, or talking about it; he isn't actually carrying the ball. If he were down on the field, the whole matter would be rescued from the bleachers of abstraction and noninvolvement. With the ball in his hands and the opposing line of husky men in helmets and spikes converging on him, he would not merely content himself with considering the pros and cons of kicking, passing, or running. He would actually kick the ball, or pass it, or run with it for his life. He would have to make a *genuine* decision.

Do We Make Decisions?

This is the thing that is lacking in many

Sunday-school classes. We consider the plays; we discuss the issues with greater or lesser degrees of insight. But do we make decisions? Do we find ourselves in a situation where the luxury of sitting back on the bleachers is no longer ours? Where we're on the spot and must make up our minds?

We face some of the same questions that the Swiss Brethren, our spiritual ancestors, faced, and we also face some new ones. If we refuse to come to a point and make up our minds, we will get run over and trampled into the ground as surely as the quarterback who stands paralyzed with indecision while the other team advances on him.

The world around us is changing rapidly, crucial problems are facing us demanding to be resolved, large issues are staring us in the face demanding to be reckoned with. We ignore these issues and problems, or refuse to make up our minds about them and act upon them at our own peril. There are the problems of hunger, of poverty, of war, of disease, of an exploding population, of restless underprivileged peoples, of racial discrimination and prejudice, of Christian people and churches whose eyelids are heavy with drowsiness and whose ears have grown dull. Surrounded by the tokens of our material prosperity, we stir only long enough to find out who is disturbing our peace, then turn over on the other side and return to our slumbers, dreaming with contentment of the fatness in the land.

It has already been made clear that decision-making is more than a matter of agreeing about something. The football team goes into a huddle and agrees that the quarterback will kick the ball when he receives it. But that agreement becomes decision in the full and complete sense only when the ball has left his toe and is soaring up over the heads of everyone deep into the other team's end of the field.

Decision-making in the Christian sense is not only agreeing, but acting; it is not only believing, but doing. When we speak of faith, we really mean faith in action—faith translated into life.

Let us assume that we have studied the lesson of the Good Samaritan and that we have agreed that we too should love our neighbor. Have we then learned that lesson? I say no! We have not learned what it means to love our neighbor until we have actually gone out and done something about it. We study in our classes about the meaning of discipleship and about the mission of the church, but actually applying what we learn is more difficult.

To talk about the Biblical imperative for mission apart from actually being involved in mission is a very sterile, fruitless, unrewarding kind of study. Not only do we run out of vital and intelligent ques-

(Continued on page 166)

Ross Bender, Goshen, Ind., is dean of Goshen College Biblical Seminary and dean of Mennonite Biblical Seminary of Elkhart, Ind. This message is a condensation of his message given at the Sunday School Convention, Harrisonburg, Va., last August.

The Spiritual Dimensions of Leadership

By Billy Graham

On that day, more than a year ago, when the torch of leadership was transferred, I happened to be with a longtime friend of President Johnson's, and we went immediately to a quiet place to ask God to sustain him for the immense responsibilities which were thrust so suddenly upon him. That afternoon, when he was placing his hand on the Bible and being sworn in to the high office of president of the United States, we read together a passage of Holy Scripture. It was the prayer of King Solomon upon his ascension to the throne of Israel after the death of his father, King David.

Today, at high noon, as he takes that oath again and becomes president in his own right, I can still think of no finer prayer to begin with than that one.

"In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. . . ."

And King Solomon prayed, "Give me now wisdom and knowledge, that I may go out and come in before this people. . . ."

"And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies . . . but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

"Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee" (II Chron. 1:7-12).

Last February President Johnson said, "No man can live where I live now, nor work at the desk where I work now, without needing and without seeking the strength and support of earnest and frequent prayer." Humbled by the magnitude of the responsibilities of a high office, a man begins to probe the erratic swirl of events for a prophetic understanding of history; and when he is a spiritually sensitive man he will feel as Lincoln did, that he is a "humble instrument in the hands of Almighty God."

During the next four years, many of you here today will have to make decisions of state, perhaps greater than those of any of your predecessors. You will hold in your hands the destiny not only of America, but of the world. You will lead

the richest and the most powerful nation the world has ever known. It is a nation which has been abundantly endowed with material blessings, but it is also a nation in danger of losing its moral moorings and its spiritual perspective. Christ, in whom are hid all the treasures of wisdom, once said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36)? This applies to nations as well as to individuals, for a nation that loses its spiritual courage will grow old before its time. Even if we gain all our material and social objectives, and lose our souls, it would be disastrous. Winston Churchill once said, "Man's destiny is not measured in material computations."

There is a spiritual dimension to leader-

ship which this administration has already recognized. Theodore Roosevelt once said, "The White House is a bully pulpit." So it is! From this city you are already leading the nation to its greatest moral and spiritual heights. Jesus Christ said, "Unto whomsoever much is given, of him shall be much required." Those who have the greatest power always need the greatest guidance.

No government rules except by the will of God. You are leaders, not only as a result of the greatest mandate the American people have ever given, but there is a mandate higher than the ballot box. You have responsibilities not only to all the people of America and to the peoples of the world, but you have also a great responsibility to the God of our fathers.

Even to the most casual observer, it is apparent that there is a growing spiritual vacuum in our nation. Our wealth and our prosperity are in danger of making us complacent and careless in the matters of the spirit. Jesus said, "Man shall not live by bread alone." Many nations have tried it, and failed. Germany declared a neu-



President and Mrs. Johnson leave the National City Christian Church on Inauguration Day, after hearing Billy Graham (behind Johnson with Vice-President and Mrs. Humphrey) deliver a 10-minute message. Billy Graham came at the president's personal request, and spoke on "The Spiritual Dimensions of Leadership."

A sermon preached by Billy Graham to President Lyndon B. Johnson and invited guests on Inauguration Day, Jan. 20, 1965, at National City Christian Church, Washington, D.C.

trality in matters of religion during the thirties. That neutrality created a spiritual vacuum, and the first robust philosophy to come along filled that vacuum with a vengeance. And that, in my judgment, is how we got Nazism, and the hell of World War II. The Bible says, "Where there is no vision, the people perish."

In foreign affairs, we are faced with overwhelming problems, from Southeast Asia to the Congo. In domestic affairs, we are faced with an alarming crime rate, a moral crisis, and many individual psychological problems which fill our hospitals. These problems will become more intense and more demanding during the next four years.

There seems to be no permanent solution to our problems. We try this scheme and that, but we find that each one is only a stopgap measure. Could it be that we have failed to diagnose properly the ills of the world? Could General MacArthur have been right when he said, 20 years ago, "The problem, basically, is theological . . . there must be a revival of the spirit, if we are to save the flesh"?

I know the leaders of this administration, especially the president and vice-president, well enough to know that they believe he was right—that our problems are basically spiritual and that they require a spiritual solution. That spiritual solution was outlined by God to King Solomon long ago, when He said,

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

To approach the problems of the next four years in a spirit of prayer and humble dependence upon God would bring a freshness of vision and purpose that could capture the imagination of the world.

During the next four years, there will be moments of discouragement, despondency, and even disillusionment. There may come times when some of you will feel as Woodrow Wilson did, when the Senate voted against the ratification of Wilson's proposal for the League of Nations. The news was telephoned to the White House. "I feel like going to bed and staying there," Wilson said. He could not sleep that night, and he turned to Dr. Grayson about three o'clock in the morning, and said, "Doctor, the devil is a busy man."

Later in the morning, he had Grayson read St. Paul's consoling words from Second Corinthians, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Turning to Grayson, President Wilson said, "Doctor, if I were not a Christian, I think I should go mad, but my faith in God holds me to the belief that He is, in some way,

working out His own plans, in spite of human mistakes."

Centuries ago Moses stood before the people of Israel and said, "When thou art in tribulation, and all these things are come upon thee . . . if thou turn to the Lord thy God, and shalt be obedient unto his voice . . . he will not forsake thee . . . nor forget the covenant of thy fathers which he swore unto them."

In the midst of the bloody Civil War, Abraham Lincoln read his Bible regularly. He memorized passages from its pages. He used the Word of God to help him make decisions and solve problems. In matters of right and wrong, the God of the Bible was Lincoln's final court of appeals. The overwhelming problems of his day drove him to the Scriptures and to his knees in prayer. Out of this humble dependence on God came the preservation of the Union.

History throbs with crisis, but the Gospel is that God is *for* man, and that, in the greatest crisis this world has ever known—when Jesus Christ went to the cross—God transformed that tragedy into triumph and wrought redemption for those who trust in Him.

Mr. President, on the wall of your office at the White House, I have seen a framed yellowed letter. It was written to your Great-grandfather Baines more than 100 years ago, and it bears the bold—almost defiant—signature of Sam Houston.

Your great-grandfather led General Sam Houston to a saving knowledge of Jesus Christ. This conversion transformed that troubled, rough hero of San Jacinto into a man of peace, happiness, and purpose. As

Marquis James put it in his book, *The Raven*:

"The long quest for spiritual repose ended when Houston knelt before the altar and asked to be received into the church, and on the 19th of November, 1858, the convert waded into the chilly waters of Rocky Creek, and was baptized. A church publication at that time said, 'The announcement of General Houston's conversion has excited wonder and surprise of many who have supposed that he was past praying for.'"

At the time, somebody said to Sam Houston, "Well, General, I hear all your sins were washed away." "I hope so," Sam Houston replied, "but if they were all washed away, the Lord help the fish down below."

On the day Sam Houston was baptized, he offered to pay half the minister's salary in the church. When someone asked him about it, he said, "My pocketbook was baptized, too."

This newness of spiritual life that the president's Great-grandfather Baines helped introduce to General Sam Houston is the same transforming faith we need in our nation today if we are to meet successfully our rendezvous with destiny. That letter, written by a heroic Texan, to the great-grandfather of our president, is heartening evidence of a sense of moral direction. The letter itself is important, but the fact that the president chose to hang it in his office is also important. It is a shining symbol that from the very apex of government there is a spiritual emphasis in our national affairs.

Our Mennonite Churches: South Christian Street



The South Christian Street Church, Lancaster, Pa., was built in 1938. The present membership is 70. Frank Enck is bishop; Lester Weaver, pastor; and Walter Shirk, deacon.

Symbolically, it says that Lyndon Baines Johnson has respect for the old faith that has guided his family, his state, and his nation, through generations.

On this solemn occasion, as a great nation goes forward under its newly chosen leaders, I find great comfort for the future, symbolized by a yellowed scrap of paper on a White House wall.

Family Census Report

Number seven in series

Percent of Mennonites Not Raised in Mennonite Homes

Statistics on church background were available for 4,497 Mennonite heads of homes. Of this number, 263 were not raised in Mennonite or Amish homes. Therefore 5.8 percent of the adult men in the sample of Mennonite churches studied were brought into the brotherhood through some form of evangelism.

Of the 4,310 adult women who responded to the questions in the sixty-four Mennonite churches sampled in 1963, 308 were not raised in Mennonite or Amish homes. This is 7.1 percent of the total. It would thus appear that the Mennonite Church has been slightly more successful in bringing women of non-Mennonite background into its fold than in winning men. Below are the percentages for the district conferences.

Conference	Men Percent	Women Percent
Franconia	4.1	4.0
Lancaster	3.6	4.5
Virginia	7.2	11.9
Washington-Franklin	4.4	6.5
Allegheny	14.4	24.2
Illinois	23.1*	25.7*
Indiana-Michigan	8.1	9.5
Ohio and Eastern	6.1	7.1
Ontario	3.8	3.7
Ontario Amish	2.4	0.8
Alberta-Sask.	5.6	11.0
Iowa-Nebraska	1.1	3.7
Pacific Coast	5.1	7.1
South Central	8.4	4.1
Conservative	2.8	2.7

Combining the figures for men and women, we have a total of 8,807 adult members of the Mennonite Church who answered the question on their home background. Of this number, 571 came from homes other than Amish or Mennonite. This is a total of 6.4 percent. In other words, in these churches sampled, the figures indicate that 6 out of every 100 adult members have been won for the brotherhood by some form of evangelism. As far as the writer is aware, no previous wide scale study has been made similar to the above which differentiated between those brought in from the outside from Amish and non-Amish backgrounds. If those brought into the church from Amish backgrounds were in-

cluded in the above figures, the percent would be considerably higher, but it is scarcely fair to include these as having been won primarily by the evangelistic efforts of the Mennonite Church.

Again congregations may wish to study their own membership rolls in order to see how they compare to the churches sampled in their area and in the church as a whole. Congregations with a low percent of members won from outside their own families may wish to examine their own outreach program once more to see how they may become more effective witnesses. Even those congregations with a higher percent will have no reason to be satisfied with their records, for it is evident that several other Protestant groups have grown faster than the Mennonite Church.

—Melvin Gingerich,
Historical and Research Committee.

*It should be noted that in the sample of three churches studied in Illinois, one was a city church, the Ann Street Church in Peoria, which had 18 percent of the members in the Illinois sample.

Mennonite Leaders of North America

Peter Burkholder (1783-1846)

Peter Burkholder, a prominent Mennonite bishop in Virginia in the first half of the nineteenth century, was born in Lancaster County, Pennsylvania, on Aug. 27, 1783. His parents, Peter and Margaret Huber Burkholder, migrated to the Shenandoah Valley of Virginia and located near Trissels Church in Rockingham County, in 1790. Peter was left an orphan at the age of sixteen, his mother dying in 1798 and his father in 1799. He was married to Elizabeth Coffman in 1803, to which union nine children were born.

Burkholder was ordained to the ministry in the Mennonite Church in 1805 at the age of twenty-one. He served the church in the Northern District several years and then moved to a point west of Harrisonburg where he bought a large tract of land. It is alleged that he owned as much as eight hundred acres of good land about one mile west of Harrisonburg. The place where he lived came to be known as the old Burkholder homestead. He was called to the office of bishop following the death of Bishop Henry Shank in 1836, likely in 1836 or 1837.

In later years it was reported that Burkholder, interested in the expansion of the church, occasionally preached for other denominations. As a minister of more than ordinary ability, he spoke with such power and pathos that he frequently moved his congregation to tears. His standing in the community was such that he was called to preach at funerals of persons who were not members of the Mennonite Church. Joseph Funk wrote of him as "our beloved pastor. . . . In appearance he was of medium

The Prayers of Luke Warm

Plushtown, U.S.A.

We hear you're broke. It's not our fault, God. You can count on our dollar every time. I know our church is a bit behind "per capita," but obviously you want our children to have the finer things of life like the neighbors have, and we do too. With a standard of living to maintain, we can hardly keep up with the cults across the tracks who tithe.

We do appreciate the prosperous times, but please keep an eye on the stock market. One depression in a lifetime is about all you should send.

Yours comfortably,
Luke Warm

Are you puzzled by our friend Luke Warm? Check editorial Feb. 2 issue.

height, heavy set, with a long flowing beard which turned gray with advancing years and gave him a patriarchal appearance."

Burkholder defended pouring against immersion as being the Scriptural mode of baptism in a booklet entitled *Eine Verhandlung von der äusserlichen Wasser-taufe*. It was printed in Harrisonburg in 1816 and an English edition appeared in 1882 at Dale Enterprise. In 1837 a booklet appeared which was known for many years as the Burkholder *Confession of Faith*. He, however, did not write the *Confession* but only the Nine Reflections and the three articles on baptism and predestination which were added to it. The Reflections were copiously supplied with Scripture references and were, as a result, expository in nature, with here and there a few general statements or a summary statement, which throw light upon conditions as they were in the church at that time. The Reflections were based largely on the Sermon on the Mount. His writings were free from local controversy and strife and gave what he must have considered as the heart of the Gospel.

Elizabeth Burkholder died on April 23, 1846, and her husband in the same year on Dec. 27. They were buried in the Shank Cemetery, one-fourth mile northeast of the Burkholder residence. On his tombstone is this inscription, "In memory of Peter Burkholder who departed this life December 27, 1846, aged 63 years, and 4 months. The deceased was a diligent minister of the Gospel for 41 years and a bishop of the church of the Mennonites for many years." —H.A.B.



Frontiers of New Churches Today

Ernest E. Miller

Third and last in a series on frontiers in our Christian world mission.

A third frontier facing us in the mission enterprise is more difficult to discern because it relates so directly to ourselves as missionaries.

Even though objectivity is hard in this frontier, these times require a clear definition of the missionary's role regarding his relationships with the life and work of national churches. His present role is often so poorly defined that the foreign worker is many times discouraged. Further, he may simultaneously be confusing the leadership of "younger" churches.

A decade ago mission agencies intended to reduce considerably the number of foreign missionaries in India. This has not really been done. In 1950, the total number of foreign missionaries was about 6,000. Recently a member in the Indian legislative assembly announced that the number now stands at about 5,000.

The Presbyterian Church currently has 140 workers. Ten years ago it had 240. General Conference Mennonites still have as many today as they did in 1950. Our own group is considerably smaller now than then.

A Babel of Strategies

But while some older societies have reduced their numbers, many new evangelical societies have sent large numbers of new recruits. Many are engaged only in recruiting members from established churches. A recent visitor to India has pointed out, "At home you become acquainted with missionaries of your own church. In India you come in contact with dozens of socie-

ties, some large, many small; some churches connected, some independent; some cooperating, some highly competitive."

It would be quite naive to say that the missionary in India holds the same high status he held a quarter of a century ago. I sensed this difference especially through the feelings of missionary children at Woodstock School. Many students preferred to be able to report that their parents were working under one or another U.S. government or foundation program.

Missionary children were often apologetic about their parents' activities. I had to remind them constantly that the difficult situation today takes greater consecration and deeper commitment than it did in the days when I was a young missionary. I was very anxious that they catch the greater sacrifice of their parents.

The confusion was not alone with the children. It undoubtedly was with the children mostly because it was also with their parents. On coming to the Indian plains at Woodstock School, I had occasion to visit a number of the students' homes. I shall not soon forget an evening spent at dinner in the home of an executive of a large mission. He had invited in some missionary friends of another mission.

The conversations that evening were severely critical—the outlook, pessimistic. The tactics discussed reminded me of a defeated army in retreat. That evening in my bedtime prayer, I prayed earnestly and long, "Lord, save me from this type of despondency and despair. If I must needs succumb to it, then please take me home now."

Not Appropriate

But I would like to testify that such despair is neither justified nor appropriate for a foreign fraternal worker in newer

churches of the East. The Christian Church in India today numbers about eight million members, representing 2 percent of the country's total population. In Japan, by way of comparison, the Christian population is still less than one half of one percent.

Except in the southwestern state of Kerala, the Indian Christian community is entirely the product of missionary work. Under God's gracious providence there is creditable achievement and manifest devotion of time and materials representing the sacrifice of many disciples over many years. It is a noble heritage. The Resslers, the Brunks, the Esches, the Lapps, the Lehmanns, the Kaufmans, and others did not live their lives in vain.

In addition, however, we have responsibility to nurture the church we have founded. There is a tendency in missions, as in clothes and in cars, to seek out the new styles, to feel that unless we have a new geographical area to pinpoint on the missionary map, we are not making progress.

Our enterprise cannot be determined by insistence on the sensational or the new. We have a responsibility to stand by the church we have brought into being. We can no more neglect the churches we have brought into being under God's grace than parents can neglect their turbulent adolescents who had no say about whether they were to be born or not. But there is an urgency for clearer demarcation of role, and better understanding of the work, of the foreign fraternal worker.

Learn to Belong

Last summer at a missionary convention in Mussoorie, I heard Dr. Stewart, principal of Serampore College, speak on the missionary's place in India. "Our big task," Dr. Stewart said, "is to learn how to be-

A retired missionary, Ernest E. Miller spent most of his life serving missions in India, going first in 1921. After 14 years as president of Goshen College, he again returned to India in 1954 and served an additional ten years before retiring at Goshen, Ind.

MCC ANNUAL REPORT 1964



MENNONITE CENTRAL COMMITTEE 1964

This report is dedicated to all the men and women now serving with the Mennonite Central Committee who, from day to day, carry the witness of the church in relief, rehabilitation, service, peace, and mental health.

Every worker meets challenges in fulfilling his assignment and occasionally comes under periods of great stress. His best must be summoned forth in courage, Christian commitment, ingenuity, endurance, and common sense. The world is not easily swayed by empty words but it is impressed with the living sacrifice of a life dedicated to helping others without thought of personal gain.

Special mention could be made, for example, of volunteers like Paxman Daniel Gerber who was captured by the Viet Cong forces in May, 1962, while working at a leprosarium at Banmethout, Vietnam. Gerber, together with Dr. Eleanor Vietti and the Rev. Archie Mitchell of the Christian and Missionary Alliance, has been held since that time. They are believed to be performing medical services somewhere in Viet Cong territory.

William T. Snyder, Executive Secretary

MENNONITE CENTRAL COMMITTEE MEMBERS (during 1964): Ira J. Buckwalter, Lancaster Mennonite Conference; J. Winfield Fretz, General Conference; T. E. Friesen, Canadian Mennonite Relief Committee; Albert Gaeddert, General Conference; Andrew Gingerich, Conservative Mennonite Conference; Elam L. Kauffman, Beachy Amish Mennonite Church; Clayton Keener, Lancaster Mennonite Conference; John E. Lapp, Mennonite Church; J. B. Martin, Mennonite Church; Orie O. Miller, Executive Secretary Emeritus; Fred Nighswander, Conference of Historic Peace Churches; C. J. Rempel, Nonresistant Relief Organization; Sam J. Schmidt, Evangelical Mennonite Brethren; E. J. Swalm, Brethren in Christ; J. J. Thiessen, Canadian Mennonite Relief and Immigration Council; Harry D. Wenger (Arverd Wiggers, Alternate), Church of God in Christ, Mennonite; John Wiebe, Mennonite Brethren; Merlo Zimmerman, Evangelical Mennonite Church; associate members: Kenneth Geiger, United Missionary Church; Tillman Habegger, Missionary Church Association; George J. Rempel, Emmanuel Mennonite Church.

EXECUTIVE COMMITTEE (as of November 30, 1964): C. N. Hostetter, Jr., Chairman, Brethren in Christ; Robert S. Kreider, Vice-Chairman, General Conference; William T. Snyder, Executive Secretary, Member at Large; Atlee Beechy, Assistant Secretary, Mennonite Church; H. Ernest Bennett, Mennonite Church; Waldo Hiebert, Mennonite Brethren; David P. Neufeld, General Conference.

Cover: two half circles symbolize a divided world. They form a plant design—full leafed and abundant on one side, stunted and inadequate on the other. Designed by Joseph Alderfer.



Sketch by Kaethe Koltwitz



"Mother and Child."

The Church Is Servant to a Suffering World

Eight men were imprisoned in November, 1964, at Stanleyville by the Congo rebel soldiers under Christophe Gbenye—five men from the U.S. Consulate, Paxmen Jon Snyder and Eugene Bergman, and missionary doctor Paul Carlson. At first we knew very little, then we heard that Paul Carlson was sentenced to die on a false charge. The lives of these about whom many were concerned were in the hands of other men—men who did not fully know nor understand. We shuddered as unenlightened men seemed to care little for those whose lives they held in their hands. In the last few minutes of their captivity, one of them was ruthlessly shot down in the street.

In our world are many millions of hungry, half-fed people; multitudes who have fled or been driven from their homes; a great host who suffer from disease of body, mind, and emotion; great numbers who are hurt by hate, fear, and selfish discrimination. These many millions too are captives. And we hold their lives in our hands. Do we care enough? Ponder the plight of these needy people whose lives are held in the hands of the constituency of the Mennonite Central Committee.

The Hungry. Add 5 percent to the total amount of food consumed in the U.S. by less than 200 million people and you have the total amount that in 1964 was available to feed the 1.6 billion people in Asia. A city dweller in Canada con-

sumes 4.66 pounds of food per day; in India a man must live on 1.23 pounds of food a day, 85 percent of which is rice, deficient in protein, fats, and vitamins.

We hold the lives of the hungry in our hands.

The Homeless. During 1964 Mennonite Central Committee workers ministered to those who had fled or been driven from their homes in Algeria, Burundi, Congo, Hong Kong, India, Jordan, Korea, Laos, Nepal, and Vietnam. We hold the lives of many homeless in our hands.

The Sick. The sick are found everywhere. In our own affluent society many who suffer from mental and emotional illness need more than that which money can buy. In the poverty-stricken areas at home and abroad they suffer and die because they cannot help themselves. We hold the lives of many sick in our hands.

The Rejected and Oppressed. Those who suffer from racial discrimination, those who suffer from oppression and neglect, victims of hate—the lives of many of these too are held in our hands.

We who profess to have chosen "The Way of the Cross" believe our Lord and Saviour Jesus Christ sets the example for life, love, and service. He gave all. He gave His life to save the lives of others. What does He say to us today?

C. N. Hostetter, Jr.

Chairman

Mennonite Central Committee



A high proportion of the world's children are obliged to suck tobacco leaves or lick lumps of clay because it is not their day to eat. —Sukhatme, UNFAO



Their Lives Are in Our Hands

ESTHER EBY GLASS

The Oriental greets his friend with the words: "How is your stomach? Have you eaten your rice?"

Too often, in these refugee-weary days, the answer can only be: "We have eaten nothing today, or yesterday, or the day before. Our stomachs are empty, we are hungry and cold, and no one cares."

North American Christians, remembering Christ's care for the hungry and the poor, may well change the ancient greeting to ask:

"How is my brother's stomach? Has he eaten his rice?"

"How is my brother's health? Has he had medical care?"

"How is my brother's mind? Has he learned to read?"

"How is my mentally ill brother? Has he been given understanding and help?"

"How is my brother's heart? Has he known Jesus Christ?"

If our fellowmen are in need, if we can supply that need, then we are responsible to help because **their lives are in our hands.**

Water Is Coming!

The people of Grande Riviere du Nord, Haiti, lacked a pure water supply in their village. The majority drank river water which tended to make them sick. But a few people carried clean water over a considerable distance from a hillside spring. Why not pipe the pure water into the village for all to use?

Voluntary Service workers discussed the idea with the people and the village officials. The consensus was that it would be wiser to carry cement uphill for several days than to carry water downhill for a whole lifetime; that it would be more economical to purchase pipe than to buy medicine to counteract the effects of river water.

The job took three weeks, 500 man-days, and \$500. First there was a three-day bucket brigade to remove mud and debris from the spring. Then

followed days of digging, pouring concrete, building a fountain, and laying pipe.

"Dlo vini! dlo vini (water is coming)!" shouted the children in glee after the last pipe connection was completed. Today Grande Riviere has a fountain running at the rate of eleven gallons per minute. The villagers gained a new self-respect from utilizing opportunities within their reach. Now other Haitian communities are interested in a similar project.

Our Church Was Bombed

"They bombed our church." The Choctaw Indian who spoke the words was not a church member, but he appreciated the Nanih Wayia Mennonite Chapel, and resented its destruction by explosives planted under the floor.

The church was target 23 for Mississippi bombers; a nearby Negro church was number 24.

In four short years the pastor, Nevin Bender, had established this 22-member congregation among the Choctaws. The newly organized congregation had built this chapel themselves with some help from sister churches.

Now it lay in ruins.

The Indians were hurt but not discouraged. They began to clean up the rubble. Mennonite Disaster Service craftsmen from five states and as many Mennonite conference groups joined them to rebuild their church. Twenty-one days after the blast, the wreckage was replaced by a new chapel.

Since December 9, 1964, the MDS organization has supplied volunteers to assist in the restoration of burned or damaged Negro churches in Mississippi. Theirs is not a protest of any kind but a positive action on the part of Christian laymen to counter violence with conciliatory measures.

Abandoned Babies Have Canadian Mother

Canadian nurse Esther Thiessen last May was cited Orphans' Mother of the Year by the Korean



From left: Carlson, Snyder, and Hoyt.

LIFE photo

Paxmen Jon Snyder and Eugene Bergman were among the rebel-held prisoners in Stanleyville, October 27-November 24. They were serving at the new Protestant University of Stanleyville. On November 18 the five-man American Consulate, Dr. Carlson, and the Paxmen were taken to Lumumba Monument where a mob screamed for their execution. They were not killed but returned to prison. Both Snyder and Bergman were in the final street massacre on November 24 but miraculously escaped without injury.

Youth Leader's Association.

Miss Thiessen serves in the Seoul Children's Relief Hospital, where police bring an average of ten abandoned babies every day. She is engaged in caring for these deserted children.

Her characteristic reaction to the citation was to donate the cash award to the hospital to purchase stationery for student orphans, saying she disliked being cited above other devoted nurses.

The Seoul Children's Relief Hospital housed one hundred children when Miss Thiessen began her service there five years ago. A new wing, completed in April, 1964, now houses the Abandoned Babies Home, and over three hundred babies are cared for there.

Some babies are only two or three days old and still have their umbilical cords attached. Others are ill, malnourished, physically handicapped, or mentally retarded. About 35 percent of the children appear well-nourished and cared for, but are too young to know the names and addresses of their parents. The most simple answer to their desertion is that the parents are no longer able to feed them.

MCC workers in Korea have carried on a variety of projects: family counseling, widows' self-help programs, and institutional child-care. Always they are faced with the basic problem—hunger.

Another Korea worker wrote: "I looked at my friends. Each had experienced severe hunger in childhood. Each was struggling for a little something to eat, and besides, they had other family members to feed. And I had to take a pill so as not to eat too much!

"Not only my own friends, but most every citizen of this city of 760,000 is faced daily with the problem of where the daily bread will come from. . . . When the problems get too severe there are suicides, murders, abandoned babies, and desertions. What father wants to come home empty-handed to a household of hungry children?"

Fellowship with Russian Baptists

A significant event of 1964 was the visit of a delegation of four Russian Baptist churchmen from the Soviet Union. They came by invitation of the Baptist World Alliance, and visited Men-

nonites and Baptists in this country.

The purpose of their visit was to have fellowship with Christians from the Soviet Union and to enable the Baptists and the Mennonites to learn more about each other. Many Mennonites in the Soviet Union are worshiping with Baptist congregations.

The delegation, accompanied by the Peace Section executive secretary, visited eight Mennonite communities. They spoke or preached in Mountain Lake, Chicago, Evanston, Goshen, Bluffton, Scottdale, Lancaster County, and Blooming Glen.

Mennonites met them with mixed feelings, although record crowds turned out to hear them speak. In eastern Pennsylvania and Ohio placard-bearing pickets, inspired by pressure groups, showed up at several places to protest the Russians' presence.

The visit helped many to see the difficulties encountered by Russian Christians. Not at liberty to conduct formal Christian education classes, their objectives as believers are rebuffed by the atheistic propaganda of the Communist party.

If for no other reason, the visit was worthwhile in the lessons it should have taught us that the Christian church transcends national differences and political systems.

Medical Team Goes to the End of the Earth

In Kusuri, an isolated village on one of Indonesia's out-of-the-way islands, medical workers discovered many kaskado sufferers. It is a scaly, itchy disease covering the whole body with a fungus growth. Almost everyone in one end of the village was afflicted, old and young alike.

Others had yaws, which covers the body with ugly sores, eventually entering the bones to cause crippling and deformities. Amazed to discover that one injection of penicillin usually cured the dreadful malady, the people said over and over, regardless of their ailment, "Doctor, just give me an injection."

The American doctor and nurse work out of Tobelo, a town so remote that it has been called "the end of the earth" by relief workers. But to reach Kusuri they traveled with natives and two local pastors six miles beyond "the end of the earth." They jumped streams, waded through

knee-deep mud, and scaled steep jungle paths, catching precarious footholds on protruding roots or holding on to overhanging vines and branches.

Undismayed by the mud and their sore feet, but moved by the desperate needs of the people for medical and material aid, they planned a return trip as soon as they received griseofulvin drugs, known to be useful in treating kaskado. A supply of the drug was donated by a Mennonite youth group.

The Mennonite doctor and nurses have supervised the government hospital at Tobelo. MCC has been supplementing government supplies of medicine and equipment. From the time of their arrival community confidence in the hospital has gradually increased. The workers are training local personnel to help in the hospital, and are trying to prepare them to take over the responsibility of the hospital in time.

The usefulness and the future of the hospital and the health of the people of the Tobelo community extending to such remote villages as Kusuri has rested in the hands of Mennonite Central Committee personnel, but in a larger sense, it rests in the hands of the churches that sent them.

Volunteers Serve as Foster Parents

William came to Wiltwyck, a school for emotionally disturbed boys, at an early age. Many of the boys at Wiltwyck, like William, are neither orphans nor delinquents, but have emotional difficulties.

At the age of twelve William was regarded as being ready to leave Wiltwyck and was sent to a halfway house in Manhattan, where he lived for two years. Then he returned to Wiltwyck to work during the summer helping with various jobs.

In the fall there was no place for William in the halfway house, and there seemed nothing for him to do but return to his home. The Voluntary Service workers at Wiltwyck felt certain he was not yet ready to go home at fifteen. They decided to help him, and served in a sort of guardian capacity.

The Wiltwyck School supports him financially, but he lives in the unit home and attends high school in a nearby town. Had he returned home his education would likely have ended. Now he



Supervising the MCC chicken project at Calcutta, India, a Paxman frequently has opportunity to describe the production and care of chickens to prospective poultry farmers.





Below: The Indian Settlement program in the Paraguayan Chaco is assisting hunting and fishing tribespeople to become independent agriculturalists.



Standard Oil Company

is making progress in school and has become an excellent basketball player. He has prospects for further education and an athletic career.

The Voluntary Service unit feels that William has deepened their understanding of the racial situation. He has been a good influence on younger boys at Wiltwyck.

William's case demonstrates how volunteers go beyond the line of routine work to show interest for the lives committed to their care.

Woman's Dream Realized Through Credit Union Loan

The Haitian woman dreamed of owning an electric sewing machine to improve her means of livelihood. But to borrow money in Haiti means paying up to 100 percent interest. If you borrow ten dollars, you repay twenty dollars.

The Voluntary Service unit at Grande Riviere du Nord opened a credit union to help people save money by depositing it with them, and to lend money at the rate of one percent per month.

The Haitian woman's dream came true. She deposited her money until she had a balance of one hundred dollars. Then she borrowed forty dollars, and bought her machine. With the one percent interest rate she can easily repay her loan. She was one of 28 people who deposited money in the early months after the credit union was started.

Floods Inundate Central Vietnam

Typhoons Iris and Joan flung their raging floodwaters against the Vietnam coastline in November, 1964, wiping out small villages, killing seven thousand people, and ruining property and crops that affected three million Vietnamese.

As the sole Protestant relief agency in Vietnam, the Mennonite Central Committee served as the channel for relief funds from church groups to aid the thousands rendered homeless.

In response to a cable from its Vietnam representative, over three thousand blankets from the 1964 blanket drive, beef, and lightweight clothing were sent by MCC to relieve the evacuees.

Transporting relief goods to the affected area was difficult. Railroads and many highways were impassable. Landing fields were too soft to accommodate planes. The supplies were moved by

little rented boats and three-wheeled scooters running a shuttle service across flooded areas.

Vietnam director Paul Longacre reported: "While it was still raining and confusion abounded everywhere I observed many families salvaging their personal effects, washing their beds and straw mats in the subsiding waters, and shoveling out the mud that had settled in their houses. Recurring disasters do not seem to daunt them even though it will take a long struggle to regain three pigs, a water buffalo, and one-quarter acre of rice paddy."

The presence of MCC in Vietnam made possible immediate help to flood victims during the hard cleaning-up and recovery period, when the scarcity of food, clothing, and bedding was acute.

A blanket or coat against the cold and a can of beef often meant the difference between life and death in those crucial days.

Appalachia—on Our Doorstep but on the Outskirts of Hope

"They live on the outskirts of hope," President Lyndon Johnson has said of the people of Appalachia. This mountain area stretches six hundred miles through parts of ten states. Its eight million people live far below the average American levels of education, income, and available medical facilities.

The Voluntary Service department is exploring ways of assisting these mountain neighbors, seeking to work in cooperation with the Mennonite groups already active there.

The first significant step has been the sending of medical teams to the Appalachian Regional Hospitals. Surveys showed that these hospitals are urgently needed in an area where, even if they are all kept open, there is still insufficient hospital care available.

The United Presbyterian Church U.S.A. served as the agent which made possible the purchase of these hospitals. But due to the difficulty in getting staff members for operation, the request came to MCC for medical personnel.

While this has opened the first area of MCC service in the region, it is hoped that a diversified program in the fields of agriculture, education, handicrafts, and community development may follow.

Community Mental Health Center Chosen as Model

Community health centers are now being developed as a modern approach to problems of mental illness. Emphasis in this type of program is placed on prevention and early treatment within the family and community where the illness has developed.

Otto D. Klassen, MD, medical director of Oaklawn Psychiatric Center, Elkhart, Ind., says: "If we are to make gains in understanding the disturbed we must treat them within the community—within the context of all those relationships which are most meaningful to the patient. If we are to take a responsible attitude toward the larger implications of his illness, we must take in his family as well. Psychiatric treatment should be family-centered treatment, and thus also community centered. We must help the disturbed maintain his responsibility successfully, within a home, within a family, and within a community."

The idea is new and institutions are only beginning to shape their programs to provide community services.

Prairie View Hospital, Newton, Kans., was one of ten U.S. hospitals throughout the country described in a book on community health centers published by the Joint Information Services of psychiatric and mental health associations. The chapter on Prairie View ends with these words:

"This excellent small hospital, having made a good beginning, should within a reasonably short time develop into an outstanding comprehensive community treatment center."

Oaklawn Psychiatric Center, Elkhart, Indiana, is one of four clinical centers sponsored by the Mennonite Mental Health Services. The three others are: Brook Lane Farm Hospital, Hagerstown, Maryland; Kings View Hospital, Reedley, California; and Prairie View Hospital, Newton, Kansas.

National Institutes of Health photo





At the jubilee celebration of the Brethren in Christ mission work in India, Edgar Metzler, left center, speaks on the ministry of reconciliation. Missionary Arthur Pye is translating into Hindi.

Churches of India Invite Peace Missioner

Responding to a request from the churches of the Mennonite Christian Service Fellowship of India (MCSFI) that the American brotherhood help them promote more actively the Biblical teaching on peace in their constituencies, the Peace Section sent their executive secretary, Edgar Metzler, to assist in this effort from mid-September to mid-December.

The major portion of Metzler's time was devoted to visiting the five groups composing the MCSFI: Brethren in Christ, General Conference Mennonite, Mennonite Brethren, Mennonite General Conference, and the United Missionary Church.

Events of the past two years since the Chinese invasion of India have prompted questions among Indian Christians regarding the role of the church in society and the relationship to government and to military service.

The six questions most frequently discussed in Metzler's sessions with students and church leaders on the subject of peace were: What about Red China? How will a nonresistant stand be interpreted by government and public opinion? How can a Christian participate in the life of the nation when there is so much non-Christian influence? Does the Bible really teach nonresistant love? How can an unpopular truth be taught to people not ready for it? Is army service legitimate for economic reasons?

P. J. Malagar, director of MCSFI, says that the peace missioner's visit has brought to the attention of the Anabaptist-Mennonite oriented churches their responsibilities in the areas of peace education, peace witness and service, and peace questions related to the contemporary scene in India.

Whose Hand Will Shape African Education?

"I am an American Mennonite in the Republic of Congo teaching French to Angolan refugees in an American Baptist Mission Secondary School whose director is a Canadian," says one of the sixty Teachers Abroad Program (TAP) personnel serving in African countries in 1964-65.

This is the third year of TAP operation. Twenty-three new teachers began assignments in the fall of 1964, and it is hoped that 35 more will be



serving in the program in the fall of 1965.

The teachers are scattered through six African countries: Kenya, Nigeria, Tanzania, Republic of Congo, Zambia, and Malawi. They teach in nearly every department, including mathematics, science, history, languages, domestic science, and many others.

The headmaster of a Malawi Secondary School has said: "We are aiming at building up in the country a nonracial community, and in the school itself a part of the Christian family. We have seen at this school members of your program fitting in splendidly with these two ideals. Let us please have many more. The time is short and the task is urgent."

The educational life of Africa is expanding at jet-age speed. It will be shaped by many hands. For Christian educators it is the opportunity of the century. A Mennonite mission board secretary reports that the Mennonite church has become widely known throughout East Africa through the Teachers Abroad Program which is making a significant contribution to the Christian schools of these countries.

Creek Named for Mennonite Workmen

The earthquake and tidal wave which hit Alaska and surrounding islands on Good Friday morning left a trail of death, devastation, and homeless refugees.

A group of Mennonite Disaster Service men

were among the volunteer crews helping to clean up the wreckage and to reconstruct.

Their work was the rebuilding of an Aleut Indian village destroyed on Afognak Island. Twenty-three of the 38 houses had been swept away by the tidal wave; the remaining houses were endangered by the high tides as the island had sunk five or six feet.

The Indian village was to be relocated on higher ground, twelve miles inland on Kodiak Island. On a cold windy day the MDS men beached and cut a trail with a chain saw to the site selected for the rebuilding project. A plan was mapped out for the town by a surveyor from the Bureau of Indian Affairs.

The scene was covered with timber and underbrush which the Aleuts and the MDS men cleared together, working side by side.

After four months of labor by three teams, each working approximately six weeks, the MDS men had completed seven houses, and had 36 more partially or nearly completed. The Bureau of Indian Affairs sent in carpenters to help the Indians finish the work before the snow came.

The Aleuts were extremely friendly and appreciative of all efforts made on their behalf. The disaster had rendered them penniless as none of them carried insurance on their property. They found it hard to comprehend why anyone would help them without financial remuneration.

In appreciation for the work done by the MDS volunteers they named a stream "Mennonite Creek."

To minister to lives placed in our hands, the Mennonite Central Committee, representing Mennonite and Brethren in Christ congregations, has over seven hundred workers rendering service in the name of Christ. You will find them in crowded cities and isolated villages scattered around the world, from Haiti to the Republic of Congo, from Jordan to Vietnam, and from Hong Kong to Appalachia.

This report shared some of their experiences in the year 1964, as they faced danger, disaster, and even death, to bring food to the starving, medical aid to the suffering, learning to the uneducated, treatment to the mentally ill, and hope to the depressed.

SUMMARY OF 1964 OVERSEAS ACTIVITY

COUNTRY	No. of Workers	Total	Cash	Material Aid Total	Clothing ¹	Food ¹	Government Surplus ¹	Special Projects ^{1 2}
Algeria	25	\$ 448,549.30	\$ 18,032.45	\$ 430,516.85	\$370,299.50	\$ 2,310.00	—	\$ 57,907.35
Austria	—	7,689.74	7,689.74	—	—	—	—	—
Bolivia	13	18,918.22	18,918.22	—	—	—	—	—
Brazil	4	5,264.61	5,264.61	—	—	—	—	—
Burundi	2	55,904.49	3,480.49	52,424.00	9,999.00	10,000.00	—	32,425.00
Congo	35	176,351.49	51,774.74	124,576.75	61,241.50	36,096.75	—	27,238.50
Germany ³	12	51,889.05	51,889.05	—	—	—	—	—
Greece	13	22,003.84	21,635.72	368.12	—	—	—	368.12
Haiti & Dominican Republic ⁴	19	50,812.77	32,272.52	18,540.25	593.00	4,518.00	—	13,429.25
Holland	—	950.40	950.40	—	—	—	—	—
Hong Kong	4	336,986.83	49,431.33	287,555.50	56,802.50	99,632.50	—	131,120.50
India	8	49,854.27	34,222.67	15,631.60	2,110.50	—	—	13,521.10
Indonesia	19	100,528.62	52,194.98	48,333.64	2,325.00	33,665.60	—	12,343.04
Japan	—	3,855.43	3,855.43	—	—	—	—	—
Jordan	11	282,105.98	66,510.28	215,595.70	65,035.00	19,181.30	86,808.00	44,571.40
Kenya	16	16,397.13	16,157.13	240.00	—	—	—	240.00
Korea	11	295,492.63	79,343.88	216,148.75	82,649.50	60,469.25	—	73,030.00
Laos	—	29,903.81	1,412.31	28,491.50	20,241.50	8,250.00	—	—
Malawi	4	5,155.27	5,155.27	—	—	—	—	—
Mexico ⁴	7	8,735.71	8,735.71	—	—	—	—	—
Morocco	4	4,432.63	4,432.63	—	—	—	—	—
Nepal	4	2,830.68	2,830.68	—	—	—	—	—
Nigeria	13	13,607.57	13,607.57	—	—	—	—	—
Pakistan	4	1,794.25	1,794.25	—	—	—	—	—
Paraguay	15	223,939.47	112,098.92	111,840.55	8,896.50	—	23,210.50	79,733.55
Switzerland ⁵	7	8,427.27	8,427.27	—	—	—	—	—
Taiwan	—	41,753.30	—	41,753.30	548.00	24,015.00	—	17,190.30
Tanzania	12	19,771.35	19,771.35	—	—	—	—	—
Uruguay	—	1,502.96	1,502.96	—	—	—	—	—
Vietnam	6	497,278.74	21,439.23	475,839.51	32,753.50	42,059.40	352,628.16	48,398.45
Zambia	5	5,560.74	5,560.74	—	—	—	—	—
Miscellaneous	4	9,580.11	4,470.11	5,110.00	5,110.00	—	—	—
Indirect Expense		150,389.59	150,389.59	—	—	—	—	—
Administrative Expense		185,078.07	185,078.07	—	—	—	—	—
Loan Repayments and Interest		74,505.08	74,505.08	—	—	—	—	—
Totals	277	\$3,207,801.40	\$1,134,835.38	\$2,072,966.02	\$718,605.00	\$340,197.80	\$462,646.66	\$551,516.56

1 Conservative market value.

2 Christmas, layette, and leprosy bundles; school, medical, and self-help supplies; soap.

3 The cash item of \$51,889.05 includes administrative costs for the entire Europe-North Africa program, nonreimbursable freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

4 Administered by Voluntary Service.

5 Includes MCC's cooperative share in the Agape-Verlag publishing program.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Foreign Relief and Services and International Education programs and the overseas portions of the Peace Section and Voluntary Service programs.

Photo by Kenneth Thompson



Laymen with construction skills assisted in the restoration of Negro churches in the South and performed disaster service in the Alaska earthquake zone in 1964.

FINANCIAL SUMMARY

For the Year Ended November 30, 1964

WE RECEIVED

Gifts of cash	\$1,626,440.96	
Gifts of clothing, bedding, food, supplies, etc., from churches and individuals	1,610,319.36	
Gifts of food items from the United States Government	462,646.66	
Receipts of the four mental hospitals and Ailsa Craig Boys Farm	1,774,845.89	
Other Income (Note 1)	462,931.66	\$5,937,184.53

WE SPENT

Foreign Relief and Service	\$3,141,716.52	
Voluntary Service	174,315.54	
Peace Section	59,501.68	
Mennonite Disaster Service	33,245.47	
Mennonite Mental Health Services	17,413.06	
Mental Hospitals and Ailsa Craig Boys Farm Operations	1,805,268.04	
Other Expenditures (Note 2)	94,905.24	\$5,326,365.55

Gross Receipts over Expenditures	\$610,818.98
Change in Funds Expended or Held for Specific Purposes	\$638,634.33
Net Expenditures over Receipts	\$27,815.35*
Available Fund Deficits December 1, 1963	\$115,896.36*
Available Fund Deficits November 30, 1964	\$143,711.71*

Note 1: Material Aid repayments, trainee repayments, teacher abroad salaries, voluntary service personnel earnings, and headquarters housekeeping and housing income are included in this amount.

Note 2: Certain categories of interest expense and depreciation as well as headquarters housekeeping and housing expenses are included in this amount.

*Indicates Red



Support Mennonite Central Committee and other Mennonite Church relief and service efforts through regular and generous (relief and service) offerings in your congregation.

MENNONITE BOARD OF MISSIONS AND CHARITIES

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

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long. We must be ready to pay the price of identification, and identification is costly. We face the constant danger of imposing our own experience in organization on local churches."

Dr. Stewart went on to point out that somehow we must find out how to plan jointly with the leadership of the younger churches. Instead of trying to develop machinery to keep them out of our councils, we should look for ways in which they can help us decide the best distribution of all our overseas resources.

Dr. Stewart further said that the present-day missionary must also keep a vision of the wholeness of the church. If we think only of our own denominations, or our own small parts of our own denomination, or of the Western church as against the Eastern church, we get lost.

We must seek to retain a vision of the wholeness of the Christian Church around the world. This will make us effective workers in the kingdom of God. Dr. Stewart concluded by saying, "There is no valid reason for saying the missionary task

in India is finished. We must keep our eyes open to the immensity of the job still before us."

I rejoice in the opportunity to have again been classified as a missionary—a missionary to East Asia, or Africa. I am happy to help make clear once again to the people of India that in spite of all the manifest shortcomings of our Christian practices, Jesus Christ is the way, the truth, and the life. It is discipleship to Him alone which brings individuals and cultures into a right relationship with ultimate reality.

We are too often drawn together by forces other than the love of God.

Not Quite Enough Love

"They just loved me into the kingdom," said a brother when he was asked how it happened he was in the church.

He was saying that his church fellowship had that quality and depth that demonstrated the meaning of the Gospel. Luke reports, "And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord" (Acts 5:12-14, RSV). T. Allan says, "The church can only fulfill its function, and penetrate the secular world when it is exhibiting the life of a genuine and dynamic Christian community—the koinonia of the New Testament."¹

*Fifth in a seven-article series on
"Can Christ Build His Church
Through Your Congregation?"*

In contrast, it seems evident that many congregations are anything but a warm community of acceptance, where sinners are loved rather than judged, where persons who fall are restored, not rejected, and where a Mary Magdalene, a Zacchaeus, as well as a "beloved" John could find acceptance and security.

T. O. Wedel writes, "The church which God uses to communicate the Gospel is a fellowship, a koinonia, drawn and held together by the love of Christ through the power of the Holy Spirit, and by the need and desire of its members to share this experience with each other and to draw those outside into the koinonia."²

Stress Wrong Relationship

We are too often drawn together by forces other than the love of Christ. Knowing each other primarily as relatives and friends of the same background, we can talk about these relationships with greater ease than about our relation to Christ. How can we learn brotherly acceptance of

people who are, like us, "sinners saved by grace" and who share this kinship relationship to Jesus Christ? Can we not gain a feeling of kinship with fellow Christians by having a mutual concern for the spiritual welfare of others? Why do we have to have a common background before we feel at ease with other Christians?

We often have the same experience as other denominations in which it is said, "It is one thing to get newcomers into the church and quite a different thing to keep them there once they have been won. Can a man be taken out of his secular world and be made immediately 'at home' in the church?"³ To make possible an easier transition from the secular world to the church some recommend that: "There should be halfway houses between the world and the church, a para-church." Hoekendijh says, "The problem of the para-congregation is primarily the problem of the local congregation. It originates by reason of the sociological imprisonment of the local congregation."⁴

It seems unfortunate that our mission outposts in underprivileged or ethnic areas

often become "para-churches." Our older congregations seem to look into these poor missions and say, "Yes, we love you, but at a distance." Consequently, the tragedy lies not so much with the "poor mission churches," but with the older congregations as they become fossilized in their position. They stray farther and farther from the koinonia concept of fellowship and ultimately lose sight of the many people for whom Christ died, and who are His children.

Take a look at your own congregation's composition. Whom has the Lord been able to save through your witnessing and sharing? D. T. Niles said, "It is easy to have a correct theology of evangelism and still to remain a man to whose hands the Great Shepherd cannot entrust His sheep."⁵ When someone with "a questionable past" comes to our churches, we soon freeze him out because he is not as "good" as we are. Or, since he didn't meet our standard of acceptance, he can't endure, we say. God help us to know, "This man [Jesus Christ]

(Continued on page I62)



Koinonia in action



Involved as Servants

By Gordon Zook

THIS week marks the appearance of a special symbol designed to identify and unite multiple aspects of youth servanthood emphasis in 1965. Shaped by artist Joe Alderfer, it combines within a circular framework the outline of a hand, a towel, and a basin. Undergirding the attitude betokened by the design are the theme words: "Involved as Servants."

For many months creative thought and planning has focused on "servanthood" as the key word in 1965 youth programming. Growing from "The Gospel" which held the center of attention in 1964, the current theme was first introduced at the August Youth Convention in Kitchener. There each registrant carried a beige-colored folder bearing the words "Involved as Servants," while materials in the folder and explanations from the podium gave skeletal content to the forthcoming emphasis.

Servanthood, it was suggested, is the natural response to the good news. The Man discovered in the Gospel of John was seen as the embodiment of self-giving love. The Man's followers are likewise called to a life of service.

Master Becomes Servant

Most striking in this regard is the story recorded in John 13 describing Jesus' last meal before the cross. As John tells it, the point of high drama arrived when Jesus, the ranking member of the group, began washing His disciples' feet. The one called "Lord" startled His companions by assuming the posture of a servant!

Such a reversal of etiquette was bound to make an impression, and Jesus used the occasion to inscribe a lasting principle: "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example. . . . Truly, truly, I say to you, a servant is not greater than his master" (RSV).

The symbol of the basin and towel, therefore, is a reminder of the attitude so captivantly demonstrated by Christ in His entire life. Throughout Christian history this vision has been of untold encouragement to followers of Christ.

Thus Paul, in writing to the Philippians, pointed to the example of Christ "who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men" (RSV).

Or again the challenge is issued in I Peter where it says: "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps" (RSV). Following this Peter spells out in graphic detail the sinless, nonresistant, atoning life of Christ in words obviously inspired by Isaiah 53.

Service Implies Suffering

The genius of the towel and basin which reached its epitome in Jesus Christ was already implicit in the Old Testament. At various places, but especially in the soaring poetry of Isaiah 40-66, the nature of the servant role for God's people is sounded. It was no accident that when Jesus announced the pattern of His intended ministry to the congregation in Nazareth He turned to Isaiah 61 for a text.

In the course of His short ministry, Jesus' own example became the best commentary on the words of the prophet. Rather than seeking His own pleasure, Jesus gave Himself to those who needed Him—the sick, the blind, the poor, the sinner. As time went on it became clear that His role must also include personal suffering. In ways that not even Isaiah could imagine, "he was despised and rejected by men . . . and was numbered with the transgressors." But in this way "he bore the sin of many, and made intercession for the transgressors" (RSV).

Such is the life which Mennonite youth will examine in 1965. Through study, through experimentation, and through deliberate participation they are to become involved as servants.

Basic resources for servant insight will be the servant passages in Isaiah 40-66. A series of five study aids are already available in the new Sunday Evening Program Guide, and another series of eight study guides are scheduled in Companion beginning Feb. 28.

Local Service Committees are encouraged to seize "towel and basin opportunities" in their communities. Local youth leaders are to be confronted with the implications of servanthood in their functioning with the youth group.

Give Tangible Expression

Perhaps the most imaginative approach to the year's theme is an expanded program of summer work camps, sponsored jointly by the Voluntary Services offices of the General and Eastern mission boards. Current planning calls for approximately 50 work camps at as many locations on the continent. Lasting about ten days, each work camp will involve 10 to 22 teenagers in needy areas of the inner city, rural missions, or church camp grounds.

In whatever way the servanthood theme finds expression, the objective is to develop towel and basin response. To keep this goal in mind, the symbol introduced here will accompany all further releases regarding the servanthood emphasis in 1965.

NOT QUITE ENOUGH LOVE

(Continued from page 161)

receiveth sinners, and eateth with them" (Luke 15:2).

Hope in God's Warmth

We cannot, however, give up and reject our cold congregations. God is able to warm them again, if only a few persons in each will allow themselves to be used of God. K. von Bismarck says, "Many of us have learnt that contact with the body of our visible church (with all its faults) is absolutely essential, otherwise we shall become anemic, isolated, and detached

Currently a student at Goshen College Biblical Seminary, Gordon Zook serves as president of the Mennonite Youth Fellowship Cabinet.

limbs."⁶ He says the idea of a para-church, a mission-cell church, has proved in Europe to be merely a Utopian dream. It surely has much to be desired here also.

We can begin with other interested persons in the congregation, discuss and clarify our faith, share it with others in other denominations, listen to the thoughts of those who are anti-God and anti-church. They have something to teach us about our failure.

Listening to them, we will learn and understand the way to their minds and hearts. They possibly have some good reasons for rejecting the church and its teachings. As teacher of a Sunday-school class, lead your pupils to become a fellowship of understanding and reconciliation. If you want counsel in this, write Home Missions, 1711 Prairie Street, Elkhart, Ind., and we will share with you further.

—Nelson E. Kauffman.

1 *Hope in Action*, Margul, Muhlenburg, 1962, p. 178.

2 *Ibid.*, p. 180.

3 *Ibid.*, p. 198.

4 *Ibid.*, p. 199.

5 *Ibid.*, p. 202.

6 *Laity*, Geneva, Switzerland, No. 13, February, 1962, p. 7.

MISSION NEWS

Goshen Hosts Annual Meeting

"Partners in World Mission" is the theme of the 59th annual meeting of the Mennonite Board of Missions, Elkhart, Ind., to be held at Goshen College, Goshen, Ind., June 22-27, 1965.

Keynote speaker is the Board's general secretary and overseas missions administrator, J. D. Graber. Myron Augsburg, president-elect of Eastern Mennonite College, is scheduled to give the concluding message. The inspirational sessions of the meeting begin on Friday evening, June 25.

Some 18 "partnership workshops" are being planned, featuring missions in different geographic areas as well other "frontiers" that the church is discovering.

A highlight of this year's meeting is the celebration of the 50th anniversary of the Board's Women's Missionary and Service Auxiliary. A dramatic portrayal entitled "Unnamed Women of the Bible," under the direction of Miriam Sieber Lind, is being planned as a special feature for this anniversary. It is scheduled as the Sunday afternoon program.

A large number of international Christians, who participate in a meeting of General Conference in August, are expected to attend the mission meeting. Approximately 1,000 people from outside the Goshen-Elkhart area are also expected, says H. Ernest Bennett, executive secretary of the Board.

Dewayne Johns, a member of the Goshen College Mennonite Church from New Paris, Ind., serves as chairman of the local planning committee.

What Are We Doing in Mississippi?

On Dec. 9, 1964, the first group of Mennonite Disaster Service craftsmen arrived in Mississippi to begin reconstruction on three of the 40 churches destroyed during the state's "long, hot summer."

This work is in cooperation with the Committee of Concern, an interracial and interfaith group formed in Mississippi to speed the reconstruction of Negro churches in the state.

Perhaps goals for a witness in an area of intense racial misunderstanding are rather hard to define. MDS coordinator Delmar Stahly, along with the Mennonite Central Committee's Peace Section, has tried to speak to the question: "Why do we involve ourselves in this event?"

"First," they say, "as a response to disaster. Churches have been bombed or burned. In most cases these are small rural congregations whose members are unable to bear alone the burden of reconstruction. Many are already caught in a severe economic pinch between technological change and racial discrimination. Apart from the help of concerned Christians some of the burned churches could not be rebuilt. Destruction of a shelter for Christian worship and fellowship in Mississippi is as much a disaster as destruction of a home in Alaska by earthquake. Rebuilding is the response of Christian love and compassion.

"Second, as a Christian answer to hate and prejudice. More than buildings have been destroyed in Mississippi. The burning of buildings is a symptom of a moral and spiritual illness that has poisoned human relationships for generations. The midnight blast that sends a Negro church up in flames is a surface eruption—tragic demonstration of the deep, disruptive rift between persons. But the poison of prejudice is everywhere. The question is whether we allow it to inhibit our response to the disaster it breeds. By helping to rebuild the destroyed churches we demonstrate that Christ gives victory over hatred. Good can overcome evil.

"Third, as a Christian expression of reconciliation. One of the marks of spirituality in the early church was the extinction of the barriers of race and class. Christ destroyed those barriers and freed men from their bondage. As men are reconciled to Christ, they are reconciled to each other. Demonstrations of Christ's reconciling spirit are urgently needed in today's world. Rebuilding burned churches is such a demonstration.

"Jesus told the story of the Good Samaritan as a model of Christian service. In that story compassion penetrated the usual barrier of prejudice. Today's Good Samaritans face the same opportunity and challenge."

A second group of ten Mennonite workmen worked on several locations in the central part of the state. A third team began service on Feb. 5. MCC is inviting its member groups to help cover the costs of room, board, and transportation incurred by MDS workmen. You may send your contributions through your conference and relief committee offices.



Pleasant Grove Baptist Church was one of the 40 Negro churches destroyed during Mississippi's "long hot summer." Pictured here are the first five of the 14 MDS workers who went to this disaster area. Left to right: Jacob Nikkel, Gerald Freyenberger, Eli Stoltzfus, Gideon Fisher. Missing is Alvin Sweigert.

Schedule Urban-Racial Meetings

Pastors of urban and interracial churches will be meeting with their district conference leaders and missions administrators at two different locations during the month of March.

The first of these meetings is scheduled for the Berean Church, Youngstown, Ohio, on March 4, 5. Attending the Youngstown meeting will be representatives from the churches and conferences east of Indiana. Indiana-Michigan and conferences further west will have their meeting at the Bethesda Church, St. Louis, Mo., on March 11, 12.

Out of approximately 125 persons invited to the meetings, only four have indicated that they cannot be present. This favorable response seems to indicate a pressing need for a thoughtful discussion of the urban-racial work of our brotherhood.

Primary among the purposes of these meetings is to identify the unique resources of the Mennonite Church for interracial work, and to discover any liabilities which we may bring to urban-racial mission situations. As active pastors of the interracial churches share in prayer and discussion with conference leadership persons, it is hoped that God will create a new sense of His will for more effective evangelism and church building in urban and interracial communities.

Specific planning for the Urban Racial meetings is being done by the Home Missions Office of the General Mission Board in cooperation with district mission boards. The program was prepared by the steering committee of the Home Missions Council. The prayers of the brotherhood are solicited in behalf of these important meetings.

Intensify World's Fair Display

The inter-Mennonite Committee responsible for the witness at the World's Fair met in Lancaster, Pa., Jan. 22, with Artist Kenneth Hiebert, and approved a seven-point plan for strengthening the witness during the 1965 Fair season.

The theme, "Jesus Christ the Light of the World," will be continued. The thrust of the New English Bible translation of John 1:4, "All that came to be was alive with his life, and that life was the light of men," will be more prominent, and its meaning emphasized in our current world of need.

The personnel for attending the display will be older adult volunteers secured through the VS Offices of the General Mission Board, Elkhart, Eastern Mission Board, Salunga, Pa., and the General Conference Mission Board, Newton, Kans. The Elkhart Office serves as coordinator. Budget for the total project will be less than \$20,000 for the two years. Attempting to intensify the message of life and light through Christ, the enlarged display will be given larger and more desirable space against a background of color that will emphasize its message.

Periodic calls to prayer will be made through our various periodicals so that the personnel may be supported by the life

and light of Christ, as they meet people and exemplify that life and light.

New VS Unit in Colorado

A new VS unit is scheduled for opening at Rocky Ford, Colo., on April 1, according to Don McCammon, VS administrator responsible for institutional units.

Volunteers of the new eight-member unit will work at Pioneers Memorial Hospital in Rocky Ford and assist in the program of the local church, reports McCammon. Several of the VS-ers now working at the Rocky Ford hospital are living presently with the 17-member unit at La Junta, 10 miles away. On April 1, all of these workers will move to the new unit in Rocky Ford.

Bible Institute in Trujillo

A ten-week Bible Institute in Trujillo, Honduras, began Feb. 1. Twelve students were enrolled, one from a Methodist group in La Ceiba, and the others from Mennonite congregations.

Norman Hockman is directing the institute. Two national brethren, in addition to studying, are each teaching a class.

The aim of this institute is to teach, prepare, and send out laborers into the Lord's harvest in Honduras.

Local School Takes Over VS Kindergarten

At a recent meeting of the local school board of Stanfield, Ariz., it was decided that the local school should take over the 21-student VS-sponsored kindergarten, according to Arlen Godshall, unit leader.

The school board will assume the added responsibility even though it means hiring an additional teacher, stated the board chairman. The board, which has previously sponsored its own kindergarten, also voted to lift the ban that formerly limited the public school kindergarten to the first 25 enrolling.

In the process of "phasing out" after nearly seven years of community service, the Stanfield VS unit is spending most of its time these days transferring its responsibilities to community pastors and other service organizations.

In addition to the transfer of sponsors for the VS kindergarten, a local group of interested families have offered to provide funds for the \$5.00 entrance fee required of beginning students. A majority of the students attending the kindergarten are from migrant families where even this minimal tuition would keep their children from receiving this necessary training.

In his two years of community service leadership, VS unit leader Arlen Godshall, originally from Franconia, Pa., has been able to organize the local pastors into a Stanfield Ministers' Fellowship, established officially in July, 1964. At a January meeting, the fellowship voted unanimously to continue the work of the VS unit. This includes providing transportation for migrants to health clinics and for commodi-

ties, a club and camping program, and a summer Bible school.

Another recent development has been the organization of a new committee, made up of ranchers, school officials, pastors, and other community leaders, to meet some of the needs of the local agricultural workers through literacy training and other projects possible through the provisions of the Economic Opportunity Act.

Mennonite Witness in Mississippi

Plans are now under way to open a Voluntary Service unit in Mississippi sponsored by the Mennonite Central Committee.

The VS unit, in addition to the already established ones at Meridian, Jackson, and Gulfport, will add strength to the Mennonite witness felt through the Christian influence of some eight congregations sponsored by three branches of our denomination — Mennonite Church, General Con-



"... Even those children who have access to schools have little incentive to go."

ference Mennonites, and Conservative Mennonites. Mennonite witness in Mississippi had its beginning in the early 1920's.

After spending three weeks in Mississippi's Delta region distributing shoes, clothing, canned beef and fruit, broth, lard, and laundry soap, MCC's assistant VS director Jake Friesen highlights some needs of this poverty-stricken, racially torn state.

(1) The Negro is undergoing an economic pinch. Agriculture, the state's economic base, is being mechanized, creating a decrease in the need for Negro labor to harvest cotton, the principal crop.

(2) Mississippi has been losing 40,000 people each year, yet shows an increase of 6 percent since 1960. Negro families are large, even though their infant mortality rate is twice that for whites. Denied hospital facilities and adequate medical service, babies are delivered at home by midwives.

(3) Negroes are kept uneducated. Mississippi does not have compulsory education, and in Negro territory Friesen noted that the school buildings are poor and books ragged. "Even those children who have access to schools have little incentive to go," he says. "They must work for their parents to help earn a living during the cotton season. As a result the Negro schools follow the cotton cycle, closing down in the fall for cotton picking and in spring for chopping. They are open during the summer while there is no work in the fields. Summer school is hot."

(4) Fear haunts the Negro who registers to vote. Negro leaders who became involved in the civil rights movement have been harassed, opposed, denied jobs, beaten. Many have become silent; others have left the state. Violence has marked the struggle for civil rights.

Death for three civil rights workers; injury, arrest, children murdered, churches burned, community centers bombed—these are actualities of white supremacy. One frequently meets Negroes who lost their jobs, were evicted from their homes, lost their welfare checks, became ineligible for U.S. commodities, or their heat and light were cut off as a result of registering or receiving aid.

Mennonite workers in Mississippi have not closed their eyes to these needs. Already last September, before the state's race issue became explosive, an inter-Mennonite group of 35 pastors and congregational leaders met at Macon to share problems and define goals in regard to the Mennonite witness in a segregated area.

"We may not shut our eyes and ears to Mississippi even though we would like to," concluded Friesen. "VS workers who responded to this call we must consider our representatives, our substitutes in suffering. We will have to feel with them as they face psychological warfare and threatening."

Mennonite Centre In Operation

The Mennonite Centre in Nairobi, Kenya, East Africa, is providing a refreshing, restful guest home for missionaries on leave or in transit through Nairobi, or for folks who come to Nairobi for business or medical attention.



Mennonite Centre, Nairobi, Kenya

Paul and Ann Gingrich have done a remarkable job of organizing and operating the home since their arrival last September. A number of maintenance and improvement projects still continue.

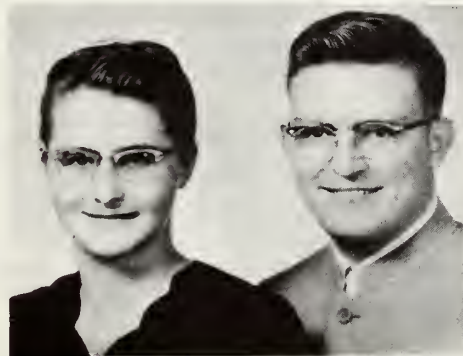
The centre was opened for guests in mid-November. During December, 59 adults were accommodated. This figure did not include the school children who stayed here en route from Mara Hills to Somalia and Dar es Salaam. One night 44 people were crowded into facilities which can hold comfortably sixteen adults and ten children.

During Sister Gingrich's hospitalization for the birth of their sixth child in January, Catharine Leatherman gave assistance in the guest house.

An office for Menno Travel Service has been rented in downtown Nairobi, just

Your Overseas Missionaries of the Week

Glen and Elizabeth Good



Glen and Elizabeth Good returned to France in October, 1963, for their third term of service with the Eastern Mennonite Board of Missions, Salunga, Pa.

Going first in 1954, the Goods engaged in missionary evangelism service in Thionville, France. They recently moved to the newly built center at Allee de la Liberation, Thionville, where they conduct weekly Bible studies, Sunday worship services, children's club and craft activities, youth work camps, etc.

Originally from High River, Alta., Glen graduated from Eastern Mennonite College in 1954 and later attended the New York Biblical Seminary.

His wife, the former Elizabeth Nyce, from Doylestown, Pa., is a junior college graduate of E.M.C.

above the Keswick bookshop. The Junior Lehman family, Kidron, Ohio, arrived on Jan. 26 to open it. This service will provide another facet of witness in this community.

Paul Gingrich wrote: "We have been happy for the ministry which has been developing with the church in Kenya. There is evidence of a strong national church which could well form the backbone of this emerging nation."

Broadcasters

Attend National Convention

Bill and Bob Detweiler, speakers of *The Calvary Hour*, and several staff members from *Mennonite Broadcasts* attended sessions of the annual convention of National Religious Broadcasters, Jan. 27, at Washington, D.C.

Speakers included the Honorable Lee Loevinger, Commissioner, Federal Communications Commission; Hollis Seavey, National Association of Broadcasters; Ray Scherer, NBC White House correspondent; and Dr. John McComb, American Bible Society.

Dr. A. Klengenberg of the World Home Bible League reported to the convention the unique use of short-wave radio in transmitting the Bible to Russia. No Bibles are printed in Russia and it is almost impossible to send any in from outside the iron curtain.

"Every day a portion of Scripture is read very slowly over short-wave radio, slow enough that people can write it out by hand," said Dr. Klengenberg. "They are warned ahead of time to have pencil and paper ready. It will take about a year to finish the whole of the Gospel of John," he said.

Representing MBI were Kenneth J. Weaver, executive secretary, Ella May Miller, Mildred Graybill, David Augsburg, and James Fairfield.

Belize Church Building Dedicated

The newly constructed church building in Belize, British Honduras, was dedicated on Friday evening, Dec. 18, 1964, with about fifty persons attending. The builder teams from the United States, who had served at Orange Walk, British Honduras, and Tegucigalpa, Honduras, were able to attend the service since they were in the city awaiting their flight to return home.

Reuben Kauffman, minister at Hattiesville, read II Chron. 6 and led in prayer. Paul Martin, Eastern Board mission director in British Honduras, brought the message. He spoke on the dedication of Solomon's temple, admonishing those in attendance to build upon the foundation of Jesus Christ, for every man's work will be revealed in the last day. Testimonies were given by Chester Steffy, Otho Horst, and J. Clyde Keener.

During the opening song the electric current went off, and a flashlight provided light for the first half of the meeting until electricity was restored. The Lord's pres-

ence was felt during the service. It was encouraging to hear the eight members of the instruction class speak of "my" church.

Regular services plus children's meeting were held every Sunday evening since then with an average attendance of thirty. The first Sunday-school service in the morning was held Jan. 24.

With People in Service

Dina Munoz, Spanish teacher for an 80-student elementary school at Reynosa, Mexico, recently joined the General Mission Board's Voluntary Service program for a one-year term. She is the daughter of Mario S. Munoz, national pastor of the South Central Conference-sponsored congregation in Reynosa.

* * *



Gilbert Gallegos

Miriam Martin

The Mennonite Board of Missions recently announced the appointment of Gilbert Gallegos, Antonito, Colo., to the Governing Board of Conejos County Hospital, La Jara. A native of the Antonito area and graduate of Adams State College, he is a case worker for the Conejos County Hospital, La Jara. A native father of two children, he is an active member of the Presbyterian Church in Antonito. Other members of the board are Luke Birky, chairman, Clayton Gingerich, Charles Harbert, and E. M. Yost. Conejos County Hospital is a 20-bed community-owned institution which is administered by the Mennonite Mission Board, Elkhart.

Miriam Martin, daughter of Mr. and Mrs. Menno R. Martin, of Elmira, Ont., recently joined the staff of the Mennonite Board of Missions, Elkhart, as a secretary in the Business Office. She is a member of the Elmira Mennonite Church.

* * *

The Junior Lehman family of Kidron, Ohio, left for Nairobi, Kenya, East Africa, on Jan. 12, to open and develop a Menno Travel Service (MTS) branch office. Lehmans returned to the U.S. last summer for a short leave of absence after developing the first Menno Travel Service branch office in Leopoldville, the Republic of Congo. Their new assignment in East Africa will duplicate their earlier assignment in the Congo.

* * *

O. O. Wolfe, pastor from Los Angeles, Calif., along with the mayor and school principal of Buckeye, Ariz., spoke at the dedication of a new church in Buckeye.

A migrant-populated community, Buckeye is also the location of a VS community service ministry headed by Keith and Carol Martin, from Dalton, Ohio. Earley Bontrager, from Middlebury, Ind., currently serves as pastor of the newly built church.

* * *

Mrs. Grace Schwartzentruber, missionary to Brazil, became ill with hepatitis while attending the Brazil Mennonite Conference in Campinas during January. She is making an uneventful recovery in Campinas—staying with Sarah Yoder, an Overseas Missions Associate teacher.

* * *

Ross Bender, dean of Goshen College Biblical Seminary, will be among 20 churchmen speaking at the Noonday Lenten Services held in Christ Church Cathedral, St. Louis, Mo.

* * *

New address for the Merle Sommers family, while they are on furlough from Uruguay, is: 6046 Meese Road, N.E., Louisville, Ohio 44641.

* * *

Truman and Clara Miller, Albany, Oreg., along with their daughter Ruth Ann, leave Feb. 24, for their first term of missionary service at Jos, Nigeria. The Millers will serve as houseparents of the children's hostel of Hillcrest School in Jos.

* * *

Catharine Miller, missionary to Luxembourg who had been hospitalized with a duodenal ulcer, has returned to the United States for further treatment. She arrived at Dulles airport, Washington, on Feb. 4. The X-ray checkup before her dismissal from the Luxembourg hospital showed great improvement in her condition. She is living with her brother Ivan and family in Grantsville, Md.

* * *

Mary Jane Zimmerman arrived safely in Addis Ababa, Ethiopia, on Feb. 5 for her second term of missionary nurse service.

DAYS AHEAD

(Continued from page 140)

tions to bring to the text; even worse, our lack of obedience finally catches up with us and stares us in the face.

When Questions Are Living

Bible study on the beachheads, in the heat of the battle, along the line of scrimmage on the gridiron is Bible study that is alive, relevant, exciting. The questions that emerge from our encounter with the world as we go out in mission will be a different set of questions than those pointless irrelevant questions arising out of the stagnancy of our disobedience which now pass for serious Bible study. These questions will be living questions, fraught with "life and death" meaning, bearing the marks of eternity. They will be questions that will not go away until they have been answered and profoundly answered.

Conclusion

Teaching for the days ahead involves a

group of searchings gathered intently around the Word of God

—where Jesus Christ, the risen Lord, is in the midst both asking and answering questions.

—where the searchers are sensitive and alert to hear Him speak through the Holy Spirit, through the Scriptures, and through the brethren.

—where there is a willingness to translate faith into obedience.

—where there is a decision-making group of Christian persons who consider the complexities of their life as Christians in the church and in the world and together seek to know and to do the will of God in our day.



Nurture

Lookout

What's a Work Camp?

Shortly the teenagers from hundreds of Mennonite congregations will be talking work camps. "Dad, may I go?" will be the question asked at a thousand dinner tables between now and next August. And Dad will need to know what work camps are all about. So here's an attempt at a little help. Actually, pastors, youth sponsors, youth class teachers, in addition to parents, should make it their business to be well informed about this creative new venture of MYF and MRSC.

To begin, there will be no churchwide MYF Convention in 1965. There will, as usual, be a theme ("Involved as Servants"), Scripture passages (from Isaiah), study helps (in *YCC*), Sunday evening study materials (in *Program Guide*), Scripture portions to memorize (quizzing only on the conference level), and lots of promotion explaining everything in special mailings to pastors and youth leaders. But no international convention. Instead, there will be work camps all across the church.

Clearly there is no better way for young people to learn the meaning of the theme, "Involved as Servants," than *to be involved as servants*. This is the strategy. MYF in full cooperation with MRSC (since this is really VS) is attempting to help young people see what the towel and basin might mean in modern twentieth-century terms.

The average length of work camps would be nine or ten days. Units of ten or twelve teenagers, sixteen and up, led by responsible, well-trained adults, individuals or couples, along with work supervisors will make up the camp community. The schedule will follow a format something like this: arrival at camp on a Friday evening, orien-

tation to the camp project, introduction to servanthood studies, recreation, worship in the local Mennonite congregation on Sunday, then six hours of work daily Monday to Friday with servanthood studies from Isaiah, and recreation continuing. There will be opportunity for contacts between community and unit young people. The work camp projects will ordinarily be the kind of things young people do not get particularly excited about doing at home (real foot-washing experiences) such as: repairing, cleaning, and painting rural and city mission church buildings. There may be opportunities for Bible school teaching, playground supervision, land clearing or alley cleaning. The cost per person for the privilege of getting dirty and tired and "involved" will be \$5.00 for registration plus whatever it costs to get there.

Parents can be certain their teenagers will want to participate in this new venture. They can be assured that young people will not soon forget the experience. Pastors and youth sponsors should be alert to the nearest work camp opportunities whether sponsored locally, by the conference, or through the churchwide office. They should thoroughly acquaint themselves with this youth program for 1965. And they should encourage timid young people to participate.

All other young people may very well be pushing at the gates to get in.

—Arnold W. Cressman.

A Prayer FOR THIS WEEK

Dear Father, we thank Thee that in the midst of many voices we can hear Thy voice; in the confusion of paths and roads, we can find the path of life and service.

We thank Thee for Thy Word which speaks to our daily needs and is a lamp to our feet and a light to our path. Forgive us for our neglect of the Word, for taking time for daily bread but not for the Bread of Life. Forgive us for being careless in handling and teaching Thy Word.

We pray for those who have been given the responsibility of teaching the Word in winter Bible schools. Help them to make it relevant to the lives of the pupils. Grant that it may produce purity of life, dedication in service, and a faith that produces growth.

Help all parents to teach the Word to their children. Give them a concern for the spiritual health of their families. Give us a hunger and thirst for Thy truth, that we may be strong in Thee. Amen.

—Osiah Horst.



The seed dies into a new life, and so does man.—Macdonald.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

The Sin of Being Fifty, by John B. Johnson; Baker Book House; 1964; 77 pp.; paper, \$1.00.

This is a delightful little paperback containing Pastor Johnson's spicy philosophy of the middle years. Ten chapters, each complete in itself, and covering the subjects of being fifty in the mind, in the eyes, in the mouth, in the heart, in the hands, in the feet, in the body, in the life, and in philosophy, make up this dissertation. The book is packed on every page with apt illustrations, wit, and humor. I have enjoyed this book, and have shared it widely with my midyear friends. They are asking for copies for their friends.—Glenn B. Martin.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Burkholder, J. R. and Susan (Herr), Goshen, Ind., fifth child, second son, Peter David, Feb. 7, 1965.

Chupp, Menno and Lucile (Hoover), Elkhart, Ind., sixth child, first daughter, Brenda Renee, Jan. 5, 1965.

Crider, James Dennis and Julia Victoria (Quetot), Columbiana, Ohio, first child, Dennis James, Jan. 30, 1965.

Eby, John and Ella Mae (Landis), Lancaster, Pa., first child, William John, Feb. 2, 1965.

Eshleman, John and Orpha (Martin), Hagerstown, Md., third child, first son, Don Richard, born July 3, 1964; received for adoption, Feb. 3, 1965.

Gingerich, Marlin and Nancy (Graber), Kalona, Iowa, fourth child, first son, Kendal Brad, Jan. 8, 1965.

Good, Kenneth Lee and Mildred Catherine (Polus), Indianapolis, Ind., first child, Kimberly Ann, Jan. 26, 1965.

Hackman, Leroy and Irene (Halteman), Quakertown, Pa., fifth child, second daughter, Anita Joan, Nov. 28, 1964.

Hartman, Leonard and Viola (Ramer), Goshen, Ind., second child, first daughter, Jean Yvonne, Jan. 25, 1965.

Hershey, J. Robert and Eva (Fisher), Oxford, Pa., fifth child, fourth daughter, Donna Faye, Feb. 2, 1965.

Kreider, Lloyd H. and Mary Alice (Denlinger), Manheim, Pa., sixth child, fourth daughter, Karen Joy, Aug. 5, 1964. (One son deceased.)

Landis, Paul G. and Ann (Hershey), Landisville, Pa., fourth child, third son, Michael Paul, Jan. 31, 1965.

Lapp, John Henry and Floy (Zook), Port Allegany, Pa., fourth child, third son, Mark Edward, Jan. 23, 1965.

Mast, Job S. and Kathryn (Hartzler), Oley, Pa., second daughter, Jo Ann, Jan. 29, 1965.

Miller, Crist and Ann (Fisher), Meadville, Pa., fifth child, third daughter, Deborah Jeanne, Dec. 13, 1964.

Miller, Fred W. and Rhoda (Groff), Elkton, Va., second daughter, Linda Joy, Jan. 22, 1965. (First daughter deceased.)

Myers, Herman F. and Melba (Augsburger), Meadville, Pa., fourth and fifth children, first

and second sons, James Frederick and John Frederick, Nov. 11, 1964.

Oberholzer, Richard and Lois (Miller), Washington, D.C., fourth child, first son, Kevin Eugene, Dec. 14, 1964.

Otto, Robert and Wilda, Smithville, Ohio, second child, first daughter, Laurie Fernande, Jan. 14, 1965.

Ours, Allen and Betty Jo (Shoemaker), Harrisonburg, Va., first child, Gregory Allen, Jan. 26, 1965.

Pearson, Theodore E., Jr., and Margaret (Postelwaite), Port Allegany, Pa., second child, first son, Theodore Elmer III, Jan. 8, 1965.

Ramer, Dale and Grace (Miller), Goshen, Ind., first child, Brian Scott, Jan. 28, 1965.

Roth, Steven Jerry and Lea (Farley), Denver, Colo., first child, Steven Jeffrey, Jan. 27, 1965.

Sollenberger, Ira B. and Erma Mae (Zimmerman), Gettysburg, Pa., second son, Henry Lee, Nov. 14, 1964.

Widrick, Gerald and Betty (Roggie), Lowville, N.Y., third child, first daughter, Gail Madeline, Jan. 28, 1965.

Witmer, Ralph and Doris (Blosser), Salem, Ohio, seventh child, first son, Nelson Jay, Jan. 5, 1965.

Yeager, Lee Roy and Janet (Fleagle), Chambersburg, Pa., third child, second daughter, Sheila Mae, Dec. 4, 1964.

Yoder, Lee M. and La Verne (Zehr), Lansdale, Pa., first child, Lawrence Richard, Feb. 4, 1965.

Yoder, M. Merle and Ferne (Shantz), Upland, Calif., first child, Gregory Shantz, Dec. 10, 1964.

Yoder, Robert B. and Wilma (King), Belleville, Pa., first child, Robert Bruce, Jr., Jan. 22, 1965.

Zimmerman, Amos H. and Marian B. (Weaver), Martindale, Pa., second son, Lee Edward, Jan. 26, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bond—Emmert.—Larry Bond, Salem, Oreg., and Marilyn Emmert, Molalla, Oreg., both of the Zion cong., by David W. Mann at the church, Oct. 17, 1964.

Brunk—Eicher.—Robert S. Brunk, Lombard (Ill.) cong., and Janice Eicher, Bay Shore cong., Sarasota, Fla., by Chester Raber and Homer F. North, Dec. 29, 1964.

Leikvoll—Sommer.—John C. Leikvoll and Sharon Sommer, both of Fishel, Ill., East Bend cong., by J. Alton Horst at the church, Jan. 15, 1965.

Michalovic—Neufeld.—Stephen Michalovic, Chicago, Ill., Englewood cong., and Edith Neufeld, Chicago, Grace Mennonite Church, by Ernest Neufeld, brother of the bride, and Laurence Horst at Englewood, Dec. 26, 1964.

Schmucker—Thut.—Mahlon Schmucker, Wooster, Ohio, and Gwendolyn Thut, Orrville, Ohio, both of the Oak Grove cong., by Robert W. Otto at the church, Jan. 29, 1965.

Weber—Jantzi.—James Weber, First Mennonite cong., Kitchener, Ont., and Sandra Jantzi, Calvary Evangelical United Brethren cong., Kitchener, by H. J. Getz at Calvary E.U.B., Jan. 30, 1965.

Westover—Friesen.—Robert Westover, Salem, Oreg., Fairview cong., and Helen Friesen, Salem, Albany cong., by David W. Mann at Albany, Jan. 23, 1965.

Widmer—Gnagey.—Dale Eugene Widmer, Mt. Pleasant, Iowa, Sugar Creek cong., and Geraldine Marie Gnagey, Kalona, Iowa, Iowa City cong., by Robert Hartzler at Iowa City, Feb. 5, 1965.



ITEMS AND COMMENTS

BY THE EDITOR

MENNONITE BIBLICAL SEMINARY
3003 BENHAM AVE 90200
ELKHART IND

More than 150 Protestant, Roman Catholic, and Jewish clergymen attended a meeting with the Pennsylvania State Police at Hershey, Pa., for a discussion on "Crime and Traffic Conditions." In addition to police officials, troop commanders from State Police units throughout the Commonwealth attended the session.

Police Commissioner E. Wilson Purdy, who called the meeting, said it was an effort to inform the clergymen of law enforcement problems facing authorities and to enlist their support in combating these problems.

"After all," he said, "police problems are community problems. All segments of the community should be aware of the problems and should be able to discuss them with the police. The police should be part of the community, not apart from it."

Sessions were devoted to gambling, prostitution, narcotics, illegal liquor sales, and traffic control.

* * *

Atlantic County's Medical Society is planning to question 25,000 pupils in both public and parochial schools in Atlantic City, N.J., in an attempt to discover why school children smoke.

The study was decided on as this year's public health project by the medical group, a spokesman said, because of the mounting body of evidence linking smoking to lung cancer and emphysema, and because preventive work among young people offers the best hope, in the long run, of reducing the toll of these diseases.

Dr. Leonard S. Ellenbogen, chairman of the society's public relations committee, explained: "The most fertile field in which to work is that of prevention, and the place to start is children, wherever you find them in schools." Administrators of parochial as well as public schools have been invited to cooperate with the project.

* * *

Students from several Northern colleges were busy with shovels, hammers, and saws at Ripley, Miss., during the holidays, giving a unique Christmas present to members of a Negro congregation in that small rural community. The 25 collegians, calling themselves "Carpenters for Christmas," were engaged in reconstruction of the Antioch Baptist Church. The Negro sanctuary was burned to the ground on Oct. 30, hours after it was used for a meeting of the pro-civil rights Freedom Democratic party.

The project was started by the Action for Civil Rights Student Group at Oberlin

(Ohio) College and most participants came from that school. Joining in the work, however, were students from Northwestern University in Illinois, the University of Massachusetts, Yankton (S. Dak.) College, and Washington University in Missouri.

* * *

Southern Baptists "are at a crucial point in history" and cannot afford to ignore world, social, and denominational issues facing them, the president of the Southern Baptist Convention asserted at Nashville, Tenn. "This is our greatest hour," declared Dr. W. Waynes Dehoney of Jackson, Tenn. "I think we are now on the verge of the greatest breakthrough we have ever seen. We can accomplish what the Lord expects of us, but the price is even greater spiritual sacrifice than we have ever shown and deeper dedication than we have ever demonstrated."

Noting that the denomination has undertaken an "internal examination," he drew attention to the dangers of analysis without action and self-study without continuing "efforts to reach people for Jesus Christ."

* * *

Evangelist Billy Graham, while hailing advances in the ecumenical movement, cautioned at Washington, D.C., against any weakening of the Gospel in the search for Christian unity. "In all of our talk of union," he told a press conference, "there is danger that the vital truths of the Gospel will be watered down to a mere shell. Theology," he said, "is the most important thing—more important than outward union of the churches. There is real danger that some of our theology will become no more than a humanistic ethic, depriving the Gospel of its real force."

The evangelist praised the development of a constructive dialogue between Protestants and Roman Catholics and declared that "tensions" between the churches "are far less than they have been possibly since the Reformation."

* * *

A "Songbook for Christmas" project was launched by Charles A. Stuck, lay evangelist of Jonesboro, Ark., for the prisoners at the Arkansas State Penitentiary. Mr. Stuck appealed to Methodists throughout the state, through his column in the *Arkansas Meth-*

odist, to give a lasting Christmas present—about 200 copies of the *Cokesbury Hymnal*—for the new prison chapel.

He reminded his readers that over 2,000 men and women in the state penitentiary would not be allowed "to see their loved ones at Christmas. True, they have broken the laws of the state and are paying the price for it, as they should," Mr. Stuck wrote. "But they are still human beings who feel the great gulf between them and the 'outside world' as they call it. Most of them will complete their term someday and will be freed. Will they come back to society as persons filled with hate, or as redeemed persons who have found Christ and who want to make a new start?"

* * *

A six-volume commentary on the whole Bible, written by Wesleyan scholars representing nine evangelical denominations, is being published by Eerdmans. One volume, Matthew through The Acts, is already off the press. It was written by Dr. Ralph Earle of the Nazarene Seminary, Dr. Harvey Blaney of Eastern Nazarene College, and Prof. Chas. W. Carter of Taylor University, who is general editor for the series.

* * *

The Ontario Temperance Federation reports that every year it receives less financial support from churches. C. E. Armstrong, who recently retired as president, says, "One by one church doors are closing to our appeal." There seems to be an increase in the resistance to the appeal, he says, particularly among young people and intellectuals.

* * *

Church affiliation seems to have little influence on keeping teenagers from drinking, except among Jews and evangelicals such as Baptists and Mennonites. This was discovered in an eight-month survey made by Robert Holloway among high-school students in Manitoba on behalf of the Alcohol Education Service.

* * *

The Methodist Church in Indonesia has severed connections with the parent church in the United States and henceforth will operate as an autonomous, self-governing body.

GOSPEL HERALD

Tuesday, March 2, 1965
Volume LVIII, Number 8



Evangelism

The Church's Great Need

By Reg Dunlap

Nearly two thousand years ago a small band of men were set aflame with a spirit of evangelism. These men were swept off their feet and carried away by the glory of such a task. And within a short time, this fire of evangelism burned within the hearts of the Christian community. We read of them: "They that were scattered abroad went every where preaching the word" (Acts 8:4). Under one banner, with one passion, with one love, they set out to bring the evangel, the good news of Christ, to the world.

But let us face it—the evangelism of today is a long way from matching that which characterized the early Apostolic Church. God alone knows how many Christians have no real concern for the spiritual welfare of lost men. The church seems to have lost its witnessing voice. Christians have become silent instead of vocal. They have kept still instead of speaking out for Christ.

The hour has struck to be aroused. It's time for hosts of redeemed Christians, in all walks of life, to speak out for their Lord and Saviour. We must snatch up every available opportunity to share the message of God's forgiving love and redeeming grace.

Let the truth be faced: When the spirit of evangelism is absent from the total program of the church, the church and its members become complacent, anemic, and nonproductive in their witness for Christ. The church tends to drift into a frigid formalism and stagnation sets into the life of its members. Christians become spiritually cold and indifferent toward the things of God. They lose their power and perception for spiritual things.

No truth is more important than the truth that evangelism is normal and natural for the Christian Church. Christ commissioned every Christian to proclaim the good news of salvation to a lost world. He declared: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

The commission of evangelism which Christ gave to His church is not to be thought of as a *challenge*, but as a *command*. It is not optional. It is not a matter of choice.

(Continued on page 172)

*Fear not to give
Though no return
Or prospect of result
You see.
Some soul shall find
Your gift upon
Life's stream and, filled, return
With joy.*

—D.





FIELD NOTES

Mario Snyder, Argentina, at Hopedale, Ill., March 7.

Peter Sawatsky, Brazil, at First Mennonite, Middlebury, Ind., March 7, Dewey, Ill., March 14, East Bend, Fisher, Ill., March 14, vesper services.

Allen Martin, Brazil, at Waterford, Goshen, Ind., March 7; Yellow Creek, Goshen, Ind., March 11; Zion, Archbold, Ohio, March 14; North Main Street, Nappanee, Ind., March 18, p.m.

Roy Kreider, Israel, at Mt. Joy Conservative, Goshen, Ind., March 14, p.m.

Lee Kanagy, Harrisonburg, Va., at Zion, Birdsboro, Pa., March 20, 21.

Lawrence Greaser, Puerto Rico, at East Goshen, Goshen, Ind., March 7.

B. Frank Byler, Uruguay, at Salem, Waldron, Mich., March 7; North Goshen, Goshen, Ind., March 21, a.m., and Olive, Jamestown, Ind., March 21, p.m.

Jacob Flisher, India, at Oak Grove and South Union, West Liberty, Ohio, March 7; Quarterly Mission meeting, Bethel, West Liberty, Ohio, March 7, p.m.

Daniel Diener at Clinton Frame, Goshen, Ind., March 7, p.m., and Bon Air, Kokomo, Ind., March 14.

Lowell Nissley, representing Mennonite Mutual Aid, at Metamora, Ill., March 7.

The 11th annual conference of the Association of Mennonite Aid Societies will be held at the First Mennonite Church, Newton, Kans., March 4, 5. There will be three sessions on Thursday and two sessions on Friday. Delegates and visitors from many parts of the United States and Canada attend this conference. The theme of the conference for 1965 is "Mutual Aid in the Local Congregation." A series of talks on "Toward a Theology of Servanthood" will be given by Gerald C. Studer, pastor the Scottdale Mennonite Church, Scottdale, Pa.

Victor Dorsch, Somalia, at Hawkesville, Hawkesville, Ont., March 7.

Urie A. Bender, Secretary of Literature Evangelism, guest speaker at the Missions Conference, First Mennonite, Canton, Ohio, March 14, a.m. and p.m.

Protus Brubaker, Edwards, Mo., in Bible Conference at Mt. Zion, Versailles, Mo., March 5-7.

Dwight Weldy, Goshen College, Goshen, Ind., in music weekend conference at Hillcrest, New Hamburg, Ont., March 12-14.

Leland K. Weldy, admissions representative from Goshen College, in Alabama, Mississippi, Louisiana, Florida, and Georgia, Feb. 21 to March 14, visiting high-school seniors and juniors, their parents, and school officials.

The pastoral provisions in the La Junta,

Colo., Mennonite churches are as follows: pastor of La Junta congregation, Menno M. Troyer; pastor of Emmanuel congregation, Paul H. Martin; assistant pastor at Emmanuel for Spanish services, David Castillo.

Myron Augsburg, Harrisonburg, Va., addressing campus groups at Cornell University, Ithaca, N.Y., March 12, 13.

Mennonite Nurses' Retreat, June 29 to July 1, at Lancaster Mennonite School, sponsored by Lancaster Mennonite Nurses' Association. Watch for further information.

Howard Zehr, Hesston, Kans., at Alice Mennonite Church, Alice, Texas, Feb. 17-21.

Dedication services for the new Alice Mennonite Church, Alice, Texas, are planned for Sunday, March 21.

Harry and Laura Newcomer, Peabody, Kans., celebrated their 70th wedding anniversary, Feb. 12.

Mrs. Elizabeth Andrew, Millersville, Pa., was 99 years old, Feb. 24.

Russel B. Long, Route 1, 91 Hunsicker Rd., Telford, Pa. 18969, was ordained to the office of deacon on Feb. 21, to serve the Towamencin congregation, Towamencin, Pa. John E. Lapp officiated, assisted by Curtis Bergey and Joseph L. Gross. His telephone number is 215 723-2955.

Arthur H. Miller was ordained as minister for the Landisville congregation, Landisville, Pa., Sunday afternoon, Feb. 21. Paul G. Landis preached the sermon and H. Raymond Charles gave the charge.

Paul and Alta Mae Erb, in their Nurture for Growth assignments in the Indiana-Michigan Conference, will serve at the following places: Kouts, March 7-12; Pigeon, March 14-19; Waterford, March 20, 21; Howard-Miami, Kokomo, March 28 to April 2; Bon Air, Kokomo, April 4-9; Wakarusa, April 11-16.

Don Augsburg has delivered at Hesston College and Goshen College the Conrad Grebel lectures for this year on "Nurture in Focus." This is a discussion of the Christian nurture of Mennonite young people. It is based on the extensive study carried out by the Commission for Christian Education. Bro. Augsburg is available through the spring and summer to give the substance of these lectures to parents, educators, and ministers. Write to Bro. Augsburg at Goshen College, Goshen, Ind., for possible dates for your conference or community.—Paul Erb, Executive Secretary, Conrad Grebel Lectureship Committee.

New Every-Home-Plan church for the Gospel Herald, Rexton, Mich.

Paul Schrock, Scottdale, Pa., editor of Words of Cheer, will conduct a children's meeting each evening, April 18-25, at Maple Grove, Belleville, Pa.

(Continued on page 188)

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Coming Next Week

What Will a Man Gain Atlee Beechy
No Experience Necessary Raymond L. Cox
"Beauty for Ashes" Robert Schrag
Service Includes Suffering Nelson E. Kauffman

Cover photo by Philip Gendreau, N.Y.

GOSPEL HERALD

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Spiritual Discipline

From time to time surveys are taken to ascertain to at least some degree the practice of spiritual disciplines. Several years ago, some will recall, the Methodist Church had an intensive program of visitation to invite members to make covenants to practice the "Holy Habits" (spiritual discipline) of the Christian faith. The mission arose because Methodism faced the problem of the nominal church member. In ten years' time Methodism's inactive member list in America grew from 625,000 to 1,735,000. Many others, of course, failed to pray, to study the Bible, to have family worship, and in going to the church.

A total of 35,305 persons in the one city covered in the visitation signed the covenant cards in which they promised to practice one or more of the "Holy Habits."

One evangelical denomination in a survey to find the practices of its members discovered—

- 20 percent never prayed
- 25 percent never read the Bible.
- 30 percent never attend church.
- 40 percent never give.
- 50 percent never go to Sunday school.
- 90 percent never have family worship
- 95 percent never invite another person to Christ.
- 95 percent never tithe.

Enlisting persons to sign covenant cards or surveys to determine who does or doesn't practice certain things may be easily classified as taking a superficial or secular salesmanship approach to spiritual things. Card signing is not a guarantee of faith or that faith will follow. We, of course, do not deepen spiritual life by techniques. Yet it is true that the Christian life, though it dare not be legalistic, does not grow without discipline. Never will church renewal come without such things as prayer, Bible study, and worship.

Survey statistics have their limit of course. They do not tell all. Maybe they do not really measure the deeper aspects of the spiritual life at all. Yet it would seem clear that something is drastically lacking when so many members do not know the meaning and value of prayer, Bible study, and Christian fellowship.

It would of course be difficult to judge what such a survey would reveal in our own denomination. I am not now suggesting one. It is rather striking that when the editor tried to develop a symposium for the GOSPEL HERALD on family worship some time ago, he found it impossible at the time. After asking numerous pastors for persons in their congregations who could likely respond

in such a symposium, only one of the many contacted responded with an answer of willingness. All others responded that they did not have family worship, it was not what it should be, or with some similar statement.

Also, it may not be too unusual on the average Sunday morning to find that one fourth of the membership is absent from the service. Check on your own membership and attendance if in doubt. One out of four absent from public school on any day would be a rather clear sign of a serious epidemic of some kind. At least there would be a serious attempt to look into the cause for such absence.

Maybe we are ripe to look into our personal practice of the spiritual discipline of prayer, Bible study, church attendance, stewardship, as well as others which could be mentioned. These are basic, and isn't it rather futile to hope for faithfulness in other areas if there is unfaithfulness in these?—D.

Unlauded Laborers

One thing for sure—God is more interested in faithfulness than in fanfare. He is more interested in the quality than in the quantity of our deeds. He is more interested in the motives than in the magnitude of the task. God appraises the faithful one as good. We are inclined to applaud the famous one as great.

We have a beautiful illustration of this in the life of David. David and his men were in the heat of the battle. They came in pursuit of the enemy to the brook Besor. Here two hundred of his men could go no further. They were not as strong as the rest. They were faint. David decided that they should stay by the brook to care for the stuff while the rest went on to the battle.

Following the battle and victory, those who returned with the spoil said they did not see why the spoil should be shared with those who stayed behind. They had not fought in the front lines. They had fainted in the heat of the battle. They were not as strong and so should not share equally in the spoil.

To this reasoning David replied, "... as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike" (I Sam. 30:24). This became a statute in Israel.

David was godly enough to discern what was involved. When God rewards, He does not look at the size of the work or the position one attains or the honor one receives. He looks at the faithfulness to the task, the motive for an act, and the opportunity afforded.

The Christian is called not to seek honor but opportunity. He is called not to seek a high seat but the stoop of service. "For he that would be great let him be servant of all."

Do not despair if you are an unlauded laborer in Christ's kingdom. God rewards according to faithfulness in the opportunities, small or great, which He gives. Those who stay by the stuff, faithfully following His commands, are rewarded equally with those who are faithful at the forefront of the battle.

(Continued on page 188)

The commission of Christ is not a challenge as much as a command.

Evangelism—The Church's Great Need

(Continued from front page)

This is our mission and ministry as disciples of Christ. These are our marching orders—not to redeem the world—not to save the world—but to present Jesus Christ to the world so that men shall receive Him as their Saviour and serve Him as their King. This is the everlasting and eternal business of every church member, whether that member lives in Africa or America, England, or Europe.

Evangelism involves every member of the church. It must never be thought of as an independent task or specialized talent which God has given to only a select few—the minister, the missionary, and the evangelist. When evangelism returns to its rightful place—at the very center of the church—and comes under the sanction and support of the church, it will then be thought of as the work of all.

That was the belief of the early church in Jerusalem. Evangelism was not a part of their life—it was their life. Their spirits were steeped in it. Their minds were soaked in it. It was in the atmosphere they breathed and it ran like flaming fire through their veins. We read of them: "They that were scattered abroad went every where preaching the word." Again: "And they were all filled with the Holy Ghost, and began to speak" (Acts 2:4).

Here, then, is New Testament evangelism. Every Christian an empowered witness. Every member a disciple-winner. Every layman a life-changer. Every member of the church joining together in a united spiritual effort to win the lost outside of Christ. Each Spirit-filled Christian gathering, enlisting, and recruiting lost sinners to commit themselves to Jesus Christ as Saviour and Lord of their lives.

Now is the time for hosts of redeemed Christians, from all walks of life, to take their witness out into the street, to their office, to their homes, and be broadcasters of the "good news" of salvation. Dwight L. Moody, the great layman evangelist, said: "I would rather save one soul from hell than to have a monument of gold reaching from my grave to the heavens." Jonathan Goforth, great missionary to China, wrote to a friend: "Oh, how I covet, more than a miser his gold, twenty more years of this soul-saving work!" Dr. R. A. Torrey, great evangelist of past years,

said: "I would rather win souls than be the greatest king or emperor on earth; I would rather win souls than be the greatest general that ever commanded an army; I would rather win souls than be the greatest poet, or novelist, or literary man who ever walked the earth. My one ambition in life is to win as many as possible. Oh, it is the only thing worth doing, to save souls."

Let the question now be asked: Are you *silent*, Christian? Have you lost your power to speak out for Christ? Then may you realize that you are to be "the witnesses of God" to all men everywhere regardless of distance and without discrimination. If you are not, then you are a disobedient and deficient Christian. Once again you need to take hold of those words of Christ: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Will the fire of evangelism burn within each of our hearts? If it does, God will be praised. If it doesn't man will be damned. Let's pray that it will.

Our Readers Say—

The article by Stanley C. Shenk (Dec. 29 issue) is very timely indeed. It is unfortunate that in most discussions re the end time and correlated topics any reference to millennialism is allowed to appear. Immediately there is an unfortunate mental block, for the other fellow's view is definitely wrong. Or isn't it?

The term "end time" suggests our Lord's return. The accuracy of the prophetic predictions of Christ's first coming has been accepted. Consequently it is easier at this point to comprehend the nature of His second coming. Heb. 9:28. His first coming has reduced the volume of unfulfilled prophetic utterances; and the so-called contradictory predictions of the twin-reference passages are now soluble.

Near the turn of the century, in an article entitled "The Hope of the Church," by Dr. John McNicol, the following statement appears: "If the prophetic vision of the suffering Servant had an actual personal fulfillment, surely the prophetic vision of the conquering King will also have a personal fulfillment." . . .

Bro. Shenk's article, besides being interesting, deserves careful study. Eschatology is one of the most difficult subjects to approach without bias, because of the diverse opinions which have been angling for position in the recent past.

Nowhere else is it more true than in the field of prophecy that "the Bible is its best interpreter." However, a key secret which must be observed is: By whom was the passage spoken? To whom? When? Why? Such an approach will greatly assist in avoiding unjustifiable applications and conclusions.

May we continue to diligently study the subject of our Lord's return. It was said, ". . . When he, the Spirit of truth, is come, he will guide you into all truth . . . and he

will shew you things to come" (John 16:13). What a promise! Have we claimed it? Is Titus 2:13 our perspective? Is it affecting our lives as suggested in I John 3:3?—S. C. Brubacher, Ayr, Ont.

I found the article, "Small Churches—Problem or Blessing?" (Jan. 26 issue), very interesting. I would like to add a few figures from a study I made in 1963. In the article mention is made that we have over 200 churches with 75 members or less. The 1963 **Mennonite Yearbook** has 641 listed with memberships from 0 to 74. Their combined membership is 17,007. This is 21 percent of our total membership in 66 percent of the churches. On the other end of the scale you find that 101 of the largest churches account for 33,931 members. This is 42 percent of our total membership in about 10 percent of the churches.—Paul W. Shank, Scottdale, Pa.

I would like to add my "Amen" to your editorial, "Evangelism Central" (Jan. 12 issue). It needs to be said again and again, quoting, "The church is more sophisticated, and when the church becomes sophisticated, it becomes ashamed of its greatest work—evangelism."

The evangelistic zeal of the church seems to be declining. The moral irresponsibility of the people in general is alarming, but the Christian Church apparently has little deterring influence. We appear to be preoccupied with "mission" at the expense of missionary evangelism. We have our minds set on the modern urge for "ecumenicity" to the extent that we are losing our zeal for the propagation of the Gospel of Jesus Christ.

As you say, "Evangelism will always be the church's greatest work and that for which the true church is remembered and respected. And when this function dies, the church dies."

Bro. J. J. Hostetler's well-written article in the Jan. 19 issue, outlining the "Weaknesses of Our Nurture Program," speaks eloquently to the problem of evangelism and should be carefully studied by us all, especially the section on our weakness in personal witnessing.

—J. N. Kaufman, Goshen, Ind.

The Prayers of Luke Warm

Why, dear God, is there all this continual fuss about the midweek prayer meeting? We know how much you appreciate our visits with you on Sunday morning, but our preacher acts as if you can't make it through the week if we don't pay our respects on Wednesday night.

Certainly you understand our busy schedule even if the preacher doesn't. Since we can pray anywhere, at any time we need to, prayer meeting is hardly indispensable. We gotta start saying "no" somewhere; so until our schedule of clubs, P.T.A., sports nights, and TV programs lets up, don't look for us. We'll still be there Sunday mornings, except for the next two when we'll be vacationing and the Sunday after that when we'll have company.

Busily,
Luke Warm

Are you puzzled by our friend Luke Warm? Check editorial Feb. 2 issue.

This article is available in attractive tract form from Herald Press Tracts, Scottdale, Pa. Used by permission.

Lord, Be Merciful

By Elmer F. Suderman

"There is no just man, not one;
No one who understands, no one who
seeks God.

All have swerved aside, all alike have
become debased;

There is no one to show kindness;
no, not one.

Their throat is an open grave,
They use their tongues for treachery,
Adders' venom is on their lips,
And their mouth is full of bitter curses.

Their feet hasten to shed blood,
Ruin and misery lie along their paths,
They are strangers to the high-road
of peace,
And reverence for God does not enter
their thoughts."

—Rom. 3:10-18.*

It is no longer difficult for most of us to accept the Christian doctrine that man is depraved. The evidence lately has been overwhelming that Paul knew what he was talking about when he said that "all [men] have sinned, and come short of the glory of God." We need only to turn the pages of history, to tune in our television sets, to read the newspapers, or simply to look at the way our friends have been acting lately to find more than enough evidence to support Paul's contention. It is uncomfortably obvious that underneath the thin and brittle crust of civilization lurks the savage, the old Adam.

The evidence of human depravity is almost too staggering to believe. We read with horror of the atrocities of the Germans and Japanese in World War II. The names of Dachau and Buchenwald are still seared in our memory. We have not forgotten the Bataan death march. And though *we* may want to forget, the world has not forgotten our systematic bombings of German cities and our use of the atomic bomb on Nagasaki and Hiroshima.

Our frequent exposure to the "unlovely truth of the human heart" has not made us very sanguine about the perfectibility and the essential goodness of human nature. Emerson's reassuring and cheerful notion that "the fountain of all good" is to be found in man himself, that "evil is merely privative, not absolute," no matter how appealing such a view may be, does not strike us as a very perceptive reading of the human heart.

When we think of Russia and the fifty

megaton bomb, it is difficult to accept the view of an obscure nineteenth-century American novelist that "the worst men are only bad boys, whom a little spanking will convert into heroes."

When we remember the action of the American doctor in the South Pacific Islands, who during World War II went berserk one night, cut open a pregnant Japanese mother and roasted her baby over an open fire, it seems a little premature to speak of men as Edward Bellamy loved to do, as "images of God," "generous not selfish, pitiful not cruel, godlike in aspirations, instinct with the divine impulses of tenderness and sacrifice."

The cartoon in *Punch* some years ago in which a little girl asks her friend: "Do you believe in the devil?" and her friend glibly replies, "No, silly. There isn't any devil. It's like Santa Claus. It's only daddy," strikes us as ludicrous because we are no longer as naive as the little girl in thinking that the devil can be so lightly dismissed. Or even that evil is incarnated in fathers, or in mothers, for that matter.

We have had too close a look at the human heart, that foul cavern from which all the shapes of wrong and misery issue, to exorcise so easily the devil from the human heart. We know too well that Jesus was right when He said that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Water from Many Wells

(Sermon notes selected by Nora Oswald)

No one comes to old age without being able to look back on his youth. I will not try to tell you which is the golden age, youth or old age.

Now is the important time. This is the golden age. The old may live in the past, youth in the future, but all may enjoy the *now*. No one here will ever be any younger.

"When we are out of sympathy with youth, we are old," someone said.

Youth is the most crucial, self-sculpturing, ideal-shaping and setting age. God likes to deal with youth early. Youth is pliable; floor plans can be changed. The legacy of youth includes vision, tragedy, and opportunity.

Youth may be dangerous, a time of discouragement, a time of setting a selfish pattern.

Failure is never easy to anyone.

—The Legacy of Youth,
J. Robert Detweiler.

As a theological doctrine, then, the assertion of our Scripture lesson, that "there is none righteous, no, not one," has a compelling impact upon us. But the doctrine becomes more troublesome, even painful, if not odious, if it requires a confession of our own involvement in sin. It is easy to assert that "*all* have sinned," for the *all*, though it includes us, is impersonal. It is much more vexatious to translate the *all* into the first person, singular pronoun and be forced to acknowledge with the prodigal son: "*I* have sinned against heaven, and before thee."

Indeed, most of us who believe in the essential gone-wrongness of man suspect that the doctrine refers to somebody else—at least most of the time. We are, after all, respectable people, careful to keep the common standards of decency, fairly normal, harmless, members of some church (or should I say harmless members of some church). We agree with the Quaker who said to his wife: "All the world is queer except thee and me, and sometimes I wonder a little about thee."

"All [men] have sinned"; how true, we say, until judgment falls on us, and we discover that it is *we*, even though we are ostensibly good, about whom our Scripture speaks. It is *we* who do not seek after God; indeed it is *I*. It is *my* tongue that has used deceit. It is *my* mouth that is full of cursing and bitterness. It is *my* feet that are swift to shed blood. I do not have the fear of God before *my* eyes. Then the doctrine of innate depravity becomes too personal; we are no longer very eager to accept it.

We feel more at home in the Pharisee's corner, praying, if not with our lips, then with our heart: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." And yet the generic *all* does include *us*, includes *me*. We have erred and strayed like lost sheep; we have followed too much the devices and desires of our own hearts; we have offended against God's holy laws; we have left undone those things which we ought to have done and done those things which we ought not to have done, and there is indeed no health even in the best of us, no hope for us except in God's mercy.

Who of us can deny his guilt? Who will

Cost of Commitment

By ROBERT D. HOSTETTER

After the dream comes the toil
and the dirt,
And after the vision, the strain—
For visions will seize all the mind
and its powers,
And dreams can't be built without pain.

*The New English Bible, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

deny that we are, after all, publicans, that is, sinners? When we realize our duplicities, our pride, our self-satisfaction, our most sincere prayer can be little more than "God be merciful to me a sinner." All of us are prodigals, and, as we come into our Father's presence, the only appropriate prayer for us is: "I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

Ministry by Ear

BY JAMES E. ADAMS

One of the best ways to show kindness to an elderly person is to sit and listen to him reminisce now and then. Psychiatrists say one of the greatest needs of the aged is to have an audience for their memories. This was borne out by an incident which occurred several years ago.

Old Doc Kinley walked slowly down the stairs, more slowly than the weight of his sixty-eight years dictated. He had never become used to telling his friends there was no hope. Bill, one of his first patients when he came to Saxton forty years ago, would surely die of this heart attack during the night. And his wife Sarah had to be told.

However, Sarah knew; Doc's usually cheery countenance was creased in a frown. "Maybe if you sent him to the hospital—" she said.

"No, Sarah. He's too critical to move. There'll be no pain. He'll sleep away during the night. But someone ought to sit up with him and give you a rest."

Sarah buried her tired, thin face in her long, calico apron. Doc waited a minute and then said quietly, "I'll tell your boy Sam to sit up with his father tonight. I can stop in at his house on the way to my office."

Fifteen minutes later big, serious Sam came in. "I'm sorry, Mom," he said patting her awkwardly on the shoulder.

"I'm glad you came, Samuel." A flicker of a smile showed his mother's gratitude. "Pop's sleeping now, I think. If he wakes, don't talk to him. He's very weak."

"All right, Mom," Sam said and walked quietly up the stairs. Sam was sitting there an hour later when his father's eyes flickered several times and then opened. The sick man stared at the ceiling for a few minutes. Then as he slowly rolled his head to the side, he saw Sam. Recognition lighted his face, and he smiled ever so slightly.

Sam bent over him. "Take it easy, Pop," he said.

Several minutes later Sam saw his father's lips move. Leaning closer he heard him ask, "How are you?"

"I'm OK, Pop. But Doc Kinley says you're not supposed to talk."

The old gentleman smiled. Then he began to reminisce—about life on the farm years ago, about the time Sam fell out of the cherry tree and broke his leg.

Sarah heard her husband. She was afraid to stop him lest she excite him even more. Finally, she called Doc Kinley. "Doctor Kinley," she said, "Bill and Samuel have been talking about an hour. Come over and do something quick."

"Don't worry, Sarah," he replied. "I'll be right over."

A short time later the doctor came in and walked softly up the stairs. He stood outside the bedroom door listening for a while and then came down without letting father and son know he was there. "Get yourself some sleep, Sarah," he said. "Sam's doing Bill more good than any medicine in the world."

The father talked to his son "off and on" for an hour or more longer. Then he fell into peaceful slumber. He awoke at 10:00 a.m. asking for breakfast. The sick man fully recovered from his heart attack.

If Bill had died, it would not have been because of his heart attack. It would have been because he had given up. But in talking to Sam, he realized life had been good. Life still had something to offer.

The psalmist said, "I have been young, and now am old; yet have I not seen the righteous forsaken . . ." (Psalm 37:25). And we should see to it that our fathers and

mothers in the faith do not feel forsaken. A visit, a listening ear, a kind word dispels their loneliness and refreshes them in body, soul, and spirit.

It Is the Layman Who Counts

BY ROY S. KOCH

We must change our ideas about the importance of the layman in the church according to Hans-Ruedi Weber, a minister of the Swiss Reformed Church. It is the lay members who must be the evangelists in the world.

Many Christians have the idea that evangelism is a sort of Indian raid into enemy territory where raiders collect scalps and quickly retreat to safety in the church. We act as though God so loved the church that He gave His only begotten Son instead of loving the world, the whole world.

The division of Christians into the ministry and laity is a bit unnatural. The popular view considers the layman as an unauthorized amateur. He is "only a layman" as over against the "professional, full-time Christians." As such they are considered passive dependents on the clergy. Too bad.

Some feel that the solution to the prob-

Our Mennonite Churches: Filer



The Filer, Idaho, Mennonite Church was organized as a congregation on Jan. 31, 1914, with David Hilty, Nampa, Idaho, in charge of the meeting. There were 22 communicant members. A Sunday school was organized with an enrollment of 40. Samuel Honderich was accepted as pastor and Chris Snyder as deacon of the congregation. Bro. Honderich is now the oldest member of the Pacific Coast Conference and has also served the longest at one place. He is still active, but rejoices to see the younger generation fill places of responsibility. The present pastor is Royden Schweitzer, and Clifford Slatter is deacon. The church building was built in 1915, and on Sept. 19, 1915, was dedicated, with J. S. Shoemaker, Freeport, Ill., preaching the dedicatory sermon. Present membership is 59.

lem is to consider all laymen as ministers. A more practical viewpoint is to consider all Christians the laity, including the professional church workers. It is the ministry of the laity to be the church in the world.

Christians, all of them, are soldiers for Christ, but many become deserters; others go on permanent leave, only returning occasionally for military inspection in church. Still others never leave the barracks where they begin to fight with other Christians who also never leave the barracks.

Very few of the early evangelists were brilliant preachers or eloquent propagandists. Of course we can enumerate Paul and Peter and Apollos and a few others, but most of them were the common, ordinary people in every walk of life. The most effective evangelists were the consecrated domestics, the inconspicuous workers, and the small shopkeepers. Our evangelistic efforts, like many of theirs, need not necessarily begin by speaking; they should begin by the world asking questions of the Christians in their midst. I Pet. 3:15.

Our tendency today is to give answers to

questions that have not been asked. Small wonder that there is no better response than there is. The strongest impact for Christ today is made by Christians who have a living hope and a consciousness that they are the people of God.

We need preaching, of course, but preaching within the church should lead to proclamation of the Gospel outside the church. So also the fellowship of Christians in the church should lead to loving service in the world.

Every Christian needs a double conversion in a sense: a conversion *from* the world to Christ, and conversion to service with Christ *in* the world. Every lay member needs a "holy worldliness" in the sense that he lives his life wholly in the world to the glory of God.

The job of evangelism is much too big for professional church workers. The role of the lay member in the modern world is becoming increasingly important. He need not be sent into the factories, shops, and offices of the nation; he is already there. It only remains for him to function as salt and light as the Lord expects of him.

A Mennonite by Choice and by the Grace of God

By Martha (Wagner) Huebert

"Yes, I am a Mennonite."

"Where are you from?"

"New York City."

"Originally?"

"Yes!"

"But then you weren't always a Mennonite, that is, not born one. . . ."

"No, indeed! I am a Mennonite by choice, and by the grace of God."

"How did you ever find out about the Mennonite Church?"

This conversation has taken place many times in my life since I joined the Mennonite Church last June. The answer to that last question is a long story, but perhaps one that should be told, if only to inspire more Mennonite mission work in big cities.

I was born into a — family, attended Sunday school and church services regularly. But religion was a Sunday thing, and had little to do with my everyday life. I had never heard of being "born again." I assumed I was a Christian. After all, I wasn't a Mohammedan or a Hindu. College challenged my Sunday-school beliefs, and I became a doubter. For two years I wrestled with the questions: Was there a God? Was Jesus really His Son? Did any of it have anything to do with me? Did faith really change people? The church members I knew were not particularly different from the unbelievers. To my questioning mind they were perhaps just a bit

more gullible, even stupid, comfortable in their cozy beliefs, which we who "thought" could not accept.

God really works in mysterious ways. It was my very cynicism that made me pick up a copy of Billy Graham's book, *Peace with God*. I read it with a mind full of contemptuous unbelief, even wrote sarcastic comments in the margins. How could anyone believe such nonsense? But the book would later be used as an instrument in my conversion.

Another year went by. I had rejected God, but He had not forgotten me. He gave me no peace. Something was missing in my life, and I did not know what. There was a void only God could fill, but I did not know how to find Him.

A classmate in college used to carry a Bible with her every day. This was most unusual, and I asked her about it one day. After checking our schedules, we sat down and talked for the rest of the day. She showed me God's plan for salvation from His Word. I was interested—a spark was lit—but she dropped out of school and we lost contact with each other. Another year went by.

The emptiness continued, even grew worse. But now I had a clue as to where the answer might be found. I took my dusty Bible off the shelf and read. At the same time I rediscovered *Peace with God*

and read it through again. This time I was filled with the realization of my sinfulness. The very comments I had written in the margins proved how sinful I was—full of doubt, unbelief, intellectual pride—thinking my college mind was superior to that of a simple believer.

With a profound sense of my own unworthiness, I turned in the Bible, randomly, to the Book of James. There I read that "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5). I felt that God was speaking to me. If anyone lacked wisdom, I did. All my searching had only revealed my ignorance. Suddenly I believed that this verse was true, and that if I prayed for wisdom, God would show me the truth.

It was hard to pray; I had never prayed in my own words before, but God understood. He filled me with the assurance that if I only accepted Christ as my Saviour, I would be His, and it would be settled. I did so on that May evening in 1959.

My Christian life began on that day, but it took more than five years before I was baptized and joined a church.

At first I simply reassumed membership in the church into which I had been baptized as an infant. With a deep desire to serve, I began teaching a Sunday-school class. Gradually I became disillusioned. Nowhere in the lesson plans was there any mention of a personal acceptance of a personal Saviour. Nowhere in the pastor's sermons was there any hint that we were sinners in need of a Saviour; we were all assumed to be natural-born Christians.

The formal ritualistic service was unsatisfying. The lives of the members did not "show forth Christ." If anything, many were more worldly than their unchurched neighbors. Indeed, the Sunday-school teachers' meetings consisted solely of criticizing the new, young pastor, or planning the Christmas play or spring picnic.

I began to look for a new church. But I didn't find the Mennonite Church — it found me, or rather, God brought us together.

I went to a prayer meeting with a boy friend (who later became my husband, but that's another story). It was a Bible study group, made up of members and friends of a Mennonite mission church in New York. At first there were several surprises for me. All the girls and women were wearing an unusual little white cap. They did not seem to wear makeup or jewelry, not even wedding rings. Yet they looked radiant, sweet, and kind. Their friendliness matched their appearance. I began to feel a bit uneasy in my lipstick and sleeveless dress, but the group made me feel very welcome.

The discussion was wonderful. It was on a highly intellectual and yet deeply spiritual plane. The praying moved me greatly, for their concern was with one another,

not selfish wants. When the evening was over, I asked my friend if I could go to a worship service at his church. Naturally, he welcomed me, and I began to attend regularly.

That first impression of the Mennonites proved to be right. Indeed, they grew even more friendly as I got to know them better. The pastor's wife became a close, personal friend. We would even pray together over the telephone when problems came up. At prayer meetings, and especially at Adult Fellowship, the small groups made it easy to learn to pray aloud, and to share deep thoughts and problems. Here was a group of people who were really dedicated and committed to bearing each other's burdens, upbuilding each other, and living a Christian life together.

At one adult fellowship meeting, I shared with the group my growing conviction that my infant baptism was not valid, and that I ought to be rebaptized now as a believer. We prayed about it, and before we were finished I knew what to do. I was baptized in June, 1964, and joined the Mennonite House of Friendship congregation in New York.

The friendliness, the real desire to follow Christ in their lives, the real sense of worship at Sunday services were not the

only reasons for this decision. For years I had wrestled with the question of how a Christian can shoot and kill his fellowman in warfare, when Christ had taught us to love our enemies. But I knew of no church which did not believe in warfare and army service as a normal and expected Christian duty.

This has always been one of my brother-in-law's objections to the Christian faith, and with the discovery of the Mennonite doctrine of nonresistance, one less obstacle stands in his way to Christ. I accepted nonresistance with great joy; it is one of the most outstanding contributions of the Mennonite Church to the modern world.

There are more and more reasons why I joined—the Mennonites' stand on equality for all races (there were just as many Rodrigues' as Smuckers in our church), their concern for education, their harmonious, fulfilling family lives—all of these drew me into the Mennonite Church.

So, I am now a Mennonite. An Eastern Mennonite College extension course filled me in on the background of the great faith I had adopted. And when people ask those questions, I am proud to say that I am a Mennonite—by choice, and by the grace of God.

Some '65 MCCE Programs

By Arnold W. Cressman

A. J. Metzler says, "A churchwide organization exists only to help congregations to do those things they cannot easily do for themselves." The Mennonite Commission for Christian Education is one of the organizations of which he speaks. Constantly MCCE must come to the congregations across the church and ask, "Are we being profitable servants?" That is the question we would like your congregation to help us answer.

May I suggest a response from you as an individual or leader in your congregation if you have any reactions about the "servantliness" of MCCE priorities for 1965 as sketched below. Better yet would be a response from the group that plans the total Christian education program in your congregation. How can MCCE be more helpful to you?

1. Sunday Schools—Secretary J. J. Hostetler continues to promote Sunday-school enlargement. A counsel and reference committee is beginning work toward new kindergarten materials. The use of electives and creative ways of making curriculum materials more relevant are being explored. Teaching for mission in the world is the theme that guides planning and builds on the advances made in last year's Sunday School Convention.

2. Summer Bible Schools—The present fifteen-year-old courses are being updated. Work has begun toward a flexible successor to our present SBS program, one which will be useful in urban or rural settings, short or long study blocks, morning or evening class periods. MCCE is ready to help plan SBS conferences and workshops when called upon.

3. Weekday Bible Schools — Secretary Noah G. Good leads MCCE thinking in weekday Bible schools. With the new U.S. education bill, opportunities for "shared time," possible taxes on church-owned property, programmed learning, difficulties of the "lost weekend," sweeping changes are en route in Christian education which may open the way for much more use of midweek settings. MCCE is attempting to be alert to this likely change in congregational life.

4. Sunday Evening Services — Secretary Arnold Roth is working with M.P.H. to get congregations acquainted with **Program Guide**. MCCE is making his services available for promotion and workshops at conferences and Christian Workers' meetings this summer when he is called upon. Improvements to **Program Guide** suggested by congregations are influencing new annual issues.

5. Church Camping—While camping is carried on beyond the local congregation, it has Christian education dimensions which affect the local congregation greatly. MCCE is attempting to help with a philosophy of church camping. It uses camp settings for various retreats which build into the life of the local congregation. It attempts to lead creatively in new fronts such as family travel camping.

6. Christian Service Training—Secretary A. Don Augsburg is busy helping local congregations to see the value and potential of trained teachers. The second of the six-year series, **Learning to Teach**, by Paul M. Lederach, is being used in nearly 75 percent of Mennonite congregations. Laban Peachey has completed **Learning to Understand Pupils** for 1966. Assistant CST Secretary, Newton Gingrich, promotes leadership training through winter Bible schools.

7. Missionary Education — Annually MCCE cooperates with the Mission Board and M.P.H. in getting the fall missionary education courses into the hands of adults and children in congregations. A. Grace Wenger has written recent courses such as **Stewards of the Gospel** and **God Builds the Church Through Congregational Witness**. Paul Erb has written the course for this fall, **Our Neighbors South and North**. Boyd Nelson, Secretary of Missionary Education, continues to help congregations get this dimension of nurture into their schedules.

8. Church Music—Secretary Abner Martin is launching a major one-year drive to improve the music education of children in congregations. Mrs. Raymond Sala, known to the church as the soprano voice on the nursery record, "Happy Time Nursery Songs," has offered to give herself to this program. She will conduct workshops for parents and leaders in children's music in congregations and at conferences. Since this program is to be self-supporting, it will be well to schedule Mrs. Sala early so that costs can be kept low by working your congregation or conference into travel circuit.

9. Junior Activities—In the interest of helping boys and girls in congregations, **Manual for Leaders of Boys' Clubs** and **Manual for GMSA Leaders** have been produced. Mrs. Don Leichty and John R. Smucker are available to give congregations leadership in girls' and boys' club programs. John R. Smucker will be giving some time this summer in helping conferences and congregations get started in boys' club programs. Contact him directly or through the MCCE office, Scottdale, if you need his services.

10. Youth Work—Secretary Eugene Herr is coordinator of the 1965 Servanthood emphasis. This year's program includes no convention, but rather a broad sweep of various types of work camps across the church planned in cooperation with MRSC.

(Continued on page 188)

God's Way Is Best

A Personal Testimony

By Nelson L. Martin

On Wednesday afternoon, Dec. 11, 1963, I left home for a sixty-mile trip to the Harrisburg Hospital for a splenectomy operation. The doctors had planned for my operation after the Christmas holidays so that I could be at home with my family for Christmas Day, also they handled only emergency operations over the holiday period. My condition became quite critical and surgery was needed as soon as possible.

This was a time of much heart searching for me and my family. Up to this point I was determined not to go through with an operation, and because of an unsubmitive attitude God could not reveal Himself to me as He would have desired. I asked the doctors for extended time in trying to correct my illness through medication. Finally, I asked to be anointed by my church elders and enjoyed a temporary recovery, only to have a much more serious relapse several weeks later.

Then in my despondency I began to question the power of my heavenly Father. Wasn't He able to do a complete work in healing me or hadn't He worked at all? I found out later that God works in a mysterious way His wonders to perform. The Lord had very definitely promised healing before I had my relapse, but we do not limit God in telling Him how His work ought to be done.

I feared and dreaded an operation. I worried about the financial obligation that I would have to meet. I found myself dictating to God how the job ought to be done. But God saw fit to allow it to be an extreme case that I might learn that the whole program was His and the glory was due to Him too. I have found out many times, yet I forget so soon, that man's extremities are God's opportunities.

After thorough examinations by the doctors at the hospital, my wife and I were informed in the presence of Bro. Lester Eshleman that I was not physically fit for an operation due to internal bleeding. To delay would mean only a few days to live; to operate they would need more than human wisdom and skill. Only divine intervention would bring me through. Again God's marvelous love and provision, in sending Bro. Eshleman to give words of encouragement, was shown. I relaxed myself into the care of my heavenly Father and went to sleep.

In the absence of Bro. John Rudy, I was anointed by Bro. John Martin the following morning, and was operated on at one o'clock in the afternoon. After ten hours in

the operating and recovery rooms, I was brought back to my room too weak to care whether I lived or died.

The first four weeks twenty-two blood and plasma transfusions were fed into my veins. Four brethren lay down beside me and gave me direct blood transfusions. My home church, friends, and relatives responded by giving blood, sending letters and cards and flowers. Many people from various denominations were praying for me. A \$2,300 bill was paid without our family paying a cent. After taking 100 pills a day for a week and then injections for several weeks, my blood had improved to the point that the doctor said I could go home. Our next door neighbor, who is a registered nurse, continued my injections for several weeks.

In my case, the Lord used various methods in my healing—faith, prayer, divine healing, doctors, and medication. Today I am living a normal life and taking no medication. Through this experience the Lord opened doors of opportunity to wit-

ness which wouldn't have existed if I would have stayed at home.

"What shall I render unto the Lord for all his benefits toward me? . . . I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

Family Census Report

Number eight in series

Mennonite Mobility

Much has been written about Americans on the move. Thus, from March, 1960, to March, 1961, 3.2 percent of America's population moved from one state to another, an additional 3.1 percent moved from one county to another within the state, and 13.7 percent moved within the county. Only 79.4 percent of the United States population lived in the same house for the entire year. (In addition .6 percent were abroad at the beginning of the period.)

No such complete figures as the above are available for Mennonite mobility. The Mennonite Census of 1963 did, however, show whether adult members were then living in the states or provinces in which

Trusting

By Lorie C. Gooding

*I'm through with trying. I've traveled that road
All the way in the stones and the dust,
Uphill, and bearing a heavy load.
But I'm through with trying. I've learned to trust.*

*I'm through with trying. Today I have turned
To Jesus, and asked Him to help and to bless.
Though I am unworthy, this I have learned:
He's greater than my unworthiness!*

*I'm through with trying. I cast my care
On Jesus, and He will not let me fall.
He has promised my grief and burden to bear,
And He's strong enough to bear it all.*

*I'm through with trying. I simply rest
In His love through the flow of the nights and days.
As He bears me up, how my heart is blessed!
And I sing His name in ceaseless praise.*

they were born. The table below presents this data for both men and women.

Percent Living in the States
in Which They Were Born

Conference	Men	Women
Franconia	94.8	94.4
Lancaster	98.1	97.8
Virginia	76.2	72.0
Wash.-Franklin	75.6	85.3
Allegheny	50.7	52.8
Illinois	78.1	73.1
Ind.-Mich.	69.8	65.4
Ohio and Eastern	86.1	83.8
Ontario	94.7	93.2
Ontario Amish (Western Ontario)	96.1	95.2
Alberta-Sask.	78.3	73.9
Iowa-Nebr.	81.3	77.6
Pacific Coast	47.9	43.1
South Central	55.8	54.5
Conservative	77.2	80.4

The percent of Mennonite men in the above sample of 3,613 persons living in the same state or province in which they were born is 82.8. For the sample of 3,625 Mennonite women the percent is slightly lower—81.6. In the sample of 7,248 Mennonite men and women, 82.2 percent in 1963 were still living in the state or province in which they were born, while 17.8 percent had changed their states or provinces of residence.

When one compares this 17.8 percent of inter-state mobility in a lifetime of over 7,000 Mennonites with the 3.2 percent mobility of the American population in one year, it becomes apparent that Mennonites are more permanently located in their states than are average Americans. This has meaning in terms of the stability of our community and church life.

In 1956 John R. Smucker made a careful study of mobility among the Mennonites of Ohio, using as the basis of his research the statistics gathered in the Mennonite Family Census of 1950. He discovered in his study that 17.2 percent of the Mennonite husbands and wives living in Ohio in 1950 were born outside the state of Ohio. This figure is close to the Ohio and Eastern Conference figure of 15 percent for 1963. Considering the fact that the eastern Pennsylvania churches in the present sample from the Ohio and Eastern Conference perhaps have less mobility than churches farther west, one can conclude tentatively that there has been little change in Mennonite mobility in the 1950-63 period as illustrated by the Ohio sample.

—Melvin Gingerich,
Historical and Research Committee.

There are thousands hacking at the branches of evil to one who is striking at the root.—Thoreau.

Mennonite Leaders of North America

Benjamin Eby (1785-1853)

Benjamin Eby was born on the family homestead located on Hammer Creek, in Warwick Township, Lancaster County, Pennsylvania, May 2, 1785. He was the sixth son and the eleventh child of Christian and Catharine Bricker Eby. He spent his boyhood days on the farm and in working in his father's cooper shop, making barrels for the mills. He received a fair common school education, and since he was not very strong, it used to be said, "Bennie will never make a farmer; he must become a schoolteacher." On May 21, 1804, he was baptized in the Conestoga Mennonite meetinghouse, by Bishop Christian Burkholder.

In May, 1806, he went to Canada for the first time, to what is now Kitchener. He purchased land, had a small clearing of two acres made on it, and on Nov. 4 set out for home with his company. On Feb. 25, 1807, he was married to Mary Brubacher, daughter of Jacob and Susannah Erb Brubacher. With a party of friends he and his wife arrived in Waterloo County, Ontario, on June 21, 1807, and on June 30 took possession of his farm.

Two years later, on Nov. 27, 1809, Eby was ordained a minister in the Mennonite Church and on Oct. 11, 1812, he was ordained bishop. Soon after his ordination he advocated the cause of a meetinghouse and as a result in 1813 a log church was erected. Eby built an annex to the church, possibly in 1815, and in it he taught school for many years. In 1834 a larger church was erected, known for many years as "Eby's Meeting-house." In time the congregation came to be known as the First Mennonite Church of Kitchener.

Eby evidently was a successful farmer on his land which now comprises a large part of the East Ward of Kitchener. He gave money generously to community and church enterprises. He was also an author, writing two spelling or reading books, *Neues Buchstabil und Lesebuch* (1839) and *Fibel* (1843). He also wrote a book on Mennonite faith and history entitled *Kurzgefasste Kirchen-geschichte und Glaubenslehre der Taufgesinnten Christen oder Mennoniten* (1841). This book and the *Neues Buchstabil und Lesebuch* have gone through many reprintings. He was thus a farmer, preacher, teacher, and author. Up to 1833 his community was known as Ebytown, thus establishing Eby as the leading citizen of the community.

Although tradition has it that he was not very strong, he was a very active man and evidently had much endurance. He was likely of slightly less than medium weight and stature. Following his death, which

occurred on June 28, 1853, the *Guelph Advertiser* said of him, "an Israelite in whom there was no guile, and that he was sincerely pious, humble, exemplary, practical, and non-sectarian, and eminently successful in his day and generation." Of his sermons one of his parishioners wrote many years later, "He was deservedly considered one of the best, if not rather the very best preacher of his age among the Mennonites. . . . Whenever it was known Ben Eby was to preach, the result was a crowded house of eager listeners. The audience generally sat with the greatest attention and even waited for the discourse that was hanging on his lips, and during the delivery of which there was scarcely a wandering eye."

To Benjamin Eby were born eleven children, the oldest son of which was Preacher Isaac Eby (1808-1874). In August, 1834, his wife died of cholera. Some time after her death, he married the widow of Abraham Erb, the founder of Waterloo, Ont.—M.G.

A Prayer

FOR THIS WEEK

Thank you for this place of service,
the children in our home,
the sharing and counseling with brothers
and sisters in the fellowship of Christ,
the P.T.A., the community crusade for
children, our neighborhood,
the Home Bible Study groups for those
seeking reality,
the personal contacts with strangers and
friends;

Help us to be transparent in all these relationships that the Holy Spirit may be able to make Christ relevant to every situation.
Amen.

—Mrs. LeRoy Bechler.

Jesus said, in Matt. 15:26, that it is not right to take the children's food and throw it to the dogs. But consider this:

In 1964, Americans spent \$3,500,000,000 for pets.

In 1964, Americans spent \$210,000,000 for dog food.

In 1964, Americans spent \$190,000,000 for mission work.

If a "Christian" is one who seeks first the kingdom of God and His righteousness, in the light of the above figures, does our country have any right at all to refer to itself as "Christian America"?

Why a Year Among the Dutch Mennonites?

BY SOL YODER

International Mennonite contact in America since the end of World War II has been possible not only by means of the two Mennonite World Conferences in the United States and Canada, but also by means of the steady stream of European young people who participate in the Mennonite Central Committee exchange program as students at Mennonite colleges or vocational trainees in Mennonite homes and businesses.

Now the possibility exists to make a real exchange possible in both directions, since the European Mennonites have set up an analogous program to invite American Mennonite young people to live in their homes and work in their society. Such a program has the advantage of furnishing a more enduring and personal contact than is possible in a week of conference every five years. The conditions are the same as in America: in return for the guest's labor, the host provides the expenses of travel, maintenance, and pocket money of f 40. per month (equivalent to about \$11.00).

The responsible organization—also as in America—is the Mennonite relief work agency; for the Dutch Mennonites (*Doopsgezinden*) this is *Bijzondere Noden*, which has set up a special committee, *Intermenno jongeren uitwisseling*.

Thus here is a chance for our young people to become acquainted with the land and people of Europe in a way that no incidental tourist can, to build up new friendships, to gain job experience in a foreign country, to cultivate mutual understanding between people, and to become better acquainted with the worldwide Mennonite brotherhood and the church life of Mennonite congregations in the "homeland." But what significance can a year among the Dutch Mennonites in particular have for our educational and spiritual growth?

American and European

At the same time that the Anabaptist movement was born in the Reformation era, a "little Europe" was being transplanted across the ocean in America, the first step by which European culture has become a world civilization. Regardless of what mutations and additions may have occurred in subsequent American history, Europe is our cultural mother.

Within even the small area of the Netherlands—no larger than the state of Maryland—one cannot help feeling a living presence of the past as he sees the stone graves of the megalith builders in Drente, as old as the pyramids of Egypt, Roman remains in the Rhine delta, from the time of Christ and the apostles, the churches and towers of the proud and prosperous cities of the

Middle Ages, and Amsterdam—the world center of trade and finance during the Dutch Golden Age of the seventeenth century, where a Mennonite congregation has existed continuously since the days of Menno Simons. Besides the historical monuments, one can enjoy the art museums and concerts which are a part of the life of every urban center.

Living in Europe affords a clear mirror in which the American Mennonite can see for the first time just how American he really is. In spite of the conscious teaching about nonconformity and simplicity, he will see that the European tradition itself, without a specifically Christian reference, can teach him something about the simple life, unsophisticated attire, and the centrality of the home and of family life, in contrast to some of the superficialities of the American way of life which impose themselves upon him.

On the other hand, he can also observe that the ever-increasing prosperity of a mass society brings along supposed "American" characteristics to the traditional European way of life. To look at his home environment from the outside in and to observe the working of similar processes in a strange land can be powerful teachers to a spiritually discerning person.

Historical Struggle

The Netherlands offers something unique in Europe as well. Observing the strong regional differences not only of a continent but even of a small country—the separate cultural traditions manifest by local dialect, folk customs, style of living, and even temperament—should make it easier for an American to understand the beleaguered European's answer to his seemingly simple question: "Why can't you just get together like we did in the United States?"

But what has always struck visitors as the most unique characteristic of the Netherlands—the "Low Lands"—is the historical struggle against the water. Dikes and polders, reclamation of land from sea and rivers, inundations and new beginnings—this process, begun defensively in the Middle Ages and taking the offensive in the sixteenth century, can be observed today in the conversion of the old Zuiderzee into the new province of Flevoland and the sealing of the Zeeland Islands off the North Sea by a chain of dikes since the great February flood of 1953.

The water has also been the means of commercial prosperity as the Dutch took advantage of their geographical position to become a nation of world traders. But this prosperity must support the twelve million inhabitants who make this area the

most densely populated of Europe. Therefore the American will meet an intensive agriculture entirely different from what he is familiar with on the western prairies of the United States and Canada.

Mennonite and "Doopsgezind"

More pertinent is the confrontation with the Mennonite heritage and Mennonite life today in the Netherlands. The names of Witmarsum and Pingjum in the northern province of Friesland, associated with the early life of Menno Simons, are well known even across the ocean.

The Mennonite writings most familiar to American readers, such as those of Menno himself, the *Martyrs Mirror*, and the *Dordrecht Confession*, as well as that of Cornelis Ris, are all of Dutch origin. The hidden churches set off from the main thoroughfare remind us of the centuries when the Mennonites were no longer actively persecuted but tolerated only as second-class citizens.

The history and experience of the Dutch Mennonites also can serve as a mirror for American Mennonites. Starting as a persecuted and despised "sect," achieving toleration in the Orangist state already in the latter part of the sixteenth century (earlier than any other Mennonite group), surviving the bitterest internal argument and division which began even before Menno's death, encountering the world of the seventeenth century Golden Age and by their very virtues advancing in economic and cultural level to become bourgeois, respectable, and ever increasingly absorbed into the mainstream of national life, here one can see the historical basis for differences between Mennonites in the Netherlands and America.

The American guest will not meet an ethnic, rural subgroup. From the sixteenth century large city churches have furnished the leading tone in the Dutch Mennonite brotherhood. Being excluded from public positions, the Mennonites had to channel their energies into the world of commerce and the professions; they have succeeded in producing outstanding individuals in such fields as engineering and medicine, literature and painting. Has this history been progress or a fall?

Before answering, let the American Mennonite contemplate the similarities of the present development of the American Mennonites in prosperous postwar America with that of the Dutch Mennonites in the Golden Age. And remember also that in the seventeenth and eighteenth centuries the Dutch Mennonites were the wealthiest of the worldwide brotherhood and most active in relief work and other good causes. For example, the eighteenth-century Swiss ancestors of present-day American Mennonites were helped to emigrate to Pennsylvania by the Dutch.

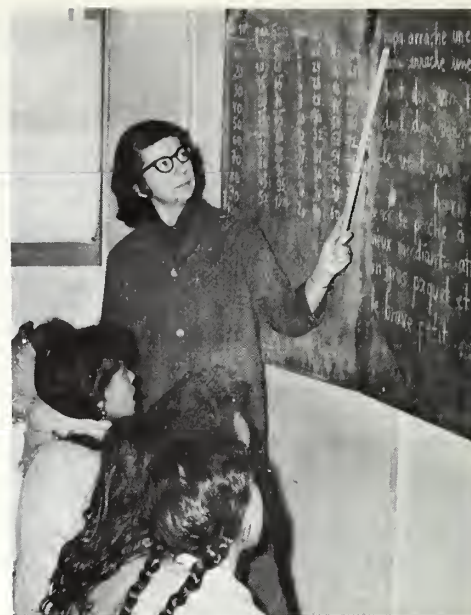
(Continued on page 189)



- Nearly 11 million people, largely Berber-speaking. Rapid increase of Muslim population — 250,000 annually.
- Until independence in 1962, a part of metropolitan France.
- Per capita income—\$120 at 1960 exchange rates.
- Eight-year military struggle ended

in 1962 with the National Liberation Front recognized as legal political party and independence from France granted.

- Major religions: Islam; Roman Catholicism.
- By late 1962 several hundred thousand people (mostly Europeans) left the country.



The writer, Marian Hostetler, teaches a group of Chaouia girls to read. She has 77 girls each day for reading, writing, and arithmetic. From Orrville, Ohio, Miss Hostetler is now serving her second term in Algeria under the Mennonite Board of Missions.

Mennonite relief and mission personnel concentrate their efforts in the densely populated Muslim area of Orleansville (dotted area on map) in northern Algeria.

Ministry to a Troubled People

By Marian Hostetler

The young American is working with his Algerian friends, digging a well and making cement rings to line it. Now these country people will not need to go so far for water for their families and sheep and goats, and they will have a safer, cleaner well. . . .

The two Algerian girls are proudly wearing their first real coats—they're so warm and nice. But even better, they made them themselves, with the help of their teacher from Holland. . . .

The busy housewife runs to the door again. There is the sick lady from down the street. For the seventh time that day, the American missionary wife gives an injection. She isn't a nurse, but has learned to give shots as prescribed by doctors to her Algerian neighbors who could not otherwise afford to get their needed injections. . . .

The young German patiently explains again to his class of future mechanics how the motor valves function. If these Algerian young men can only learn a trade, they will have more opportunity of not being among the more than 50 percent unemployed. . . .

The two American fellows wearily close up shop, leave the mountain village, and head toward "home." They have just finished another clothing distribution, this time having given clothing to 16,000 people. . . .

These people are just six of the 28 Mennonites and Brethren in Christ now serving in Algeria. How does it happen that "so many" Mennonites are in Algeria? Why are they there? What are they all doing?

First Came Relief

In 1955 the first Mennonites came to Algeria when several Pax men arrived to help rebuild a town leveled by an earthquake. This was soon after the Algerian revolution against France had begun. Throughout those difficult war years there were always several Pax men, a missionary couple, and a nurse supplied by the Mennonite Board of Missions and Charities, serving in whatever way they could. Toward the end of the war Mennonite Central Committee also sent several Pax fellows and two relief workers.

When Algeria's seven and one-half year war ended in the spring of 1962, many

Christian relief organizations, including MCC, were interested in helping this war-ravaged country and its people. They decided they could best work by working together, and formed the CCSA (Christian Committee for Service in Algeria). So in the fall of 1962 when the country opened itself for any kind of help and service, many more MCC workers came, in cooperation with CCSA.

Two years have passed. Shouldn't the country have recovered by now? Why is the present number of workers even greater?

When Algeria became independent, many of the French people who had lived here left. Now the number is said to be about 80,000 (out of more than 1,000,000). Many of these were people with training and skills. There is a serious shortage of teachers, of doctors, of nurses, of any kind of technicians.

Many country people have never yet had a chance to go to school or to learn the very simplest skills. Physical needs for food, clothing, and adequate shelter are very great. But even if the physical and educational needs were not so pressing, we would

still want to continue here as Christian witnesses in a Muslim land.

Christians and Muslims Confused

The number of Algerian Christians is very, very small. A high-school girl, raised in a Methodist girls' home where she became a Christian, recently told how her friends at school cannot understand her. "How can you be a Christian? Then you aren't an Algerian." "Yes, I'm an Algerian." "Well, then you can't be a Christian, Algerians are Muslims." To be the two at once is an impossible thing, in their way of thinking.

And who is a Christian, in their thinking? Any European, of course. European equals Christian. The French colonists who looked down on them, the OAS man who shot down any Algerian he saw—these are Christians.

Can we, by our actions, our attitudes, and, when the occasion arises, by our words, show what a Christian is and who a Christian is, and that being an Algerian and being a Christian are not two mutually exclusive things? This alone is enough reason for a multitude of Mennonite Christians to be in Algeria.

The map shows where Mennonites are located. What are we doing at these various places?

In Orleansville, a modern city of 50,000, three people are distributing MCC clothing and blankets to those in need. This team distributes throughout the whole area inside the dotted line. From Sept. 17 to Dec. 2, 1964, 66,000 people had received clothing in their distributions. At every town, every mayor wished he could have more clothing for his town—so many more are in need than can be served.

In Algiers, the capital city, one couple, sent by Church World Service, directs material aid work for CCSA, and a Pax man works in their neighborhood, and through teaching English in two city high schools. A nurse serves the medical needs in her neighborhood and conducts Bible and crafts clubs for neighbor children.

Discover Cleanliness Is Unharmful

At Henchir Toumghani, a small village, several projects are in operation. Two nurses run a dispensary in which they help over 100 sick people every day. They also have a baby bath program where mothers learn it is not harmful to wash babies, and then see the babies' dirty rags replaced by clean clothing.

Two Pax men and a school director are training 25 boys to be mechanics. Twelve of these live there as boarding students. Two teachers have classes for 75 girls. They are learning to read and write. The older ones learn cooking and sewing and elementary hygiene. But hundreds of others are not in school.

The five farm workers at the same place have several projects, all aimed at bringing eventual economic and nutritional help to the people. A poultry project helps to introduce better breeds, more protein in the diets, and to set up some people in the breeding flock business. Experimental farming and extension work introduce better crops to farmers. People are being helped to begin gardens and to improve their wells. A cattle project introduces better cows, and shows how improved feeding and care will help productivity.

Nearby at Camel's Neck are four Pax men working at two different locations. Two of them are working with seven tent-



Agricultural extension at Henchir Toumghani includes helping with wells and installing pumps. Irrigation is necessary for anything to grow in the summer. Duane Miller has helped install this pump.

living families, building houses for them. The other two live with nine families who had previously been helped to build their houses. They serve the people in this valley in any way possible—first aid and injections, digging wells, helping build tables and doors. They hope to build a building which can serve as a community center and school, where there has never been a school.

And at M'Chira a Pax man and doctor serve on a CCSA medical and educational team. He is the only doctor available for many thousands of people.

Work in Algeria has its joys and rewards—seeing the shy smile on Djemila's face as she pulls, one by one, four potatoes out of her coat pockets, her way of saying "thank you" for the coat she had received; the young man proudly taking home his cow which he worked six months to obtain; the people saying to a Pax man, "You're just like our son," and giving him an Arabic name; the sick ones becoming well; the unlearned learning at least something; the warmth and hospitality of the people.

Not All Rewarding

There are also disappointments and problems—the Algerian who buys a flock of chickens and they die from disease; people who lie about their sicknesses to get cared for first; people saying, "You can do it better; it won't work for us"; the realization of how little of the language, of the customs, and of the people themselves, you really understand.

Missionaries and relief personnel are working together in Algeria. The MCC Pax man in Algiers lives with the mission family. An MBMC worker has been working in the Henchir Toumghani teaching program as well as teaching French to MCC unit members. Twice a year all workers get together for weekend conferences of sharing and fellowship. We and our sponsoring agencies are searching for even better



Self-help tractors are available to area farmers in the agricultural program at Henchir. Here Pax man Duane Miller gives operating instructions to a national.

ways of cooperation to attain our common goals (as listed by J. D. Graber on a recent visit):

1. Serve to meet human need because the love of Christ is in our hearts.
2. Reveal redemptive love of Christ through Christlike living and service.

Lose Yourself

Jesus said, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life" (John 12:24, 25, RSV).

This prophetic paradox, descriptive of the New Testament and early Anabaptist Church, was also the guideline for Christian individuals of that age. The day came in both periods, however, when survival was more important than stewardship of the Gospel. In order to survive the church became institutionalized and surrendered its primary purpose—mission.

In a conversation with a professed agnostic recently, I asked if purpose in life was a concern of his. Purpose was no great concern, he said, but survival was. "Survival for what?" I asked. "Survival for survival's sake," was his quick reply. It seems as though this same attitude prevails in many congregations. To survive is most important. The purpose of survival is not always clear.

Too many of us are afraid to move to the city, to another state, to a poorer community for Christ's sake. Real estate and friends keep us in our nice communities. Becoming spiritually anemic, our congregational life exists around a nominal experience. The strong ties of our group are based on something other than a vital experience with Christ.

Our lack of growth as a brotherhood disturbs many of us. Perhaps the kind of congregations we have shouldn't grow. God may be kind in not permitting such growth! But the self-giving congregation is often seriously criticized and grossly misunderstood.

What is a self-giving congregation? First, it seeks out members, who are seasoned by experience and training, to present the claims of Christ to men. Ready to move into areas of need (geographical but also otherwise), these couples can form and lead fellowships of persons who are seeking answers to life's meaning.

This is not easy. It must be done in a culture of increasing abundance and accompanying poverty, brought on by a revolution of the computer and the machine. No longer destined to earn his bread by

3. Bring all men to a saving knowledge of Jesus Christ.
4. Establish the church of Christ (not in the Western, institutional sense, but in small groups as in a first-century situation).

the "sweat of his brow," man has subdued the earth by machines and limitless power. The tragedy is, however, that in his effort to live with the machine, he has failed to relate to his fellowman.

Call for Frontiersmen

Should not the laymen of our congregation be charged with the responsibility of being frontiersmen in finding new trails outside the church walls? Laymen need to relate to the mobile society of the city; to people of leisure as well as to the laboring class. The church may need to lose her

*Sixth in a seven-article series on
"Can Christ Build His Church
Through Your Congregation?"*

present structural life if she is to save her true life of being God's pilgrim witnessing people in the world. What about a totally new approach to adult Sunday-school activity? Could we update our imagery of Christ? What parabolic imagery would Jesus use if He were teaching in our space age?

The ineffectiveness of the present-day church in our current society demands most serious examination of all our congregations and their problems. Before money is spent on remodeling or enlarging a building, the most serious kind of heart searching should take place. Congregations must realistically face the new society brought on by the machine and the human rights revolution. The challenge never was greater for the church to provide "teaching and learning, that relate people to people rather than people to things."

Change is the climate of our age. There needs to be a vital awareness of God's message to people in our time and in terms of their needs of repentance, reconciliation, and redemption. To translate God's message given in a culture and language 2,000 years old is a seriously acute problem because of the changes in man's life and work within the past 100 years, and especially in the past 20 years. But for this task God is able, by His Spirit, to equip us, if we are ready to lose our lives as Jesus did.

—Nelson E. Kauffman.

Missions Today

Missions in India

By J. D. GRABER

From unexpected quarters came a recent recognition and appreciation of Christian Missions in India. Subsequent to the pope's visit to Bombay in early December, *India News*, a weekly publication of the India Embassy in Washington, carried a long article entitled, "Christians in India's Life and Progress."

The missionary spirit is an expression firmly embedded in India's languages. It represents the spirit of selfless service and sacrifice. The history of well over a century of missionary endeavor and of the growth of the church in India has given rich content and meaning to these words.

"Christianity today is as much a part of India's past and present life as Hinduism or Islam," the above-mentioned article says, and continues, "There are nearly eleven million Christians living in the country. . . . Within India Christians constitute the third largest community, coming next only to Hindus and Muslims."

"The importance of Christians in India is even greater than their size. . . . A community of Christians belonging to one of Christianity's oldest churches, the Syrian Church, has been living in India right from the second century A.D. . . . They (early missionaries) were often led by individuals remarkable for their faith in the future of Christianity and their devotion to the service of mankind."

Two remarkable developments occurred during the two centuries of British rule in India (1751-1947). The article goes on to say, "The period was remarkable for two developments which helped Christianity to find firm roots in Indian society. The first of these was the pioneer work in the advancement of education and health done by Christian missionaries; and the second was the growth of indigenous Christian churches manned increasingly by Indians."

"There are in India today nearly a hundred colleges and more than six thousand schools under Catholic management alone. An equally large number of educational institutions is run by non-Catholic bodies," the *News* article details.

"The number of Christians has arisen," the article continues, "not only in absolute terms, but also as a proportion of the total population of the country. According to the 1951 census, the proportion of Christians to the total population of India was 23 per 1,000. By 1961 this figure has risen to 24." This countercharges the anti-Christian sentiment of the Indian nationalists we so frequently hear about.

"I will build my church," said our Lord. He is doing it in India.



MISSION NEWS

Vietnam Mission and MCC Workers Safe

The Eastern Mennonite Board of Missions, Salunga, Pa., received a cable on Feb. 10 from Mennonite personnel in Vietnam stating that the Eastern Board's missionaries and the Mennonite Central Committee's relief workers were safe and carrying on their normal work.

They do not consider recent events, the exchange of raids between Viet Cong and government forces, as chaotic.

MCC's Vietnam workers are Paul and Doris Longacre, Barto, Pa., stationed in Saigon; Marva Hasselblad, RN, New York, N.Y., and Dr. and Mrs. Carl Yoder, Lancaster, Pa., medical workers at a clinic in Nhatrang, about 200 miles north of Saigon. They have clearance to evacuate when and if such a step appears warranted.

Eastern Board missionaries include Luke and Mary Martin, Everett and Margaret Metzler, James and Rachel Metzler, Donald and Doris Sensenig, and James and Arlene Stauffer.

Nigerian Bible College Begins Third Term

United Churches Bible College, Uyo, Nigeria, began its third term last month with an enrollment of 51, according to Mrs. Darrel Hostetler, one of the missionary teachers.

"Bible school has begun," she writes, "and at least some of the beginning pressure is off now. Feeding the students is working out quite well, but it surely had some headaches and problems until it was all planned. The library boasts six new tables, and the mud dining hall is very satisfactory.

"Darrel is going to choose two students whom he wants to train as librarians. Twenty-three have returned for their third term, and 28 are new students. Three new church groups are represented, making nine in all. The new ones are Christ Apostolic, Iman United (a break off of Lutheran), and Afaha Itam Central who like to call themselves Mennonite because they attended one of Ed Weaver's Bible classes several years ago!

"Besides Ed and Irene Weaver and Darrel, there are four Nigerian tutors. When they get the 'trades' courses started, Robert Stauffer will also be teaching, and probably one or two more Nigerians part time."

Opening last February, the college was a "dream come true" for many missionaries and Nigerian church leaders as this is a combined project of evangelicals in the country. Its major purpose is to train nationals for church leadership.

Three Under Par . . .

. . . Is a 16mm film about two businessmen on a golf course discussing their club's plans for a series of programs about community service agencies.

One is assigned Hope Rescue Mission for his program presentation, and sets about learning of the activities and emphases of the mission through a visit.



It can provide stimulus for a discussion on the role of welfare agencies in the Mennonite Church; persons served, besides alcoholics, by rescue missions; our mission to and attitude toward the down-and-outer; and implications of a congregation's ministry to persons with deep-seated problems.

The 20-minute color film is available on loan from: Information Services, Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind. 46515, or from: Provident Bookstore, Box 334, Kitchener, Ont., Canada.

Your Treasurer Reports

May I stress again the current need of funds for year-end closings. March 31 ends the General Mission Board's fiscal year. At that time funds are allocated to operating accounts in all areas of the program.

Expenditures have been within projected need, but contributions to date are below the needed income and many costs are being met by advances and loan funds. The requested increase in contributions was not major, but has been much less than the proposed 5 percent established by Board approval. It is estimated that about 3 percent increase is needed to offset inflation of costs to keep program at the same level.

We urge both individuals and congregations to promptly send any available contributions for the General Mission Board programs. Your response will be most helpful to our missionaries in all areas and fields.

—H. Ernest Bennett.

Radio Spots in Two Area Campaigns

Seven stations in the Goshen-Elkhart and South Bend, Ind., areas are carrying Mennonite Broadcasts' new "30-Second-Spots" in a saturation campaign of 175 releases each week. Two hundred releases a week campaign is also under way in Peoria, Ill., over four stations.

Ray Bair, chairman of the two-county campaign in Indiana, reports an estimated 340,000 people in the potential listening audience, with an additional 50,000-100,000 persons within range of the radio signals.

Each of three spots present this basic Christian truth — "When a man accepts Christ as sin-forgiver and leader, he gets a whole new outlook on life." Aimed at men between the ages of 18 and 40, the spots are designed to work in concentration, repeating the basic truth again and again until apathy is pierced and interest quickened.

When reporting contact with the radio stations, Ray Bair said, "All stations responded with interest, testifying to the uniqueness and attractiveness of this new approach to religious broadcasting." The campaign is sponsored by area Mennonite churches.

Pastor J. J. Hostetler, Ann Street Mennonite Church, Peoria, campaign chairman, reports, "The results in our churches were far beyond my expectations in the interest and cooperation which I discovered. We involved them . . . by information and prayer."

Starting with area Mennonite pastors, campaign sponsorship grew to include the area churches.

The 30-Second Spots and One-Minute Broadcasts are the most recent effort of Mennonite Broadcasts to get a message through to the one-third Americans who are not church members plus many more whose profession is by lip only.



After attending a ten-day orientation recently, the above volunteers received the following assignments. Front row (l. to r.): Morris Bender, Hesston, Kans., orderly at Claremont, N.H.; Loretta Oswald, West Point, Nebr., nurse's aide at Albuquerque, N. Mex.; Donna Kehl, New Dundee, Ont., laboratory clerk at Pioneers Memorial Hospital, Rocky Ford, Colo.; Eugene Trauger, Silverdale, Pa., maintenance worker at Glenwood Springs, Colo. Back row: Kenneth Wenger, Mt. Pleasant, Iowa; Barbara Gascho, Cairo, Nebr., nurse's aide at Pueblo, Colo.; and John Mishler, Lagrange, Ind., orderly at La Junta, Colo.

Soul Food Comes First

Erminio, his wife and daughter, who live near the San Juan church in Mexico City, have lately experienced conversion, reports missionary Kenneth Seitz.

As Seitz was speaking of the value of God's Word for the Christian, Erminio gave his own testimony as follows:

"One day at work I was thinking of certain portions of the Word of God. I had a great desire to read more and know more of the Word. It was like a hunger for bread in my soul. When I arrived home from work, supper was ready and they called me to come to eat. But I said they should wait a little while because I wanted to eat something first for my soul, and I took the Bible to read to satisfy the hunger I felt and then later I ate supper completely satisfied."

These Mexican Christians are currently receiving instruction for baptism.

Religious Liberty in Nigeria

What is described as "likely to be an historic step in the cause of religious freedom in Nigeria," has been taken by the Nigerian Supreme Court.

The court set aside the conviction of the Rev. Paul Samu, a Baptist pastor in a Moslem village of the Gwari tribe in northern Nigeria, who had been found guilty by a lower court of "insulting and inciting contempt of the Moslem faith" because he had held a Christian service in a home to which he had been invited.

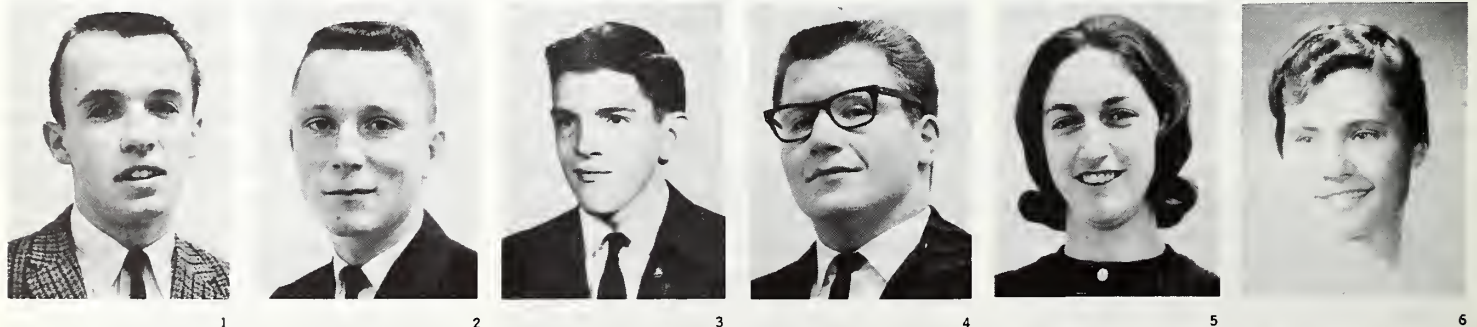
The case arose when Christian parents in the village refused a Moslem name-giving ceremony for their child and asked for Christian baptism. This was reported to the local court which tried and convicted the pastor.

Mr. Samu's lawyer, who is chief counsel for the largely Moslem political party of northern Nigeria, in an impassioned plea for religious freedom, quoted the Nigerian constitution which guarantees not only "freedom of thought, conscience, and religion" but also "the right with others in public or private to manifest and propagate (the individual's) religion or belief in worship, teaching, practice, and observance."

European Baptist Press Service reporting the action said it indicates that Christian ministers in Nigeria now have freedom to do pastoral visiting in homes and conduct public worship services.

—Ecumenical Press Service, Geneva.

New MCC Volunteers



1. Dennis Bontrager, Akron, N.Y.—Pax man in Algeria. 2. Norman Unternahrer, Wayland, Iowa—Pax man at Santa Cruz, Bolivia. 3. Donald Warnick, Greenwood, Del.—Menno Travel Service Office at headquarters in Akron. 4. Kenneth Yoder, Fairview, Mich.—working with

Heifer Project, Inc., in Santo Domingo, Dominican Republic. 5. Arlene Hallman, Telford, Pa.—normal control patient at the National Institute of Health, Bethesda, Md.; later a migrant worker in Illinois. 6. Nancy Buckwalter, Manheim, Pa.—secretary at MCC headquarters, Akron, Pa.

Six Stations Now in Mexico

Six radio stations are now carrying *Luz y Verdad* broadcasts in Mexico, with negotiations for a seventh in Mexico City being continued at the moment. Until 1962 Mexico was closed to evangelical broadcasting.

Mennonite Broadcasts' previous attempts were through powerful stations in Texas with coverage in Mexico. In December, 1962, the first *Luz y Verdad* broadcasts went on in Puebla over XEHR.

Using Gospel broadcasting to support their mission work in Mexico, the Franconia Mission Board sponsors the program on the Puebla station as well as on big 10,000-watt XETQ, Orizaba, and 1,000-watt XEJA, Jalapa. Pacific Coast Mission Board sponsors XEHC, Obregon, and the Evangelical Mennonite Conference Church in Chihuahua sponsors XEBW locally.

Franconia Board missionary, Aaron King, coordinates the Mexican radio work with their mission outreach in the country. He is also branch office manager for Mennonite Broadcasts, Inc., working with the stations and Home Bible course students.

Nationals Replace Missionaries

The General Council of the Meserete Kristos Church in Ethiopia at its semiannual meeting last month elected national officers to replace missionaries as chairman and treasurer on its executive committee.

Formed in 1962 by the Eastern Mission Board, the council, now made up of eight ordained missionaries and 20 Ethiopians, has increasingly taken over responsibilities once held by the mission administration.

Last year, Paul Kraybill, Eastern Board Secretary, had asked the council to take an additional step in mission-church integration—the election of its own executive officers. Formerly the board had appointed to these offices missionaries who had Ethiopian assistants. Last August the council elected missionaries: Chester Wenger, chairman, and Daniel Sensenig, treasurer.

At the August meeting the council also chose a committee to study the requirements for the Meserete Kristos Church to get government recognition as an organization. Learning that any organization de-

siring government recognition needed five national representatives on its executive committee, the council last month elected Ethiopian officers. Million Belete was elected chairman and Esta Alemu treasurer. Beyene Mulatu has been secretary for more than a year. Chester Wenger is assistant to the chairman.

The council's executive committee, five Ethiopians and three Americans, meets bi-monthly and administers all former mission activities except Good Shepherd School for missionary children and Menno Bookstore, both in Addis Ababa.

The Eastern Mission Board supplies a budget of \$36,000 annually to the Meserete Kristos Church to operate its programs. Of this, about \$10,000 is used to administer eleven elementary schools having more than 1,200 pupils. The church also operates two hospitals, several clinics, a secondary school, and a literature program.

Ethiopians are gradually moving into administrative positions in the church's institutions. Both hospital administrators, the Bible Academy Board chairman, and the educational director are Ethiopians.

Commenting on the schedule for transfer of responsibility, former chairman Chester Wenger said, "The Meserete Kristos Church is not yet a conference. The American church through its missionaries works with this church on a partnership basis. Yet the church needs to be registered with government so that land now held in trust by individuals can become the legal property of the brotherhood.

"Government recognition," explained Wenger, "will open the way for the church to become a conference any time such a move is advisable."

Broadcast to Prisoners

Permission has been granted to Mennonite missionaries in Puebla, Mexico, to amplify the *Luz y Verdad* radio program over the loudspeaker system of the state penitentiary, enabling all of the prisoners to hear a Gospel message every week.

Algeria Pax Man Reviews 1964

With thanks to the Lord we look back on '64 as a year when many contacts have been made with the local people. Even though many did not develop as was hoped, progress has been made.

People come repeatedly to ask for assistance in all avenues of agricultural development, which proves their confidence in us. The need for follow-up work should be pursued more thoroughly the coming year.

Several farmers have asked us to purchase irrigation pumps for them with their revenue because of the difficulty they have in getting to the main outlets in Constantine. At present it seems to be difficult to purchase pumps because of import regulations. There exists a great need for irrigation equipment.

Much interest is shown in the poultry, and this year we want to use a different sales procedure rather than peddling chicks. Those with sufficient interest and desire will find their way to the farm where the

chicks will be available, allowing us more time for follow-up work. While doing business in Ain M'Lila, Kroubs, and Constantine, one is often stopped and asked about the possibility of receiving chicks. Many are interested only in the broiler, but this shows that the market is wide open for a good bird, if it can be produced under high feed costs and constant disease problems.

—Bill Peters,

Pax man from Abbotsford, B.C.

Your Overseas Missionaries of the Week

The Nathan Hege Family



Now in the second year of their third term, the Nathan Hege family is serving in Ethiopia as missionaries with the Eastern Mennonite Board of Missions, Salunga, Pa.

Going first in June, 1950, the Heges serve as literature missionaries, assisting in translation of Scriptures and Christian literature, and teaching at the Nazareth Bible Academy.

Originally from Greencastle, Pa., Nathan is a graduate of Eastern Mennonite College and Syracuse University, where he received his master's degree in journalism. He also attended Goshen College and Kennedy School of Missions.

His wife, the former Arlene Landis from Lancaster, Pa., is also a graduate of E.M.C.

They are parents of four children—John Allen, 12; Elizabeth Ann, 11; Peter Nathan, 9; and Harold Andrew, 5.

Broadcasting Impact

It would take a minister 200 years of constant preaching to reach the audience reached every day by the television program, *Today*, commented Dr. James Nettinga of the American Bible Society, to the National Religious Broadcasters' Annual Convention held recently in Washington, D.C.

Teach Illiterates in Honduras

Anna Mary Yoder, Eastern Board literacy worker in Tegucigalpa, Honduras, began a literacy course in Sava last month. She received a formal request from the mayor of Sava to direct this community project.

The population of Honduras is about 60 percent illiterate, and already Miss Yoder's schedule for the year is filled with requests from different parts of the country.

The goal of the literacy program is the teaching of reading to illiterates, and high in the aims is the including of Christians.

Rather than teaching all the illiterates herself, Miss Yoder will train others to teach their own people.

With People in Service

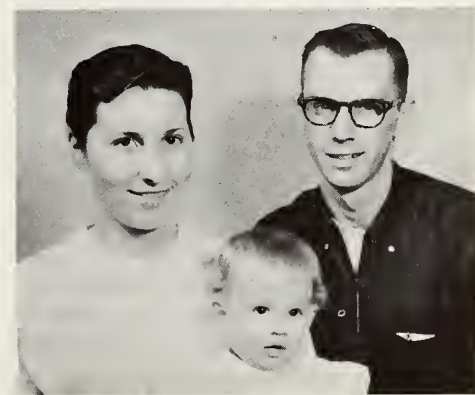
Melvin Flaming, Newton, Kans., and Leroy Penner, Hillsboro, Kans., Pax men in Algeria, were recently elected chairman and secretary respectively of a newly formed Pax Council for Algeria. Objectives of the Council are: (1) to obtain knowledge by unifying body, mind, and spirit; (2) to counsel and give encouragement and advice in a sincere, prayerful attitude; and (3) to correlate each other's experiences.

* * *

Irene Bishop, MCC relief worker at Al-Asnam, Algeria, reports clothing distribution to more than 42,000 people in her area during the months of November and December, 1964.



Raul Tadeo, pastor of the Alice, Texas, Mennonite Church, looks over blueprints for their new church building with Neri Bontrager, Elkhart, Ind., supervisor of the building project. The new church is nearing completion for the 20-member congregation. Ground-breaking took place last November.



Leo and Carolyn Ulrich, Roanoke, Ill., along with their daughter, left recently for a two-year VS assignment in Calling Lake, Alta. A former agricultural worker under MCC in Haiti, Leo will serve at Calling Lake as pilot-mechanic. Both Leo and Carolyn, originally from Harrisburg, Oreg., are members of the Metamora, Ill., Mennonite Church.



Isaiah:

Foundation Study in Servanthood

By Arnold C. Roth

Mennonite Youth Fellowship has led our youth and the church in Bible study for the past number of years. Philipians, Romans, John—all these great books are more familiar to the church because of the study MYF has encouraged. Now in 1965, MYF turns to Isaiah.

Why should we study Isaiah? Perhaps a more proper question is: Why shouldn't we study it? As an Old Testament book, it is part of the recorded heritage God has given to His people. Our gratitude for God's message becomes meaningful only when we "study the Bible until it speaks." Appreciation is only superficially expressed by laying the Bible in prominent places or covering it with words of admiration.

Strategic Location

But more specifically Isaiah was chosen because of its place—crowning the Old Testament and leading into the New Testament. Chapters 40–66 look back on all of Israel's history: God's choice of Israel to be His people, God's acts for His people to redeem them from bondage and to make them a people, the rise of the kingdom, the people's response to all this, the punishment of the exile and the loss of the homeland.

Had it not been for Isaiah, this might have been the end of all that God had planned, so far as the people were concerned. Isaiah puts God's dealings with Israel into a perspective of preparation for what God is about to do for and through His people. God has a purpose for Israel and all Israel's history is understandable only in relation to that purpose. It is in Isaiah's understanding of God's purposes that the theology of the Old Testament reaches its peak.

This is also an important passage because of its place in the New Testament. Jesus understood His mission in the light of Isaiah. Christ's church finds here a worthy pattern for its life. Seeing the New Testament in its relation to the Old Testament can keep us from many misunderstandings of what the New Testament is trying to say.

Background Is Relevant

Isaiah is a good book to study also because of its background. Amid world change and upheaval as old empires fell and new ones arose, Isaiah provided a

theology adequate for his times. Our own times are similar. We, too, need understanding if we are to respond properly to the challenge of our times.

Isaiah is also an unknown-familiar book. Many of its passages are familiar to us through hymns and quotations. We know it in part, but not as a whole. We will probably be surprised to find that these passages are from Isaiah. When we come to know them in relation to their context, they will likely take on richer meaning.

To study Isaiah is a challenge; a call to tackle something that will be somewhat difficult. Because it is an Old Testament book, we may think it hard to understand. It is the message of a prophet, not the closely reasoned argument of a debater. We do not often listen to this kind of message in our day. Much of the material in chapters 40–55 is poetry. These facts will have to be considered if the study of the book is to be valid to our experience.

To meet this challenge, youth will need adult partners and pastors to provide help and leadership in the study. Enthusiasm for and insight into the potential of this study is highly important, however, on the part of adult advisers. Ways to allow the book to come alive for youth will need to be used.

Amid change and political upheaval, Isaiah provided a theology adequate for his times. Our own times are similar. We, too, need understanding for a proper response.



Photograph by Harold M. Lambert

What Are the Resources?

A big assignment for youth, adult partners, and pastors? Indeed. But aids are available. The basic study guide for youth will be a series of studies by Millard Lind in *Youth's Christian Companion*. These run from Feb. 23 to April 18 (Easter). Located in the center of the magazine, these articles can be taken out to form a compact study guide. Extra copies are available from the MYF Office, Scottdale, Pa., for groups who do not have their own YCC's available. Absorbing these studies and the passages first through reading and meditation, youth groups should then get together and share their understandings.

For leaders, there is a leader's guide available from Scottdale which attempts to give practical helps. It contains projects for the leader to suggest to their youth an increase in involvement. Study questions for each YCC article are included. Five studies written by Millard Lind are provided in the *Program Guide*. Not the same as the YCC study, these studies are designed as additional material to enrich the leader's study.

There are other ways to make the study exciting and meaningful. Quizzing could be used locally, especially to fix the history or a particular passage in the memories of youth. Memorization can be used very effectively with these great poetic passages. The ones suggested are: Good News for the Servant—40:1-11; God Acts for the Servant—41:1-10; The Mission of the Servant—42:1-4 and 40:1-6; The Character of the Servant—42:18-43:7; and The Suffering Servant—52:13-53:12. Additional material on memorization will appear in the March 21 issue of YCC. Youth are familiar with quizzing and memorization from past years. This experience should be used to vitalize the Isaiah study.

A new enrichment technique will be contests in the creative arts. YCC will encourage drawing and writing (both poetry and prose) based on themes of Isaiah. Youth should be encouraged to use their gifts in these areas.

Isaiah is a great book. A lot of groundwork is being laid to help our youth and the total church study this book. Will your church accept this challenge and join the study?

A new Roman Catholic hymnal contains a modern version of Martin Luther's famous hymn, "A Mighty Fortress Is Our God." A number of changes in words and phraseology have been made.

A former youth secretary for the Indiana-Michigan Conference, Arnold C. Roth now serves as pastor of the Kern Road Chapel, South Bend, Ind.

The Man Who Had Love to Give

BY FRANK REEDS

Eastern Mennonite College

Second semester was officially launched on Jan. 29, with 574 students registering for the semester. This was down one from first semester's 575, although 27 new students registered. Seven seniors completed degree requirements at the end of the first semester.

Carl S. Keener returned to the campus on Feb. 12 to give the first lecture of the semester, titled "The Contemporary Image of Man in Biology." Keener, assistant professor of biology at E.M.C., is now in his second year of work toward a PhD in taxonomic biology at North Carolina State University.

"Play the Man," theme of the E.M.H.S. Philomathean-Armerian literary contest (Feb. 5), included the life of Simon Peter, martyred Anabaptists, words from Asian doctor Tom Dooley, and scenes from Martin Niemöller's imprisonment. The Armerians captured the honors in this year's contest, an annual feature between the two high-school literaries.

Student campus activities made a rapid takeoff in the new semester with the unofficial beginnings of a coffeehouse, unnamed at the moment, but with a promise of a good intellectual "atmosphere" for culture, hobnobbing with friends and teachers, and relaxing. Despite the aura of secrecy surrounding the House, news leaks indicate that it will be student-run and fully equipped with burlap-covered walls, fishnet ceiling, log tables, and a piano. The production of Arthur Miller's *Crucible* by the college literaries is scheduled for performance during the Fine Arts Festival (April 1-3). The '65 *Shenandoah* staff made its final drive toward the completion date of Feb. 15. This year's 176-page annual will be released in early May.

For those 48 E.M.C. prospective teachers who will graduate this June, a teacher placement office (headed by Director of Teacher Education J. Lester Brubaker) is working full time to get them all jobs. Files on all education seniors are available for public and private school administrators. A number of students have already signed contracts for next year and the majority of the rest will also have a job by graduation.

Other headlines from the fortnight included a successful Ministers' Week (128 ministers from 10 states, 10 conferences), complete integration of chapel seating (men and women in one alphabetical listing), and the completion of a book by Dean of Students Laban Peachey. *Learning to Understand Pupils* will be published by Mennonite Publishing House in late 1965.

There is a shiny new trash can now beside our back stoop. And high time, too. The old one that was there when we came was battered and rusty and tired. The landlord promised a new one the day we moved in, but he forgot. I told myself that a trash can was not a thing which would impoverish us; I would get one myself. But I, too, forgot.

But at last the landlord remembered and the shiny new can has been there for a week now. A little too shiny, really. Today was rainy, with bits of sun breaking through now and then. And I thought, as I threw scraps into the new can, of how that old, battered one had caught each fugitive sunray on a rainy day and turned it into a mosaic of soft, shimmery tones along the old can's tried, beaten, rusty surfaces. And of how it had caught the glow of the bulb above the back door on a rain-dripping evening and tossed it back as a fragmented rainbow.

Don't misunderstand me; I didn't want the old can back. I only wished that I had looked just a little closer at all those strange color combinations when it was there.

It was not until I had come back into the house, to the little room beyond the living room that is my weekend "workhouse," and reseated myself before my portable typewriter to grind out another feature story that the memory of that old can was oddly metamorphosed into another, much older memory. The feature story, two hours later, is still unwritten, although a deadline nears. For somehow, through one of those strange quirks of the human mind, the old trash can that is gone became suddenly for me a man.

A young man; a shabby young man in cheap clothes and a too bright necktie who ate each day at the same little café where I ate as a young reporter. It was a friendly little café and there were always other newsmen and printers and photographers there. And young men from the neighboring office buildings. The meals were cheap but good and we were none of us affluent. How the shabby, bumbling little fellow with the sacky suit and the unruly hair ever happened to be working in the neighborhood I can't guess. Certainly he was out of place there—or in our young conceit we must have thought of him as out of place, when we thought of him at all.

I can remember now how I would catch a glimpse of the little fellow out of the tail of my eye, edging close to a small knot of us, his watery eyes as wide as they would go and glowing with the wonder of all of

that friendliness that he must never have known. We ignored him mostly, though I do remember that just once or twice, when I turned and found those wide, watery eyes looking into mine, I nodded to him, briefly. Remembering tonight, I am at least glad that, on those few occasions, I nodded.

He was there and then, suddenly, he was no longer there. I can't even guess where he may have gone. But I hope sincerely, wherever it was, he found people who would smile at him, a big smile, and say, "Hi, how're things with you?"

Odd, the memories that a trip to a trash can may bring.

He was a lonely man, that little fellow in the ill-cut, cheap suit. A lonely man who was seeking love, and it was cruel of us not to give him even a tiny measure of the friendship, the love, he sought and needed.

But that was not our real cruelty. I know that now.

The cruelest thing was that he had so much love to give and we, who in our youthful conceit knew the brotherhood of man only as fine words for an editorial page, would not accept his gift.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

The Christian Layman, by Franklin M. Segler; Broadman; 1964; 128 pp.; \$2.50.

"The pastor can do precious little unless the laymen are behind him in his efforts to fulfill Christ's commission." The author writes this book with this thought in focus. Segler believes "laymen are not second-class Christians who help the minister run the church, but rather they are equally as important in their role as the minister. Laymanship is an individual matter and a personal responsibility to practice the Christian life beginning at home, then at work, and in every area of one's life."

The ten chapters in this book are a vital challenge to the reader. Any one would furnish an excellent basis for a discussion, or a sermon starter on discipleship or evangelism.—Glenn B. Martin.

Man Amid Change in World Affairs, by Leonard J. Kramer, Editor; Friendship Press; 1964; 175 pp.; paper, \$1.95.

This book is prepared by the Department of International Affairs of the National Council of Churches. It is a very readable, up-to-the-minute description of the great change the nations of the world are experiencing and how the church is involved and affected by these changes, and how she needs to adapt her method of evangelism, witness, and service to the new

situation brought on by science, technology, nationalism, communism, and other revolutionary forces at work across the world.

The various views of Christian relationships from nonresistance and nonparticipation in public affairs to Christians being a part of the government are quite fairly set forth. The rise of new nations, their attitude toward modernization and Western influence, presents great opportunities and responsibilities to the church. One cannot read this book and continue to believe one can live for Christ today and be an isolated, uninvolved Christian. We need this book to help us see our opportunities to continue in mission, VS, and Pax, as well as in other programs across the world if we are to continue as responsible Christians.—Nelson E. Kauffman.

Church Camps

The Mennonite Camping Association was organized in 1960 to "unite the camping interests of the Mennonite Church for the purpose of promoting church camping, sharing experiences, and working together on mutual problems." Annual meetings were held in 1961, '62, and '63. In 1964 regional meetings were held at Divide, Colo., and one at Kitchener, Ont.

Following are highlights for the fourth annual meeting of the Mennonite Camping Association to be held at Laurelville Mennonite Church Center, April 2-4. Participants are encouraged to arrive Friday in time for the seven o'clock evening program and stay through Sunday noon.

Eugene Sease, director of Christian Education for the Evangelical and United Brethren Church, will give leadership to discussions of family camping and leadership training. James Leach, Fairfield Presbyterian Church, will speak on camp site development, finance, and budgeting.

Representatives from all Mennonite camps should be present. Plan to share in the total conference! Send reservations to J. R. Buzzard, Mennonite Building, Scottdale, Pa. He will send detailed programs upon request. Bring publicity pictures and materials from your camp.

Laurelville Mennonite Church Center

Retreat for Church Councils—As a result of the keen interest in the two church council retreats held last fall, a third one is scheduled for March 12-14, 1965. Glenn Esh, pastor of the Monterey Mennonite Church, Leola, Pa., will be the resource person to lead the church council members into a careful look at their duties and responsibilities in the local congregation.

There will also be helps in personal spiritual renewal.

Retreat for Business and Professional Women—This retreat is designed for ladies, single or married, who are engaged in business or a profession. It will be held March 26-28, with Mrs. Alicia Davison, Washington, D.C., as the resource person.



photo by Paul M. Schrock

Mrs. Mary Herr is the director. Mrs. Davison has worked closely with her father, Abraham Vereide, in the women's ministry of International Christian Leadership, part of which has been planning the Presidential Prayer Breakfast. Mrs. Davison's warm, vital, Christian experience will set the tone for a meaningful weekend. The number of registrants for this retreat will be limited to 70.

Both of these retreats will begin with 6:30 dinner Friday evening and will close with Sunday noon dinner. For more information and reservations, write to Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa. 15666.

MCCE PROGRAMS

(Continued from page 176)

Included in the program is Bible study from Isaiah, Scripture memorization, sponsors' retreats, and two Servanthood Institutes. Life Team III winds up its work in western congregations this summer.

11. Home Interests—Secretary Howard Kauffman is conducting several Home Interest workshops and retreats. The best resource persons are being made available for these. The findings from the Youth Nurture Study done by MCCE will be very helpful source material to make these workshops current and relevant to congregations and homes. The Home Interest Secretary will be glad to help conferences plan additional workshops on the home.

12. Adult Education—Secretary Norman Kraus has been asked to spearhead research in adult education which is now MCCE's top priority program. An adult counsel and reference committee has met several times to pinpoint the adult education needs of the church. MCCE's new objective, which relates nurture to evangelism, becomes the guiding light toward an answer

to the question, What should the Christian education program of the Mennonite congregation be in 1975?

EDITORIAL

(Continued from page 171)

The faithful mother who stays by the family, building lives for God, and is never in the limelight of a large program will receive as great a reward as the faithful one who is lauded for her more apparent contribution.

That minister in the small congregation who is faithful to his charge will share equally with the faithful one who ministers to multitudes.

This does not mean that we relax and render a smaller service than God intends. It means God rewards according to our faithfulness in the task He calls us to do. His criterion of appraisal is faithfulness, not fanfare.—D.

Field Notes _____ CONTINUED

Myron Augsburg, Harrisonburg, Va., will again serve as speaker at the Noon Lenten Series at St. Andrews Episcopal Church, Wilmington, Del., March 15-17. This event, which draws a daily attendance of some 500, is sponsored by the Council of Churches of Wilmington and New Castle County.

Change of address: Leo Schrock from 28 Bremen-Horn, Vorkampsweg 233, to 23 Bremen-1, Buntentorsteinweg 496, Germany.

Daniel Kauffman and **John M. Drescher**, both of Scottdale, Pa., in an Iowa-Nebraska Conference Stewardship Institute, March 9-11, at Manson, Iowa.

J. C. Wenger, Princeton, N.J., in a weekend Christian Life Conference at Neffsville, Pa., March 20, 21.

Change of address: Amos Swartzentruber to 24 Cameron St. S., Kitchener, Ont.

Orrie E. Gingrich, Route 1, Selkirk, Ont., was ordained to the ministry on Jan. 3, to serve as pastor of the South Cayuga and Rainham congregations. Osiah Horst, chairman of the conference Ministerial Committee, preached the ordination sermon. Newton Gingrich, moderator of the Ontario Conference, had charge of the ordination service.

B. Frank Byler, Uruguay, at Clinton Brick, Goshen, Ind., Jan. 31.

Glen Horner was licensed as minister for Kalamazoo, Mich., at the Clinton Brick Church, Goshen, Ind., Feb. 7. Etril Leinbach, Three Rivers, Mich., gave the charge

and the sermon was by A. H. Kauffman. John J. Yoder moderated the service.

Amos Zook, Wellman, Iowa, member of the Manson, Iowa, congregation, was 90 years old Feb. 9.

Martin M. Longenecker, Route 1, Spring Garden Drive, Middletown, Pa., was ordained deacon on Feb. 14, to serve the Steelton, Pa., congregation. Clarence E. Lutz, Elizabethtown, Pa., gave the charge. David N. Thomas, Lancaster, Pa., preached the ordination sermon.

New members by baptism: two at Landisville, Pa.; three at Bethel, Gettysburg, Pa.; one at Upper Skippack, Pa.; seven at North Goshen, Goshen, Ind.; seven at Pleasant View, North Lima, Ohio; one at Rock, Elverson, Pa.; one at Maple Grove, New Wilmington, Pa.; three at Pleasant View, Chambersburg, Pa.; one at Alice, Texas.

Evangelistic Meetings

Harold Myers, New Paris, Ind., at Lyon Street, Hannibal, Mo., March 21-28. **Glen Sell**, Columbia, Pa., at Groffdale, Pa., March 6-14. **Roy D. Roth**, Siletz, Oreg., at Albany, Oreg., March 21-28. **Joe Esh**, Lyndhurst, Va., at Souderton, Pa., Feb. 28 to March 7. **Paul Smith**, Elida, Ohio, at Hess, Lititz, Pa., March 18-28.

Kenneth Good, Hyattsville, Md., at Pinto, Md., March 14-21. **George R. Brunk**, Harrisonburg, Va., at Sunnyslope, Phoenix, Ariz., April 13-20. **William R. Miller**, North Liberty, Ind., at Fairview, Albany, Oreg., March 7-14; East Fairview, Lebanon, Oreg., March 15-21; and Church in the Wildwood, Sheridan, Oreg., March 22-28.

Calendar

Eastern Mennonite Board of Missions, Weaverland, East Earl, Pa., March 9-11.
Mennonite Publication Board meeting, Tedrow, Wauseon, Ohio, March 26, 27.
Annual Extension Convention, South Central Mennonite Conference, Pleasant Valley, Harper, Kans., April 2-4.
Iowa Mission Conference, I.M.S. auditorium, April 9-11.
Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.
Ohio Mission Board meeting, North Clinton, Pettisville, Ohio, April 23-25.
Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.
Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference, May 9-12, Oak Grove, West Liberty, Ohio.
Mennonite Mission Board of Ontario annual meeting, May 15, 16.
Mennonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Mennonite Conference, June 9, 10.
Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Illinois Mennonite Conference, Aug. 5-7.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, August. 24-27.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

DUTCH MENNONITES

(Continued from page 179)

Basic Difference

The basic difference then between the American and the Dutch Mennonites can be expressed sociologically by a different style of being Christian, and theologically by a different answer to the question: How does a Christian best fulfill his task in the world? The two groups can be compared to two currents in Jewish history, the Zionist and the Assimilationist respectively.

The Zionist answer is: by forming a strong group which speaks and lives by its own word opposite an unfriendly society. The Assimilationist answer is: by going into society as individuals and giving a Christian witness as we participate.

The Zionist emphasizes the group, the Assimilationist the individual. The pitfall of the former position is an ineffective witness because of a premature withdrawal from society, that of the latter an ineffective witness because of watering down or compromise so that the salt has lost its savor.

Nevertheless, in spite of the influence of their own unique history, the Mennonite heritage still works as a leaven among both the Dutch and the American groups.

Mennonites, finding themselves scattered throughout the world, have a unique opportunity to give a testimony of loyalty to Christ and the church which supersedes loyalty to any nation or ideology. The perspective of long history and experience possessed by the Dutch Mennonites enables them to make an important contribution.

Some of the principles which they can share with their American brothers are their emphasis on *mondigheid* (maturity of faith) and personal confession of faith by each believer, tolerance for the fellow believers, nondogmatic Christianity, the local church as a full church in its own right, and a unity achieved through much distress and pain. A year as trainee among the Dutch Mennonites, outside North America the largest (almost 40,000 members) and the most effectively organized group, offers a unique opportunity for educational and spiritual growth.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bear—Showalter.—Daniel H. Bear, Timberville, Va., and Helen J. Showalter, Harrisonburg, Va., both of the Pike Church, by Lloyd S. Horst at the Bank Church, Jan. 23, 1965.

Springer—Steiger.—Arlis Springer, Delavan, Ill., Hopedale cong., and Linda Steiger, Delavan, Boynton cong., by Harvey E. Nunemaker at Hopedale, Dec. 27, 1964.

Zeigler—Caskey.—Randall Zeigler, Marshallville (Ohio) Evangelical United Brethren cong., and Linda Caskey, Smithville, Ohio, Oak Grove cong., by Robert W. Otto at Oak Grove, Feb. 14, 1965.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baird, William Duane and Rachel (Stantz), Ruffsedale, Pa., first child, Becci Eileen, Feb. 17, 1965.

Brubacher, Lewis and Lois (Yoder), Evanston, Ill., second daughter, Laura Mae, Jan. 1, 1965.

Davis, G. Willis and Ruth (Hershberger), Waynesboro, Va., third daughter, Pamela Joy, Jan. 15, 1965.

De Vilbiss, Jere A. and Joanne (Hertzler), Randolph, Texas, second son, Stewart Lee, Sept. 17, 1964.

Diller, Jacob R. and Naomi R. (Martin), Hagerstown, Md., sixth child, third son, Lamar Jacob, Nov. 25, 1964.

Ediger, Ronald and Leanna, Glenview, Ill., first child, Devin Dale, Jan. 29, 1965.

Fahndrich, Richard and Luella (Bender), Tepic, Nayarit, Mexico, fourth son, Steven Ray, Oct. 27, 1964.

Good, Ellis and Geneva (Birky), Rantoul, Ill., third child, second son, Eric Alan, Feb. 12, 1965.

Good, Elvin H. and Eleanor (Martin), New Holland, Pa., second child, first daughter, Beverly Ann, Dec. 3, 1964.

Lyndaker, Garey and Virginia (Yancey), Lowville, N.Y., first child, Sheree Louise, Dec. 30, 1964.

Martin, Elmer and Grace (Weaver), New Holland, Pa., third child, second son, Frederick Dean, Feb. 7, 1965.

Martin, Titus and Laura Lee (Troyer), Clymer, N.Y., second child, first son, David Troy, Dec. 24, 1964.

Miller, Larry W. and Fran (Zimmerly), Topeka, Ind., first child, Dawn Renee, Feb. 12, 1965.

Peters, Stanley and Delanna, Glenview, Ill., first child, Michael Scott, Nov. 29, 1964.

Ropp, Donald and Martha (Jutzi), Wellesley, Ont., second child, first daughter, Connie Lynn, Feb. 13, 1965.

Roth, Howard P. and Shirley (Leis), Tavistock, Ont., fourth child, second daughter, Wanda Lorraine, Jan. 30, 1965. (One son deceased.)

Schweitzer, Clinton and Marilyn (Reeb), Shickley, Nebr., second child, first son, Steven Lloyd, Jan. 10, 1965; received for adoption, Feb. 8, 1965.

Springer, Orval and Dorothy (Garber), Minier, Ill., three living daughters, first son, Scott Dean, Feb. 1, 1965.

Stoltzfus, Jay Harold and Dorothy (Lupinski), New Paltz, N.Y., sixth child, second daughter, Charlene Marie, Dec. 13, 1964.

Stutzman, Larry and Sandra, Marshallville, Ohio, second daughter, Cristie Lynne, Feb. 12, 1965.

Troyer, Oliver E. and Emma (Miller), Partridge, Kans., fourth child, second daughter, Karen Elaine, Feb. 13, 1965. (One son deceased.)

Waite, Donald and Anna (Engel), Quarryville, Pa., first child, Dale Eugene, born Oct. 15, 1964; received for adoption, Nov. 19, 1964.

Weaver, M. Dale and Irene (Martin), New Holland, Pa., first child, Dawn Marie, Jan. 11, 1965.

Zehr, John Everett and Bettie Louise (Birky), Indianapolis, Ind., fourth child, first daughter, Rhonda Sue, Feb. 4, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Allebach, Jacob A., son of Romanus and Lizzie (Alderfer) Allebach, was born at Harleysville, Pa., March 5, 1905; died at Harleysville, Dec. 1, 1964; aged 59 y. 8 m. 26 d. On April 4, 1928, he was married to Alma T. Clemens, who survives. Also surviving are 2 daughters (Shirley—Mrs. Claude Moyer and Gladys—Mrs. Sharon Hunsberger), one sister (Mary Lizzie Moyer), and one brother (Preston A.). He was a member of the Salford Church, where funeral services were held Dec. 5, in charge of Willis Miller, Henry Ruth, and Willard Shisler.

Allebach, Lucy S., daughter of Isaac and Anna (Souder) Freed, was born at Bergey, Pa., Oct. 15, 1870; died at the home of her son, Irwin Allebach, Telford, Pa., Jan. 24, 1965; aged 94 y. 3 m. 9 d. Her husband, John Allebach, died in May, 1945. Surviving are 5 children (Irwin, Paul, Joseph, Clayton, and Estella—Mrs. George Conner), 23 grandchildren, and 57 great-grandchildren. Two daughters and one son preceded her in death. She was the oldest member of the Rockhill Church, where funeral services were held Jan. 27, in charge of Alvin Detweiler and Clinton Landis.

Bence, Larry Dean, infant son of J. Roy and Joyce L. (Roudabush) Bence, Bedford, Pa., was born at Roaring Springs, Pa., Jan. 14, 1965; died a few hours later. Surviving are one brother (David), one sister (Sharon), and grandparents (Mr. and Mrs. John Bence and Mr. and Mrs. Wm. Roudabush). Graveside services were held in the Schellsburg Cemetery, Jan. 15, in charge of Charles Shetler.

Burck, Katharina, daughter of Christian R. and Barbara (Roth) Widmer, was born at Wayland, Iowa, March 23, 1885; died at Albany, Oreg., Jan. 27, 1965; aged 79 y. 10 m. 4 d. On May 6, 1909, she was married to Harley Burck, who died in January, 1962. Surviving are 8 children (Ernest, Valera—Mrs. Robert Baker, Grace—Mrs. Edwin Anderson, Viola—Mrs. Lester Kropf, Clarence, Evelyn—Mrs. Lloyd Fisher, Lois—Mrs. John Detwiler, and Willis), 3 brothers (Herbert, Elmer, and Ezra), one sister (Gladys—Mrs. Floyd Whitaker), 28 grandchildren, and 5 great-grandchildren. She was one of the charter members of the Albany Church. Funeral services were held at the Aasum Funeral Home, Jan. 30, in charge of David W. Mann; interment in Twin Oaks Memorial Park.

Charles, Maggie, daughter of Jacob and Susana (Ranck) Eby, was born in Lancaster Co., Pa., Feb. 5, 1881; died at the Lancaster General Hospital, Jan. 17, 1965; aged 83 y. 11 m. 12 d. In June, 1935, she was married to Walter Charles, who died Dec. 18, 1960. She was the last of her immediate family. She was a member of the East Chestnut Street Church. Funeral services were held at DeWald Funeral Home, Jan. 20, in charge of James M. Shank; interment in Mellinger's Cemetery.

Clemens, Paul R., son of Jacob C. and Hanna (Rittenhouse) Clemens, was born at Lansdale, Pa., Feb. 16, 1905; died at his home, Lansdale, Jan. 14, 1965, of bronchial pneumonia, following treatment for an inoperable brain tumor; aged 59 y. 10 m. 29 d. On June 1, 1937, he was married to Mary Kaufmann, who survives. Also surviving are 4 sons and 3 daughters (Jon K., Paul K., Philip K., J. Edward, Sylvia K., E. Rebecca, and Mary Elizabeth), one grandchild, 3 brothers (Ernest R., Jacob R., and James R.), and 2 sisters (Ruth—Mrs. Abram Landis and Betty—Mrs. J. David Nyce). On Jan. 22, 1950, he was ordained as minister at the Worcester Church where he had been serving since. Amos Kolb had charge

of the ordination, assisted by Arthur D. Ruth; J. C. Wenger preached the sermon. Bro. Clemens was widely used as Bible and music instructor, and held many offices in the church, among which was secretary of the following: Summer Bible School for MCCE, summer and winter Bible schools for the Franconia Conference, and Franconia Christian Guidance Committee; visiting chaplain for the Franconia Conference at Graterford State Penitentiary; one of the founders of Christopher Dock Mennonite School and chairman of the Board of Directors; field worker for Franconia Mennonite Board of Missions and Charities, member of the Publication Board, a member of the Lansdale Quartet for 30 years. Funeral services were held at the Plains Church, Jan. 17, in charge of Richard Detweiler, Elmer Kolb, and John E. Lapp; interment in Worcester Mennonite Cemetery.

Conrad, Daniel Herman, son of John and Susanna (Miller) Conrad, was born in Stark Co., Ohio, Aug. 31, 1892; died of a heart attack near his home, Canton, Ohio, Feb. 1, 1965; aged 72 y. 5 m. 1 d. On Dec. 25, 1917, he was married to Mabel Schluneker, who survives. Also surviving are 3 children (Mervin D., Mae—Mrs. Dwight Schmucker, and Darlene—Mrs. Robert Workinger, Jr.), one brother (Joseph O.), one sister (Mary—Mrs. Benjamin Aeschlieman), and 7 grandchildren. Two infant children preceded him in death. He was a member of the Beech Church. Funeral services were held at the Warstler Lutheran Church, Feb. 4, in charge of Wayne North and O. N. Johns; interment in Warstler Cemetery.

Crouse, Mary Esther, daughter of Sarah K. and the late B. Frank Crouse, was born in Lancaster Co., Pa., Feb. 4, 1913; died of a cerebral hemorrhage Sept. 16, 1964; aged 51 y. 7 m. 12 d. Besides her mother, she is survived by one brother (John N.), one sister (Edna—Mrs. Ralph Zimmerman), and 4 half brothers and sisters (Bertha—Mrs. Clayton Graybill, Sarah—Mrs. Daniel Snader, Charles, and Harry). She was a member of the Groffdale Church, where funeral services were held Sept. 20, in charge of Eli Sauder, Mahlon Witmer, and Amos Sauder.

Detwiler, Jacob D., son of Henry F. and Kate (Derstine) Detwiler, was born in Franconia Twp., Pa., July 2, 1889; died at Harleysville, Pa., Dec. 12, 1964; aged 75 y. 5 m. 10 d. On Nov. 7, 1908, he was married to Lizzie Swartley, who died Aug. 14, 1954. Surviving are 4 children (Walter S., Ernest S., Earl S., and Pearl—Mrs. Wilmer Detwiler) and one foster child (Beatrice—Mrs. Abram Meyers). One son preceded him in death. He was a member of the Salford Church, where funeral services were held Dec. 17, in charge of Henry L. Ruth and Willard Shisler.

Durst, William Henry, son of George and Isabelle (Durst) Durst, was born near Accident, Md., Dec. 11, 1895; died Aug. 13, 1964; aged 68 y. 8 m. 2 d. On Sept. 17, 1916, he was married to Lettie Jennings, who survives. Also surviving are 4 sons and 2 daughters (Lester, Olen, Robert, Roy, Mary Alice Beitzel, and Betty Moser) and 15 grandchildren. He was a member of the Springs Church, where funeral services were held Aug. 16, in charge of Walter C. Otto.

Erb, Leah, daughter of Mr. and Mrs. Jacob Albrecht, was born at Poole, Ont., July 22, 1881; died at the Fairview Mennonite Home, Preston, Ont., Feb. 1, 1965; aged 83 y. 6 m. 10 d. On Feb. 24, 1903, she was married to John S. Erb, who died in 1950. Surviving are 2 daughters (Beatrice—Mrs. Elmore Brenner and Pearl—Mrs. Frank Rempel), 9 grandchildren, and 7 great-grandchildren. One son and her 13 brothers and sisters preceded her in death. She was a member of the Shantz Church, where funeral services were held Feb. 4, in charge of L. Witmer and Rufus Jutzi.

Gehman, Lizzie L., daughter of Gideon and Mary (Landis) Gehman, was born at Morwood, Pa., March 29, 1884; died at Souderton, Pa., Jan. 24, 1965; aged 80 y. 9 m. 26 d. For 50 years she was housekeeper for relatives until their death. Surviving are 3 sisters (Mary, Margaret, and Kathryn—Mrs. John Marsh). She was a member of the Souderton Church, where funeral services were held Jan. 28, in charge of Norman F. Yutzy.

Groff, Jonas S., son of Henry and Ella (Stoner) Groff, was born in Lancaster Co., Pa., Sept. 8, 1912; died at the Community Hospital, Ephrata, Pa., Dec. 22, 1964; aged 52 y. 3 m. 14 d. On Nov. 21, 1936, he was married to Anna H. Sauder, who survives. Also surviving are one son (Paul), 2 sisters (Laura and Anna Mae), and 3 brothers (Richard, Samuel, and Allen). He was a member of the Ephrata Church, where funeral services were held Dec. 27, in charge of Mahlon Zimmerman, Isaac Sensenig, J. Elvin Martin, and Noah Good; interment in Metzler's Mennonite Cemetery.

Hartman, Paul, of Cullom, Ill., son of John and Grace (Cook) Hartman, was born at Pontiac, Ill., Feb. 23, 1937; died at Kankakee, Ill., Feb. 5, 1965, of a shot by a robber during a holdup of his brother's gas station; aged 27 y. 11 m. 13 d. On Nov. 3, 1956, he was married to Mildred Ehrhardt, who survives. Also surviving are 3 sons and one daughter (Richard, Allan, Stephen, and Nancy Ann), 4 brothers (Russel, Lowell, Leroy, and Lewis), and 3 sisters (Mrs. Mildred Winge, Mrs. Rita Harter, and Mrs. Bernice Canham). One daughter preceded him in death. He was a member of the Cullom Church. Funeral services were held at the Steward Funeral Home, Feb. 9, in charge of Edwin J. Stalter; interment in West Lawn Cemetery.

Hess, Marie G., daughter of Jacob and Susan (Greider) Habecker, was born in Lancaster Co., Pa., Aug. 5, 1888; died at the Kanagy Nursing Home, Bird in Hand, Pa., Dec. 20, 1964; aged 76 y. 4 m. 15 d. She was married to Elmer G. Hess, who died Oct. 5, 1964. Surviving are one daughter (Martha—Mrs. Boyd Wert) and 2 grandchildren. She was a member of the Landis Valley Church, where funeral services were held Dec. 23, in charge of Emory Herr and Levi Weaver.

Hetrick, Clara, adopted daughter of Emanuel Stevanus, was born Aug. 7, 1887; died Oct. 31, 1964; aged 77 y. 2 m. 24 d. On March 18, 1911, she was married to Samuel Hetrick, who survives. Also surviving are 3 sons and one daughter (Claude, Kenneth, Walter, and Gladys), 16 grandchildren, and 9 great-grandchildren. One daughter preceded her in death. She was a member of the Springs Church, where funeral services were held Nov. 2, in charge of Walter C. Otto.

Honsaker, Clarence L., son of Lucian and Loretta (Johnson) Honsaker, was born Nov. 7, 1898; died at the Uniontown (Pa.) Hospital, Jan. 20, 1965; aged 66 y. 2 m. 13 d. On June 20, 1958, he was married to Susan David, who survives. Also surviving are 7 stepchildren (Ruth Callahan, Susan Block, Mary Meyer, John, James, William, and Morgan). He was a member of the Masontown Church, where funeral services were held Jan. 24, with Paul M. Roth officiating.

Hunsberger, Norman Alderfer, son of Richard and Susan (Alderfer) Hunsberger, was born at Mainland, Pa., July 12, 1917; died at Ambler, Pa., Jan. 17, 1965; aged 47 y. 6 m. 5 d. He had preached the sermon in the forenoon service at the Ambler Church, went to the basement of the church, dropped over, and died before the doctor arrived. Death was due to a coronary artery occlusion. On Sept. 3, 1938, he was married to Mary N. Greaser, who died Jan. 3, 1941. On June 10, 1944, he was married to Mary Nyce, who survives. Also surviving are 3 children (Deborah Jane, Jesse Ray,

and Susan Mary), one brother (Paul), and one sister (Elsie—Mrs. Mark Moyer). He was licensed as pastor on Oct. 23, 1955, and ordained on Nov. 10, 1957, at the Ambler Church, where he served until his death. Funeral services were held at the Souderton Church, Jan. 20, in charge of John E. Lapp, Russell B. Musselman, and Norman Yutzky.

Krabill, Minnie, daughter of George and Fietta (Gehman) Carper, was born near Louisville, Ohio, May 10, 1893; died at the Maple View Nursing Home, Louisville, Feb. 6, 1965; aged 71 y. 8 m. 27 d. On Dec. 25, 1910, she was married to Harry Krabill, who died in Oct. 1943. Surviving are 3 children (Rollin W., Viola—Mrs. Floyd Shore, and Nola—Mrs. Paul Yoder), 9 grandchildren, 2 sisters (Mrs. Lorin Eby and Mrs. Elta Youtz), and 2 brothers (Aaron and Charles). She was a member of the Beech Church, Louisville. Funeral services were held at the Stier Funeral Home, in charge of Wayne North and O. N. Johns; interment in Beech Cemetery.

Krabill, Sarah S., daughter of C. R. and Magdalena (Swartzentruber) Kennel, was born at Thurman, Colo., May 25, 1888; died at Albany (Oreg.) General Hospital, Feb. 6, 1965; aged 76 y. 8 m. 12 d. On Jan. 28, 1917, she was married to John Krabill. Surviving are one daughter (Bertha M. Kropf), 2 sons (David C. and Kenneth K.), 13 grandchildren, one sister and 3 brothers (Emma S. Kennel, Eli S., Sam S., and John S.). She was a member of the Fairview Church, where funeral services were held Feb. 9, in charge of Verl Nofziger and N. M. Birky.

Landes, Ellen M., daughter of Henry and Elizabeth (Moyer) Nice, was born in Franconia Twp., Pa., April 21, 1878; died at Eastern Mennonite Home, Souderton, Pa., Jan. 21, 1965; aged 86 y. 9 m. On Dec. 4, 1897, she was married to Abram G. Landes, who died in Oct. 1962. Surviving are 5 sons and one daughter (Titus N., Henry N., Jacob N., Abram N., Mark, and Elizabeth—Mrs. Harry Frantz), one brother (Abram M.), 19 grandchildren, 41 great-grandchildren, and one great-great-grandchild. She was a member of the Franconia Church, where funeral services were held Jan. 25, in charge of Leroy Godshall and Curtis Bergey.

Landis, Christian E., oldest son of Daniel L. and Anna (Eshleman) Landis, was born July 31, 1878; died at a rest home near his home at Cuyahoga Falls, Ohio, in Aug. 1964; aged 86 y. Surviving are his wife, Ida Landis, and 2 sons (Paul and Roy). His first wife (Daisy Landis) and 2 brothers (John and Henry) preceded him in death.

Landis, Clayton R., son of Benjamin R. and Elizabeth (Rupp) Landis, was born in Lancaster Co., Pa., July 25, 1881; died at his home, Oregon, Pa., Dec. 11, 1964; aged 83 y. 4 m. 16 d. On Sept. 14, 1905, he was married to Ellen Rudy Landis, who survives. Also surviving are 2 daughters (Viola R. and Catherine R.) and one sister (Mazie—Mrs. Henry Shreiner). Three children preceded him in death. He was a member of the Landis Valley Church, where funeral services were held Dec. 14, in charge of Ira D. Landis and Levi M. Weaver.

Ledford, Christine Amelia, died at the Presbyterian Hospital, Knoxville, Tenn., Feb. 5, 1965; aged 80 y. She was the widow of an Episcopalian minister, M. G. Ledford. Surviving are 5 daughters (Mrs. Hazel Williams, Mrs. John R. Cook, Mrs. Jessie Mae Clendenon, Mrs. Carl C. Forrester, and Mrs. James Hopper), 3 sons (Horner F., Coe, and S. M.), 9 grandchildren, 15 great-grandchildren, and 2 great-great-grandchildren. She was a member of the University Avenue Mennonite Church. Funeral services were held at Mann's Church Avenue Chapel, Feb. 6, in charge of Ezra Good, assisted by a grandson Carl Forrester, Jr.

Lehman, Homer F., was born in Cullom, Ill.,

March 19, 1879; died at the Salem (Ohio) City Hospital, Feb. 10, 1965; aged 85 y. 10 m. 22 d. In 1905, he was married to Vesta Witmer, who survives. Also surviving are 2 daughters (Mrs. Glen Coy and Mrs. Joseph Burkholder), one son (Roy W.), one sister (Mrs. Ora Longa-necker), 2 brothers (Edwin and Howard), 6 grandchildren, and 5 great-grandchildren. He was a member of the Leetonia Church. Funeral services were held at the Midway Church, Feb. 13, in charge of Allen Ebersole, Louis Kletzky, and Donald Nester.

Martin, Linda Lou, infant daughter of Laban H. and Anna Mae (Yoder) Martin, Martindale, Pa., was born prematurely Dec. 8, 1964; died the following day. Surviving are her parents, 2 sisters (Anita and Donna), grandparents (Mr. and Mrs. Christ Yoder and Mr. and Mrs. John Martin), and one great-grandmother (Mrs. Anna G. Sweigart). One baby brother preceded her in death. Graveside services in Hinkletown Mennonite Church Cemetery.

Martin, Stanley H., son of Amos M. and Amanda L. (Horst) Martin, was born at Hagerstown, Md., Sept. 18, 1891; died at Hagerstown, Jan. 29, 1965; aged 73 y. 4 m. 11 d. He was married to Leah M. Baer, who survives. Also surviving are 3 sons and 2 daughters (Edgar B., Seth B., Grant B., Anna Mary, and Martha B.). He was ordained as minister for the Reiff Church on Dec. 1, 1938, with Denton T. Martin in charge, and as bishop on Dec. 12, 1956, at the Reiff Church with Moses K. Horst in charge. Funeral services were held at the church, Feb. 1, in charge of Moses K. Horst, Reuben E. Martin, and Amos J. Martin.

Metzler, Emma P., daughter of Jacob and Mary (Peifer) Reist, was born in Penn Twp., Pa., July 14, 1880; died at her home, Manheim, Pa., Dec. 14, 1964; aged 84 y. 5 m. On Nov. 1, 1900, she was married to Monroe H. Metzler, who died Dec. 18, 1950. Surviving are 2 sons (Clarence R. and Norman R.), 9 grandchildren, 16 great-grandchildren, and 2 sisters (Mrs. Adeline Hershey and Mrs. Sue Stoner). One daughter and one son preceded her in death. She was a member of the Manheim Church, where funeral services were held Dec. 17, in charge of Jesse Neuenschwander and Homer Bomberger; interment in Erisman's Mennonite Cemetery.

Miller, Ida Mae, daughter of Joseph D. and Amanda (Kauffman) Miller, was born near Kalona, Iowa, Feb. 26, 1893; died at the Mercy Hospital, Iowa City, Iowa, Jan. 21, 1965; aged 71 y. 10 m. 25 d. Surviving are one sister (Mrs. S. W. Burkholder) and 4 brothers (Elmer, Levi, Lewis, and Lawrence). Two sisters, one brother, her parents, and stepmother preceded her in death. She was a member of the East Union Church. Funeral services were held at the Peterseim Chapel, Jan. 23, in charge of Eugene Garber and A. Lloyd Swartzendruber; interment in Sharon Hill Cemetery.

Miller, Lester T., son of Louis T. and Martha (Jones) Miller, was born at Greenwich, Kans., Dec. 15, 1885; died at the Sheridan (Oreg.) Convalescent Home, Jan. 6, 1965; aged 79 y. 22 d. Surviving are 2 half brothers (Alford Hacke and Howard Hacke) and one half sister (Ruth Wood). He was a member of the Sheridan Church. Funeral services were held at Adamson's Funeral Home, Jan. 9, in charge of LeRoy Cowan and David Hostetler; interment in Green Crest Memorial Park.

Miller, Polly, daughter of John C. and Barbara (Plank) Helmuth, was born near Arthur, Ill., Dec. 31, 1904; died at her home near Goshen, Ind., Sept. 19, 1964, after nearly a year of illness from cancer; aged 59 y. 8 m. 19 d. She was married to Jacob E. Miller, who survives. Also surviving are 7 sons and 3 daughters (Barbara—Mrs. Floyd Hershberger, Alma Bontrager, Henry, Chris, Eli, Orie, Emery,

John, Paul, and Mary), 14 grandchildren, and 5 brothers (Joseph, Sam, Chris, David, and Albert). One son preceded her in death. She was a member of the Bethel Conservative Church near Nappanee, Ind. Funeral services were held at the Pleasant Grove Church, in charge of Homer Miller and Menno Mast; interment in Clinton Union Cemetery.

Mosemann, Barbara Heer, daughter of Philip and Elizabeth (Heer) Mosemann, was born at Lancaster, Pa., March 15, 1889; died at the Lancaster General Hospital, Jan. 16, 1965; aged 75 y. 10 m. 1 d. Surviving is one brother (Abram H.). She was a member of the East Chestnut Street Church. Funeral services were held at the Gundel Funeral Home, Jan. 19, in charge of James M. Shank; interment in Mellinger's Mennonite Cemetery.

Myers, Emma, daughter of Jacob and Lydia Hooley, was born at Shippshewana, Ind., April 8, 1877; died at Lockport, N.Y., Dec. 20, 1964; aged 87 y. 8 m. 12 d. On Dec. 30, 1903, she was married to Samuel Myers, who died April 25, 1949. Surviving are 3 daughters and 2 sons (Alta—Mrs. Dan Christner, Martha—Mrs. Ezra Lichty, Jennie—Mrs. Kenneth Walker, Paul, and Nathan), 16 grandchildren, and 35 great-grandchildren. She was a member of the Clarence Center Church, where funeral services were held Dec. 23, in charge of Edward Diener; interment in Good Cemetery.

Peachey, Ezra J., Sr., son of Enos and Barbara (Zook) Peachey, was born at Belleville, Pa., Dec. 9, 1887; died at the Lewistown (Pa.) Hospital, Jan. 5, 1965; aged 77 y. 27 d. On Dec. 23, 1909, he was married to Ella Mae Stoltzfus, who died Sept. 25, 1918. On Nov. 30, 1919, he was married to Clara E. Bender, who survives. Also surviving are 4 sons and 2 daughters (Raymond, Merle, Thelma Bael, Leonard, Viola Scheffel, and Ezra), and 6 brothers and sisters (Jonathan, Alpha, Mima Renno, Mary Byler, Elsie Peachey, and David). One son and one sister preceded him in death. He was a member of the Locust Grove Church. Funeral services were held at Belleville, Jan. 8, in charge of Louis Peachey, Erie Renno, and John B. Zook; interment in Locust Grove Cemetery.

Schrock, Cornelius M., son of Harry and Margaret (Christner) Schrock, was born at Topeka, Ind., Jan. 7, 1890; died at Shippshewana, Ind., Jan. 18, 1965; aged 75 y. 11 d. On Dec. 28, 1911, he was married to Emma Schlatter, who survives. Also surviving are his stepmother (Mrs. Sovilla Schrock) and 3 sisters (Lizzie—Mrs. Lee Yoder, Edna Detwiler, and Betty—Mrs. Don Hatch). He was a member of the Shore Church, where funeral services were held Jan. 20, in charge of O. H. Hooley.

Schweitzer, Elwin Ray, son of Gerald and Lois (Stutzman) Schweitzer, was born at Friend, Nebr., Oct. 13, 1959; died at Friend of a congenital heart condition, Feb. 4, 1965; aged 5 y. 3 m. 22 d. Besides his parents, he is survived by one brother (Kevin), 3 sisters (Sheryl, Donna, and Susan), and grandparents (Mr. and Mrs. Bert Stutzman and Mr. and Mrs. Elmer Schweitzer). Funeral services were held at the West Fairview Church, Feb. 6, in charge of Loyal Burkey and Dale Oswald.

Slabaugh, Elmer, son of Moses and Lydia (Yoder) Slabaugh, was born at Plain City, Ohio; died in Mercer Co., Pa., Dec. 26, 1964; aged 62 y. 8 m. 14 d. On Aug. 20, 1940, he was married to Elizabeth Yoder, who survives. Also surviving are 3 children (Irma, Henry, and Lydia), 6 sisters and 3 brothers (Mary Ann—Mrs. Sam Miller, Clara—Mrs. Henry Sommers, Anna—Mrs. Roman Miller, Mrs. Katie Slabaugh, Sara—Mrs. Fred Swartzendruber, Lydia, Moses, John, and Jake). He was a member of the First Mennonite Church, Meadville, Pa. Funeral services were held at the Maple Grove Amish Church, with Herman F. Myers officiating.

ITEMS AND COMMENTS

BY THE EDITOR

A typhoon this fall destroyed eight Christian and Missionary Alliance churches in Vietnam. Floods which followed completely inundated thousands of acres of farm land belonging to members and ruined more than 50 percent of the rice crop, leaving the members so poor that they have been unable to rebuild their churches.

* * *

Few Negroes attend evangelical colleges despite the fact that most of them say they accept Negroes who are qualified to enter. A survey by *Christian Life* magazine of 23 evangelical schools revealed only 87 Negro students out of a total enrollment of 22,000.

(One well-known school which is closed to Negroes is Bob Jones University. Its president, Dr. Bob Jones, Jr., publicly supports racial segregation.)

Two reasons are offered for the small Negro enrollment: Many Negroes cannot afford to attend private evangelical institutions; and too often the Negro is not aware that he would be welcome at such schools.

* * *

Twenty-six church executives, representing six churches sharing the evangelical Wesleyan-Arminian tradition, met at Winona Lake, Ind., recently to explore the possibilities of a joint program of publishing, principally in the vast field of Sunday-school curriculum. The meeting of Nazarene, Evangelical Methodist, Free Methodist, Pilgrim Holiness, United Missionary, and Wesleyan Methodist executives occurred in response to an invitation by the Free Methodist Church through its publisher, Dr. Lloyd H. Knox. Dr. Knox had prepared a working paper which had been circulated before the meeting. It was entitled, "Preliminary Proposals to the Joint Denominational Exploratory Committee on a United Publishing Program."

* * *

Presbyterian Life has an article entitled, "How Much Should a Minister Earn?" The writer states that the median income of Presbyterian pastors, including rental value of parsonage and deducting \$586 for business use of car, is \$6,499. He then points out that this is less than is received by other people with a college education, for whom the median is \$8,047. A solution is offered.

"The remedy is for each presbytery to adopt a minimum salary schedule," he suggests, "based not on what weak churches can pay, but on actual living costs in the

given area. To this minimum should then be added the business expense of car operation and other travel on church duties. Either the presbytery or the synod to which it belongs ought to have a salary pool to which churches that pay more than the mandatory minimum would contribute. This pool would be used to bring salaries in less affluent churches up to the minimum. The Scriptural injunction that the strong shall bear the burdens of the weak is surely applicable here."

* * *

The general superintendents of the Free Methodist, Pilgrim Holiness, United Missionary, and Wesleyan Methodist churches met recently for a 24-hour retreat at Pokagon State Park, Angola, Ind.

Time was given to study of the history, doctrines, practical standards, and present-day outreach in evangelism and missions of each denomination.

The purpose was to become better acquainted, enjoy Christian fellowship, and to plan for united projects which would not only conserve time and money, but would also result eventually in a more effective evangelization by these denominations.

* * *

College students cheat on exams for four reasons, says Robert H. Hamill of Boston University: to outwit the professor, to beat the system (when grades count too much), to please overly ambitious parents, and to prepare themselves to live in a society where cheating plays an important part (grafting by public officials, cheating on income taxes, etc.).

* * *

Almost 8 million people visited the Kennedy grave during the first year, according to an official government report. During the summer the average was 50,000 a day. Some \$2 million is being spent on approaches, landscaping, and facilities to handle the visitors.

* * *

J. Paul Getty is reputed to be the richest man in the world. He is 71 and is called "The Solitary Billionaire." He lives alone in a magnificent mansion at Sutton Place, in Surrey, England.

He owns oil wells, refineries, tankers, and pipelines; also hotels, a life insurance com-

pany, a finance company, and aircraft companies.

He has surrounded his 700-acre estate with bodyguards, vicious dogs, steel bars, searchlights, bells, and sirens. In addition to being afraid of planes and ships and crackpots, he fears disease, old age, helplessness, and death. He is lonely and gloomy. He admits that money cannot buy happiness.

* * *

Contributions totaling \$24,000 have been made thus far to a trust fund for the family of Dr. Paul Carlson, medical missionary killed in the Congo, Nov. 24.

* * *

In a study of hundreds of divorces of the last two years, Judge John R. Milligan of Canton, Ohio, discovered that 96 percent of all first marriages are performed by clergymen, that half the people suing for divorce are not attending church at the time, that 44 percent of the divorces involve marriages of three years or less, and that 61 percent of the divorces involved teenage marriages.

* * *

A Christian Service Corps under which volunteer adults over 35 will work from 2 to 10 weeks as lay missionaries next summer was formed by the Southern Baptist Home Mission Board at its annual meeting at Atlanta, Ga. They will serve in various phases of mission field work under direction of local churches requesting the lay volunteers. The corps supplements other lay denominational programs whereby graduate students serve two-year mission terms and undergraduates spend a summer as missionaries.

* * *

Christ-committed historians were challenged by a major speaker at the Evangelical Historical Association's annual meeting at Washington, D.C., to write histories that "would display the universality of God's working in time."

"The responsibility which Augustine discharged in the fifth century through his 'City of God' falls equally upon every generation of theologians and church historians, but regrettably, few ages seriously respond to the mandate and challenge," asserted Dr. John W. Montgomery of Deerfield, Ill.

GOSPEL HERALD

Tuesday, March 9, 1965
Volume LVIII, Number 9



What Will a Man Gain at the Cost of His True Self?

By Atlee Beechy

"And to all he said, 'If anyone wishes to be a follower of mine, he must leave self behind; day after day he must take up his cross, and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, that man is safe. What will a man gain by winning the whole world, at the cost of his true self?' " (Luke 9:23-25)*

Jesus recognized that the search for "winning the whole world" takes individual patterns, but essentially it is the struggle for security and for safety. But is this the road to *real* security? Is the sacrifice of self for this a *good* bargain?

The discovery of the true self is difficult. There is always the temptation to postpone this journey. You may laugh loudly and smile sweetly and act sophisticated and sometimes glare because of the mess outside or the turmoil inside. You want to be separate, unique, and independent, persons in your own right. You also want to be accepted, loved, needed, respected. And so you are part individual and part others, vaguely aware of sometimes wanting to be both at the same time. Often you sell part of the self because you are afraid to face the gang. Sometimes you stand alone and discover a new measure of self-respect.

Jesus knew man—knew that all that one does must essentially be consistent with what one is deep inside, that disintegration sets in when what one does is put on, when one wears masks that hide his real self and when one's false self takes over and there is no center core of being.

Psychology is today confirming that one falls apart, becomes tense, defensive, aggressive, and judgmental when he tries to hide or cover up. One dares not sell out, dares not surrender the true self, for to do so leads to incompleteness and crippling illness.

What may facilitate this search for the true self? Let me suggest three steps:

First, at some point each one needs to make a conscious, voluntary decision on his basic commitment. Some come to this gradually and others suddenly.

(Continued on page 196)

*Some deeds
Demand display
And praise of men
To live.
But nobler work
Will scatter good
In quietness,
Unconscious of itself.*

—D.



FIELD NOTES

Howard Charles, Goshen, Ind., at King-view, Scottdale, Pa., in a Bible Conference, April 22-24.

Simeon Hurst, Tanzania, at Poole, Ont., March 21.

Dedication of the new Bank Church, Dayton, Va., will be held April 4 at 2:00 p.m. Bishop Lloyd S. Horst will preach the dedicatory message.

John Koppenhaver, Hesston, Kans., at Glenwood Springs, Colo., April 15-18.

John M. Drescher, Scottdale, Pa., at Midway, Columbiana, Ohio, April 16-18.

George R. Brunk, Harrisonburg, Va., at Elizabethtown, Pa., March 20 and 21, a.m., and at Risser's, Elizabethtown, Pa., March 21, p.m.

Merle Sommers, Uruguay, at Beech, Louisville, Ohio, March 14.

Lee Kanagy, Japan, at Zion, Morgantown, Pa., March 20, 21.

Jonathan Yoder, Middlebury, Ind., at North Clinton, Wauseon, Ohio, March 14.

William Yovanovich, Steelton, Pa., at Cottage City, Md., March 31 to April 4.

Ruth and Grant Stoltzfus, Harrisonburg, Va., in a family life conference at Slate Hill, Shiremanstown, Pa., March 6, 7.

The Writers' Fellowship of the Lancaster area will meet Friday evening, March 12, at 7:15, at the home of Mrs. Henry B. Leaman, 1891 Windy Hill Road, Lancaster, Pa. From Lincoln Highway East go south on Route 896, about 1¼ miles. Turn right on Windy Hill Road; the Leaman home is the first one on the right. All writers invited, amateur and professional. There will be an offering taken for the Writers' Conference Scholarship Fund.

Don Augsburg, Goshen, Ind., at Crown Hill, Rittman, Ohio, April 15-18.

Needed immediately at Clare, Mich.—a housekeeper for a middle-aged couple. Lady convalescing from surgery but not bedfast. Help will be needed for at least three months. Contact Mrs. Rollin Shetler, Route 1, Clare, Mich., by letter or phone 517 386-7082.

Arnold Cressman, Scottdale, Pa., in Spiritual Life meetings at North Scottdale, April 4-11.

New Every-Home-Plan Church for the Gospel Herald, Cottage City, Md.

Correction: Henry Ruth, Harleysville, Pa., and David N. Thomas, Lancaster, Pa., at East Hanover Church, Hershey, Pa., April 11.

D. L. Sommers, minister in the West Clinton congregation, Wauseon, Ohio, has accepted a temporary assignment as pastor of the Lost Creek congregation near Hicksville, Ohio. His address is Route 1, Hicksville, Ohio.

The Religious Public Relations Council of the American Baptist Convention, Valley Forge, Pa., is sponsoring a Communications Seminar and tour to Europe next June 7-28.

Samuel Nafziger was ordained to the ministry at Bluesky, Alta., for the Alberta-Saskatchewan Conference District, Feb. 14. His address is LaCrete, Alta. Clarence Ramer, Duchess, Alta., officiated at the service.

The Mennonite Hour is heard at 12:15 p.m., Sunday, on radio station WVSC (990), Somerset, Pa., instead of 8:00 a.m.

Melvin E. Yutz, Route 2, Box 7, Plain City, Ohio, was ordained to the ministry, Feb. 21, to serve the Sharon congregation, a member of the Ohio and Eastern Conference. His telephone number is 614 873-2591. Roy S. Koch, West Liberty, Ohio, officiated, assisted by E. B. Frey, Wauseon, Ohio.

John F. Garber, Burton, Ohio, has accepted the call of the congregation at Des Moines, Iowa, to serve as pastor. He will begin immediately following Easter.

Melvin Leidig, pastor of the Grace Chapel, Saginaw, Mich., was elected by the Evangelical Ministers' Association to be the permanent member on the Saginaw Area Religious Council on Human Relations. Recently he was elected vice-president of the Council.

Lancaster Spring Conference will be held at the East Petersburg, Pa., Mennonite Church, March 18.

"To provide and maintain a place for Christian education, fellowship, wholesome and supervised recreation for all ages" is the chartered purpose of the Southern Mennonite Camp Association, Inc., which had its legal birth in the state of Florida on Feb. 3, 1965.

The charter's subscribers and the officers of the corporation acted on the approval of the ministry of the Georgia-Peninsular Florida District of the Lancaster Conference and are Harold F. Shearer, president; Arthur C. Wise, vice-president; Martin W. Lehman, secretary; Paul B. Lefever, treasurer; and Roy R. Horst, fifth member.

If the association's purpose is realized, it will be because Mennonites both North and South have come to its aid. Additional information may be obtained through the association's secretary at 1909 E. Wilder Ave., Tampa, Fla. 33610.

Wilmer Myer, Route 2, Lititz, Pa., was ordained to the ministry for the Millport, Bareville, Pa., congregation on Jan. 23.

New members by baptism: one at Rockville, Honey Brook, Pa.; one at Rock, Elverson, Pa.; six by baptism and two by confession at Bethany, East Earl, Pa.; twenty at Deep Run, Pa.; one by confession at Cottage City, Md.; one at Finland, Pennsylvania; four at Beemer, Nebraska.

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Missionary Adjustments Lois Amstutz

GOSPEL HERALD

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Martyrs for Christ

Louis H. Evens tells of his experience of one day walking into a Chinese city and hearing a group of men singing "Onward, Christian Soldiers." He learned upon inquiry that they were men of Feng's army. Feng was a young general who stood beside one of the great missionaries of China and watched the Boxers put the missionary to death.

The Boxers dismembered him at the wrists, then at his elbows, then ankles, and his knees. As the blood flowed forth from the missionary's mutilated body, he was asked if he had one last request. "Yes," he said, "tell my son to come and take my place in China." With that he died.

This sight of so willing a sacrifice changed Feng's life and made him a soldier of the cross. Again the blood of martyrs became the seed of the church.

Our day is second to none in adding martyrs to the ranks of heaven. In land after land large numbers of Christians are dying while others suffer untold atrocities because of their commitment to Christ. We usually hear only of those who are tied closely to some mission board or group in America. Many faithful national Christians in the Congo and other places escape our attention.

What does all this mean today and to us? It means many things. God is at work in His world. His work is not done as long as such are willing to die for Him. There is greater danger when things seem to go well and when the church is so well accepted by its unregenerate society.

It says, no doubt, that God is doing His greatest work in lands which many times are referred to as dark or unchristian.

It may mean that because Christians in America are pretty much at ease and unconcerned and sophisticated and self-centered, God needs to move with the true spirit of His mission to His faith-

ful in places like Africa, South America, and Russia. It is from such places that we hear today of true Pentecostal power, church renewal, praying churches, and spiritual unity.

America (having a form of godliness) might well be the great mission field of the world when it comes to needing to know the real power of the Gospel. We are at the time when we need not only to look at the world and ask, "What can we give?" but to assume the far more difficult responsibility of asking, "Am I ready to receive?"

For when we are ready to give ourselves and receive all that God and our brother have for us, we will be at the place where the blessings of God will not tarry. And salvation will roll down like a mighty, moving, living stream of fresh water to nourish the needy of our world. It will mean also that without a doubt many of us shall become martyrs for Christ.—D.

Present Salvation

The thing which we sometimes forget is that to be saved means a present work as well as a past and future work. The person who says he is saved from the penalty of his sin ought also to realize the present and future aspects of Christ's salvation. Christ doesn't save to let us walk in the mire of sin. He seeks to save moment by moment. Here we experience day by day the power of the Gospel which is able to save to the uttermost all them that believe.

The Epistle of Paul to Titus tells us, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14). This

passage points to the past, present, and future aspects of our salvation in Christ.

Paul calls this threefold salvation to our attention again in II Cor. 1:10 when, speaking of God's work of redemption in Christ, he writes: "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us. . . ." Thank God for His great saving ability. We believe He delivers from the penalty of sin in the past, the power of sin in the present, and that He shall yet deliver from the presence of sin in the future.

Now let us come back again to the meaning of present salvation. George W. Eberhard writes, "Let us be direct about this saving ability of Jesus Christ. If my disposition makes it impossible for others to have satisfying lives alongside of me, or if I take things from the place where I work (because they are not paying me what I am worth), by what stretch of the imagination can I count on Christ to save me from the power of death?"

"If He is not saving me now in the immediate situation of my life, how can He help me someday in a more critical situation? Is there any sin to which I can point: 'Here is a sin He is saving me from' or 'on this good path He has set my feet'?"

What is Christ doing for you right now? This is a good question as it concerns your experience of salvation.—D.

Think on This

The Mennonite Church in India recently contributed \$34 to General Conference. The gift was a result of an action taken at the annual meeting of the India church last October. "This is not a large contribution," says J. D. Graber, who attended the conference, "but it says a great deal more than the money involved. It says that the Mennonite Church in India wants to belong to General Conference. It is gratifying to see how the relationships between the church in mission and the church at home are developing. I think this is the present-day hot spot in mission thinking."

What Will a Man Gain?

(Continued from front page)

Your young years are years to explore, a time to discuss doubts and to examine your beliefs. Your temptation may be, however, to delay, to put off making a basic commitment. You may rationalize your delay by saying you are searching. You may delay moving into life until suddenly you discover that life is passing you by. You may throw off traditions and beliefs before affirming a new faith.

Christopher Fry has a character (Richard Gettner) in his play, *The Light Is Dark Enough*, who prepares himself for a January swim. Richard, however, seemingly can't get himself to plunge in or to get dressed and return to work. He is caught on the point of indecision and seems powerless to move.

Some of you may be inclined in this direction. Some defend themselves by not becoming involved; they are afraid that devotion can be too demanding and dangerous. Obviously a person cannot wait until he knows everything before he acts. He must act on faith now or the game will be over before he really gets into it.

Second, the road to the true self is the road of forgiveness, experiencing forgiveness and extending forgiveness.

Stennett, in his book, *Grace and the Searching of Our Hearts*, clarifies the relationship of guilt and forgiveness when he says, "The risk of guilt and the possibility of forgiveness are unavoidable alternatives in claiming one's freedom."

One's evil may not be nasty or sensual (or colorful).

One's evil may be respectable, a pious self-righteousness which covers selfish, self-centered, insecure, judgmental selves.

One's evil may be a moral goodness, but underneath he knows that his goodness is not good enough to meet the law's demand nor can it merit grace.

The invitation to cut away, to surrender one's false self, comes precisely at this point. The awareness of one's need, a sense of unholy discontent, opens the door for grace and mercy and forgiveness to come in and to wash away the falseness so that one can accept himself and others again.

One can stand in awe, esteem, and respect at what God's action in him is accomplishing. The true self emerges out of this awareness.

The struggle to attain righteousness to

merit favor takes a fundamental turn. It moves away from a hard, duty-like legalism to a sense of identification with reality, of selfhood identified with God.

One becomes aware that he belongs to the fellowship of the forgiven and the forgiving and he is grateful.

Third, the true self grows as it moves from decision to forgiveness and forgiving, to a life of responsible insecurity.

It is wonderful to unload, to be forgiven, to be reinstated, and to be reconciled, but many fail to understand that forgiveness does not mean evasion of responsibility, or softness, or passive, pious talk, or, on the other hand, a sophisticated, intellectually tolerant humanism. Forgiveness means reevaluation and courageous walk into the unknown. It means taking risks, suffering, and insecurity. It means assuming responsibility in a new, difficult way, for one has accepted the sonship of God. It was costly grace that bought him. How awesome and how wonderful!

Some may remember the story of the paralytic brought to Christ on a stretcher. The man was frightened. To him Jesus said:

"Son, thy sins be forgiven. . . .

Arise, and take up thy bed, and walk" (Mark 2:5-9).

Sometimes one hangs on to his guilt with great intensity. John Steinbeck, quoted in Stennett's book, *Grace and the Searching of Our Hearts*, said, "We gather our arms full of guilt as though it were precious stuff." But William Coffin clearly states the point when he says, "With the indicative of forgiveness goes always the imperative of responsibility. It's horrible to be guilty, but isn't it worse to be responsible? For one of love's chief characteristics is that it craves expression" (*The Intercollegian*). Christianity demands caring for those caught in fear and hate, in physical and mental hurt, in sin and hopelessness. It demands losing personal selves in the agony and glory of reconciliation.

In conclusion the college campus offers its own unique patterns of bargain counter sales. The temptation to sell the true self is great. You may sell it for grades, for social position, for popularity. You may be tempted to take the short cut in academic work. You may be dishonest in your thoughts, in your relationship with others. You may try to manipulate, to exploit others, to use a situation for your own advantage. You may put others on a spot. You may be tempted to play it smart, clever, and cool. You may be tempted to

use your physical attractiveness, your mental abilities, or your personality as bargaining power for acceptance, status, or momentary pleasure. These roads lead inevitably to a loss of respect and self-esteem, and the heart becomes lonely and afraid.

Jesus says one must be true to his created and redeemed self. This is the central life-giving way. One's life emerges out of one's inner being. One's false self must be crucified. The true self grows as it is committed to the way of suffering love and reconciliation.

This living with integrity leads to the only genuinely free man.

The man—

Free to make a commitment and to forgive,

Free of crippling fears and haunting memories,

Free to look at the past without great anger,

to anticipate the future in hope and to live in the present with sensitivity and awareness.

Free to relate himself to the suffering, the misunderstood, the lonely, the unpopular.

Free to stand against the crowd without personal defeat or without being morally destroyed.

Free to help create a climate of forgiveness.

Free to participate in a ministry of presence.

In Fry's play, *The Light Is Dark Enough*, another character says of the Countess:

You know the Countess has the qualities of true divinity.

For instance: how apparently undemandingly

She moves among us, and yet

Lives make and unmake themselves in her neighborhood

As nowhere else.

"Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, that man is safe. What will a man gain by winning the whole world, at the cost of his true self?"*

**The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

In 1900, Sir Ernest Shackleton, the Arctic explorer, put an advertisement in the *London Times*. It read: "Men wanted for hazardous journey. Small wages. Bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success."

This could be an ad for Christianity. Jesus did not come to offer an armchair, slippers, and tranquilizers. Rather, He holds out a cross and calls us to a life of sacrifice.

William P. Barker in *Personalities Around Jesus* (Fleming H. Revell).

Atlee Beechy is dean of students at Goshen College, Goshen, Ind. This is a condensation of a chapel address, Sept. 30, 1964.

Wind of Winter

BY LORIE C. GOODING

*The wind of winter sweeps away the leaves,
Dry, rustling leaves. It tears them from the trees
Whereon they cling with futile desperation,
And drives them all before like frightened sheep.
It leaves the woodland bare and beautiful,
Stripping away the useless and outworn;
Revealing the essential line and curve;
Cleansing, refreshing, preparing for new growth.*

*I need a wind of winter in my mind,
A cold, clean wind to tear away old thoughts,
To pull loose from their moorings old opinions
Half formed or misformed; and to drive away
Incoherent and unrecognized ambitions,
Incidental and extraneous desires
From the dark woodland-places of my mind;
Leaving the bare bones of intellect,
Essential line and angle of belief,
High-arched and indispensable curve of faith,
Cleansed and refreshed, renewed in height and depth
For newer, bolder thoughts to grow upon.*

Killbuck, Ohio.



The Christian Spirit

BY FREDERICK NORMAN JOY

We were a group who met occasionally for a social evening. Our evenings were never the result of prearranged planning. The time was invariably spent in conversation and discussion. It was shortly before Christmas and our talk quite naturally turned to the season and the real meaning of Christmas in the atmosphere of today. From this it drifted to the real meaning of Christianity or, as the question was put, "In the light of our turbulent, iroublesome times, is it possible to define the Christian spirit?"

Although we were of various denominational beliefs and some were without any affiliation, the opinions given followed a general pattern. Then we were challenged by someone in the group. He said, "I cannot quarrel with the opinions, but is there not a tendency among many people to think of them merely as platitudes rather than something which we should carry out in our daily lives?"

Among us there was an Englishman. He had said very little all evening. But when the question of the spirit of Christianity came up, he said he could answer it in two words. However, in order to arrive at those two words he would have to go about it in a roundabout manner. His answer would be given by an illustration based on personal experience.

It was Nov. 14, 1940, and the industrial city of Coventry, England, had carried on its customary daily routine. The Battle of Britain was on, and although other parts of the country had been bombed, Coventry had not yet suffered from enemy air attack. That night shortly after dark, the air raid sirens wailed their ominous warning. The dull drone of enemy bombers was soon heard. The people dropped whatever they were doing, hurriedly grabbed a few personal things, then took cover.

By dawn the next morning enemy aircraft had dropped over six hundred tons of high explosives and thousands of incendiary bombs in the central part of the city. Four hundred people were killed. Thousands were injured. Homes, shops, offices, and factories were destroyed.

The devastation was so complete, that 'Coventrated' became a byword used in the enemy propaganda. In the heart of the smoldering ruins was the fourteenth-century cathedral. Above the blackened debris of the blitzed nave and chancel stood the tower and spire; all that was left of the Church of St. Michael.

In less than a week some semblance of normalcy had been restored to the stricken city. Unwavering fortitude had overcome all physical suffering. Against the background of the desolated medieval church, a cross

formed from the charred age-old roof timbers was erected. In front, a smaller cross made from three nails found in the debris was placed. Below this was a temporary altar of stones rescued from the ancient bomb-scarred church. On its front was carved in deep letters "Father, Forgive."



Nurture Lookout

What's Happening to SBS?

Thirty years ago summer Bible school was a new thing in the Mennonite Church. I remember very clearly the atmosphere of vigor that surrounded this new Christian education institution. Unlike the beginnings of the Sunday school there were few birth pangs for summer Bible school. People welcomed it.

All kinds of sacrifices were made to give it a good start. Farmers in that Mennonite community near Kitchener, Ont., took a chance on the weather, left the extra load of hay in the field, and offered bus service with the old family car, hauling a dozen or more children to and from Bible school.

Blessings on those teachers! They had no curriculum materials but what they made themselves. They had large classes—up to sixty or seventy 8-year-olds in some cases. They taught in crowded basements, tents, open-air horse sheds, and sometimes under the trees as Jesus did.

The assembly periods were the day's climax. Seemingly endless streams of boys and girls followed their teachers into the church building in step to "Onward, Christian Soldiers." Would it never get full? And where would they put them all? Some stood; some little ones sat on the laps of those older; some arranged themselves like kernels on a cob on the several tiers of steps to the pulpit.

And we all waited openmouthed for the missionary story. Once, I remember, it was told by Orley Swartzentruber, real, live, summer-Bible-school-age son of missionary Amos Swartzentruber, just back from Argentina. Those were the days all right.

A little later Scottdale put on a major program to develop the best summer Bible school material on the market. It was prepared in a comparatively short time. Hundreds of grateful teachers began to use the new Herald Press summer Bible school series with gusto and good success. The architects, the builders, and the finish car-

penters of that curriculum all deserve the gold medallion for a huge job well done. They did it with the Lord's leading and by playing their hunches correctly, without the benefits of depth studies and market research.

For over a dozen years the sale of summer Bible school materials soared and soared—both within the Mennonite Church and beyond. Now suddenly, without warning, right after our denomination had for the first time broken the 100,000 enrollment barrier in 1963, the graph drops off sharply. The total enrollment for 1964 was 8,553 less than the year before. Conference after conference—all but four of them—reports fewer schools in '64.

What does all this mean? No, the materials are not to blame. The best feedback we get indicates that, with minor revisions, the present materials will serve very well for another five or ten years. The problem seems more basic than materials. The institution itself, barely 30 years old, has gray hair. The difficulty is that we have not kept it limber by constantly adapting to a rapidly changing situation.

Here is the challenge to find ways to adapt. If teachers are not available in the forenoon, let us have summer Bible school in the evening. Let us use both men and women as teachers. Let us learn from others who are adapting. Some schools provide adult classes for young people and for par-

ents who can study while waiting to haul children home.

Some schools split classes between morning and evening. The little children attend in the morning. A few schools are spreading summer Bible school across the summer by having school only one night a week. Some are attempting to combine camp and Bible school.

Some are shortening the sessions and cover the entire course in one week. This recommends itself to potential teachers with busy summer schedules. Some ladies volunteer to baby-sit and provide lunch for others who teach.

One more thing. A committee is being appointed by the Mennonite Commission for Christian Education to work on the problem sketched here. You can be of much help by telling the MCCE how your congregation is attempting to adapt summer Bible school to the changing situation. Write in.

—Arnold W. Cressman.



"I see that at your church convention you discussed the subject, 'How to Get People to Attend Church,'" said an old farmer to the preacher. "Now, I want to tell you, reverend, I have never heard a single speech at a farmers' meeting on how to get the cattle to come to eat. We spend our time discussing the best kind of feed."

Our Mennonite Churches: Bean Blossom



Bean Blossom, Morgantown, Ind., was started on April 15, 1945, when Charles Haarer was ordained for the work at that place. The present membership is 58, and the average attendance is 100. A small house adjoining the church property was purchased which is used for WMSA, junior clubs, and youth fellowship.



Gone Because

By John K. Brenneman

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

Why does the Mennonite Church lose so many members? Our number today would be many times what it is had we been able to hold at least 90 percent of the descendants of all the Mennonites who came to America.

The reasons why both young and old have left our ranks are many and varied. Let's carefully consider some of these areas.

Faded Out

A certain amount of our casualties have been those who have lost out spiritually. Their interest in spiritual things and their fellowship with Christ declined little by little. They neglected prayer and Bible study and forsook group fellowship. They fumbled and they failed, and then they faded out of our membership.

Flew Out

Some have left from pride. Such may or may not have had a meaningful experience with Christ at one time. Somewhere they became arrogant, determined, and self-willed. They accepted no advice but their own or that which tickled their ears. They would go where they pleased and do as they wished; consequently they left our fellowship.

Fascinated Out

Too many young people have been lost to us when they married outside of the Mennonite Church. In some rare cases perhaps there were no suitable companions to be found otherwise. However, in too many incidents a young man is fascinated by a girl who is a school classmate or who is in the same 4-H club. Courtship follows. The common bond may be classes or cows rather than Christ.

Soon the world revolves around this young lady and the fellow is ready to sacrifice even his church fellowship for her. One is reminded of Samson: "Get her for me; for she pleaseth me well." What has been said of the fellows applies equally to the young ladies. The temptation for them may be even greater because of the fear that there may be no other opportunities for marriage.

One wonders why our church can't mean so much to us that, when such circum-

stances do arise, the other individual cannot be won our way.

Still others have been fascinated out of our fellowship by the deceptions of Satan. The deceitfulness of riches, the seeming desirability of the amusement world's glitter and glamour, and doubt concerning the stand we take on certain issues all combine to fascinate individuals. The grass on the other side of the fence is greener—until one reaches the end of the delusion.

Famished Out

Jesus gave Peter the solemn responsibility of feeding the sheep and lambs. Paul charged the Ephesian leaders with the same task.

Despite God's concern and provision, can it be possible that there are those among us who are literally famished for good spiritual nourishment? We realize this could easily happen in some groups where the Sunday morning hour is used to discuss current political or social problems instead of the Word of God. However, we claim to teach and preach the Bible, but still the question haunts us—Do we really feed the flock of God?

Individuals have been lost to the church because their spiritual needs have not been met. In shame we confess our failures on this point.

Frustrated Out

Included in this group are those who for various reasons have been discouraged and disappointed by what they have experienced within our fellowship.

While realizing the Biblical truth of our doctrines, such have taken a careful look at our practices and have turned away amazed and bewildered.

For example, we oppose the use of tobacco because it serves the human body in no positive way. This is excellent teaching but becomes desperately puzzling when Mennonite farmers produce the crop.

We believe a Christian should live above the law, yet at times Christians are arrested for speeding. Sometimes we are not careful to honestly list all our income in our tax report. Such inconsistencies are frustrating to those who sincerely seek to live the will of God.

Talented young men have been so frustrated by the failure of the church to pro-

vide opportunities for their God-given talents that they have gone to other groups and are now serving to the glory of God as pastors or dedicated lay workers. While blessing others, this has been a tragic loss to the Mennonite Church.

Frozen Out

This reason causes us to hang our heads in deep humility because we must accept the responsibility. No one, not even the devil, can be blamed when members are so fenced out of our circles that they feel frozen out. The warmth of heaven within the soul needs to be fanned by the love of the brotherhood.

Why are such not accepted? Their physical appearance may leave much to be desired. Their homes may be cluttered. Their clothing may come from a rummage sale. Their English may be crude. Their skin may be a different tint. Regardless of all these factors, the individual is a soul for whom Christ died. If one soul is worth more than the whole world, how dare we be so cold toward him? "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (1 John 4:20)?

Fanned Out

In some cases our members have spread like a huge fan far from the home area. Statements like the following could well be the story of dozens of people all over the United States and Canada. This imaginary brother says:

"My father moved to the city because of his job. There was no Mennonite Church there; so we started to attend the Calvary Church. I was converted when I was 12 and became a member there."

While we are thankful that such have found meaningful Christian fellowship, some questions do arise. Was the job more important than the church fellowship? If so, why? Why didn't such individuals have enough concern for the doctrinal truths held by our church to begin a small fellowship in their home? In time there could have been a Mennonite Church in that city.

God alone knows the contributions that former Mennonites have made to other denominations. God knows, and we partially know, the tragedy of those who have left us, have left the life they once had in Christ, and have gone to a Christless eternity. Have we failed our Shepherd and His sheep?



The Christian recognizes in the destructive horrors which menace the world the face of generations of omission on the part of Christians—of his own omissions. . . . Communism is stamped with the supernatural sign of the great strokes of the sword of God in history, and to get the better of it, first of all the Christian must conquer himself.—Maritain.



Goshen College

Ten persons completed requirements for the bachelor's degree at Goshen College at the end of the first semester, Jan. 29, 1965.

They will take part in commencement activities in June since Goshen has no ceremonies at midyear.

Thirty-three ministers from eleven states and two provinces of Canada enrolled in the 1965 three-week ministers' school at Goshen College Biblical Seminary on Tuesday, Feb. 9.

At least nine more, to make a total of 42, were also expected to take part.

The ministers came from as far away as Oregon and New Jersey, Ontario and Saskatchewan, to study the Bible, Christian doctrines, and pastoral leadership.

Paul M. Miller, of the Seminary, is director of the school, which is in its fourteenth year at the Seminary.

Goshen College Biblical Seminary

Seminary Training?

Is seminary training necessary? No! but helpful.

Our church seminaries are servants of God's people. They assume that it is their role to assist individuals who sense a divine call to ministries within the church.

The calls to preach to and pastor God's people are but two of these calls, yet deeply important. The choice and placement of ministers is done in numerous ways. God can and does raise up servants through the church to serve His people. Regardless of the method used in selecting and appointing ministers, God must still be at work through the inner, still, small voice of the one being called.

Conviction for ministry cannot easily be bypassed. Of like significance is the responsibility once a person is charged for specific duty. To do one's duty well in the Christian ministry should be the desire of every pastor. The gifts to minister come from God and the ability to perform is issued through His Spirit; however, the man who stands between God and His people, energized by His Spirit with the Word in his hand and heart, must not forget that preparation of the whole man is extremely important. Preparation may be experienced in many forms and in various places. Whether through formal or informal training, servants must be prepared.

It is the purpose of our church seminaries to provide the kinds of experiences which will equip persons to be used in a more

efficient way by the Spirit of God in the preparing of His people for Himself.

Evaluate your life and/or ministry. Listen to the voice of God. If He would have you prepare for or enhance your present ministry, seek His will as to method and place of further preparation.

A. Don Augsburg, Jr.,
Assistant to the Dean.

Eastern Mennonite College

Augsburger to Assume Office

When Myron S. Augsburg was elected president of Eastern Mennonite College in January, 1964, it was for a four-year term, beginning July 1, 1966, the date when President Mumaw's present term of office was scheduled to terminate. However, inasmuch as President Mumaw requested a sabbatical leave of absence for the 1965-66 session, and inasmuch as President-elect Augsburg was able to enter office earlier than 1966, the Board of Trustees took action to "designate Myron S. Augsburg as president of Eastern Mennonite College during 1965-66 for a one-year term as president, prior to his four-year term of 1966-70."

In line with this action, Myron S. Augsburg will assume the responsibilities of the president's office on July 1, 1965. President Mumaw will complete his term with a sabbatical leave during 1965-66, during which time he will be given a one-year overseas missions associate assignment with appointment under the Mennonite Board of Missions and Charities.

Appointment of Seminary Dean

At its monthly meeting on Feb. 11, the Executive Committee of the Board of Trustees took action appointing Linden M. Wenger as acting dean of Eastern Mennonite Seminary, for the 1965-66 school year.

Bro. Wenger is a bishop in the Northern District of Virginia Conference and has been on the Eastern Mennonite College faculty since 1955. He holds the BA and ThB degrees from Eastern Mennonite College, and the BD and ThM degrees from Union Theological Seminary (Richmond). He is Associate Professor of Philosophy at E.M.C., and has been serving as head of the Division of Bible and Philosophy, as chairman of the Seminary Curriculum Committee, as chairman of the YPCA Advisers, and director of Christian Service.

Commenting on this appointment, President-elect Augsburg has made the following statement:

"Eastern Mennonite Seminary has as its basic purpose the transmission of Christian faith in a way consistent with our heritage and contemporary with our day. Committed to an Anabaptist-Mennonite interpretation of the Word, the Seminary is thoroughly evangelical, is committed to the cause of discipleship for the total life, and is evangelistic in the sense of social responsibility. The faculty accepts as a privilege the mission of showing how Christ is relevant to the real issues of life.

"The Seminary enriches the College campus by providing the benefits of a graduate program on campus, by competent theological studies, by interdepartmental dialogue, and by preparing men to serve creatively in contemporary interpretation and expression of our faith.

"Eastern Mennonite Seminary purposes to stand alongside other similar institutions, not to copy or compete, but to share, to challenge, and to enrich each other in mutual service in the kingdom. There are unique contributions and strengths which each have in the life of the church. A legitimate question may be whether a small denomination can afford more than one seminary. An equally important question may be whether, in light of the issues of our times, a denomination attempting what we are can afford not to have more than one seminary.

"The Seminary faculty is deeply concerned about helping meet the demand for well-trained, spiritual men who can serve as soul winners and counselors in building congregations. In doing so we do not want a professional ministry to destroy the values of the lay-ministry, but to fulfill increased roles. In our attempt to answer this problem we pray for a quality of graduates whose high regard for brotherhood elevates persons above position and engages the larger potential of a congregation by sharing the multiple gifts of the Spirit among them."

The Seminary will be issuing a separate catalog this spring, with announcements covering the 1965-66 session. Anyone interested in receiving a copy of this catalog should write to Linden M. Wenger, E.M.C., Harrisonburg, Va.

—Lester C. Shank.

Ontario Mennonite Bible School and Institute

The Ontario Mennonite Bible School and Institute, sponsored by the Ontario Mennonite Conference, is providing another annual term of Bible instruction. Forty students have enrolled this year in the Bible Institute and thirty-one in the Bible School.

A little over a third come from Ontario. Another third include young people from Alberta-Saskatchewan and Pennsylvania.

(Continued on page 211)

Negroes in a White Neighborhood

By Max Hostetler

More than two years ago, while raking leaves, I saw old Hank out watering his lawn. Hank is a retired farmer who owns and lives in a converted apartment house next door to me. When he walks, he looks like an ex-marine who intends to smite the two boys who just wrecked his most prized flower bed. He also has powerful lungs and a deep bass voice which he uses sparingly for his spear-pointed messages.

As I worked toward him that October evening, he asked, "Did you see all those Niggers over there looking at that house last night, boy?" "No," I said, wishing I could crawl under a pile of leaves, for I was sure his voice carried four houses down the street, and I had just seen a Negro couple over there a few minutes earlier.

"I did," he said, "and I'm going to call up Fish Turner in Fort Wayne and tell him he doesn't have any right to sell his house to those Niggers. Why, it'll be just like down on Jacent Street. There won't be one blade of grass over there. The house will become dilapidated. There'll be three or four families living in it, and they'll probably take over the whole block." When I disagreed with him, he gave me a puzzled look, then continued watering his lawn with a look of disgust.

A few days later a real-estate agent knocked on our door and asked what we would think if a Negro family were to live across the street from us. The next few days I began to notice neighbors looking out their windows or peering around from behind their houses, eying the vacant home and watching a colored couple come and go as if they were preparing it for a future residence.

Our neighbors suddenly began to visit each other more often evenings. I was even asked if I would like to sign a petition against the invasion. Although I never told them, I had little trouble getting the idea across that this wasn't a terrible thing to me, that a colored family moving into this neighborhood wouldn't change my impression of Garfield Street in Elkhart.

Shortly thereafter I happened to be going by the house as LeRoy and Lavonda came out the door; so I introduced myself as their neighbor. I had to admit it did seem a little different to see the colored faces come out of the house, but they were most friendly and eager to make my acquaintance. They seemed happy, as if they were fulfilling a lifetime dream; this was going to be their "own" house.

What would my neighbors think, I wondered. Then a couple days later I heard LeRoy chatting with John, his next door neighbor. "Do you know what kind of

flowers these are? I have never seen any like them before." John's wife was reluctant, but after several months she began to breathe conversations while retrieving the family cat off Lavonda's front porch.

Just recently, twenty-six months later, John was asked by someone if Garfield had a Negro problem. He answered, "No, none at all," and it didn't dawn on him until he got home that LeRoy and Lavonda live next door. "I had completely forgotten that they were colored," he said. "I guess it doesn't seem too important anymore."

Different occasions during the past summer helped to explain this change in sentiment among our neighbors. One day I stopped to talk to LeRoy while he was watering his lawn. He said, "I sure do appreciate my lawn here. Down on Jacent Street if you planted grass seed everybody walked on it, and it didn't grow. If you put up guards to keep people out of the yard, they got torn down and lost. But here it's different, and it really gives me a good feeling to have a green lawn with all varieties of flowers in it. It seems almost like heaven, ye know't."

LeRoy offered me his lawn spreader when I wanted to fertilize my lawn last spring. I also loaned him my extension ladder, which he faithfully returned after painting his house. And one Saturday when I wanted to go uptown and my car wouldn't start, he offered to take me as I started to walk by his house. And to top them all, I even understood old Hank to say one day, "I wonder what kind of fertilizer that colored boy puts on his lawn? I'd like to try some of it on mine."

But I Only Said

By GLADYS KENNEL

But I only said. Of course you did. We don't discredit your statement one iota.

But tell me. Why did you say what you said?

An excellent teacher of many years was discussing our attitudes toward those of whom we talk. He said, "When we are critical of others and try to belittle them, we are often really jealous of them." One Christian woman said she used this measuring stick for many years and found it useful when self-judging remarks she was tempted to make. Think about this.

Perhaps you weren't jealous. It could easily be that you were just thoughtless. The Thoughtless Road is an easy, popular

way of getting to Gossip Town when we hadn't planned to get there. We just said a few things without keeping "[our] heart with all diligence." We didn't think sufficiently to "Put away from you crooked speech, and put devious talk far from you." This is taken from Proverbs—packed with the wisdom of tongue-watching.

So we just said something that would be better if we hadn't. What then? What happened to those words?

When a poet wrote of a little word of hate she spoke, she lamented, "Alas, one moment later it was too late." Her little word, like seeds we plant, "grew and grew." We can't be too careful of the little words that leave our lips.

Someone asked in a thoughtful paragraph: Where do lost things go? Do they go to a "classified fourth dimensional never-never land"? This writer listed many lost things. Among the lost was listed "truth." Am I guilty of losing truth?

The unkind word has amazing lasting power. A friend thinks of words that blow into her life as "ships of love or daggers that pierce and can kill." Words are said to be like a stone thrown into a peaceful lake. The ripples spread and spread in all directions. In time the ripples stopped. The lake looked perfectly calm. The sun shone brightly. But the stone was still in the lake.

Does it really matter that a few things only get said at times? The Apostle James thought it mattered. Here are words that ought to jerk us to our toes. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." That is stated plain enough.

Our minister reminded us recently that there is something very wrong with the spiritual life of a Christian who revels in a story of gossip. One Christian woman confided of the concern she had for her friends that didn't think a visit was quite complete without a choice bit of gossip. She was utterly amazed how unconcerned these "good Christian?" people were that the news was factual, just that it was spectacular. Someone put it this way, "Some people who are horrified at the practice of cannibalism will sit up to the table with relish when someone's reputation is being served." How sinful this is, taking a silly, ridiculous rumor and attempting to clothe it with dignified garments of fact.

In Paul's letter to the church at Corinth, he tells us that the members of the body of Christ *suffer* when one member suffers. He said *suffer*, not *talk*.

On several occasions our adult Bible class has discussed the seemingly unusual lists of sin found different places in the New Testament. Here is an example: "But let none of you suffer as a murderer, or as a thief, or

as an evildoer, or as a *busybody in other men's matters*" (I Pet. 4:15).

Did these inspired writers make a mistake? Certainly not. We're the ones that like to have a preferred list of little sins of which we may be guilty. You know, like just saying things.

Family Census Report

Number nine in series

Farming as a Mennonite Occupation

For many generations American Mennonites have been primarily farmers in occupation. They were a rural people and treasured the rural way of life. They had the admirable qualities of a rural, religiously oriented people as well as the limitations of a rural people. Now the pattern of our life is changing. The table below indicates what percent of the employed male heads of the homes sampled in the Mennonite Family Census of 1963 have farming or farm labor as their primary occupation.

District Conference	Mennonite Farmers Number of Employed Men in Sample	Percent Farmers
Franconia	369	31.4
Lancaster	583	42.3
Virginia	94	29.7
Wash.-Franklin	44	77.2
Total for the East	1090	38.9
Allegheny	77	7.8
Illinois	186	43.5
Ind.-Mich.	487	21.5
Ohio and Eastern	884	26.3
Ontario	198	28.7
Ontario Amish (Western Ontario)	230	59.1
Total East Central	2062	29.9
Alberta-Sask.	69	66.6
Iowa-Nebr.	321	62.6
Pacific Coast	134	50.7
South Central	114	45.6
Total west of Mississippi River	638	57.5
Conservative	303	60.3
Unaffiliated	46	39.1
Total for Entire Sample	4139	38.9

It should be pointed out that the above figures are based on a representative sample and that in some instances the sample was small so that different figures might be obtained if a different set of congregations were studied. The above figures, we believe, however, are accurate for the three major areas. If the figures were adjusted so that each conference would be represented according to its total membership, the final figure would be very slightly higher than 38.9 percent farmers among our total employed heads of Mennonite homes, because Lancaster Conference, where the percent of farmers is 42.3, is not heavily enough represented in the above sample.

Nevertheless it is clear that it can no longer be said that we are a denomination of farmers. What problems, and opportunities, does this present to us? What will happen as this trend away from farming continues?

According to the Mennonite Family Census of 1950, 40.7 of all of our employed people were farmers. Since this figure also included women teachers and nurses it is evident that the percent is

lower than it would have been if only employed male heads of homes were considered as was done in the above table.

Thus in the last 13 years the trend away from farming has continued. In some conference districts this trend has been very rapid while in others less so. In a later article some of these instances will be presented.

—Melvin Gingerich,
Historical and Research Committee.

Mennonite Leaders of North America

Jacob Hostetter (1774-1865)

Jacob Hostetter (Hochstetter) was born on the Hostetter homestead, east of Manheim, Lancaster County, Pennsylvania, on Aug. 13, 1774. His parents were Jacob and Maria Metzler Hostetter. Maria was the daughter of Bishop Valentine Metzler. Bishop Jacob Hostetter, who migrated from the Palatinate about 1712, was his great-grandfather.

The younger Jacob was married to Elizabeth Miller of Hanover, York County, Pennsylvania, in 1800. To this union were born twelve children, ten of whom grew to maturity. One of them was Fanny, wife of Deacon David Hershey. They were the grandparents of Fannie Hershey Lapp, a longtime Mennonite missionary in India. Mrs. Lapp inherited Jacob Hostetter's letters, which have been deposited in the Archives of the Mennonite Church.

In 1807 Jacob Hostetter was ordained to the ministry to serve the Hernley and Reist congregations of the Lancaster Mennonite Conference. In 1831 he was ordained as bishop for the district, including the congregations of Erisman's, Reist's, Hernley's, Erb's, Landisville, and Chestnut Hill. When Peter Eby died in 1843, he became moderator of the Lancaster Conference, which met semiannually.

At the time of his death in 1865, he had been in the ministry fifty-eight years and had served as bishop for thirty-four years. His correspondence was profuse for his time. The many letters in the Hostetter archival collection asking for advice in church problems show that he was influential far beyond his county and state.

A contemporary wrote in his obituary, "He always spoke with great eloquence and Christian zeal. With weeping eyes he would address the audience, so that every penitent heart would melt to tears. Often did I see his attentive hearers with weeping eyes gaze upon the aged minister as he proclaimed the joyful news of salvation to repentant sinners. . . . His field of labor was very extensive. He went forth to preach and to ordain bishops, ministers, and deacons, wherever new ones were needed or vacancies occurred.

"He was a man of commanding figure, being more than average in height, with a broad, high forehead, long locks as was then the custom, and plain dress. He had a cheerful disposition and was a wise counselor. Mechanically inclined, he made some of his own farm machinery. . . . He did his own tailoring, his own shoemaking, and later in life some fine work in basketry, from both hickory and grasses. He was, however, a farmer by occupation."

Jacob Hostetter died on April 6, 1865. Approximately a thousand persons attended his funeral. His body was buried in the family cemetery on his own farm, one-half mile east of Manheim.—I.D.L.

A Prayer

FOR THIS WEEK

I thank Thee, heavenly Father, that I do not need to see the tomorrow in order to walk with Thee today.

I come to Thee for peace, for wisdom, for power to view the world today through love-filled eyes; to be patient, understanding, gentle, wise; to see beyond what seems to be.

Help me ever to look to Thee, dear Lord. Let only thoughts that bless dwell in my mind. Let me so kindly be, so full of cheer, that all I meet may feel Thy presence near.

O clothe me in Thy beauty, this I pray—
Let me reveal Thee, Lord, through all the day. Amen.

—Ruth Nussbaum.

That's Different

"What do you mean you need a new car?" asked the father visiting his son in college. "Look at those old cars in the parking lot."

"But, Dad," the boy said, "those belong to the faculty."

What Is God's Kingdom?

By Martha Huebert

The dictionary defines the word "kingdom" in three ways: (1) the territory ruled by a king or queen, (2) royal authority, and (3) any sphere of influence. When we think of the kingdom of God, which definition, or definitions do we mean?

Is it enough to think of God as a Ruler, sitting on His throne on high, the King of His territory, heaven? Most of us will say no. This is a child's concept of God, a limited one which often does not stand up under the onslaught of twentieth-century thought. If this is the only God a child knows, he is likely to reject it when he reaches his teens, and to reject God with it.

Yet the physical heaven is an aspect of God's kingdom. Jesus spoke of it as being "prepared for you from the foundation of the world" (Matt. 25:34). He also warned that "not every one that saith unto me, Lord, Lord, shall enter" the kingdom. James calls believers "heirs of the kingdom" referring to some future inheritance.

Perhaps we could extend God's kingdom to include not only heaven, but the world too, even the entire universe. All the sciences are based on God's universal laws. In this sense He does rule both the heavens and the earth. But one has only to read the newspaper headlines, look around at his neighbors, or deeply into himself to realize that some other power has dominion over this world. Jesus Himself called Satan the prince of this world. John 12:31; 14:30.

God's kingdom, then, must be something bigger, greater, deeper than just heaven, or earth, or the universe, although it is all of these things as well. Looking at the second definition, we see that kingdom can mean "royal authority." In this sense, perhaps God's kingdom refers to His overwhelming power and authority, His omniscience and omnipresence. When Jesus "went about . . . preaching the gospel of the kingdom, and healing" (Matt. 4:23), He was showing man God's greatness. He was opening up to men the infinite possibilities of God, showing Him to be a limitless God, whose "royal authority," tempered by love and concern for man's little problems, sicknesses, salvation, has a claim on every life. Jesus sent out His disciples to preach that the kingdom of heaven was "at hand" (Matt. 10:7). God's greatest power and royal authority was about to be revealed in the resurrection of His Son.

However, this definition still does not clarify how we, when we are regenerated through faith in Christ, can become members of God's kingdom. Paul writes that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). Perhaps the definition, "sphere of influence," completes the threefold nature of God's

kingdom. Once we are born again, we come under the sphere of influence of God. He guides and leads us. He helps us in our troubles, and answers our prayers. Through His emissaries, preachers, and teachers, we grow in grace and understanding. As members of His kingdom, we are open to the influence of His divine love in our lives, and we are transformed into instruments to work for Him.

Best of all, God's kingdom is an "everlasting kingdom" (II Pet. 1:11). Death does not separate us from it. Unlike earthly kingdoms, it cannot be overthrown. It "is not of this world" (John 18:36), and cannot come under the influence of this world's prince. Yet we can become citizens in God's kingdom now, not only at some future time after death. Praise Him, for as Jesus said, "it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

Right This Minute

By MONT HURST

The old-time airplanes were started by cranking the wooden propeller in much the same way old-time autos were started by hand turning a crank. The pilot would get aboard the plane and his helper would go to the propeller and turn it several times to build up compression in the engine. The pilot would exclaim, "Contact!" and the propeller was given a twirl to start the engine.

Proper contact was the necessary arrangement. Oftentimes we find ourselves ineffective in our prayer program. Most of the time, we instinctively know that we are praying amiss. Our prayers are not powered by the Holy Spirit's contact. But if we always realize the necessity of Spirit-powered prayer, we will make sure that they are dictated by Him, the third person of the Trinity. He is the contacting agent. And when Christ acts on the power of the Spirit within us, He does intercede with Almighty God for us and our prayers get results.

God delights to honor our praise-praying. After all, prayer is in reality the praise of God. That is the prime requisite for a successful prayer program. First praise, then our requests. The contact is thus made on the impetus of the power of the Spirit within us. Then we will find the evil hindrances turned aside and the way open straight to the loving Father who waits with His richest of all blessings. Make contact first through the power of the Spirit and with praise. Contact with Almighty God gives us His almighty power and blessings. "My soul, wait thou only upon God; for my expectation is from him" (Psalm 62:5).

Consequences Follow

By MAURINE CLEMENTS

The trend of thinking in our modern day seems to be that punishment for disobeying the laws of God or our country is strictly old-fashioned. The theory is that God is not vindictive; that He is love! And indeed that is true! God does love His children so much that He permits them to suffer from the consequences of their own evil ways in order that they might learn from their mistakes, with the hope that they will turn away from their sins and look again to Him for guidance.

"Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). The consequences we encounter for our misdeeds always confront us sometime in the future. We can be sure that tomorrow will catch up with us and collect its just dues for the sins we commit today. We would not have a just and loving God if this were not so.

A parent who allows a child to play in a busy street, or who gives him a gun or a sharp knife to entertain him, would surely hate his child. Any parent worthy of the title of Mother or Dad begins early to train the child to recognize danger when it crosses his path, and what to do to overcome it. Likewise, the loving parent will help the child to distinguish right from wrong and will help him to find his strength in overcoming sin and temptation through prayer and association with the heavenly Father.

For instance: It is difficult for a lone person to do battle against the enemy, Alcohol, unaided. With each drink it becomes increasingly hard to wriggle out of its clutches. One does not become an alcoholic after the first sip. It may take months or years before the awful consequences overtake him.

But be sure that sin always demands payment. The conscience continues to sound the warning bell, "If you do this, someday, in some way, you must pay," until the mind becomes dulled and can no longer hear the warning, or he turns to Christ for help. Because this is a moral world the consequences of sin are sure.

A child in the first grade of school came home one day with tear-stained cheeks.

"Why the tears, dear? Did someone hurt you?" her mother asked.

"No, but I know now that my teacher loves me," she said, her eyes still red, "because she spanked me today." At her mother's sudden look of surprise, she went on to explain, "because you always say you punish me because you love me."

When one suffers the pain and the sting that must inevitably follow wrongdoing, he can be certain that God loves him, but he is always welcomed back into the fold with outstretched arms.

Beauty for Ashes

By Robert Schrag

Can the hate-inspired acts of unknown arsonists bring forth a response of love and reconciliation?

Unlikely as it may seem, this has been the outcome of the wholesale burning of Negro churches in Mississippi. Most of the credit must go to a unique interfaith group which was formed to counter violence with goodwill. Known simply as the "Committee of Concern," it is spearheading an ambitious church reconstruction effort designed to give "beauty for ashes."

Since early December, Mennonite Disaster Service has participated in this unusual restoration program, which has the support of Mississippi church leaders of all faiths.

The first five MDS workers arrived in the state on Dec. 9, and remained for a month, including the holiday season. A second group of nine men replaced them on Jan. 9. A third team was scheduled to begin work on Feb. 5.

Thus far, Mennonite volunteers have contributed labor at five churches and are planning work at two more. All of these projects are in rural settings across the central part of the state.

Mennonite Disaster Service is planning to stay in Mississippi through March. By the end of February it was expected that the MDS contribution in labor was worth approximately \$15,000.

The assistance given by MDS is only a fraction of the extensive program outlined by the Committee of Concern. Currently aiding a dozen churches, the committee proposes to help all those requesting assistance, if funds are available.

Since October the committee has received over \$51,000—about half of it from Mississippians. Contributions have also come from every state in the U.S. and a number of foreign countries.

However, a total of \$200,000 will be required if a large segment of the dispossessed congregations are to receive assistance. And the needs are great, for more than 3,000 Negroes have been deprived of

their places of worship by the approximately 40 church burnings in Mississippi since last April.

Keep Them Scattered

Why were these churches destroyed? Part of the answer is that for the Southern Negro the church is the focal point of community life. In addition to worship, the church serves as a gathering place for a variety of activities from picnics to politics.

In a segregated society, the church is the one place where Negroes can really express themselves, the one institution they can call their own. Consequently, racist groups bent on humiliating Negro communities have apparently decided to strike at the church.

Did civil rights action by Negro congregations give rise to the violence? This theory seems unlikely, at least in most cases, since fewer than 10 of the 40 burned churches were in any way involved in the civil rights movement. The consensus of informed observers is that these congregations were victims of indiscriminate acts of terrorism committed by persons from outside the local areas.

In this context of hatred and destruction, the Committee of Concern takes a forthright and compassionate stand: "We feel that these attacks are attacks on all houses of worship, on religion itself, indeed upon our Constitutional guarantee to assemble and worship. We accept the losses and suffering as our own."

But what if the burning continues? "In that case, we will keep on building," says Dr. William P. Davis, chairman of the committee.

Defeated Purpose

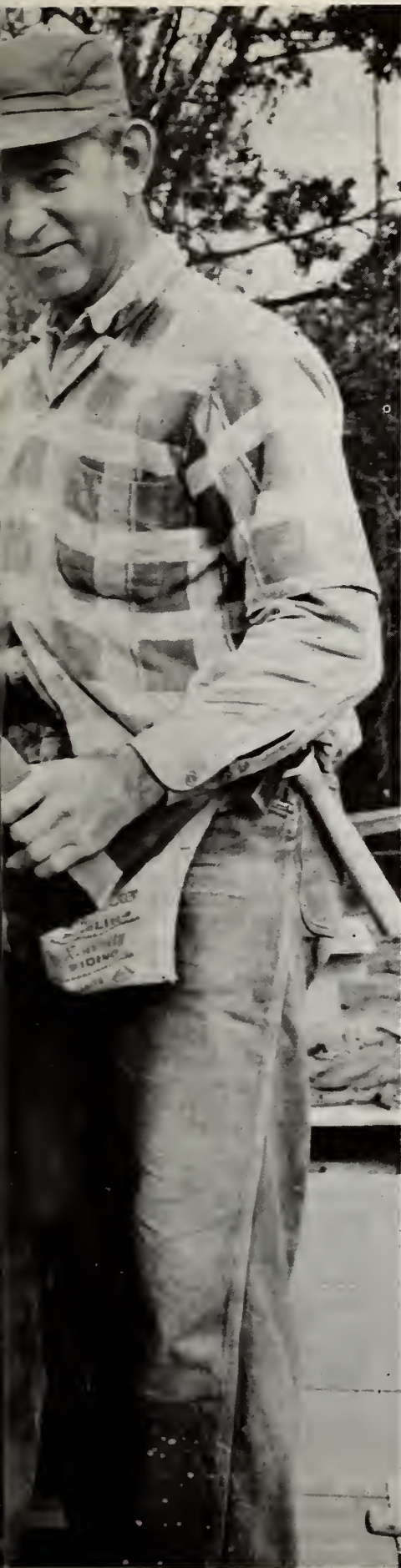
Some churchmen believe the reconstruction program will actually be a psychological deterrent to the arsonists as they realize, first, that their violent acts only serve to increase the very kind of interracial cooperation they oppose, and second, as they see far better church buildings rising on the ashes of the old.

MDS volunteers report their work is well received in all localities in which they have served. Local residents of both races have frequently voiced their appreciation to these Mennonites from the North, especially after it becomes clear the project is not a protest but rather a positive action by concerned Christians. In several instances, local white persons have made substantial cash contributions to the construction effort.

Two churches are currently being built



"These acts of love will bring a new sunrise for Mississippi," Dr. William P. Davis (l.), chairman of the Committee of Concern, tells Titus Bender, pastor of the Fellowship Mennonite Church, Meridian, Miss., also a member of the interfaith committee.



by Mennonite Disaster Service from the ground up. The first is Pleasant Grove Baptist at Brandon, where the Mennonite volunteers took over the masonry work after a team of Quakers had poured the floor slab. This brick and block structure was erected and put under roof by the first MDS group.

When completed, the building will have cost about \$10,000 plus voluntary labor. The congregation collected \$4,000 insurance on the old church and raised an additional \$1,000. The Committee of Concern is providing the remaining \$5,000.

Building the new Mt. Charity Baptist Church has engaged most of the nine men in the second contingent. This church, located near Carthage in the center of the state, was burned last September. The loss was especially great since there was no insurance. At least half of the \$8,000 needed here will come from the Committee of Concern.

Give Finishing Touch

Proceeding on their own, members of the Pleasant Ridge Baptist congregation near Collinsville began rebuilding their frame church in early December. MDS masons added the brick veneer.

The Christian Union Baptist Church on the north edge of Jackson was erected under Quaker supervision, with a Mennonite group doing the inside finishing. An overflow crowd attended the dedication services held on Sunday, Jan. 24.

MDS was scheduled to supply most of the labor for the Mt. Pleasant Baptist Church, also near Collinsville, beginning Feb. 6. They may help with brick veneer work on the West Mt. Moriah Church near Meridian.

To date, 14 Mennonite Disaster Service volunteers, all skilled workers, have served in Mississippi. In the first group were: J. P. Nikkel, North Newton, Kans., supervisor; Gerald Freyenberger, Wayland, Iowa; Eli Stoltzfus, Orrville, Ohio; Alvin Sweigart, Elverson, Pa.; and Gideon Fisher, Lancaster, Pa.

The second group consisted of: Peter Hoepfner, Winnipeg, Man., supervisor; Elias Schlabach, Sarasota, Fla.; Floyd Bender, Meyersdale, Pa.; Charles Miller, Dover, Pa.; Elvin Peifer, Peach Bottom, Pa.; Elmer Mullet, Hicksville, Ohio; Clifford Bitikofer and Sheldon Detweiler, both of Heston, Kans.; and Wilber Selzer, Canton, Kans.

In the third group are: Bernie Thiessen, Boissevain, Man.; Abram Froese, Sudbury, Ont.; Oren Zuercher, Dalton, Ohio; J. Devon Leu, West Unity, Ohio; Manuel Fleming, Cordell, Okla.; Alfred H. Ewert, Marion, S. Dak.; Milford Keener, Harrisonburg, Va.; and Jonas Kanagy, Stuarts Draft, Va.

Helping to plan the MDS projects is Titus Bender, pastor of the Fellowship Mennonite Church, Meridian, Miss. He is



Two boys (Saturday helpers) nail subfloor of the West Mt. Moriah Baptist Church near Meridian, Miss., one of the congregations that began reconstruction without outside aid.

MDS may do brick veneer work here.

also the Mennonite representative on the Committee of Concern.

Lawrence Scott, a Quaker from Philadelphia, Pa., has a large role in coordinating and carrying out the church restoration effort. Speaking to MDS men at a brief orientation session, he explained that the Committee of Concern takes a neutral position in regard to the numerous civil rights groups working in Mississippi.

Reconciliation requires having the confidence of both Negroes and whites, he said, which is a relationship the direct action groups find hard to achieve. However, Scott commended rights workers for having the courage to stand with the Negroes and carry out the necessary function of exposing injustice.

New Sunrise for Mississippi

In addition to rebuilding burned churches, what is the broader mission of the Committee of Concern? Dr. William P. Davis, the genial Southern Baptist churchman who heads the committee, feels it can help bring "a new sunrise for Mississippi" in the field of human relations. He believes the wide response of people of goodwill to the committee's construction program indicates that "evil cannot stand for long against the right."

The motivation of the Committee of Concern is perhaps best characterized by Isa. 61:3, from which the group takes the slogan, "Beauty for Ashes":

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they

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Robert Schrag, Newton, Kans., is assistant editor of *Mennonite Weekly Review*. He wrote this article after visiting various communities in Mississippi at the request of Mennonite Central Committee. He also took the pictures accompanying this article.

It is not enough in our time to "preach Christ" or "the Gospel," which implies that we deal exclusively with man's relation to God. An effective evangelism, as Christ commanded and as the early church practiced, is concerned for all of man's life, including spiritual, social, physical, corporate, and national relationships.

To say the church is to "preach the Gospel," while, at the same time, it ignores the problems of its fellow Negroes, Indians, Orientals, Europeans, or our poor or rich whites, is sheer heresy. The guilt feelings of these people are often enormous and we need to be sensitive to and care for their emotional struggles. Ignoring man's social or economic problems, because they are social rather than primarily spiritual, can be spiritually disastrous for congregations taking that position. This dare not mean, however, that a congregation neglect a man's spiritual need; his faith in Christ, bringing to him salvation and sanctification.

Thank God we have Mennonite Disaster Service, general and mental hospitals, welfare programs of relief, and voluntary service. Our congregations can share in all these efforts to reach men's need "in the name of Christ," not only in distant places, but on the next street or road—men who are discriminated against by segregation because of color, culture, or creed. Congregations can sponsor a poor southern family, Negro or white, that has become the victim of poverty, ignorance, and discrimination. Some congregations already doing this have often undergone severe tests.

This work of love for Christ can lead us into a life-and-death encounter with a strange, yet potent, combination of religious, political, and national extremism which equates Christianity with militant, irrational anticommunism and blind nationalism. Our brotherhood, with all the power of the Holy Spirit, the grace and love of God, must frankly, prayerfully, face this great enemy of evangelism. Our task is to reconcile men to God through faith in Christ and obedience to His way of love and peace toward all men.

Not failing to face this issue, we must discuss these matters in love and godly fear. The evangelical Gospel is a message of love for all men. We must refuse to be drawn into hate movements. Otherwise we will lose our testimony for Christ, the spirit of evangelism, and become militant members of a world system that is as far from the way of Christ as the ideology it hates and fights.

We must learn to distinguish between sin and sinners; between communists and communism. We lose our evangelistic ef-

fectiveness when we disobey the Word of God which says, "Put them in mind to be subject to principalities and powers [the idolatrous Roman government], to obey magistrates, to be ready to every good work, to speak evil of no man [including government leaders and communists], to be no brawlers [quarrelsome], but gentle, shewing all meekness unto all men" (Titus 3:1, 2).

Fear of trouble and reproach often keeps us silent on these issues. Such an attitude would have kept Jesus in heaven and Paul in Tarsus. If the message of love and peace is to be given to all men, we must be ready to bear the reproach of "nigger lovers" and "comsymps."

*Last in a seven-article series on
"Can Christ Build His Church
Through Your Congregation?"*

People influenced by these extremists should study Jesus and His relationship to His assailants. The superlative invective hurled at Jesus was, "Say we not well that thou art a Samaritan [communist], and hast a devil" (John 8:48)? When telling who a neighbor is He said, "A certain Samaritan [communist], as he journeyed, came where he was." The radio voices of the extreme right could not be more horrified if Jesus were here today and gave a story of a good "communist," while a "fundamental Bible preacher (priest) and the nondenominational faith Bible evangelist" passed by the man fallen among thieves, a "Negro, or Chinese." The vice of stereotyping people is always the same—dishonest and disastrous.

There is the temptation, on the other hand, to go on a militant crusade against extremism. Such a fight can hardly be Spirit-inspired. The primary task of today's congregation is to seek to absorb hostilities and demonstrate Calvary love toward those who have been led to believe that water purification, mental health, health foods, cooperation of churches, as well as many other such things, are only communistic tricks to take over the world. The church of our land is in danger similar to the church of Germany in Hitler's day.

The radical-right movement is only one among many dangers of today's Christian, even though it may be the most subtle and dangerous. Spiritual lethargy, secularism, materialism, as well as atheism and agnosticism, challenge the evangelistic efforts of the congregation as she seeks to be used of Christ in building His church. The task is impossible apart from the power of the

(Continued on page 210)

The Gospel in Israel

By J. D. GRABER

The immediate objective of our involvement in Israel is to be there the "Christian presence." It is assumed that Christ as revealed in the New Testament is not known. The missionary's first task is to reveal in his life and spirit this Christ.

There is a massive Jewish prejudice against the church—Protestant and Catholic. This prejudice has been fostered by a long and dreary history, culminating in the silence of the church during Hitler's horror regime. A great deal of redemptive living and self-giving love will be required for many years before the Gospel can get a hearing.

Direct public preaching is not possible in Israel today as a method of communication. Personal friendship and selfless service we believe will build bridges of love and understanding to the hearts of persons to whom the Christ will thus become known and acceptable.

Bible study in the missionary's home for those who desire it and literature distribution, done when and where there is openness to receive it, are acceptable methods.

Work in unity and cooperation with all Christian enterprise in Israel with which compatibility can be found is considered to be axiomatic in a country where Christian forces are so weak. Building a church and establishing congregations in the usual mission pattern does not seem possible at present.

Dependence on prayer and the active direction of the Holy Spirit to give wisdom and empowering, and to guide into all truth, is of prime necessity.

As to methods of implementing the foregoing philosophy of Christian witnessing we are currently engaged in the following activities:

1. Personal friendship, hospitality, and helpfulness to neighbors; Bible study periods in the missionary's home and in homes of friends.
2. Seminar studies, with missionaries, Israeli Christians, and liberal Jews participating, including field trips to areas under study.
3. Cooperation with Southern Baptists, who have furnished visa facility, in the school at Petach Tikvah, in the management and administration of their art center (and bookstore) in Tel Aviv, and in the editorial work of the publication Hayahad.
4. Furnishing medical personnel to the hospital of the Edinburgh Christian

(Continued on page 210)

New VS Unit in Puerto Rico

After more than five years of planning, a new VS community service project was officially established at Botijas, Puerto Rico, at a dedication service Sunday afternoon, Jan. 31.

An economically depressed area, Botijas is one of the many island communities undergoing a rejuvenation sponsored by the government's Department of Social Programs. The community was recently divided into 103 plots which will serve as building locations. Housing materials supplied by the government are then used by community families to construct improved living quarters on these plots.

Master of ceremonies for the dedication service was Jose Antonio Santiago, secretary for Puerto Rican VS and I-W. Carlos Lugo, a former mission worker in Mexico City, who, with his wife, serves as director of the newly established unit, gave a short history of the project's beginnings in his words of welcome. Approximately 200 people gathered for the occasion from the different local Mennonite, Baptist, and Pentecostal churches along with many of the community people.

Marjorie Shantz, who has served as nurse and midwife for many years in the Cidra-Rabanal area, has transferred to this new project and will cooperate with Public Health in a nursing ministry. The Lugos are already teaching in the public school and have established a good relationship with their neighbors.

A special feature of the program was the participation of the Bayamon Defenders of the Faith Band, an evangelical 15-member musical group of considerable reputation in Puerto Rico.

An evangelical witness is already under way with the 20-person Sunday school which developed in the first few months of operation. Mrs. Lugo assists her husband in visiting the homes of these Sunday-



A special feature of the program was a musical presentation by the Bayamon Defenders of the Faith Band, a 15-member evangelical musical group of considerable island reputation.



Discussing the new ministry at Botijas are (l. to r.) John Lehman, VS administrator of community projects; Carlos Lugo, head of Botijas project; Jerry Miller, VS unit leader from nearby Aibonito; and Jose Antonio Santiago, secretary for Voluntary Service under the Puerto Rico Conference.

school attenders and there is promise of a church forming soon.

"Our aim is to turn over this project to local leadership as soon as a stable national church develops in Botijas," says John Lehman, VS administrator responsible for the project. Among the 103 government-divided plots are three which have been designated for Pentecostal, Baptist, and Catholic churches. "There is a possibility that the Baptists will turn their plot over to us for building a church," reports Lehman. "As we observe these developments, we feel the Lord has His hand in the project."

Editor-Author Conducts Soviet Union Tour

The Menno Travel Service summer tour to the Soviet Union will leave New York on Monday, July 26, and return on Aug. 31.

Frank H. Epp, editor of *The Canadian Mennonite* and author of "Mennonite Exodus: Rescue and Resettlement of the Russian Mennonites Since the Communist Revolution," will serve as the group's tour leader. As the tour progresses he will provide valuable background and current information.

The 1965 Soviet Union tour is designed to acquaint participants with some of the customs, peoples, and traditions of Russia not publicized through regular news channels.

Few people realize that there are 15 distinct nationalities and over 70 different languages found within the boundaries of the Soviet Union. For many years these areas have been closed to American tourists, but now they offer comfortable facilities and a hospitable environment for American and Canadian visitors.

"There is no substitute for personal encounter to learn about a nation and its people," says Peace Section executive secretary Edgar Metzler. "My one-week visit to the Soviet Union in December, 1964, was brief but most worthwhile. I would urge anyone to take advantage of the opportunity to visit this country with whom we must learn to live in mutual understanding if there is to be peace."

Included in the tour will be short visits to Paris, France; Berlin, Germany; Hel-

Your Treasurer Reports

The Christmas Sharing Fund has reached a total of \$5,380.41. Our church boards are grateful for this expression of support and concern for the ministry of our brotherhood.

These funds will be directed into the work of the General Mission Board, General Conference Committee, and our colleges—one third to each. Thank God for the resources He gives us and for the many open doors to service.

—H. Ernest Bennett.

sinki, Finland; and London, England.

Write or visit your nearest Menno Travel Service office for more information on the Soviet Union tour.

VS Director Initiates Navaho AA

Donald Beidler, VS director of the Winslow, Ariz., Indian Center, announces plans for a Navaho Alcoholics Anonymous chapter.

The local chapter in Winslow will be in connection with "combat alcoholism on the reservation," a program recently designed by the Commission of Alcoholism of the Navaho Tribe to establish groups that will help uncover and heal the wounds caused by this dangerous disease.

Beidler said, "The meetings will probably have to be held at the Indian Center and will be a self-governing body. We will do all we can to help the alcoholic, but he must first want help and second be ready to display much self-discipline and self-determination."

In a release, the Commission of Alcoholism of the Navaho Tribe stated, "We are a liaison organization working with all groups established to help the alcoholic. Alcohol presents one of the greatest unsolved problems of our time.

"Like any other disease, early diagnosis and treatment mean greater success and recovery. In areas where such program already exists, the rehabilitation rate is between 65 and 70 percent."

VS Team Needed to Attend Fair Display

A Voluntary Service team is needed to attend the Mennonite-sponsored World's Fair display in New York City from April 21 to Oct. 17, 1965.

The team is expected to interpret the display's theme, "Jesus Christ is the Light of the World." Available couples, upper-class college students, and faculty members are desired recruits for the job.

The six-month Fair season is divided into three phases for the purposes of manning the display. April 15 to June 15 has been designated as the first phase; June 15



Rohn Engh photo

to Aug. 15 as the second; and Aug. 15 to Oct. 15 as the third.

Persons involved in the first phase should be in New York by April 19 for orientation. Persons involved in all three periods will get several days of orientation.

Prospective participants are asked to note the following qualifications:

- full commitment to Jesus Christ as Saviour and Lord.
- some spiritual maturity and a desire to share Christ.
- a personable individual; one who likes to talk to people.
- neat and well-dressed; preferably no religious garb—ordinary street clothes.
- know something of the Mennonite Church's relation to the world.
- have an average grasp of Mennonite history.
- should have some college.
- should be a creative, resourceful person with positive attitudes.

While in attendance of the display, team members will be asked to be available to answer questions asked by viewers; initiate conversation with interested persons; pass out interpretative literature; discuss Mennonites, the Bible, and religion in general; and keep the log up-to-date.

Volunteers will receive transportation to New York, room and board, a monthly VS allowance, and medical costs.

The display is sponsored by an inter-Mennonite committee with representatives

from the General and Eastern mission boards, Mennonite Central Committee, and the General Conference Mennonite Church. John I. Smucker, pastor in New York City, is local coordinator for the display.

If interested, contact Delvin Nussbaum, VS Personnel Office, Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind. 46515, or John Eby, VS Director, Eastern Mennonite Board of Missions, Salunga, Pa.

Builders Needed

Two single fellows are needed by April 15 for a six-month VS term, helping to construct a new church building for the House of Friendship, located in the Bronx of New York City.

Experience is helpful, but not necessary on the part of the volunteers. The project is not I-W approved.

If interested, contact Delvin Nussbaum, VS Personnel Office, Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind. 46515.

120 Stations Get Minute Broadcasts

Over 120 radio stations in the U.S. and Canada have asked for Mennonite Broadcasts' "Minute Broadcasts" to use on sustaining time as a public service feature.

"Minute Broadcasts," another development to penetrate nominally Christian American society, are built to illustrate and inspire a basic Christian truth. They are designed to reach men between the ages of 18 and 40, and to move their thinking in the direction of the Gospel.

Each "Minute" carries the Gospel in a nutshell, beginning with: "This is a minute; it may be *your* minute."

Japanese Broadcast Sponsors Seminar

Japanese *Mennonite Hour* codirector, Joe Richards, reports, "We have just completed our first communications seminar here in the Mennonite Church in Japan.

"The first day," Richards continues, "we met with about 50 other church leaders to hear four lectures by outstanding men in the field of communications.

"The following day we met separately to discuss the Mennonite Church as a communicator. We looked into the various aspects of communication to see how we are doing."

The Japanese *Mennonite Hour* is produced in Japan for Mennonite Broadcasts, Inc., Harrisonburg, Va., and is the radio evangelistic tool of the Japanese church.

Spanish Broadcast Heard on Trans World Radio

Mennonite Broadcasts' new Spanish program for women, *Corazon a Corazon*, is being aired twice a week on Trans World Radio, on the island of Bonaire, off the coast of South America.

TWR Bonaire is the world's largest missionary radio station, with three transmitters totaling 810,000 watts. Its 500,000-watt, medium-wave, standard-band transmitter is the largest in the Western Hemisphere.

TWR broadcasts will cover most of the Spanish-speaking world. Fourteen other stations are programming *Corazon a Corazon* on sustaining time, broadcasting in local areas of Dominican Republic, Peru, Netherland Antilles, Honduras, Puerto Rico, Guatemala, Costa Rica, Mexico, Ecuador, and the U.S.A.

Corazon a Corazon is modeled on its highly successful English namesake, *Heart to Heart*. The speaker, Martha Alvarez, emphasizes spiritual values for family living and the modeling of Christian character in the home.

Mrs. Alvarez is the wife of Eduardo Alvarez, pastor of the Mennonite Church in Arrecifes, Argentina. Mother of three children, Mrs. Alvarez also finds time to teach first graders in the public school system as well as help her husband in young people's activities in their congregation.

Martha Alvarez is a member of the Commission for Christian Education in the Argentine Mennonite Church and past president of the Argentine WMSA. She has studied at Goshen College and Mennonite Biblical Seminary, Montevideo, Uruguay.

Missionary Child Killed in Car Accident

Elvin Dean Troyer, four-year-old son of Daniel and Betty Troyer, missionaries in Luxembourg, was killed on Feb. 14 when the car in which he was riding crashed into a tree.

Elvin was traveling with the Troyers' former house girl and her husband who were en route to see friends in France. This girl, who had worked for Troyers at two different times, was very fond of Elvin. On Feb. 3 he went along with her and her husband for a vacation in their home, and this is the reason he was with them at the time of the accident.



Elvin Dean Troyer

The accident occurred about an hour's drive from the France-Luxembourg border when the car went out of control because of high winds, according to reports. It crashed head-on into a tree, and Elvin was killed almost instantly. The couple were injured seriously.

The funeral was held in Dudelange on Wednesday afternoon, Feb. 17.

The Troyers have four other children: Elmer Jay, 8; Daniel, 7; Ruth 6; and Miriam, 2.

MCC (Ontario) Holds First Annual Meeting

The first annual meeting of the Mennonite Central Committee (Ontario) was held at Steinman Mennonite Church near New Hamburg, Ont., on Jan. 30. The meeting was well attended by delegates and visitors.

The chairman of MCC (Ontario), H. H. Epp, is recuperating from illness in Arizona. In his absence the vice-chairman, J. B. Martin, was in charge of the meeting. J. N. Harder, Vineland, and C. J. Rempel, Kitchener, acted as recording secretaries for the three sessions. Upon the executive committee's recommendation, Wilson Hunsberger, Waterloo, was elected chairman for the coming year.

The four sections of MCC (Ontario)—Relief and Immigration; Peace and Social Concerns; Welfare; and Service—presented reports.

Two representatives from the Mennonite Central Committee, Akron, Pa., addressed the assembly. They were Edgar Stoesz, director of Voluntary Service, and Peace Section executive secretary Edgar Metzler.

At the evening session the Conference of Historic Peace Churches was officially dissolved and their work turned over to the newly formed MCC (Ontario). Former chairman of the Conference of Historic Peace Churches E. J. Swalm was elected honorary chairman of the MCC (Ontario) executive committee.

* * *

Harvey W. Taves, director of the Mennonite Central Committee (Ontario), is spending some time in Arizona seeking relief from his asthmatic condition. In Arizona his address is: Cactus Club Apartment, Apt. 6, 3686 E. Third Street, Tucson, Ariz. 85716.

Mennonite Central Committee (Canada) Gets Under Way

The 24 members of Mennonite Central Committee (Canada) gave enthusiastic approval to the new relief agency's current program but moved cautiously on new

frontiers presented for consideration at the organization's first annual meeting held Feb. 5, 6, at Elmira, Ont.

The 100 percent attendance of committee members from five provinces and 10 conference groups symbolized the unanimity and strength with which the inter-Mennonite program had been launched in 1964.

Not only had several Canadian committees been successfully dissolved and/or amalgamated and superseded by MCC (Canada), but mergers and consolidations had also been effected to form provincial MCC's in British Columbia, Saskatchewan, Manitoba, Ontario, and Alberta.

While the general tone of the meeting was one of optimism and progress, committee members were generally not ready to advance in several new areas offered for consideration.

For instance, MCC (Canada) was not sure that the formation of a Canadian association of homes and hospitals came within its mandate, yet a study was authorized.

The motion to join other Christian groups in the sponsorship of the Christian Pavilion at the 1967 World's Fair was withdrawn again because a clear consensus was lacking.

Likewise, a motion that MCC (Canada) establish a "half-way house" for released prisoners was withdrawn although here was perhaps the greatest readiness for action.

MCC (Saskatchewan) was asked to study every aspect of the situation before purchasing a \$35,000 institutional complex for Indian and métis children from the Northern Evangelical Alliance Mission.

In other action, MCC (Canada) asked its executive secretary to make use of non-Mennonite news media. The need for a permanent headquarters building was also projected. A brief to the Prime Minister of Canada was approved in principle.

The passing of M.B. representative G. H. Sukkau and the illness of Ontario chairman H. H. Epp and the Ontario director Harvey Taves were noted with regret.

The 12 groups represented at the meeting were: (Old) Mennonite; Mennonite Brethren; Conference of Mennonites in Canada; Brethren in Christ; Evangelical Mennonite Mission Conference; Evangelical Mennonite Conference; Evangelical Mennonite Brethren; Old Colony; Waterloo-Markham; Western Ontario Mennonite; Stirling Avenue; and Members-at-large.

The next annual meeting is scheduled for Jan. 7, 8, 1966, in British Columbia.

Your Overseas Missionaries of the Week

James and Rachel Metzler



In the third year of their first term of service to Vietnam, James and Rachel Metzler serve with the Eastern Mennonite Board of Missions, Salunga, Pa.

Arriving in Vietnam in September, 1962, the Metzlers assist in English classes, Bible study, and general witnessing at the mission center at 336 Phan Thanh Gian, Saigon.

Growing up in Springville, Ala., where his parents, Paul R. Metzlers, are mission workers, James is a graduate of Eastern Mennonite College. His experience includes serving two years as an attendant at Philhaven Hospital, Lebanon, Pa., farming, landscaping, and serving as assistant director at Tel-Hai Camp, Honey Brook, Pa., one summer.

His wife, the former Rachel Gehman from Harrisonburg, Va., received her nurse's training at Rockingham Memorial Hospital, Harrisonburg, and also graduated from E.M.C. with her BS degree in nursing.

Her experience includes teaching at Rockingham Memorial Hospital School of Nursing and serving as staff nurse in Pennsylvania, Alabama, and Virginia.

MCC Makes Shifts in Program to Meet New Needs

Forty-five years ago the Mennonite Central Committee began in response to an urgent appeal for help from famine-stricken Russia.

In the ensuing years, the demand for



Seven branches of Canadian Mennonites have representation in the newly formed relief agency. Pictured is the 1965 executive committee: (l. to r.) Newton L. Gingrich, vice-chairman; Harvey Plett; Ted Friesen, treasurer; C. J. Rempel, secretary; J. J. Thiessen; D. P. Neufeld, chairman; C. Wilbert Loewen.

new assistance projects and the reappraisal of existing ones has become an increasingly complex but essential administrative task because of rapid sociological changes both at home and abroad.

In their annual meeting, held in Chicago in January, MCC approved plans to adjust to the needs of a changing world community.

A shift from handouts to rehabilitative assistance for selected individuals is being made in the material aid program. In Macedonia, Greece, for example, responsibilities for the agricultural program are gradually being turned over to the Greeks. Target date is 1966. In Jordan and Korea, clothing and food distributions are being reduced gradually.

In South America the focus of MCC's ministry is being shifted from the Mennonites, most of whom have become quite well established, to the Indians and other Latin Americans in Bolivia, Paraguay, and Brazil who are in much need of help.

Several projects are being enlarged. The Teachers Abroad Program (TAP), for instance, will include people with skills and professions besides teaching. Half a dozen doctors, nurses, social workers, and agriculturalists are to be placed in East Africa on a self-supporting basis. The budget for the parcel program in Russia, administered by the Frankfurt, Germany, office, will be increased from \$7,000 to \$18,000 this year.

Six thousand tons of U.S. surplus commodities have been requested for the current year. About 150 tons of medical supplies and equipment, an increase of 30 percent over 1964, are to be shipped to 75 doctors and nurses in 20 countries under the MCC's expanding medical supplies program.

The MCC has been giving educational assistance to 1,400 children under its child sponsorship plan. In 1965 this will be increased to 2,000 cases.

New endeavors include a voluntary service program for persons who are retired or nearing retirement. VS is also laying plans for a unit in Mississippi.

A new agricultural project, similar to the one in Macedonia, is to be opened on the island of Crete early this year. MCC will also give some financial and personnel support to a hospital project in Calcutta sponsored by the Mennonite Christian Service Fellowship of India. Four volunteers, after several months of language study, will go to a community in northern Brazil to render community service under the sponsorship of the Confederation of Evangelical Churches in Brazil.

The total budget for all MCC departments—Foreign Relief and Services, Voluntary Service, Mennonite Mental Health Services, Peace Section, and Mennonite Disaster Service—but excluding the income and expenditures of the four mental hospitals and Ailsa Craig Boys Farm, this year calls for \$1,500,000 in cash resources.

Two thirds of this is to come from the member churches and the remaining one third will come from earning projects, such as the teachers' programs in Newfoundland and Africa, and other sources.

All the members of the 1964 executive

committee were reelected for another year. This committee, which administers the MCC program between meetings of the full committee, consists of C. N. Hostetter, Jr., chairman; Robert S. Kreider, vice-chairman; William T. Snyder, executive secretary-treasurer; Atlee Beechy, assistant secretary; H. Ernest Bennett, Waldo Hiebert, and David P. Neufeld.

With People in Service

John P. Kempf, MD, associate professor in the department of psychiatry of the University of Michigan, Ann Arbor, gave the fourth in a series of lectures to 200 Forum participants at the Oaklawn Psychiatric Center, Elkhart, Ind., on Feb. 18. His subject was "Changing Patterns of Sexual Behavior." The Oaklawn Forum has been established to foster dialogue between religion and the healing arts.

* * *

Greek Orthodox Bishop Irineos has invited the Mennonite Central Committee back to the island of Crete to assist in a program that he hopes will teach agriculture to young Cretans as well as provide a nutritional diet of vegetable and poultry foods for 600 children in his diocese's boarding schools. Pax men Roger Beck, Archbold, Ohio, and Bill Nice, Souderton, Pa., left their unit in Greece the first of February to begin their new assignment on Crete. Mr. and Mrs. Virgil Claasen, Newton, Kans., will go to Crete this summer.

* * *

The VS unit at Jeffersonville, Pa., recently studied the histories and beliefs of six "Major False Cults" as a part of their unit devotions. "This study laid foundations for discussions on how we can be better stewards of the Truth," reported Ray Schlegel, unit leader, from New Hamburg, Ont.

* * *

At the request of the South Central Conference, Puerto Rico missionaries Elvin and Mary Snyder transferred, on Feb. 23, from Cayey, P.R., to Corpus Christi, Texas, where they will pastor the Prince of Peace Mennonite Church. The Snyders were former workers in South Texas. Their new address, is: 2009 Harvard St., Corpus Christi, Texas.

* * *

John Litwiller, United Presbyterian missionary to Chile, and son of General Mission Board missionary Nelson Litwiller, arrived in New York City on Saturday, Feb. 20, for leg surgery. Bro. Litwiller was seriously injured in an auto accident last November.

* * *

Arletta Selzer, overseas missions associate teacher to Japan, is on a two-year leave studying at Peabody College, Box 615 Nashville, Tenn.

* * *

New address for Leo Schrock, Conservative Board missionaries to Germany: 28 Bremen-I. Buntentorsteinweg 496, Germany. Address March 2 issue incorrect.

* * *

Newly elected officers of Japan's Mis-

sionary Field Committee are: Ralph Buckwalter, chairman; Charles Shenk, secretary; Don Reber, treasurer; and Joe Richards, third member.

* * *

Mario Snyder, on furlough from Argentina, is living in Hesston, Kans., with his family, and is taking courses at nearby University of Wichita. The Snyders plan to return to Argentina in July.

* * *

G. Irvin Lehman, professor of Old Testament History at Eastern Mennonite College, Harrisonburg, Va., will conduct the Menno Travel Service Summer Europe and Holy Land Tour. The group leaves New York on June 15 and returns on July 21.

BEAUTY FOR ASHES

(Continued from page 205)

might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Whether Mennonite disaster workers can continue this reconciling work depends on how congregations in the U.S. and Canada respond to the emergency appeal for cash and volunteers. The Mennonite Central Committee is inviting its member groups to help cover the costs of room, board, and transportation incurred by MDS workmen. You may send your contributions through your conference and relief committee offices.

SERVING

(Continued from page 206)

Holy Spirit regenerating men, and guiding her "into all truth."

Congregational evangelism requires a constant clarification of the Gospel message, and a continuing study of current society in order to understand man's needs. Evangelistic outreach leading men to Christ and into the fellowship of the church is not a matter of techniques only. There must be the knowledge of the Scriptures, the ability to lead people to faith, the new birth, forgiveness, assurance, obedience, and peace. To this end may God give our congregations grace, vision, and power.

—Nelson E. Kauffman.

MISSIONS TODAY

(Continued from page 206)

Medical Society hospital in Nazareth, serving Arabs.

5. Active participation in Nes Ammim, an international Christian settlement in north Israel with headquarters in Zurich, Switzerland, and participation by Christians in several countries. The objective is to contribute something toward the mitigation of Jewish-Christian prejudices on a deep level.

OUR SCHOOLS

(Continued from page 200)

The other third consist of students from New York, Ohio, Indiana, Michigan, Illinois, Kansas, Montana, and Delaware.

These persons include five registered nurses, nine practical nurses, and one pastor. At least one half of the entire student body have spent a period of time in voluntary service including long and short term, as well as Pax and overseas VS.

The weekend of Jan. 22-24 a Gospel team visited western Pennsylvania, and another Michigan North. The graduation class is combining a ministry to several churches in New York state with a missions investigation tour to New York City in February. The annual Missionary Bible Conference was held this year on Feb. 2, 3 with Hubert Schwartzentruber from St. Louis, Mo., as guest speaker.

Students render programs in numerous Ontario churches and institutions. A touring chorus will visit churches in Pennsylvania the weekend following the close of school.

Graduation exercises are scheduled for Thursday, March 25. There will be six Bible School and nine Bible Institute students graduating this year from the three-year course offered.

A new venture in night classes this year proved quite successful. Forty community persons enrolled in a 10-week study (two hours weekly) in either I Corinthians or Christian Discipleship.

It is the prayer and concern of the board and faculty that the schools may be used under God for an effective ministry to those in attendance.

Locust Grove Mennonite School

"Hitherto hath the Lord helped us"
(I Sam. 7:12).

The Locust Grove Mennonite School began its twenty-sixth term Sept. 8, 1964, in the new building located near Smoketown, Pa., about one mile east of the old school site. A dedication service for the new building was held at the school on the afternoon of Oct. 24, 1964.

A devotional meditation was led by Maurice Lehman, a patron of the school. Daniel M. Glick, secretary of the school board since the school's beginning, reviewed the major accomplishments through the leading and blessing of the Lord during the past twenty-five years. He called attention to the vision and prayer burden of some men of God for Christian day school for many years prior to the opening of this school. He also expressed appreciation for the good cooperation of the local school authorities during these years.

Dr. Harry K. Gerlach, superintendent of the Lancaster County schools, spoke on "The Role of the Private School." He cited the high standards maintained by Locust Grove, and the need of this on the part of any private school if it is to fulfill the purpose for its existence.

Miss Maribel Kraybill, principal of the school for eleven years, expressed appreciation for the Lord's leading in the past, and also for the new school plant.

Reports were given by Elam G. Lantz, the builder, and Elvin G. Lefever, treasurer of the board. The cost of the building and



ten acres of land was approximately \$120,000, and the present debt is around \$40,000.

Special music was provided by the five Book sisters (former pupils of the school), daughters of Mr. and Mrs. Harold K. Book.

The school has six classrooms for grades one to eight, one of which is being used for the education of deaf children.

Orie O. Miller, representing the Eastern Mennonite Board of Missions and Charities, brought to the attention of the group the need of "Ministering to the Handicapped" in the world today.

Melvin Barge, a former board member and patron, gave a message on dedication, and offered a dedicatory prayer for the new school. With the continued blessing of the Lord, this school will provide Christian education for all who attend.

Following the service open house was held. Approximately 300 people participated in the afternoon activities. Besides the six classrooms, the new plant provides

an office, a health room, a multipurpose room, and storage facilities.

A representative from the Pennsylvania Power and Light Company presented the school with a plaque, "All Electric Building Award for Electrical Excellence."

The Board of Trustees are:

Landis E. Hershey, chairman, Lancaster, Pa.
Elam G. Lantz, vice-chairman, Ronks, Pa.
Daniel M. Glick, secretary, Smoketown, Pa.
Elvin G. Lefever, treasurer, Lancaster, Pa.
T. Weagley Lehman, Lancaster, Pa.
John E. Kreider, Lancaster, Pa.

Henceforth "my [our] expectation is from him" (Psalm 62:5).

Iowa Mennonite School

Each year a large number of students receive practical experience in witnessing through Gospel teams. Beginning Feb. 28 and continuing for six weeks, thirty-nine people are involved in bringing programs in the churches of southeastern Iowa.

D. Richard Miller, pastor of the Evangelical Mennonite Church at Fort Dodge, Iowa, was the guest speaker during Spiritual Emphasis Week, Feb. 22-26.

Michael Villalonga is a new student, second semester. He is from Algeria and is sponsored by a former Pax man of this community. Having students from other countries on the campus adds a dimension to our school life which we come to appreciate more fully as we learn to know these people personally and begin to understand their culture and tradition.

Principal Levi Miller attended the Atlantic City, N.J., meeting of the American Association of School Administrators, Feb. 13-17.

The Iowa Temperance Society will send Rev. Ingersoll as their representative to speak to students in chapel on March 31.

Guest speaker during Mission Emphasis Week, April 5-9, will be Allen Shirk, missionary on furlough from India.

It is occasionally good to take a critical look at goals and achievements. A study committee has had the question, "What are the reasons for the existence of Iowa Mennonite School?" under consideration recently. This question was the subject for discussion at the parent-teacher association meeting on Feb. 25. We believe that the Christian school has a place in the education field and we pray that God will use it effectively in the development of strong Christian personalities.

Christopher Dock School

A total of about \$48,000 in cash and pledges was contributed toward reducing Christopher Dock building debt in the recent solicitation. The school board and solicitation committee express their deep appreciation to congregational chairmen and solicitors and to all who shared in giving. The facilities of the new auditorium continue to be used by many groups. Reservations extend months ahead.

The faculty consists of the following teachers:

Miss Maribel Kraybill, Supervising Principal	11th term
Mrs. Harold Breneman, Home Room Teacher	7th term
(Miss Kraybill and Mrs. Breneman share the responsibilities of Grades 7 and 8)	
Miss Wilma Lee Showalter	Grades 5 and 6 4th term
Miss Betty Louise Hershey	Grades 3 and 4 1st term
Miss Lois Witmer	Grades 1 and 2 3rd term
Mrs. Anna Mae Miller teaches the Class for the Deaf.	

The Christopher Dock Touring Chorus, directed by Hiram R. Hershey, will participate in the annual Mennonite High School Music Festival to be held at Central Christian High School, Kidron, Ohio, April 17-19. The chorus will also serve in the Mennonite churches of New York City during the weekend of March 27-29. A smaller singing group will present programs in Vermont Mennonite churches, May 1, 2.

Edgar T. Jones, photographer-naturalist from Edmonton, Alta., presented "Alberta Outdoors" on Feb. 27, the last of this year's film-lecture series. Another series of four programs has been arranged for the 1965-66 school year. In addition to the Audubon films, plans have been made for a lecture to be given by John Howard Griffin, author of *Black Like Me*, on Oct. 23.

Ellis P. Delp, mayor of Lansdale, and Edwin Hoffman, chairman of Lansdale Borough Council, presented a program on local government, Jan. 22. After giving short talks, the visiting officials participated with a panel of four senior students in a "Meet the Press" session.

The Mennonite Secondary School Council, composed of administrators of Mennonite high schools, met at Christopher Dock on Feb. 13. Eight principals attended. Paul Bender, educational coordinator for the Mennonite Board of Education, also shared the meeting.

Mazhar Ali Zaidi, Pakistan educator, addressed the second parent-teacher meeting of the year on Feb. 8. Mr. Zaidi, who is headmaster of a government high school at Islamabad, Pakistan, spoke on the developing educational program in his country. About 250 parents attended.

On Feb. 11, 12, a committee of three educators made a brief evaluation of the three Mennonite elementary schools in the Franconia Conference (Franconia Mennonite, Plumstead Christian, and Quakertown Christian) and Christopher Dock at the invitation of the four school boards. The committee members were E. Grant Herr, Eastern Mennonite College; Roy Lowrie, principal of Delaware County Christian School; and William Binder, elementary school principal at New Britain, Bucks County. The purpose of the evaluation was to give guidance to the further development of the Mennonite elementary and secondary educational program in the Franconia Conference area.

T. Carroll Moyer, assistant principal and guidance counselor, attended the annual meeting of the National Association of Secondary School Principals held this year in Miami, Fla., Jan. 16-20.

Recent guest speakers in chapel services have been John R. Mumaw, Elmer G. Kolb, John L. Ruth, Merle Ruth, Warren Wenger, Vernon Bishop, and Mrs. Willis Lederach. The February chapel theme was "A Living Faith," and the theme for March

is "Let's Be Sociable." The week of Jan. 11-16 was devoted to a special Christian Life emphasis with Richard Detweiler speaking each morning and arrangements made for student discussions and prayer periods during the day.

The Prayers of Luke Warm

Whitetown, U.S.A.

Where you been, God? Things are in an awful mess down here! A bunch of agitators have hit our church and are trying to mix up the races. "What God has put asunder, let not man join together," I always quote.

Obviously if you'd have wanted us together, you wouldn't have made such permanent barriers as color to keep us apart. I'm not saying *you* shouldn't love them, but remember it's we white folks that are made in your image.

Of course you know we're not prejudiced, but since you've ordained the *status quo*, we plan to help you defend it.

If there's anything you can do to hold these radicals in place, it would be appreciated.

Worriedly,
Luke Warm

Are you puzzled by our friend Luke Warm? Check editorial Feb. 2 issue.

A Surgeon Waits

BY ROSELYN EDWARDS

Portions of the city still sleep at 7:00 A.M. when the hospital, a sprawled-out giant, flexes its muscles and springs awake. The doors swing, and white-clad, green-clad, blue-clad workers swarm to their appointed floors. A bevy of student nurses chatter cheerfully along the sidewalk like a flock of migrating warblers. The doors swing again, and night workers are disgorged, yawning, to go their homeward ways.

Up in the surgical suites, doctors, nurses, and technicians scrub their hands with soap and stiff brushes. Orderlies check schedules and go with carts to bring patients to their designated operating rooms. Phones ring; supplies arrive; hairdos disappear under scrub caps; smiles hide behind masks; hands are gloved.

Beyond the doors marked "no admittance," patients' loved ones pace the waiting room floors. The morning holds intense drama for the dozen or so families whose hopes or fears hinge on the processes taking place in those operating rooms.

In the ENT corridor, where he works, Dr. Keith, an eye surgeon, does all he can

to justify those hopes and quell the fears. Dimming eyesight is brightened by operative procedure. Injuries that might have meant blindness are treated. People come from all across the state, and from nearby states as well, for the help that this specialist can give them.

For the working cast, this daily drama has become a familiar routine. Every worker acts his own part over and over for each new leading character.

It was in this corridor, on an already busy morning, that the ringing phone precipitated another burst of activity.

"You'll have to set up the eye room again, Joe," the supervisor called to a technician as she hung up. "Emergency room is sending up a fellow whose eye has been gouged by a dirty nail. Dr. Keith will operate."

While hasty preparations were still underway, the elevator doors glided apart and an orderly rolled out the cart-bound patient. He was young, probably in his very early twenties. He seemed to be in intense pain, yet he was protesting vigorously.

"I don't want an operation," he said. "I won't have an operation."

The nurses tried to reassure him. They explained the anesthesia. They told him that when he woke up it would all be over.

"I don't want an operation," he insisted.

Dr. Keith examined the wound thoroughly and explained the danger of the infection that would be very likely to set in if the injury were not treated. He told the young man of the very real probability that the infection would spread to the other eye. The patient grimaced with pain, but the possibility of eventual blindness seemed to bother him less than the prospect of immediate surgery.

"I won't have an operation," he said.

"Very well," the surgeon said crisply, "I'll put in some medication and you may go home. I have done all that I can, short of operating."

As the elevator doors slid shut behind the reluctant patient, Dr. Keith told his technician to cancel preparations.

"Are you really letting him go without operating?" Joe asked.

"I can't go ahead with treatment without the patient's consent," the surgeon said. "I dare say he'll be back though. He won't be able to stand the pain. He could have saved himself a lot of agony by letting me take care of it now."

"How foolish to go away in that condition," the technician mused, "when here a surgeon waits, willing and eager to help him."

In the heavenly courts, the Master Surgeon waits. We, on this earth, are emergency cases. He wants to help us. He can save us from spiritual blindness. A Surgeon waits. Let's not postpone the treatment.

Field Notes _____ CONTINUED

Roy B. Martin, Lincoln, Pa., was ordained as minister for the Metzler congregation, Ephrata, Pa., Feb. 13.

Ben and Clara Springer, Hesston, Kans., observed their 60th wedding anniversary at the home of their children, the Leland Bachmans, on Feb. 25.

Joe Roth, Hesston, Kans., observed his 90th birthday on March 3. He is recovering from a recent illness and is able to be up and around again.

Evangelistic Meetings

Olen Nofziger, Wauseon, Ohio, at Osceola, Ind., April 16-18. Paul Sieber, Dakota, Ill., at Arthur, Ill., March 5-7. John H. Shenk, Denbigh, Va., at Hereford, Bally, Pa., April 8-13. Norman H. Bechtel, Spring City, Pa., at Erb's, Lititz, Pa., Feb 28 to March 14. Jesse Neuenschwander, Lititz, Pa., at Good's, Elizabethtown, Pa., March 25 to April 4. Alvin Swartz, Turner, Mich., at South Flint, Flint, Mich., March 24-28.

Calendar

Menonite Publication Board meeting, Tedrow, Wauseon, Ohio, March 26, 27.
Annual Extension Convention, South Central Menonite Conference, Pleasant Valley, Harper, Kans., April 2-4.
Iowa Mission Conference, I.M.S. auditorium, April 9-11.
Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.
Ohio Mission Board meeting, North Clinton, Pettisville, Ohio, April 23-25.
Franconia Menonite Board of Missions and Charities annual meeting, May 3, 4.
Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference, May 9-12, Oak Grove, West Liberty, Ohio.
Menonite Mission Board of Ontario annual meeting, May 15, 16.
Menonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Menonite Conference, June 9, 10.
Pacific Coast District Conference, Western Menonite School, Salem, Oreg., June 9-12.
Menonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Illinois Menonite Conference, Aug. 5-7.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Menonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.
Menonite General Conference biennial meeting, Kidron, Ohio, August. 24-27.
Menonite Board of Education annual meeting, Christopher Dock Menonite School, Lansdale, Pa., Oct. 29, 30.

Our Readers Say—

I have appreciated the *Herald* much through the years, as it has been a means of edification in my Christian life and experience. Also, what *Our Readers Say* is profitable as reference is made to different articles written from time to time.

To my great surprise, there was not one comment in this column referring to Nelson E. Kauffman's series of seven articles on "Are You Communicating?" beginning with the

Sept. 15 issue and ending with Nov. 10, 1964. It will be worth your time to refer back and reread, for to me this is the heart of Christianity. In our annual mission meeting last year, Roy Kreider made a statement that left an indelible impression as to "the appalling lack of communication" and there is reason for it. In the book, *Triumph over Tragedy*, in Iona Henry's experience in her battle for High ground, she had this to say, "The best counselors in religion and pain are the best listeners. It is their listening, their willingness to sit in sympathy, and not their solutions, that kindle the warm glow around the heart."

Ezekiel "sat where they sat" with the captives in Babylon. Life's problems cannot be solved in the area of the conventional. Christianity is being challenged in times like these. Jesus said, "Be ye . . . wise as serpents, and harmless as doves." Someone has said that as we build bridges to meet people in their need, we need to be careful lest we close the door before we open it. Jas. 3:17.—Mrs. Ruth Souder.

After reading the editorial, "Evangelism Central" (Jan. 12 issue), I was moved to write a word of commendation for that article. It is needed in this day of misplaced emphasis, because of the religious trends in education. —David M. Nolt, Sarasota, Fla.

I read Ruth Martin's article, "Happiness, Excitement, and/or Christianity" (Jan. 5 issue). Is it not true that we are living in a society where many people are very unhappy? Tensions, bad attitudes, quarreling, pride, selfishness. All of these things exist in homes—everywhere. This is why people are unhappy. If non-Christians (as well as some Christians) are honest, they will admit they are unhappy. The answer is in Jesus. Jesus brings freedom from sin and release from self. People want to be happy. If the Gospel doesn't proclaim that Jesus Christ brings happiness and genuine excitement to life, then we may as well throw in the towel. It doesn't happen all at once because Jesus does much pruning. Neither does Jesus bring to anyone anything that isn't genuine. Yet—Jesus offers the abundant life. —Dale Helmuth, Canton, Ohio.

Thank you so much for publishing that wonderful soul-thrilling article by Lorie Gooding in last week's *Gospel Herald* (Feb. 2 issue), just opposite the nauseating, depressing, self-centered prayer by Mr. Luke Warm.

The meditation on Daniel's open window was truly inspiring, real soul food, spiritually refreshing, something that gave food for thought. Am I only an ostrich hiding his head in the sand if I overlook the fact that there may be a real "Luke Warm" in our church?

Whether there is or not, I still need the nourishment of such rich meditations as this one. Thank you for it, and may Mrs. Gooding's tribe increase.—Mrs. Elmer Hartman, Goshen, Ind.

Congratulations to the *Gospel Herald* for its illuminating article on "Menonite Giving, 1963," by Daniel Kauffman (Jan. 19, p. 57), and congratulations to Bro. Kauffman on a significant study well done! Do we have the courage to look at this record honestly but yet humbly? As a church, we are just beginning to sense the value of research into and objective studies of our record and our situation. When we consider the fact that industries, education, and other areas of endeavor have had large research departments long before our churches paid serious attention to this approach, might it be correct to infer that Luke 16:8 applies here: "The children of this world are in their generation wiser than the children of light"? Now when we complete our study of "Menonite Income, 1963," an

additional insight will be possible by comparing our giving and our income.

This leads me to say that I have great sympathy for the work of our brother John Rudy in his work as treasurer of General Conference. In our 1963 session in Iowa a budget was adopted to carry on the work of the boards and agencies of General Conference for the two-year period. This was done after the delegates present from the district conferences met as groups to face realistically the question of whether each district could raise its proportionate share of this figure. But the Executive Committee has learned that certain congregations are not responding up to expectations, and so Bro. Rudy had the embarrassing duty of informing the boards and agencies of cuts in the amount they had expected to receive. The programs of the General Conference boards have had to be drastically reduced.

I had thought of writing an article for the *Herald* on "A Candy Bar a Week." It would have been something like what follows.

The membership of the Menonite Church in the United States and Canada was over 84,000 last year. The equivalent of a nickel candy bar a week from our membership would net \$436,000 for the two years. A dime candy bar per week would bring us \$872,000. The budget adopted was \$196,000 for the two years. By November, 1964, it was estimated that the treasurer will receive only \$151,000 of this amount. This amounts to less than two cents a week per member. Can we not give at least a five-cent candy bar a week to the deeply significant work of the Department of Stewardship, the Executive Committee and General Council, the Music Committee, the Ministerial Committee, Menonite Mutual Aid, the Committee on Economic and Social Relations, the Menonite Commission for Christian Education, the Historical and Research Committee, the Peace Problems Committee, and the Church Welfare Committee?

These committees and their employed personnel are doing a tremendously significant piece of work in keeping alive the Gospel witness within our brotherhood and in sharing it with others. Is this not worth more than two cents a week per member? Is it not worth at least a nickel candy bar a week?—Melvin Gingerich, Goshen, Ind.

Boyd Nelson in his editorial of Jan. 19 brings out a thought that brings one up short and is rather shaking. He says, "Anything which separates one Christian from another is sin." If we let that soak in, it goes pretty deep. We will need to rethink our set of values. Our tight little Menonite shell won't seem so secure anymore. I'm glad he said "one Christian from another" and not "one Menonite from another."—Mrs. Clarence Graber, Mt. Pleasant, Iowa.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Ministering to the Grief Sufferer, by C. Charles Bachmann; Prentice Hall; 1964; 144 pp.; \$2.95.

This book deals with the larger scope of grief, and the pastor's role, relationships, and responsibilities toward those who suffer grief. Bachmann explains the process of grief, the pastor's own attitude toward death, and offers practical advice and tech-

niques which can be used by the pastor to help the grief sufferer take steps toward recovery of his emotional stability. Other parts of the book include the meaning of the funeral, how to work with funeral directors, case histories, depth interviews with community clergy, surveys, and current practices.

Every pastor should make this book a part of his library for ready reference during these days of rethinking the Christian funeral. It is one issue of the fifteen books in the Successful Pastoral Counseling series with Russell L. Dicks, general editor.

—Glenn B. Martin.

Helping Others to Find Christ, adapted from Billy Graham Team Counseling; Moody; 1963; 44 pp.; paper, 29¢.

In this booklet of the Compact series, Moody Press has placed in a few pages some specific instructions to counselors and Christian workers as they help persons find Christ in a meaningful experience. The five chapters speak to the work of the counselor, and how he can make the Gospel clear. Specific suggestions, questions, answers, and Scriptures are provided. The reader is given help also on assisting the new Christian in overcoming his problems and in reaching out in witness among his acquaintances. A very helpful book for one beginning to do personal work.—Nelson E. Kauffman.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Brunner, David and Fern (Graybill), Goshen, Ind., first child, Wendy Marie, Feb. 7, 1965.

Christophel, Paul and Wilma (Kilmer), Napanee, Ind., first child, David Mark, born Jan. 1, 1965; received for adoption, Jan. 27, 1965.

Egli, Lester and Helen (Troyer), Wolcottville, Ind., sixth child, fifth daughter, Rosita Ellen, Feb. 1, 1965.

Gingerich, Thurlowe and Joyce (Kropf), Salem, Oreg., fifth child, third daughter, Janelle Sue, Dec. 23, 1964.

Hunsberger, Jacob G. and Erma M. (Stauffer), Spring City, Pa., fifth child, second daughter, Lucille Ruth, Feb. 14, 1965.

Jantzi, Gerald and Sophie (Papadopolou), Cairo, Nebr., fourth child, third daughter, Carmen Christine, Feb. 12, 1965.

Kauffman, Carl and Dorene (Miller), LaGrange, Ind., third child, first son, James Brian, Feb. 14, 1965.

Licht, Wayne N. and Violet (Poole), New Hamburg, Ont., second daughter, Juanita Eileen, Feb. 14, 1965.

Nolt, David and Shirley (Denlinger), New Holland, Pa., first child, Michael Allen, Jan. 23, 1965.

Ranck, J. Ray and Reba Ann (Kauffman), Paradise, Pa., first child, John Robert, Jan. 15, 1965.

Richer, Lowell R. and Linda (Beck), Wauseon, Ohio, second son, Jerry Lynn, Nov. 21, 1964.

Schloneger, Wendell and Elaine (Geiser), Orrville, Ohio, third daughter, Amy Louise, Feb. 9, 1965.

Schrock, Rollin and Montey (Bowman),

Howe, Ind., third child, second son, James Lynn, Feb. 14, 1965.

Schwartz, Sam and Mary (Stauffer), Colon, Mich., ninth and tenth children, sixth and seventh daughters, Shiela Fay and Shelley Kay, Feb. 17, 1965.

Zook, Mervin D. and Joan (King), Goshen, Ind., second daughter, Susan Dee, Feb. 17, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bowman—Brubacher.—Lorne F. Bowman and Elaine Brubacher, both of the Floradale cong., Elmira, Ont., by Weyburn W. Groff at the parsonage, Feb. 20, 1965.

Hershberger—Kauffman.—Wayne Hershberger and Joanna Kauffman, both of Fredericktown, Ohio, Johnsville cong., by Roy F. Miller at the church, Feb. 13, 1965.

Johnson—Michael.—Daniel Lee Johnson, Scottsdale, Pa., Jacobs Creek Methodist cong., and Sandra Lee Michael, Scottsdale (Pa.) Mennonite cong., by Gerald C. Studer at Scottsdale Mennonite, Nov. 7, 1964.

Michalovic—Neufeld.—Stephen Michalovic, Chicago, Ill., Englewood cong., and Edith Neufeld, Chicago, Grace Mennonite cong., by Ernest Neufeld, brother of the bride, and Laurence M. Horst at Englewood, Dec. 26, 1964.

Shantz—Burkhardt.—Ross Nyle Shantz, Waterloo, Ont., Erb Street cong., and Sandra Elaine Burkhardt, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson at First Mennonite, Feb. 20, 1965.

Smith—Howard.—Ralph Smith, Jessup, Md., and Helen Howard, Brentwood, Md., both of Cottage City cong., by H. Raymond Charles at his home, Feb. 20, 1965.

Stauffer—Reil.—Bill Stauffer, Milford, Nebr., East Fairview cong., and Connie Reil, Pleasant Dale, Nebr., Milford cong., by Milton Troyer at the home of the bride, Feb. 5, 1965.

Wenger—Landis.—Richard Wenger, Wayland, Iowa, and Ruth Landis, Hesston, Kans., by John M. Landis, father of the bride, assisted by M. D. Landis, grandfather of the bride, and Peter Wiebe, Dec. 21, 1964.

White—Brubaker.—Walter H. White, Chapell (Nebr.) cong., and Ruth N. Brubaker, Denver, Colo., First Mennonite cong., by Marcus Bishop at First Mennonite, Feb. 19, 1965.

Correction: Walter H. Shaddinger and Mary Elizabeth Witmer were married Jan. 26, 1965 (Feb. 16 issue).

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Erb, Annie, daughter of Christian and Barbara (Oesh) Erb, was born in North Easthope Twp., Ont., March 29, 1878; died at the Tavistock (Ont.) Maple Rest Home, Feb. 12, 1965; aged 86 y. 10 m. 14 d. Surviving is one sister-in-law. One brother and one sister preceded her in death. She was a member of the Maple View Church, where funeral services were held Feb. 14, in charge of Christian Streicher, assisted by Allen Bender.

Hostetler, Rebecca Ann, daughter of Levi and Rebecca (Knepp) Kanagy, was born near West Liberty, Ohio, Aug. 19, 1878; died at

Bellefontaine, Ohio, Feb. 15, 1965; aged 86 y. 5 m. 27 d. In 1900 she was married to Samuel E. Hostetler, who died Nov. 9, 1950. Surviving are 5 children (Amos, Della, Luella—Mrs. A. M. Heydinger, Dwight, and Herman), 2 sisters (Saloma—Mrs. John Thoman and Laura—Mrs. Ira Plank), and one brother (Glen). One daughter preceded her in death. She was a member of the South Union Mennonite Church. Funeral services were held at the Hostetter Funeral Home, Feb. 17, in charge of Nelson Kanagy, assisted by Roy Koch; interment in South Union Cemetery.

Imhoff, Elmina, daughter of Manuel and Elizabeth (Nofsinger) Schertz, was born at Washington, Ill., Dec. 7, 1908; died at Washington, Feb. 13, 1965; aged 56 y. 2 m. 6 d. On Feb. 3, 1931, she was married to Peter Imhoff, who survives. Also surviving are 2 children (Fern—Mrs. Russell Bachman and Kenneth), 4 grandchildren, and 2 sisters (Mrs. John Byler and Mrs. John Oyer). She was a member of the Metamora Church, where funeral services were held Feb. 15, in charge of Roy Bucher; interment in Hickory Point Cemetery.

Johnson, Elmer T., son of John and Teresa Johnson, was born at Manistee, Mich., Oct. 14, 1892; died at the home of his daughter, Mrs. Gordon Kruse, Detroit, Mich., Feb. 11, 1965; aged 72 y. 3 m. 28 d. On April 8, 1915, he was married to Emma Johnson, who survives. Also surviving are one daughter (Neva—Mrs. Gordon Kruse), 4 grandchildren, 4 children for whom they provided a home and reared (Irvin, Carl, Arthur, and Ernest Anderson), one foster son (Fred Johnson), one sister (Mrs. Mabel Berry), and 3 brothers (Henry, Gus, and Emil). One daughter died in infancy. He was a member of the Pleasantview Church, Brethren, Mich. Memorial services were held at the Terwilliger Funeral Home, Kaleva, Mich., in charge of Henry Wyse; burial in Norwalk American Lutheran Cemetery.

Long, Noah M., son of Jacob and Catherine Long, was born in Elkhart Co., Ind., March 28, 1875; died while sitting in his chair at his home, Goshen, Ind., Feb. 17, 1965; aged 89 y. 10 m. 20 d. On Oct. 21, 1897, he was married to Clara M. Yoder, who died June 13, 1960. Surviving are 6 children (Truman E., Lael B., Winifred—Mrs. Lewis Nelson, Lois—Mrs. Ben F. Bowers, Martha—Mrs. Earl Miller, and Lillian—Mrs. Wilbur Aeschliman), 15 grandchildren, and 21 great-grandchildren. He was a member of the College Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home, Feb. 21, in charge of John H. Mosemann and I. E. Burkhardt; interment in Clinton Union Cemetery.

Moyer, Elsie, daughter of the late Richard S. Hunsberger and Susan (Alderfer) (Hunsberger) Musselman, was born at Mainland, Pa., April 8, 1908; died at the Grand View Hospital, Sellersville, Pa., Feb. 13, 1965; aged 56 y. 10 m. 5 d. She was married to Mark H. Moyer, who survives. Also surviving are one son (Dennis M.), 4 daughters (Lois S.—Mrs. Walter F. Detweiler, Ruth M., Jane M., and Jean M.), 2 grandchildren, and one brother (Paul A. Hunsberger). She was a member of the Souderton Church, where funeral services were held Feb. 17, in charge of Norman E. Yutzy and Russell B. Musselman.

Myers, Eli W., was born April 18, 1878; died Jan. 11, 1965; aged 86 y. 8 m. 24 d. He was married to Barbara Myers, who died in May, 1961. Surviving are 3 sons and 5 daughters, 8 grandchildren, 6 great-grandchildren, and 2 sisters. He was a member of the Deep Run (Pa.) Church, where funeral services were held Jan. 16, in charge of Abram W. Yothers and Joseph Gross.

Shank, Katie M., daughter of Anthony and Elizabeth (Landis) Showalter, was born at Broadway, Va., Oct. 8, 1880; died at the Rockingham Memorial Hospital, Harrisonburg, Va.,

Nov. 25, 1964; aged 84 y. 1 m. 17 d. On Dec. 11, 1901, she was married to Perry E. Shank, who died May 28, 1953. Surviving are 4 sons and one daughter (D. Paul, John F., Samuel S., J. Ward, and Martha E.) and 3 sisters (Mrs. Martha Hirstein, Mrs. Effie Heatwole, and Nannie Showalter). She was a member of the Zion Church, where funeral services were held Nov. 28, in charge of Jesse T. Byler, David Augsburg, and Lewis P. Showalter.

Shantz, Benjamin B., son of Jacob E. and Lydia (Bowman) Shantz, was born at Preston, Ont., June 23, 1880; died at the Bethesda Home, Vineland, Ont., Dec. 17, 1964; aged 84 y. 5 m. 24 d. On March 7, 1906, he was married to Myra Snyder, who survives. In 1909 he was ordained as pastor and in 1939 as bishop of the Hagey Church. He served as bishop in Waterloo County until his retirement. Surviving are 4 sons (Clayton, Gordon, Ralph, and Roy), 4 daughters (Violet—Mrs. Cranson Good, Grace—Mrs. Wesley Metzger, Edna—Mrs. Rae Hilborn, and Marjory, of Puerto Rico), and 14 grandchildren. One sister and one brother predeceased him. He was a member of the Preston Church, where funeral services were held Dec. 19, in charge of Rufus Jutzi, assisted by J. B. Martin and Howard Good.

Snyder, Jacob Vernon, son of C. U. and Mary (Kauffman) Snyder, was born at Roseland, Nebr., Aug. 17, 1910; died at Glenwood Springs, Colo., Jan. 26, 1965; aged 54 y. 4 m. 9 d. Surviving are his parents, 2 brothers (Kenneth and Donald), and 3 sisters (Irva—Mrs. Paul Vandiver, Inez—Mrs. Clayton Diener, and Harriet—Mrs. Bryce Bartruff). Two sisters preceded him in death. He was a member of the Glenwood Springs Church, where funeral services were held Jan. 30, in charge of J. Leon Martin; interment in Rosebud Cemetery.

Springer, Emma, daughter of Peter and Kathryn (Schertz) Esch, was born at Metamora, Ill., Jan. 3, 1874; died at Metamora, Feb. 9, 1965; aged 91 y. 1 m. 6 d. On Feb. 15, 1900, she was married to Peter Springer, who died Sept. 8, 1950. Surviving are 2 sons (Alvin and Raymond), 2 daughters (Alvina and Martha—Mrs. Emmanuel Newman), and one brother (Ben Esch). Two brothers and one sister preceded her in death. She was a member of the Metamora Church, where funeral services were held Feb. 12, in charge of Roy Bucher; interment in Hickory Point Cemetery.

Steckley, Joseph, son of Jacob and Magdelina (Ropp) Steckley, was born at Milverton, Ont., Feb. 14, 1884; died at his home, Pigeon, Mich., Feb. 8, 1965; aged 80 y. 11 m. 25 d. In Nov. 1908, he was married to Elizabeth Gunden, who died Dec. 12, 1944. Surviving are one daughter (Erma—Mrs. Willard Wyse), one son (John), 5 grandchildren, 3 great-grandchildren, 2 sisters (Nancy Steckley and Mrs. Chester Yoder), and 5 brothers (Sol, Sam, John, Ezra, and Milton). He was a member of the Pigeon River Church, where funeral services were held Feb. 12, in charge of Loren Dietzel.

Steckley, Peter J., son of Nicholas and Catherine (Jantzi) Steckley, was born at Wellesley, Ont., Dec. 5, 1896; died at Corfu, N.Y., Jan. 30, 1965; aged 68 y. 1 m. 25 d. On June 6, 1926, he was married to Ida Yoder, who survives. Also surviving are 3 daughters (Catherine—Mrs. Charles Vergien, Mary—Mrs. Richard Steinman, and Stella Gretchen—Mrs. James Federspiel), 6 grandchildren, 3 brothers (Aaron, Ezra, and Amos), and 4 sisters (Mattie—Mrs. Aaron Kipfer, Nancy—Mrs. Amos Zehr, Sarah—Mrs. Rudy Jantzi, and Elizabeth—Mrs. Emmanuel Gerber). He was a member of the Clarence Center Church, where funeral services were held Feb. 1, in charge of Edward Diener; interment in Good Cemetery.

Steider, Katherine, daughter of J. H. and Katie Birky, was born near Delavan, Ill., Aug. 10, 1880; died at the Sunset Home, Geneva,

Nebr., Feb. 10, 1965; aged 84 y. 6 m. On Dec. 21, 1899, she was married to Henry Steider, who preceded her in death. Two sons, 3 daughters, 2 brothers, and one sister also preceded her. Surviving are 6 children (Lee, Harold, Ray, Ida—Mrs. Ivan Miller, Ruth—Mrs. Floyd Miller, and Katherine—Mrs. Merle Shetler), 3 brothers, 3 sisters, 39 grandchildren, and 21 great-grandchildren. She was a member of the Salem Church, where funeral services were held Feb. 14, in charge of Fred Reeb and Lee Schlegel.

Sweitzer, Frank H., was born at Reedsville, Pa., May 25, 1890; died at the Malta Home, Granville, Pa., Jan. 14, 1965; aged 74 y. 7 m. 20 d. On Jan. 1, 1912, he was married to Grace Kibe, who died Feb. 12, 1957. Surviving are 10 children, 41 grandchildren, and 6 great-grandchildren. Six years ago he accepted Christ and became a member of the Barrville Church, near Belleville, Pa. Funeral services were held at the church, Jan. 17, in charge of Elam Glick.

Troyer, Lizzie, daughter of James and Lydia (Yoder) Mishler, was born at Shipshewana, Ind., Aug. 23, 1889; died at Shipshewana, Dec. 14, 1964; aged 75 y. 3 m. 21 d. On Jan. 26, 1908, she was married to Jerry C. Troyer, who died March 11, 1956. Surviving are one son (Francis), 6 daughters (Mrs. Inez Hostetler, Mrs. Richard Klwitter, Mrs. Dorothy Hershberger, Mrs. Tobe Schmucker, Mrs. Robert Northage, and Mrs. David Derstine), 3 sisters (Mrs. Ira E. Yoder, Mrs. Elva Nelson, and Mrs. Perry Hostetler), 4 brothers (Albert, William, James E., and Claude), 24 grandchildren, and 2 great-grandchildren. She was a member of the Shore Church, where funeral services were held Dec. 18, in charge of O. H. Hooley and Homer J. Miller.

Wadel, Anna Pearl, daughter of John and Catherine (Provard) Shriner, was born at Shippensburg, Pa., April 11, 1893; died Jan. 19, 1965; aged 71 y. 9 m. 8 d. She was married to William P. Wadel, who survives. She died on their 55th wedding anniversary. Surviving also are 10 children (William J., Nellie—Mrs. Fred Lehman, Leslie, Carrie—Mrs. Paul Stewart, Albert, Julia, Ira, Wayne, John, and Anna Mary). One daughter and an infant son preceded her in death. She was the last of her immediate family. She was a member of the Rowe Church, where funeral services were held, in charge of Amos Martin, Harvey Shank, and Paul C. Martin.

Weaver, Alonza D., son of David W. and Martha Jane (Dietz) Weaver, was born in Somerset Co., Pa., July 23, 1899; died on the Pennsylvania Turnpike as a result of a car accident, Jan. 14, 1965; aged 65 y. 5 m. 22 d. His first wife, Cora Kaufman, one sister, and 3 brothers preceded him in death. Surviving are his widow, the former Vera (Horne) Heeter, 4 children (Marie—Mrs. Alfred Weaver, Ray, Daniel D., and James E.), 14 grandchildren, 8 sisters, and 2 brothers. He was a member of the Kaufman Church. Funeral services were held at the John Henderson Funeral Home, Jan. 17, in charge of Harry Y. Shetler and Gerald Dffenbaugh; interment in Kaufman Cemetery.

Weldy, Mary, daughter of Isaac and Christina (Shank) Kohli, was born near Bluffton, Ohio, Sept. 2, 1877; died at the Daviess County Hospital, Washington, Ind., Jan. 13, 1965; aged 87 y. 4 m. 11 d. On Nov. 21, 1908, she was married to Amos Weldy, who preceded her in death Sept. 11, 1947. Surviving are one daughter and one son (Esther—Mrs. Paul O. Maust and Paul F.), one stepson, one brother (John), 3 sisters (Mrs. Emma Welty, Mrs. Ella Kilmer, and Mrs. Minnie Weaver), 23 grandchildren, and 23 great-grandchildren. One stepchild and 2 brothers preceded her in death. She was a member of the Berea congregation, where funeral services were held Jan. 17, in

charge of David J. Graber, Edd P. Shrock, and Tobias Slaubaugh.

Yoder, Fannie, daughter of Tobe and Anna (Miller) Schrock, was born in Michigan, Oct. 13, 1899; died after a 4-month illness at the Grace Hospital, Hutchinson, Kans., Feb. 14, 1965; aged 65 y. 4 m. 1 d. On Dec. 31, 1917, she was married to Joseph J. Yoder, who survives. Also surviving are 3 sons (Allen, Richard, and Donald), 4 daughters (Vera—Mrs. Ira Bontrager, Blanche—Mrs. Russell Showalter, Mildred—Mrs. Paul Bontrager, and Mary Lou—Mrs. Leigh Showalter), 5 brothers (Joni, Tobe, Levi, Reuben, and Mose), 16 grandchildren, and one great-grandchild. One infant daughter preceded her in death. She was a member of the Pershing Street Mennonite Church, where funeral services were held, in charge of Sanford E. King; burial in Yoder Mennonite Cemetery.

Yoder, Lee H., son of Daniel C. and Nancy (Hartzler) Yoder, was born in Logan Co., Ohio, March 9, 1878; died at West Liberty, Ohio, Jan. 28, 1965; aged 86 y. 10 m. 19 d. On Jan. 14, 1906, he was married to Clara Hilty, who survives. Also surviving are 3 sons and one daughter (Boyd H., Harold L., H. Clifford, and Mabel—Mrs. John Snyder), 18 grandchildren, 10 great-grandchildren, and one sister (Fannie—Mrs. Paul Whitmer). One son preceded him in death. He was a member of the South Union Church, where funeral services were held Jan. 30, in charge of Roy S. Koch; interment in Yoder Cemetery.

Yoder, Max Allen, son of Richard L. and Lucille (Schultz) Yoder, Hutchinson, Kans., was born Jan. 11, 1965; lived about 36 hours. Surviving are his parents, 2 brothers (Patrick and Timothy), and one sister (Dixie). Services were held at the Johnson Funeral Home, Jan. 13, with Sanford King officiating; interment in Memorial Park Cemetery.

Yoder, Noah M., son of Melvin D. and Elmina (Beachy) Yoder, was born at Sugar-creek, Ohio, March 12, 1935; died at the Massillon City Hospital, Massillon, Ohio, Dec. 3, 1964, as the result of an auto accident; aged 29 y. 8 m. 21 d. On March 14, 1957, he was married to Emma Beachy, who survives. Also surviving are 2 sons and 3 daughters (Gary, Ruth, Joyce, Michael, and Anna Fern), his parents, one brother (Menno), and 3 sisters (Alma—Mrs. Melvin L. Troyer, Gladys—Mrs. Perry F. Detwiler, and Malinda). One brother preceded him in death. He was a member of the Sharon Conservative Mennonite Church, where funeral services were held Dec. 6, in charge of David D. Stutzman and William Stutzman.

Yoder, Stella Moyer, daughter of Henry H. and Sarah (Moyer) Baum, was born in Bucks Co., Pa., July 16, 1885; died at the home of her daughter, Mrs. John Solliday, Blooming Glen, Pa., Feb. 12, 1965; aged 79 y. 6 m. 27 d. On May 22, 1910, she was married to John D. Yoder, who died in July, 1942. Surviving are one daughter (Olive—Mrs. John Solliday, Jr.), 2 grandchildren, and 3 great-grandchildren. She was a member of the Blooming Glen Church, where funeral services were held Feb. 17, in charge of Richard Detweiler.

Yutz, Danny, son of Lewis and Mary D. (Thomas) Yutz, was born at Arthur, Ill., Oct. 17, 1918; died of a heart attack at his home near Middlebury, Ind., Jan. 19, 1965; aged 46 y. 3 m. 2 d. He was married to Rosa Weirich, who survives. Also surviving are 2 daughters (Ronnie and Redgie), one son (David), and one sister (Esther—Mrs. Eli Burkholder). His parents and an infant brother preceded him in death. He was an active member of the Warren Street Mennonite Chapel. Memorial services were held at the Middlebury Mennonite Church, Jan. 22, with Jonas Miller and E. J. Leinbach officiating; interment in Miller Cemetery.

ITEMS AND COMMENTS

BY THE EDITOR

MENTONITE BIBLICAL STUDIES
3003 BENHAM AVE
ELKHART IND

A leading American Baptist clergyman is resigning both his pastorate at Detroit, Mich., and a national denominational office to accept a call to a United Church of Christ congregation in Rochester, N.Y.

Harleigh M. Rosenberger said he decided to accept the pastorate of the 1,500-member Irondequoit United Church of Christ in a developing suburban area of Rochester because "I feel my calling as a minister is to the ministry of Jesus Christ and not to one denomination." Doctrinally, he said, there are no major differences between American Baptists and the United Church of Christ, which is a merger of the Evangelical and Reformed Church and Congregational Christian churches.

Baptists practice "believer" baptism and instead of baptizing infants, merely dedicate them. While most United Church of Christ congregations practice infant baptism, there is a growing tendency within the church to restudy this practice.

Dr. Rosenberger, who was at one time a Mennonite, indicated he is willing to baptize infants.

* * *

A revolutionary concept of a college—with study centers in seven countries and studies abroad for 30 months of the four-year undergraduate course—is beginning to take tangible form at Glen Head, N.Y.

Friends World College is the name chosen for the coeducational liberal arts school being created by a committee from the New York Yearly Meeting of Friends. Its goal is to provide an education that will fit young people to function effectively and creatively in the world of supersonic flight and satellite communication.

The base campus is to be located within a 50-mile radius of New York City. Six other study centers will be located in Mexico, Sweden, the U.S.S.R. (probably Moscow), East Africa, South Asia (probably Tokyo, but Peking is also being considered in negotiations).

Students, to be drawn from all over the world, will spend their freshman year and the last six months of their senior year at the study center nearest their home. The rest of their college career—adding up to 30 months—will be spent in other study centers and in voluntary work projects.

* * *

For the first time in three years church and synagogue membership in this country for 1963 grew faster than the population increase—by 1.1 percent—and totaled 120,965,238.

A gain of some 3 million over the 1962 membership statistics, the new total represents a record 64 percent of the total population. This compares with 63.6 percent in 1960, the previous all-time high, and with 63.4 percent in 1961 and 1962.

The percentage increase of church membership in 1963 was 2.6, while that of the population was 1.5. In 1962 both gained 1.6 percent, but membership lagged a little behind the population growth in 1961, after showing a .2 percent gain in 1960.

* * *

Enrollment in all Lutheran schools in the U.S. has increased this year by 6.2 percent over 1963, with a current total of 88,122 students, it was reported at Washington, D.C., by the National Lutheran Educational Conference.

At the same time, attendance at the denomination's 18 theological seminaries declined for the third consecutive year.

* * *

Missionary agencies were challenged to refuse financial support from segregated churches.

Suggestion of such a policy came out of a panel discussion at the Seventh Inter-Varsity Missionary Convention held on the campus of the University of Illinois, Champaign, Ill.

"It would be a tremendous assist to missionaries," said Warren Webster, who serves in West Pakistan under the Conservative Baptist Foreign Missionary Society. "We would like to tell those to whom we preach that there is no racial discrimination practiced in the churches which support us. It would carry a great deal of force."

In an earlier address to some 7,000 students attending the five-day interdenominational conference, Mr. Webster said that from a Biblical perspective it would make no more sense to segregate churches on the basis of sex than on race.

"Racial prejudice and Christian missions are mutually exclusive," he added, "and one of them will have to go."

* * *

The Evangelical Lutheran Church of Berlin-Brandenburg has decided not to discipline ministers who refuse to practice infant baptism in their own families. It has threatened to dismiss them, however,

if they refuse to baptize the babies of other church members.

* * *

The war cycle seems to have been broken. World War I began in 1914. Twenty-five years later World War II began, in 1939. Another 25 years have now gone by, and 1964 passed into history without the beginning of World War III.

* * *

A proposal that Buddhism be made the state religion in Ceylon (the island is 80 percent Buddhist) has been approved by the Cabinet. In view of this action, it is expected legislation will be introduced in Parliament to amend the constitution accordingly.

* * *

A *Christian Century* editorial, entitled "A Pan-Christian Summit Meeting?" has been selected for inclusion in the time capsule which the Westinghouse Electric Corporation will bury Oct. 16, 1965, at the New York World's Fair.

In commenting on the selection, an editorial in the Dec. 16 issue of the ecumenical weekly said: "We reason that this editorial was selected for 70th century reading because it deals with two of the principal religious issues of the 20th century: division in the Christian family and racism.

"We hope that by the time the capsule is opened," the magazine continued, "these two problems will have been so long solved and so long forgotten that the *Christian Century* editorial will be merely a footnote to ancient history."

Westinghouse's Time Capsule II is scheduled to be opened in A.D. 6939, along with Time Capsule I, which was buried at the 1939 New York World's Fair.

The *Christian Century* editorial will make its time capsule journey to the future in the company of a piece of graphite from the first nuclear reactor constructed by Enrico Fermi, a Beatles' record, a bikini bathing suit, a transistor radio, a ball-point pen, an electric toothbrush, a laser rod, contact lenses, a revised edition of the Bible, and material from 475 publications of various types.

These and numerous other items have been chosen to represent the "scientific and cultural progress of the 20th century," the magazine said.

GOSPEL HERALD

Tuesday, March 16, 1965
Volume LVIII, Number 10



Strong Enough to Keep Faith

By J. Robert Detweiler

Several weeks ago our president gave his State of the Union message on national television and radio to the people of our nation. It is from his closing words that the title of my message is taken. Recall again his closing sentences: "This, then, is the state of the Union; free, restless, growing, and full of hope. So it was in the beginning. So shall it be, while God is willing, and we are strong enough to keep faith."

Now, I have no intention of commenting on what the president said. This pulpit is never to be used in the discussion of partisan politics. Allow me only to state, as I have many times before, that it is the duty of every Christian to daily uphold those who are in positions of national leadership. I believe that God is more receptive to our prayers for our leaders than He is to our criticisms against them.

But the words with which he brought his address to a close keep ringing back to me—"strong enough to keep faith." I do not know if he was referring to faith in ourselves, faith in our nation, or faith in God. I choose to believe he was talking of our faith in God. Surely that is the most important and it is in this direction that I want to lead our thought.

It would be interesting, for the sake of comparison at least, if we could find a "State of Judah" address given during the time when Uzziah was king in Jerusalem and Isaiah was prophet. We don't have it. But I suggest that it would make interesting and revealing reading if we did.

A Great Society

There would have been good reason for King Uzziah to project a "great society." Indeed, the kingdom of Judah seems to have been in a more flourishing condition than at any other time after the revolt of the ten tribes in the northern kingdom. King Uzziah could have pointed to the recovery of the strategic port of Elath on the Red Sea which the Edomites had taken during the reign of King Joram.

He could have pointed with pride to his success in his wars with the Philistines and enumerated some of the cities he had taken from them. He could have stated that the Ammonite situation is now well in control and the Ammonites

(Continued on page 220)

*I lift up my eyes
To the hills.
From whence does my help come?
My help comes from the Lord,
Who made heaven and earth.*

—Psalm 121:1, RSV.

Simeon Hurst, Tanzania, at Riverdale, Millbank, Ont., March 14.

New Every-Home-Plan churches for the Gospel Herald: Aspen, Colo., and Bethel, Albuquerque, N. Mex.

Mrs. Elam Stauffer, former missionary to Tanzania, will be speaker for women's spring retreats, April 24, on Lancaster Mennonite School campus, Lancaster, Pa.; and at Camp Hebron, Halifax, Pa., May 20-22. "I will lift up mine eyes" is the theme for both retreats. Advance reservations are necessary. For information write to Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa.

Stanley Sauder, Exeter, Ont., at Riverdale, Millbank, Ont., March 21, p.m.

Allen Shirk, India, at Cedar Grove, Greencastle, Pa., March 21, and at Gaithersburg, Md., March 31.

J. B. Martin, Waterloo, Ont., in a Spring Bible Conference at Bethel, Elora, Ont., April 16-18.

George T. Miller, Honduras, at Gaithersburg, Md., April 13.

Ella May Miller, speaker on Heart to Heart broadcast, Harrisonburg, Va., is planning to meet the following appointments: April 2-4, the Extension Conference of the South Central Conference, Harper, Kans.; April 6, Gospel Fellowship Church, Shallow Water, Kans.; April 7, First Mennonite, Newton, Kans.; April 8, Hesston, Kans.; April 9, 2:30 and 8:00, Sycamore Grove, Garden City, Mo.

Bill Peters, referred to in the March 2 Mission News as a Pax man from Abbotsford, B.C., is incorrect. Mr. Peters and his wife, a nurse, are in their third year as relief workers at Henchir Toumghani, Algeria. He is not a Pax man.

James Stauffer's address is Box 5009, Kooloon, Hong Kong.

Hershey Leaman, Tanzania, at Line Lexington, Pa., March 14.

Kitchener-Waterloo, Ont., listeners to the Calvary Hour are informed of a new change of time and spacing. Beginning March 7 the broadcast is heard from 8:30 to 9:00 a.m. over CJOY (1460 kc), Guelph, each Sunday morning.

The 16th anniversary of the Goshen Mennonite Church, near Laytonsville, Md., will be held April 4. Glen Sell, Columbia, Pa., and Sanford Shetler, Hollsopple, Pa., will serve as speakers.

Charles Kalous, Cincinnati, Ohio, at West Clinton, Pettisville, Ohio, March 14.

A. Don Augsburg, Goshen, Ind., will give the Conrad Grebel Lectures on "Nurture in Focus" at Iowa Mennonite School, Kalona, Iowa, May 7-9.

New members: one member by confession at Cumberland, Md.; correction: six members by baptism instead of four at Beemer, Nebr., as reported earlier.

Mary Harshberger, 378 Cowgill St., Dover, Del., was 94 years old March 4.

Dedication services have been planned for Sunday afternoon, March 21, at the Southmost Mennonite Church, Florida City, Fla.

Pray for Leon Yoder, a Pax worker in Indonesia under MCC for a three-year term, who was flown directly to the Evanston, Ill., hospital for cancer treatment. He was taken by ambulance to the Goshen, Ind., hospital on March 6.

B. Charles Hostetter and Mennonite Hour A Cappella Chorus will be at Central Christian High School, Kidron, Ohio, April 3, 7:30 p.m., and at Springs, Pa., April 4, 7:30 p.m. Their other appointments during the day are as follows: B. Charles Hostetter at Leetonia Church, Leetonia, Ohio, April 4, 9:30 a.m., at North Lima Church, North Lima, Ohio, April 4, 10:30 a.m. Mennonite Hour A Cappella Chorus at North Lima, Ohio, April 4, 9:30 a.m., and at Leetonia, Ohio, April 4, 10:30 a.m.

David Augsburg and the Mennonite Hour Men's Quartet at Berean Church, Youngstown, Ohio, April 4, 10:00 a.m., and at Rockview Church, Youngstown, Ohio, April 4, 11:00 a.m.

B. Charles Hostetter, Mennonite Hour pastor, at Masontown, Pa., April 9-11, and at Benton, Ind., April 16-18.

David Augsburg, Mennonite Hour assistant pastor, at Harding Avenue Mennonite Church, Williamsville, N.Y., April 11-16.

Reports from Maxton, N.C., indicate a deep spiritual revival as the result of the Myron Augsburg Crusade, which closed Feb. 26. In this predominantly Southern Presbyterian community, there were many decisions for Christ, and numerous adult citizens spoke openly about their commitment to a deeper spiritual life. Outside speaking engagements for Bro. Augsburg included the Rotary Club, local high school, Carolina Military Academy, and Pembroke State College. Sponsoring churches included four Presbyterian, two Baptist, and one Methodist.

The Second Annual Inter-Church Evangelism Banquet will be held Friday, April 2, at the Downingtown, Pa., Motor Inn. Myron Augsburg will speak, and music will be provided by the Lehigh Valley Crusade Choir, under the direction of Kenneth Masterman. Tickets may be secured by writing to Inter-Church Evangelism, Atglen, Pa.

Myron Augsburg will be bringing one of the addresses at the Eastern Regional Conference of the National Association of Evangelicals, to be held at Messiah College, Grantham, Pa., March 29, 30.

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GOSPEL HERALD

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Marks of the Self-Righteous

The most scathing words uttered by Christ were not addressed to the blatantly and ignorantly sinful but to the self-righteous and hypocritical. The woman who was a sinner and the woman taken in adultery called forth His pity. No one was more censured by Him than those who professed to know God, but in works denied Him.

Such were the Pharisees who did their righteousness before men to be seen of them, yet all the time were "full of . . . uncleanness, . . . hypocrisy and iniquity." These hypocrites demonstrated their true character by their unwillingness to move their finger to relieve the oppressed and by their unending desire to bind heavy burdens grievous to be borne.

There are certain other clear characteristics of the self-righteous. He loves to give the appearance of being devout and orthodox in doctrine but does not practice the fruit of the Spirit. He is very jealous of his title and position. He is punctilious about details, "mint and anise and cummin," but omits "the weightier matters of the law, judgment, mercy, and faith."

The self-righteous has the tendency to compare himself with the noticeably bad. He delights in superior spirituality, with the result that groups he can accept become smaller and smaller. This "holier than thou" attitude leads to religious complacency, smugness, and religious pride. His love becomes more narrow rather than reaching out and out to more and more.

Calvin Peters speaks of two things which show spiritual pride and a self-righteous attitude. One is the spirit of "judging others who are out of line to set such straight." Some have defined pride as "the excessive and inordinate love of one's self, seeking to play God."

A second characteristic of spiritual pride which Peters suggests is "an acute sensitivity to praise and criticism." Pride feeds on praise. When criticism

comes, it cannot take it gracefully and in love.

The self-righteous is inclined to think everything of the ceremonial and ritual, but gives less thought to the salvation of men's souls. He is rule conscious rather than redemptive minded. The religious life is basically outward. The outward shell is to cover the wretched life within. Doing is more important than being; hence doing must be meticulous. No wonder Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Be not ye . . . like unto them."

What Kind of God Do We Have?

The prophet has never been popular when he announced God's will that his nation was to be punished. "Woe," Isaiah cried, "to those who join house to house, who add field to field . . . to those who rise early in the morning, that they may run after strong drink . . . [who] do not regard the deeds of the Lord, or see the work of his hands . . . to those who are wise in their own eyes."

Nor was it a gentlemanly prophecy that pointed at the daughters of Israel. They are "haughty and walk with outstretched necks, glancing wantonly with their eyes. . . ." He would lay bare their inward parts, proclaimed Isaiah.

Such passages from the Old Testament prophets could have been written today and been as appropriate. Lying, bearing false witness, selfishness, ease and comfort, ignoring human need, identifying God's will with my own personal and too human desires—all sound as pertinent today as they did in the day of any Old Testament prophet.

Yet—whether he belong to yesterday or today—the prophet who would speak against these, or against our own mili-

Perhaps the most distinguishing mark of the self-righteous is the ready criticism and condemnation of others. Christ says they "despised others." Because they sought self-esteem they had no other choice than to devalue others.

The pitiful plight of the self-righteous is that he really believes he is all right and serves God while all the time he is doing the exact opposite.

The answer to this awful sin of self-righteousness is complete honesty before God and men. God hates unreality. "The use of religious 'makeup' is an abomination to God and man." It must be shunned at every turn. Any inclination to despise another for any cause must be dealt with as sin. Any desire to have the preeminence or to pretend something untrue must be recognized as the subtle stirrings of self-righteousness and must be confessed for the sin which it is.—D.

tarism or our national selfishness, finds himself on someone's patriotic blacklist. Today our cold war psychology gives us one stock answer to life's problems. "It is the communists' fault." We are blinded to the fact that our danger may come less from communist economic or military threat than from our own spiritual weakness.

As a power of Satan, communism is no more nor no less dangerous than any of his other wiles. The craze for pleasure, the lust for sex, the alienation from fellowman, the thirst for power or possessions are all no more than means of filling the spiritual vacuum in man's life when it has been rotted out by sin at its core. Our moral relativism endangers our national welfare most as it confronts an inimical and convinced ideology like communism.

Our North American spiritual situation is a vacuum which our citizens seek to fill in all sorts of ways. The worse that vacuum becomes, the stronger will be the pull to fill it from one source or another. Man's life must be filled by some spiritual purpose—even if

(Continued on page 236)

Strong Enough to Keep Faith

(Continued from front page)

have started to pay us tribute. He could have called attention to the improved fortifications of Jerusalem and his great army well appointed and disciplined.

He could have spelled out his programs in the art of peace, listing the points of his agricultural program and the success it was meeting. He could have projected onto the screen of their minds a whole host of ideas for improving the kingdom in the years ahead. And he could have concluded his message by stating that never had prosperity been greater, never in recent history had national defense been stronger, and never had their position in the Mediterranean family of nations been better. And perhaps he did. We don't know.

But there was a man in Jerusalem with a discord note. He was of royal bearing and talked with kings. He was a statesman and was welcomed because of his understanding of Judean affairs and his grasp of international relationships. His name was Isaiah and he ranks with the greatest of the Old Testament prophets. His ministry carried him into the reigns of four and possibly five kings of Judah.

Message from God

Yet he was not so much impressed by the fact that he talked with kings and heard the messages of kings as he was by the fact that God had talked to him and given him a message. And so into this scene of kingdom well-being he comes with a message from God. It may well have been an unpopular one—one which would not enable the citizenry to sleep as comfortably as they might have wished.

For the basic theme of his words throughout his ministry was that God, and not man, determines history, whatever appearances may suggest. Therefore true peace and prosperity can only be achieved by quietly carrying out the will of Jehovah. Clever political moves and alliances may appear to be advantageous on the surface, but they are useless and evil if they lead the nation away from its trust in God. Isaiah sees the nation as basically estranged from the Lord, not only because of its lack of faith, but by its preoccupation with material prosperity and its utter indifference to the gravest of social evils.

Listen to his words as they are found in

the first chapter of his prophecy. I will be reading them from the J. B. Phillips translation.* And try to imagine what sort of impact and reception they might have were they to be given on nationwide television today. Hear his words: "This is what Isaiah, the son of Amoz, saw to be true about Judah and Jerusalem during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Let the heavens hear
And let the earth listen.
For the Lord has spoken:
I have nourished children
And brought them up.
But they have rebelled against me;
The ox knows its owner,
And the ass its master's manger,
But Israel does not care,
My people give me no thought.
You are a nation rotten to the core!
A people bowed down with guilt,
A generation of evil-doers,
Sons who cheat and lie!
They have forsaken the Lord,
They have despised the Holy One
of Israel,
And made themselves utter strangers
to him.
Why must you invite further
punishment?
Why continue in your rebellion?
Your whole head is sick,
And your whole heart diseased.
From the sole of your feet to the top
of your head
No single part is sound.
Nothing but bruises and sores
And still bleeding wounds,
Which are neither squeezed out nor
bandaged,
Nor softened with oil"

(Isa. 1:1-6).

I can imagine that many would have flicked off their television sets at the mere invitation to hear the Word of the Lord. And had they given him time to go on with his message, they would have asked, "Who is this fanatic? What does he mean by this alarmism? Who wants to hear this sort of stuff? But history has not only preserved his message but vindicated it as well. A prophetic voice is not generally welcomed. But a prophet is one who sees beyond that which is immediately visible. He has an eye which sees far in understanding the purposes of God. The word "seer" which was often given to the prophets of old is just a shortened form of see-er. He is one

I heartily appreciate Lawrence Burkholder's article on the church as a body of discernment of the will of God (Feb. 16 issue). I feel that the idea is entirely Scriptural—one we should make much wider use of.

However, Bro. Burkholder left unsolved one very real problem—not Scriptural but nevertheless quite present with us, the discrepancy between the church as defined in the Bible—a group of people committed to Christ and actively seeking to do His will in all things—and what actually exists in our local congregations.

How shall we implement these excellent suggestions in a group where the first question is more often "What will people think?" than "What will the Lord think?" What shall be the role of the dissenter, when the "group consensus" is to ignore or discard some portion of the Word of God? Must such a dissenter "foster disunity" or compromise God's Word? Or is there another road?

An answer to this, consistent with the love of God, would be a great service to our church. —Ruth Martin, Casselton, N. Dak.

* * *

I would like to thank James E. Adams for the article, "Ministry by Ear" (March 2 issue). As I was reading, tears rolled down my cheeks. I understand better why Mother, while she was with us, always said, "Come back soon. Don't wait so long."

... It might be well for us to give a listening ear to some dear older brothers and sisters who went through times that we know little or nothing about.—Amos E. Miller, Leo, Ind.

who sees into the future from the standpoint of the plan and wisdom of God.

Situation Is Similar

I believe there are many similarities between the situation in Judah and the situation which we currently face. I will briefly list only a few from a historical background. Israel had been delivered from bondage. They were led out of Egypt and the rule of the Pharaohs so that they might worship God as they pleased in the land of promise. They were people to whom God had made good His promises. In faithfulness He kept the covenant made with them.

And in the land of Palestine they came to know prosperity beyond their highest dreams. It was a land of "milk and honey." There under the providence of God they became strong and assumed leadership among the family of nations. Israel was a people who experienced the long-suffering of God. He led them through the wilderness wanderings of forty years to safety. He established the kingdom. He sent them prophets to reveal the heart and will of Jehovah God. Through it all He portrayed Himself as being like unto a mother looking after a nursing child. His blessing was abundant.

Our Pilgrim Fathers came to this land because of an intense desire to know and

(Continued on page 235)

J. Robert Detweiler, Goshen, Ind., is associate pastor of the Goshen College Church and codirector of the Calvary Hour broadcast. This message was preached Jan. 10 to Goshen College Church and on the Calvary Hour.

Would You Like to Be Rich?

By E. R. Anderson

Would you like to be rich? to have much in the way of money?

What a question! Who wouldn't like to be in so fortunate a position—especially in these days of high prices and "short-ends"?

"The worst thing about money is that it costs too much!" This was the bitter complaint of one of this world's wealthy men who learned by bitter experience that money can be the root of many evils. I Tim. 6:10. He had amassed a fortune at the high cost of neglecting his own family, and sadly declared, "I have made enough money to send all of my children to hell."

Rothschild, the international banker, was approached upon one occasion by a very envious man who murmured, "It must be wonderful to be so rich." Whereupon the financier sighed deeply in a troubled spirit and confessed, "It forces me to sleep with pistols under my pillow."

John D. Rockefeller put it this way: "The most miserable man in all this world is the man who has nothing but money." How tragically true! All too often does wealth bear deepest woe in its wings.

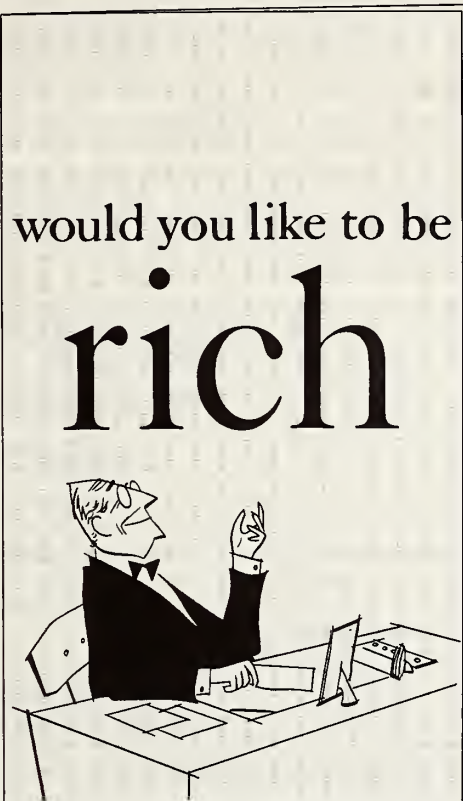
Another put it this way: "Money may be the husk of many things . . . but not the kernel. It brings you food, but not appetite; medicine, but not health; acquaintances, but not friends; servants, but not loyalty; days of joy, but not of peace or happiness."

And in those last three words, "peace or happiness," the root of the matter is reached.

Peace . . . happiness, what magic, tantalizing words in these days, to so many hearts! These are the true riches, those noble possessions which are of true value, and which men long to possess at any price. How many would give their all but for a fleet moment's surcease from the stress and storm within their souls (Isa. 57:20, 21), and long ago have learned that such can never be calmed by currency.

Life is filled with much of tragedy at many turns: "Man is born unto trouble, as the sparks fly upward" (Job 5:7). There come occasions when one sharply realizes that a roomful of money simply isn't worth the paper it is printed on—when trouble touches, when problems press, when eternity is about to crowd life out of the heart.

You may be rich or otherwise; have everything, or next to nothing of this world's temporary holdings. We would all do well to ponder this saying: "Money is not re-



quired to buy one necessity of the soul." And the greatest of all necessities is that, "ye *must* be born again" (John 3). There *must* be the passing out of the poverty of spiritual death into the infinite riches (II Cor. 8:9) of salvation's life and light and liberty, a new creation in Christ Jesus. II Cor. 5:17. One has well said, "No man is so poor as the man who has no home in eternity."

Such a home of the soul has already been formed by the Lord Jesus Christ. Best of all, it is awaiting your entrance through repentance and faith. Acts 20:21. "Without money and without price" (Isa. 55:1). Earthly money has no meaning in this heavenly matter. What a tragedy if He must cry against you, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20).

There is a high price for your salvation, for the peace and happiness of your soul. You are not able nor required to pay for it, for "Jesus paid it all," in the bond of His blessed blood. I Pet. 1:19. You have but to come, to claim, and thus to be Christ's. Linger no longer in the bankruptcy of trespasses and sins, but link yourself in His love even now in glad response to His great invitation: "Come now, and let us reason together, saith the Lord" (Isa. 1:18). He who is thus redeemed is truly *rich*!

Contrast

By EUGENE KRAYBILL

Like rushing, gushing water
As it thunders down a stream,
My heart has been so restless,
Far from Him who is supreme.

Like a gentle, quiet brook
As it ripples from the spring,
So now my heart is peaceful
As I worship Christ my King.

The Prayers of Luke Warm

If you're behind what's going on here at the First Mennonite Church, God, then please accept my personal appreciation. At last we have a new minister. And a young one. This one won't be so set in his ways. He's educated and his messages have a genuine scholarly ring. His philosophical meditations and his ease in explaining through some of those knotty passages in your Word have really helped me to peace of mind.

Our old preacher, pardon the expression, was the hypercritical type. Always irritating the congregation with those Bible passages that weren't meant to be applied in life. It was his fault that I had been skipping church quite a bit. A good dose of his agitation often upset me for weeks.

Again, if you had anything to do with it, thanks for sending us Rev. N. D. Kline. I think we can work with him.

Sincerely,
Luke Warm

Are you puzzled by our friend Luke Warm?
Check editorial Feb. 2 issue.



Nurture Lookout

Honing the Cutting Edge

Harold Bender used to emphasize that churchwide agencies had an *advisory* function to perform. He pointed out the danger of such agencies as General Conference, Mission Board, Board of Education, and Publication Board tending toward a dictatorial role with area conferences and local congregations. It is heartening to hear from these agencies an increasing willingness to keep the local congregation of the Mennonite Church in sharp focus.

This article is available in attractive tract form from Herald Press Tracts, Scottsdale, Pa. Used by permission.

The term "servant" is rightly being used more widely to describe the churchwide agency's relation to the congregation. It is correct that we need such servants to do those things which the local congregation cannot do alone. Also, it is in harmony with a new church in mission to the world emphasis to see the congregation as the cutting edge of the church in the world. Thus this edge needs to be honed constantly with a well-adapted Christian program which will keep the congregation and individuals in it sharp for mission.

The congregation is first. The churchwide agency is second. The congregation thinks specifically about mission; the agency can only think generally because it must think about all congregations. We need both the Jerusalem conference which thinks broadly and lays out basic, general principles and the congregations which adapt and apply them in specific situations.

Ironically, the deep concern to keep the congregation in focus has created for us another problem. Agencies have tried to stay close to the grass roots by placing a representative of their programs in every pasture. This sounded like a capital idea until it was discovered that nearly every agency had thought of the same idea. It turns out that in some smaller congregations where the cry for representatives is taken seriously there are nearly as many agency men as members.

So there is: a Mission Board man, a college man, a high-school man, a stewardship man, a church camp man, a mutual aid man, an MDS man, a Sunday-school man, a youth man, a WMSA woman.

Most of these persons have a hot line (are on the mailing list) directly to the particular (servant) agency they represent. So in the congregation there is no alternative to competition. And the servant agencies stumble over each other in the noble attempt to outserve the competitor—especially at the time of year the budgets are put together.

But there is a way out. It is for a congregational corps, such as the church council, the church board, or the congregation's Christian education group, to take a hard look at the congregation's mission in the community where it finds itself.

What is God calling this congregation to be and do? That is the question. Then priorities can be determined from among the agencies represented by persons within. It might be well to have all these representatives together at a meeting in which they would lay out for the congregation the needs and the programs of the agencies for which they speak. Out of this could come the unity, the sense of wholeness, the servantliness which agencies sought to hone the congregation's cutting edge in the first place.

—Arnold W. Cressman.

Mennonite Leaders of North America

Samuel Yoder (1824-1884)

Samuel Yoder, an influential Amish Mennonite bishop of the Kishacoquillas Valley in Pennsylvania, was born in Brown Township, Mifflin County, Pennsylvania, about ten miles north of Belleville, on Sept. 23, 1824. He was the oldest son of Jacob and Nancy Kauffman Yoder. Jacob was a fourth generation descendant of the immigrant widow Barbara Yoder. When Samuel was six years old, his father was killed in an accident. In 1849 Samuel married Elizabeth Byler, daughter of Bishop Solomon Byler. They had a family of seven children, most of whom settled in Mifflin County.

From 1850 to 1864 Samuel Yoder served as a deacon in the middle district of the Amish Church of Mifflin County. These were years of preparation for his larger service as a bishop, to which office he was ordained in 1864. He was one of the few men in the Amish Church to have been chosen bishop while serving as deacon; bishops usually are chosen from those who had previously been ordained ministers.

From the very beginning Yoder played an active part in the Amish Ministers' Meeting (*Diener Versammlung*) which met annually from 1862 to 1878. He was the only man who attended all sixteen sessions. These meetings were held twice in Pennsylvania, seven times in Ohio, twice in Indiana, four times in Illinois, and once in Iowa.

He served as secretary to the first conference and preached the closing sermon at

the last meeting in 1878. On several occasions he was the only preacher present from Pennsylvania. He served on different councils or committees appointed to study and report on problems before the conference. In addition he served on at least ten committees appointed by the *Diener Versammlung* to investigate church difficulties in the central states.

As a minister and arbitrator, Samuel Yoder was endowed with prudence in church affairs; but he was also an effective preacher. The conferences were tempered with his short, impressive talks, and five times he delivered lengthy sermons to the general assembly. On one occasion he spoke on false doctrine and on another on prayer.

In his home congregation, he was a diligent shepherd, having charge of both the Belleville and Allensville congregations. He was highly respected in the entire valley as well as by the members of his own church. The young people liked him for his short and enthusiastic sermons.

In stature he was a middle-sized man, rather lean with a small gray beard. His clear, distinct voice could be heard in any part of the meetinghouse. He did not insist, as did his senior bishop, Solomon Byler, that applicants for church membership must be baptized in the stream. He baptized in houses or in the creek as was requested by the applicants.

In matters of church discipline, Bishop Yoder exercised wisdom, always seeking to

Our Mennonite Churches: Gospel Fellowship



The Gospel Fellowship Church of Shallow Water, Kans., is an outgrowth of an American Union Sunday School. It was organized as a Mennonite Church in April, 1955. At this time the group was meeting in the music room of the Shallow Water Consolidated School. John Steiner served as pastor of this group from 1948 until his move to Goshen in 1954. The church was dedicated Dec. 4, 1960. Eugene Schulz has been the pastor for the past seven years, with E. M. Yost as district overseer.

win the offender with a kind spirit. He was a regular reader of the *Herald of Truth*, which led to his interest in the Russian Mennonite immigration. His congregation raised money to assist the immigrants and at least fifty were cared for in Amish homes in the Kishacoquillas Valley during 1874.

At one time Yoder owned four farms but

during the closing years of his life he suffered financial reverses. It was said that this was due in part to his generous help given to the poor. After a year of sickness, he died on May 4, 1884. It is believed that his funeral was the most widely attended of any Amish funeral in the valley up to that time.—J.A.H.

Is 3.1 Percent Enough?

Since our colleges play such a dominant role in our church's thinking, I raise the question whether we are spending enough. Is the ratio right? If we want our colleges to stay close to the church, we must give them liberal and regular support. All of the radio, TV, and magazine advertising you see on supporting higher education also applies to our own Mennonite colleges. If we don't give continued and regular financial support, more and more of our colleges' support will begin to come from business, foundations, and government. It is only natural that we are kind to the hand that feeds us.

We have brought our three colleges and seminary into existence. We are responsible, as a denomination, for them.

Triple Educational Giving

It may take your breath away, but I think we should triple our giving to our colleges. Of the various per member askings in each district conference the poorest performance is for our colleges. We strive for a conference and denominational average of \$10.00 per member per year for Hesston, Goshen, E.M.C., and Conrad Grebel, and \$2.00 for the seminary, or a total of \$12.00. (Each congregation distributes her educational dollar to the college in her territory.) We are only responding with about 27 percent (\$3.24 per member in 1963) of the suggested amount. All other agencies of the church receive from 50 percent to 100 percent of the amount asked for.

Some congregations are making real effort to put higher education in their church budget at 100 percent of quota (\$10.00 per member for our colleges and \$2.00 per member for the seminary). But there are still so many congregations that are doing nothing or little toward this purpose.

Give Less to Missions?

Some of you will write me saying I am suggesting to give more to education and less to missions. Nothing is further from the truth. We just need to increase our giving to the church and distribute more of the increase to education. We are currently giving about one half of the tithe (\$105.77 per member in 1963). If we wanted to, this total giving could be increased to \$200 per member. This \$95 increase could easily provide for our colleges plus increases for missions.

This is the way it seems to me! What do you think?



People are like books in that their thoughts and deeds are written in their lives. It is good for a book to have a good title, but more important that the contents of the book be good. Likewise, it is good for a person to make a good appearance, but it is more important to be living a worthy life.—D. Carl Yoder.



STEWARDSHIP

Is 3.1 Percent Enough? (for Higher Education)

By Daniel Kauffman

President Johnson, in his State of the Union message, placed high priority on education for his "Great Society." In essence he said you cannot achieve your basic purposes unless you have minds trained and developed to carry out your purposes. He then followed his State of the Union message with budget requests for education that are higher than they have ever been in history.

President Johnson's sequence of action is important. He first presented the problem and the plan. He followed the plan with a budget request. Any plan is non-effective without adequate financing to put it into action. In the field of education, educators have discovered, through research, that there is a close correlation between quality of program and adequacy of finances. The schools that continually contribute the best people for society are the schools that spend the greatest number of dollars per pupil.

This all has implications for our own church colleges. What do we expect of our colleges? Do we want first-rate training or are we satisfied with something less than good? How much money should we contribute? What percent of the Mennonite contributed dollar should go for higher education? Is 3.1 percent enough? According to the 1963 Mennonite giving report, we contributed \$3.24 per member to higher education, or 3.1 percent of the total contributed dollar.

An Old Story

It's an old story but it is still true. Our colleges are the main source of leadership for our church. Check with the alumni offices of Goshen, Hesston, and E.M.C. and they can tell you what number of pastors, missionaries, pastors' wives, church leaders our colleges have helped to educate. It is a convincing story. Our mission

boards and other church agencies are constantly looking to our colleges for personnel.

Education Benefits All

Many people feel no obligation for the support of higher education because, as they say, "My children are all grown. I get no benefit anymore!" This is a wholly untrue and erroneous statement, and should be struck from the record. All are benefiting from our schools and all have responsibility for their support. For instance, who are the editors and writers for our church papers? think of all the missionaries you can; make a list of pastors you know; who plans and writes our Sunday-school, summer Bible school, Sunday evening programs, Family Worship, Builder, books, mission study guides, and teacher-training materials? who are your district conference officers and who are the committeemen of your conference? who are the leaders and teachers of your own congregation? The listing could go on. If you check back into the training of all these people, you will find many of them have had some training at our own schools. Far more than 50 percent of your list will be alumni of Goshen, Hesston, and E.M.C.

Can you still say you don't benefit? You can't be a member of the Mennonite Church and not be influenced by or receive benefit from our schools! The rationale for public support of the nation's schools is that all benefit, therefore all should pay. The same rationale for contributions applies to our church colleges.

The Church in Russia

By J. C. Pollock

Scarcely a city in the U.S.S.R. now lacks a Baptist prayerhouse. Baptists are strong in the Baltic and Western lands which were not Soviet before the war, well spread in villages and cities of the Ukraine, in parts of Central Russia and the Caucasus. Central Asia, with its hybrid population of European immigrants living among indigenous Moslems, has city congregations of 900, 1,000, 1,200, and more; Baptists are expanding in Western Siberia and the Soviet Far East.

The Baptists of the U.S.S.R. are more numerous than those of any Baptist Church outside the United States. The fifteen-man All-Union Council of Evangelical Christians/Baptists has oversight of about 5,500 congregations.¹ These congregations are supervised by seventy senior presbyters, equivalent to bishops at least, who travel throughout their territories by plane or train merely carrying the passport (identity card) required by any citizen before he may move around from his domicile. In October, 1963, many senior presbyters and other leading pastors and laymen, over 400 from all over the nation, gathered at Moscow for a three-day Congress, the first since the Unity Conference of 1944, in the evangelical church in the Maly Vuzovsky side street not far from Red Square. Foreigners frequently visit this, the single Evangelical/Baptist church in Moscow. The crowded pews, aisles, and galleries, the superb choir and reverent service provide an authentic sight—despite the claim by a few Westerners that congregation, choir, and preachers form a communist “front” of hypocrites well drilled to deceive tourists. Nevertheless, for the purest flavor of their essence the visitor must join Baptists far from Moscow.

The first impression will be of a plain boxlike building, well kept, with illuminated texts on the walls. A text sure to be found is: *Bog est Lyubov* (God is Love). A platform holds choir, pastor's reading desk, and seats for special guests; the communion table is often simply the officiating pastor's table specially prepared on a Sacrament Sunday. John Lawrence describes one of the congregations with which he worshiped: “Before us, on the right, sat men with long beards looking just like illustrations from Tolstoy; younger men sat behind. On the left sat a wonderful collection of grandmothers with strong, ugly faces; behind them were the younger

women, all wearing head scarves. Every face was intent and we could see tears rolling down. Every Russian Baptist congregation is the same and each one is different. They always look like a scene from Hogarth transfigured. These are people who have lived through hard times. There is no lukewarmness. In the Soviet Union either you have transforming faith or you do not have faith at all.”

The service on Sundays, and that at mid-week which is almost as largely attended, is simple, unliturgical yet dignified and carrying unconscious hints of the Orthodox tradition in which the early Russian Baptists were bred. The same sense of being part of a mighty stream of Christian life is seen in the custom of greetings: a visitor brings greetings from his home church, which the entire congregation will immediately return by rising to shout in unison: “Greetings to —.” At the close of a service visitors are always dismissed with *God be with you till we meet again*, adapted to an inimitable chant-like tempo; there was considerable surprise on learning that words and tune had American originals.

The prayer during service further strengthens the feelings of being one family. The pastor leads aloud, extempore, and the congregation join him audibly: he puts a petition which each person echoes in his or her words until the church is filled with a whispering like a quiet sea lapping celestial sands. I have met it once before, in Borneo, where in a Christian longhouse they gather together at dawn, each whispering individual devotions yet heartened by his neighbor. In Russia after the pastor's prayer two or three of the congregation will follow with brief spontaneous thanksgivings or petitions.

A most memorable feature is the singing.

Every church has its choir of young men and women and a few older folk. Undoubtedly this singing, in a music-loving nation, is a road by which outsiders come into the church. A choir practice is technically illegal but normally unhindered by local authorities—an instance of that compromise which in fact runs throughout the State's handling of religion and is in itself a condemnation of policy: laws usually violated lest life be intolerable are bad laws. And they may always be invoked by the ill-disposed; a sword hangs over the heads of believers.

The singing is generally unaccompanied. Every choir leader has a tuning fork and conducts. The marvelous Russian sense of pitch and time permits complicated harmonies and changes of tempo, though congregational hymns are sung slowly in Ortho-

dox tradition and the scarcity of hymn-books is offset by the pastor reading out each verse before it is sung. Anthems are written on manuscript paper, new hymns or versions being passed and adapted from church to church, anonymous, unsophisticated, as true and distinctive folk music as the Negro spiritual.

The hymns are based on Scripture. Words and tune so express the faith of the people, their aspirations, experience, and suffering as to disclose the very heart of this vigorous movement in modern Russia. Even in prose translation without music the words have power and pathos.

One of the best loved is *Khochu lyubit silney* (I want to love more strongly), based on I John 4:19: “We love him, because he first loved us”:

*Hear my prayer and the sighing of
my spirit, my God,
I want to love Thee more strongly.
I want to love with the fire of
sacred prayer,
With all my heart and mind and
all my soul.*

*In vain I sought peace in the darkness
of the world's busyness,
Only Thy testament of love gave me
peace,
If ever I see the threat of tribulation,
Just then I want to love more strongly.*

*When my life is cut off for the days of
eternity,
Even in heaven I want to love more
strongly.
And I know that I shall be where there
are no shadows,
Where God's eternal temple is, to love
more strongly.*

Many hymns are written round the theme of the cross, such as this for solo and chorus:

*Praise be to the holy love of the Father,
Who sent Christ into the world to suffer!
And in the tortures of the cross
He drank the whole cup to the dregs.*

Chorus: *Only by the power of Christ
Are all our fetters taken off.
God has done so much for us!
Praise be to the love of Christ!*

And here is the first verse of a rousing solo and chorus on conflict and victory, a sort of Russian *Stand up! Stand up for Jesus!*

*We will stand firm for the Gospel faith,
for Christ;
Following His example, forward all,
forward after Him!*

Chorus: *In a friendly, joyful family,
As His one people.
With one heart and soul,
Forward after Christ, forward!*²

From *The Faith of the Russian Evangelicals*, by J. C. Pollock. Copyright © 1964, by J. C. Pollock. Used by permission of McGraw-Hill Book Company.

The core of the service is the preaching. The service lasts about two hours and contains at least two sermons, strong Biblical sermons in which Scriptural teaching is expounded in depth and breadth, and the congregation visibly (sometimes audibly) takes the preacher's points. Speaker and listeners are soaked in the Bible: Scripture illuminates Scripture, allusions are caught instantly, thoughts may be followed through without involved explanations. Unconsciously it is Wesley and Spurgeon and Moody rolled into one, yet distinctively Russian; it is traditional yet contemporary, an amalgam of Biblical doctrine and stark experience.

The standard of sermons must vary because preaching, together with part-time pastoral work, is the only theological training of almost all embryo ministers; a Preachers' School is still a hope unfulfilled, and though six young men spent two years at British Baptist colleges in the later nineteen-fifties they have not been followed by others. Lack of theological education is offset by the tradition that sermons must be true to the Bible. The Russian examines what the New Testament teaches about man and God, sets it in the unfolding context of the whole Bible as a unity, and proclaims it. For him the Bible as received is the revealed Word of God, to be proclaimed: and he believes unquestioningly that the Holy Spirit applies His Word to the minds and hearts of the sincere. The Bible speaks to his condition, makes sense. He seeks to live by it, but seems free of mechanical text-throwing or text-tearing; probably because to him the risen Christ, "the Lord," is his nearest Friend and "the Word" is no jumble of formulae but the means by which the Lord teaches, an inexhaustible mine of wisdom.³

This hunger for "the Word" is a distinctive feature of Russian Baptists. "When I visit a church," says a senior presbyter, "after the service some of them will sit up all night, perhaps, asking me questions, problems of behavior, problems of the Word: 'What does this verse mean?' 'What does that verse mean?' Their mouths are wide open, panting, hungry for the Word. They lap it up."

This makes the shortage of Bibles the more poignant. "There was apparent a great need in our communities of Bibles, New Testaments, and hymnbooks," wrote the chairman of the All-Union Council after a visit to western Siberia early in 1963, "but we hope that the Lord will allow this need of our churches to be satisfied."

Urgent requests are received by Christian broadcasting stations which offer to mail Russian Bibles, and for every listener who writes, scores must consider it wiser to refrain. . . .

The Baptist communities have the human weaknesses, problems, temptations experienced by Christians anywhere in the

world, but the Russian Baptist's faith is his absorbing passion. Life centers round his church. Its fellowship is the citadel from which he can operate in a harsh environment.

He has strong moral discipline. A man may not be ordained presbyter until he is married, and whereas in the Orthodox Church an unmarried man cannot be ordained for a parish ministry but if widowed must not remarry, a Baptist pastor whose wife dies must marry again, unless very old. Sex is possibly a recurrent problem in the churches, for surprise was expressed at the information that many British and American missionaries are unmarried yet that trouble is rare. Extra sensitivity about sex may partly be reaction against early Soviet license; in the nineteen-twenties abortion, divorce, contraception, and premarital intercourse were correct revolutionary behavior.

Some Baptists have an acute distaste for anything smacking of "worldliness." Little irritates the communists more than refusal to frequent cinemas, theaters, and dances; and the contempt, where it is found, for art and culture. Baptists in the great cities are by no means uncultured. "Some of our country members are very narrow-minded," they will say, "very conservative. Some won't take a plane. Some of the pastors won't even use a bicycle because of the old tradition that 'the Lord's work should be done on foot.'" One pastor was quietly amused when a pale-faced youth in his flock expressed astonishment at a suggestion he take up a sport. The youth quoted St. Paul, "Bodily exercise profits little," etc. The pastor explained the true meaning of the text and sent him off to do gymnastics.

The Biblical injunction is accepted strictly: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world." The "world" is interpreted from a Puritan viewpoint underlined by the traditional emphasis of Old Believers (the cultural background from which many early Baptists sprang) on being unpolluted. Unworldliness is a strong cohesive element, as it was for nineteenth-century evangelicals in England and America, a line of defense and demarcation. It may run to extremes, despite Baptist leaders' attempts to prevent this. But were the Soviet way of life less deliberately hostile, were the frontier between belief and unbelief less rigidly walled, wired, and mined by communism's hatred of Christianity, the extremes would be gently eased away.

The Baptists look more for what a man is than what he does, to his personal character rather than his taste in amusements. Serious infringement of the moral code is

swiftly judged by exclusion from Holy Communion or from fellowship. Dancing or playgoing would not probably be denounced except in remote country districts, but a member caught drinking liquor will be warned; if caught frequently he will be suspended. Sexual immorality would lead to expulsion. Most of the backsliders whose shocking revelations of Baptist wickedness are printed in atheist pamphlets are black sheep of this sort. A younger pastor said to Maurice Hindus, "Baptists too can go wrong and betray their faith in their everyday life. As soon as we learn of it we expel them. Then they say terrible things about us. But it doesn't disturb us. We are careful about the citizens who apply for membership. They are on probation for two or three years before they are accepted into the church."

Determination to keep "unspotted from the world" can undoubtedly tend to pharisaism. The price of discipline, in Russia as in any country, is the temptation to judge, to nag, to be self-righteous; churches may be spoiled, growth frustrated. But a sure sign of basic spiritual health among Russian Baptists is that the quality of mercy overrides censoriousness, the positive joys of living outweigh differences about behavior, fraternal love is no mere catchword; theirs essentially is a New Testament church impregnated by the motto, "God is Love." From mutual experience of human frailty and divine redemption grows unity.

This unity transcends race. The Soviet government, despite bright posters of grinning citizens grouped in varied national dress, has suffered over the years much trouble with racial minorities reluctant to be assimilated. The Baptist Church has been a powerful if unacknowledged racial synthesizer. In the Virgin Lands and other areas of widespread immigration or deportation the churches may have three or four, in one city no less than eleven different races in Christian amity, the majority being of European origin. In territories having Asian populations alongside the Russian minority the Baptists are conscious of missionary responsibility. Here and there a former Moslem has become a church member. In one city a group of Moslems, distant from the one mosque still open but near the Baptist church, asked their mullah if they might attend. He replied: "Certain-

(Continued on page 234)

1. The figures given by the All-Union Council in the application for membership of the World Council of Churches in 1962 were: 545,000 members, 5,545 churches, 5,545 pastors, 32,270 preachers.

2. These hymns are translated by John W. Lawrence from the Russian Baptist Hymnbook.

3. Attempts to reinterpret Christianity for "man come of age," in the manner of Bishop Robinson's *Honest to God*, which was much discussed in Moscow after a B.B.C. broadcast, would seem to them irrelevant to the Russian facts of life. (A Party member and atheist, an official of the Council for Religious Cults, said to us: "I hear one of your bishops has proved there is no God!")

Six Days in the Soviet Union

By Edgar Metzler



H. Armstrong Roberts

"Please take our greetings back to the brethren in America. Tell them that since our visit to Mennonite communities last summer we feel we know the Christians of your country much better than ever before."

These were the words of Ilia Ivanov to me in Moscow the week before Christmas as we reflected together on the visit of four Russian Baptist ministers to the United States seven months earlier.

Ivanov expressed deep appreciation for the bonds of fellowship which developed out of their contacts in homes, small groups of ministers, and churches during their two-week stay in North America.

I had the opportunity to renew those contacts while stopping six days in Russia on the way home from a recent assignment in India. (The quickest air route from Delhi to London is now through Moscow.) Obviously, my brief stay there could re-

sult in only surface impressions. These I tried to test against other sources of information, recognizing that what can be seen and heard in Moscow and Leningrad is not the whole story.

But the total experience tended to confirm the picture presented by the visitors last summer: a church alive, worshiping and witnessing, but under pressure of definite obstacles and in circumstances quite different from our own. My most vivid impression was of the intense desire of Christians in Russia for fellowship in the Christ who transcends political and ideological barriers.

Appearance Similar to America

The outward circumstances of life in Russia's two largest cities are strikingly like European and American towns the week before Christmas. The shops along Gorky Street were gaily decorated and holiday shoppers jammed the stores. A huge Santa Claus was erected in the children's department store in Moscow. The official "peo-

ple's holiday" is New Year's Day, Jan. 1. The Christians celebrate the birth of Christ according to the old Orthodox calendar on Jan. 7. That is a regular working day as the state does not recognize religious holidays. But the secular substitute seems to be exploited for commercial purposes as much by the socialist merchants as by their capitalist counterparts in the West!

My initial impressions of Moscow were against the background of two and a half months in India. The contrast is impressive. The suburban skyline sprouts with cranes as apartments go up everywhere. As in America, the favorite rooftop ornament is a TV antenna. There were none of the obvious signs of poverty which one sees everywhere in India. On every back was a heavy coat and on every head a fur cap. Throughout Moscow and Leningrad groups of well-dressed kindergarten children could be seen playing in the parks with their supervisors. But, as an Indian professor had reminded me on the plane from Delhi, Russia has had 45 years to

Edgar Metzler, Akron, Pa., is executive secretary of Mennonite Central Committee's Peace Section.

build since her revolution while India has had only 18.

The Russians complain about shortages and high prices, but many also boast of the material achievements of their government. They are not allowed to forget the selfish glories of the Czar's wealth, concentrated in the hands of a few. The state preserves the extravagant palaces and cathedrals as historical and architectural monuments, but now they are open to all the people.

Religion a Thing of the Past

Religion was a large part of the Czarist past, the communist propaganda continually points out the support which organized religion gave to those who suppressed the people. In Leningrad I visited the Museum of the History of Religion and Atheism. The place was deserted except for a group of young army officers being escorted through by a guide.

The majority of the exhibits are designed to demonstrate that organized religion has been, and still is, corrupt, cruel, ignorant, and obscurantist, and the opponent of peace, justice, and all that is good for the welfare of the common people. If this museum represents the interpretation of religion given young people in the schools, and it probably does, it will be a miracle if the church survives in Russia. (But how does the church survive in any culture except by miracle?)

Since returning home I have seen the translation of an article in an official communist paper criticizing the traditional Soviet approach to religion. The author takes his fellow Marxist theoreticians to task for maintaining an unscientific stereotype of religion that does not take into account contemporary developments in the life and thought of the church. His purpose is to make the communist attack on religion more effective, but his point of view might also make possible a discussion with informed believers in which there could be an authentic Christian witness.

The Russian visitors to America last summer had said that the greatest obstacle to the growth of the church in their land was the official atheistic propaganda of the government. Recently, that propaganda has been increased, with new professors of atheism added to universities and increased use of testimonials of those who leave the church.

Church Lives On

But still the church is there. During my brief visit I attended three services. On a Wednesday evening in Moscow the Seventh-Day Adventist congregation, which uses the Baptist building on Wednesday and Saturday mornings, was conducting a baptismal service. Fourteen candidates were baptized. In the choir was a Negro who told me after the service that he was

a student from Nigeria and was a member of the Seventh-Day Adventist Church before coming to Moscow.

The Leningrad congregation worships in a converted Orthodox church, which had not been used for years until the authorities assigned it to the Baptist church. The congregation remodeled the sanctuary, added offices for the three ministers, and built a modern rest-room annex. Services are held four times a week. Over 1,000 people were packed into the church, all except about 200 standing for the two-and-a-half-hour service. The pastor, Anatole Kirukhansev, had asked me to preach one of the three sermons, which he translated.

It was a responsive congregation, the desire for the Word of God and Christian fellowship etched unmistakably on their faces. Following the service the church council met for an hour in the office. As much as I could follow the discussion, it sounded very much like any of the innumerable church council meetings I have sat through in North America.

The Sunday service at Moscow featured five ministers from other parts of the Soviet Union who were there to help celebrate the 70th anniversary of the birthday of Rev. Karev, general secretary of the Union of Evangelical Christians-Baptists. Two of them, representing Christians in Latvia and Estonia, spoke in their own languages which were translated into Russian. Sometimes we forget that the Soviet Union is made up of many different peoples and cultures.

A visit to the church service in Moscow or Leningrad is both an inspiring and a sobering experience. There can be no question about the sincerity and devotion of these worshipers. But as other aspects of their church life come to be known, one is also sobered by the challenge which they face. No religious education is allowed. Membership in any religious organization cannot be before the age of 18. Paper for printing Bibles and hymnals cannot be secured. Stories circulate about more outright opposition on the part of overzealous local authorities.

Mennonites Still a Problem

The visitors last summer had told us that the attitude of the Soviet government toward the Mennonites was still problematic. Their German ethnic background and circumstances arising out of the civil war in the early 1920's contribute to this. But now the situation seems to be improving. In the fall of 1963 the Union of Evangelical Christians-Baptists met in Moscow.

On their agenda was the question of closer relationship with the Mennonites. They took action opening the door to the Union for the Mennonites. Since that time Mennonites in various parts of the country have begun to organize congregations which will be registered as part of local

In spite of official atheism in Russia, hundreds of thousands of people hold some measure of Christian faith, and thousands more feel a spiritual hunger that materialism cannot satisfy. "My most vivid impression," says Metzler, "was the intense desire of Christians for fellowship in the Christ who transcends political and ideological barriers." Coming next week is an interview between James Fairfield, staff writer for Mennonite Broadcasts, Inc., and Gordon Shantz, program director of MBI's Russian broadcast **Golos Drooga**.

churches affiliated with the Union.

In Moscow I talked with a Mennonite leader from Karaganda who told me of developments in his area. Mennonites have been meeting in small groups. Now they are gathering names for a congregation which will be registered as part of the Baptist church already registered there. The church council will consist of three representatives each from both the Russian and the German-speaking congregations. Near Tashkent a Mennonite group is organizing in a village where there are no other Christians.

The witness of the Gospel cannot be stilled and sometimes breaks out in dramatic ways. In Moscow I was told about a Mennonite couple who moved into a small village where there were no Christians and no Bibles in the Russian language. The Mennonite couple had a German Bible and began reading it to their neighbors, translating into Russian as they read. Within six months over 15 persons accepted Christ and a nucleus of believers is growing where before none had existed.

In view of the situation of the church in the Soviet Union, what should be our attitude? (Continued on page 234)

Education and Change in Nigeria

By Clifford Amstutz

tary level accounts for the recent mushrooming of secondary schools. Interestingly enough, nearly three fourths of these new schools are managed by church agencies, whose major problem is to recruit qualified teachers to staff their institutions.

Teach Agriculture at Presbyterian College

In 1962 we went to Nigeria to teach. Assigned to teach agriculture primarily—Nigerians call it rural science—this was a position at a Teacher Training College of the Presbyterian Church. The General Mission Board had made previous arrangement with the Presbyterians to supply teachers for this school.

Rural science in MacGregor College is a required course. For them it is similar to a History of Civilization course required of American college students.

Why is agriculture at a teacher training college required? Many factors are involved, not least among which is pressure

The country is based on a rural economy. Export of raw agricultural products is the main source of income. Nigerians realize that there will be little industrial development until they can upgrade their agricultural products to the point of profitable processing. This and adequate nutrition for the common man and his family are among their primary goals.

Farm Exodus

Hampering these goals, however, is the mass exodus of the farmers to the city. With the simultaneous emphasis on education, it follows that many think of progress in terms of a "white-color job" and abandon their customary agricultural way of life. This, of course, leaves the illiterates to do the farm work.

To counteract this flow from the farms, the government and the ministry of education are trying to develop in school chil-



Boys singing at a chapel service at MacGregor College.

Leon V. Kofod Photo

"Today, education is very fundamental to the social, economic, and political well-being of human society," said Nigeria's President Nnamdi Azikiwe in a keynote address at another of the country's secondary school openings last February.

"Our educational system should meet the various needs and aspirations of an independent Nigeria as well as cater to the well-being of the individual members of our various communities," he continued.

Nigeria is in a hurry to develop. A key factor in this is its emphasis on the education of the masses. Compared with many other African countries, Eastern Nigeria ranks very high in educational achievement. Five years ago, at independence, the literacy rate was approximately 30 percent while today in the eastern region one finds nearly two thirds of the ten- to twelve-year-old children able to read and write.

This rapid literacy rate on the elemen-

from the government. The most concrete illustration of this is the government's six-year development program which has allocated 40 percent of its budget for agriculture and 30 percent for education. Nigerians feel that without agricultural development there will continue to be a poor standard of living, keeping the country's economic status also very poor.

This stress on agriculture is not without its legitimate reasons. Approximately the size of Texas and Oklahoma combined, the Federation of Nigeria has a population of 37 million, the most populous of Africa's new countries. The southern half of the country alone, perhaps the size of Oklahoma, has 29 of these 37 million cramped into its small space. In many of the small villages, one finds well over a thousand people. Obviously the demand for food is much larger than the land area available to produce it.

dren an appreciation of the important part the farmer plays in the economy of the rural community, and of the nation, together with improved farm and garden techniques.

In order to implement his "rural consciousness" the elementary school teachers must have a knowledge of improved agricultural practices, and skills to effectively put them into practice. Close attention is given to insect control, plant development, nutrition instruction, and gardening. For the girls, needlework and other domestic science instruction is a necessary part of their academic training.

At MacGregor College we have both classroom work and practical outdoor work. Since many of these fellows hate rural science, the work is not quite as glamorous as teaching agriculture might be in this country. The Agency for Industrial Development, part of the U.S. aid program, has

technicians there, helping along with Peace Corps volunteers in agricultural development. Working directly with the farmer, they are helping in a very direct way to improve the agriculture of the nation.

My work is not nearly as glamorous because I don't really get right out there with the actual farmer. I can converse in English, however, because all of our students know English, and all of our teaching is done in English. The technicians who work with the farmers have to use interpreters. I often feel a gap in my experience, however, because of this lack of contact with the farmer.

Apply Knowledge

In my two years' teaching experience one thing especially has been made clear to me. That is, that even more important than his need to learn new methods, is the Nigerian's need to learn that knowledge is functional. Many students can recite to me what the book says, but have absolutely no idea of how to translate facts into action.

Not knowing how to put their new ideas to work, many of these students go back to their homes and revert to their old practices. One reason that the American educational system is gaining more respect in Nigeria today is that American technicians in the country have proved that they can make their knowledge work. Nigerian students who have studied abroad are also often better equipped to apply their knowledge.

There is also currently a lack of national teachers in the fields of science, mathematics, home economics, and agriculture. Most Nigerians with bachelor's degrees have studied history, geography, English literature, British government or British constitution. There is an apparent reluctance to go into the technical fields.

Another obstacle to improving Nigeria's education is its high academic qualifications for American teachers. In Eastern Nigeria, foreign teachers must have a master's degree to teach. This is not true of the northern region, however, nor is it of many other African countries.

But the most important thing for the missionary teacher is the life he lives in that country. Most convincing is his ability to make his Christianity practical. Just as in agricultural education, the Nigerian finds it difficult to make his religion and social customs practical, but he has the highest regard for anyone who can. Many of our students could outdo the average American Christian student in a Bible quiz. But when it comes to applying these Biblical truths, they often flounder (which is not unheard-of in America).

Struggle for Identity

Some of my fellow teachers at MacGregor complain that the students now are not like the students they used to have.



Leon V. Kofod Photo

MacGregor's new, modern chapel building which was recently dedicated.

The students are not to blame. Rapid changes, such as are presently occurring in Nigeria, are bound to bring instability as youth struggle for a philosophy of life that gives them some sense of security. Just as a former set of values are disrupted in the American youth as he undergoes adolescence and in some cases a broadened outlook through education, the Nigerian is giving up his agrarian outlook and values for a new industrialized Africa. But in the African youth this struggle is multiplied two, four, or as much as ten times.

An important ministry we can offer, in light of this, is to have friendly counseling sessions in which students can express their feelings about these changes. They are very much aware of the problems accompanying a radical and rapid change of philosophy. Many times we must tell them to go a little slower and move with a bit more solidity. Avoid changing for the sake of change. But in spite of the degree and speed of change and maturity, growing pains are sure to be involved.

Here again, this struggle shows itself when they try to relate their Christianity to daily living. They are not immune to following every fad that presents itself—topless bathing suits not excluded. They want to completely abandon their childhood ways. They have difficulty relating to their relatives and village kin.

This is not good. We try to help them salvage the good from their past. We attempt to point out that change and progress are not necessarily synonymous. And in all of this, we explain that their relationship to Christ is most important as they try to find their way.

But in all our attempts to help the Nigerians, and especially the youth, one real danger lies close to all of us. In most cases, we have more education than anyone in the village. The tendency is for them to make little "gods" of us, attaching a sort of white magic to our words and achievements. Herein lies no small responsibility. It is with great humility and sense of responsibility that we return to Nigeria to lead these young minds to a true sense of

The older schools were established by mission boards, and religion was always a part of the curriculum. In recent years the trend is definitely toward secular education, "with departments in the social and technical sciences leading the revolt against the religious and humanistic foundations of the school. What this foreshadows, it is feared, is contained in Toynbee's prediction that 'the Afro-Asian nations appear to be swallowing the technological husks of Western civilization without digesting the spiritual kernel.'"—From **A Factual Study of Sub-Saharan Africa.**

values, and to build the church in that particular area.

This article is part of a chapel talk given recently at Hesston College, while Clifford Amstutz was on a two-month furlough. Bro. Amstutz was a former member of Hesston's faculty.

Teach One and Win One

By J. D. Graber

The apostle to illiterates, Frank C. Laubach, continues to press upon the rest of us the extreme importance of teaching the illiterate masses of the world to read. But his is no mere humanitarian or social service program. Always he has insisted that the best way of winning an illiterate person to Christ was to bind him to your own heart by teaching him to read.

How to Teach One and Win One for Christ* is the title of Dr. Laubach's latest book on the subject he has been all but obsessed about for 35 years. It was while trying to get a hearing among the Moslem Moros of Mindanao Island of the Philippines that he was led by the Holy Spirit, as he himself testifies, to teach them to read. These Moros were almost 100 percent illiterate. When reducing their language to writing, he discovered to his surprise that it required only 16 letters of the Latin alphabet to symbolize every sound in their language.

Thus the first literacy chart was born and with fantastic speed many hundreds of his Moro friends learned to read, and thus he won his way into their hearts. Christian teaching as well as news, agriculture, and other subjects were covered in a new type of literature that was produced, via "Writing for New Readers." From this initial success the Laubach literacy programs have been taken to over 100 countries in nearly 300 languages.

This latest book by Dr. Laubach still breathes the old enthusiasm. If anything, the author is more sure than ever before that this is the supreme way to take the Gospel to the hearts of the illiterate millions of the world. The fact that they are the disinherited and usually oppressed millions that are ripe unto harvest by communism unless we can win them to Christ is, of course, also a highly desirable by-product of a Christ-centered literacy program.

Teaching illiterates to read, Dr. Laubach emphasizes, is not merely an open door to the heart of the person but also an open door into many countries closed to "missionaries." There is no law against personal witnessing, he says, and if there were it would be impossible to enforce it.

There is no more soundly Biblical way, nor a more effective way, to win someone to Christ than the person to person method. The heart of Laubach's literacy program is always "each one teach one." After an illiterate has learned to read the first lesson on the chart he is qualified to teach it to another, and thus, by geometric pro-



Leon V. Kofod Photo

Wendell (l.), Paul, and Crystal Amstutz gather round their parents for the evening devotion in Nigeria. The Amstutzes returned to MacGregor College on Jan. 14 after a short two-month furlough in the States. Clifford serves as vice-principal and rural science instructor at the college, while Lois is busy in local women's groups and in tutoring Crystal and Paul. Since this picture was taken a sixth member, Neil, joined the family.

Missionary Adjustments

By LOIS AMSTUTZ

When we first came to Nigeria, I'm afraid we insulted many of our Nigerian friends. Americans, not having the reserve and polish of the British, overstep many of the customary bounds that have been established where Britain has had colonial rule.

For example, the British have most of their friendships among themselves only, which limits informal social contact with the Nigerians. Not knowing this, it took quite a while for us to feel at home with the Nigerians.

They were used to waiting on the veranda of a European home until invited in. And certainly they would never come into a teacher's house without being invited. We were at first puzzled to know how to break this pattern, but we decided to set our own pace and not to expect a rapid change of attitude on their part.

It turned out to be a happy situation where Nigerians now eat meals with us. Their children play with our children without reservation. Oh, they still knock on our door, which we feel is essential to

our privacy, but they know they are welcome.

Missionaries sometimes have a tendency to unconsciously isolate themselves from involvement in the "real-life" issues of the common folk. To avoid this I joined some of the women's organizations there. Some of these are church-sponsored and some are not. One of these is the International Women's Club, not a religious organization, but which happens to have all Christian women, either Protestant or Catholic, as its members. We work together for community projects, for betterment programs, and for social gatherings. I have discovered this is the way I get to learn to know the village women, where otherwise I would be quite confined to our own compound.

Another organization is the Women's Guild of the Presbyterian Church. Part of the Guild's purpose is to plan programs which stimulate the Nigerian women to a deeper spiritual experience in their own homes. Many of the programs aren't as valuable as they could be, but we must learn patience as we cooperate with them.

Nigeria is not a white man's country—it never has been. But there is no reason why a white man can't work there. It is

(Continued on page 234)

gression, the whole world can be taught to read, and everyone can thus be exposed to the Gospel.

**How to Teach One and Win One for Christ, by Frank C. Laubach; Zondervan Publishing Co., Grand Rapids, Mich.; 1964; pp. 90; \$1.95.*

MISSION NEWS

Fellowships Offer Overseas Experience for Medical Students

Twenty-eight junior and senior U.S. medical students have been awarded Foreign Fellowships which will enable them to obtain supervised medical experience in relatively underdeveloped areas of the world, the Association of American Medical Colleges announced recently.

The Fellowships are made possible by a grant from Smith Kline & French Labora-

tories, Philadelphia pharmaceutical firm. With the current selection, the Association, during six years, has awarded a total of 180 Fellowships for work and study in 42 countries of Africa, Asia, and Latin America.

The primary objective of the Fellowships is to provide students an opportunity to benefit from unusual clinical experiences and familiarize themselves with medical, cultural, and social problems different from their own. They will be stationed in mission hospitals and outpost medical facilities.

The students, selected by a committee of six U.S. medical educators, spend at least ten weeks with their foreign sponsors. The amount of each award varies, depending on individual requirements.

The 1965 winners include two women and twenty-six men. Seven of the men will be accompanied by their wives who qualify because of their training as medical students, nurses, or technicians.

Second Inter-Mennonite Conference in Africa

The second inter-Mennonite and Brethren in Christ Africa Conference was held in Bulawayo, Rhodesia, March 3-10.

About 25 representatives from all the Mennonite and Brethren in Christ missions and churches in Africa attended. From Ghana, Carson Moyer and Joseph Adjei, and from Nigeria, Edwin Weaver attended the eight-day meeting. Eastern Board representatives included Chester Wenger and Million Belete from Ethiopia; Wilbert Lind and Said Seik Samatar from Somalia; Don Jacobs, Eliamu Mauma, and Zedekea Marwa Kisare from Tanzania; and Paul Gingrich from the Mennonite Centre in Nairobi.

Paul Kraybill, Salunga, Pa., also attended as representative of the Council of Mission Board Secretaries. Arrangements for the conference were made by Elmer Neufeld, Peace Section representative in Africa, and also secretary of the all-Africa conference, elected at the first conference held in Kenya two years ago.

Saigon Situation Serious, but Opportune

In a February letter, Everett Metzler, Eastern Board missionary in Saigon, Vietnam, wrote: "There is no denying the situation is very serious, but we see an opportunity and challenge in it."

The presidential order to evacuate dependents of American government personnel working in Vietnam does not apply to civilians. Our missionaries do not envision that this development will affect their program. Eric Metzler, however, is without a school since the American Community School was closed.

Eastern Board Secretary Paul Kraybill was scheduled to visit Vietnam, Feb. 23-25. His schedule has been changed somewhat to enable him to extend his visit in the Far East and to attend the Bulawayo Conference in Africa. He is expected to arrive home March 13.

Your Treasurer Reports



CONTRIBUTIONS NEEDED
COMPARED WITH CONTRIBUTIONS RECEIVED
April 1, 1964 through February 28, 1965
Mennonite Board of Missions and Charities

The above graph reports on contributions for General Mission Board work on Feb. 28.

On March 31 we will complete our program for the fiscal year. As can be seen, we will need a major increase in contributions during these last two weeks if we are to secure the total funds needed to meet this year's operating costs.

The difference between receipts and total needs is equal to about \$2.00 PER MEMBER. I am certain that there are adequate resources within our brotherhood to make up this deficit if we are of a mind to reach this goal.

We trust the Spirit of God to guide any response which might yet be possible in sending your "mission gifts" before March 31.

—H. Ernest Bennett.

Mahaddei School Reopened

Mahaddei School in Somalia reopened on Feb. 8 for the third term of the school year.

This will be a short term, with final closing on April 9. Elsie VanPelt was scheduled to move to Mahaddei about March 1 to become acquainted with the teaching program in preparation for the new school year which will begin July 5.

Five Camps Finalized

Out of the 50 work camps expected to turn up for those 700 youth who will engage in a servanthood project instead of



In a state of transition, the VS unit at Stanfield, Ariz., is spending its time these days turning over its responsibilities to the local community. Here unit leader Arlen Godshall, from Franconia, Pa., turns over the unit records to Jim McLeroy, Baptist pastor and chairman of the Stanfield Ministers' Fellowship—the agency assuming official responsibility for the VS ministry. Coming to Stanfield first in 1956, VS-ers lived among the migrants of the area, developed nursing care and club work, a kindergarten which now boasts 21 students, a Sunday-school and summer camping program. Through biweekly workers' meetings held in a different Stanfield church each time, Godshall was able to initiate interchurch cooperation. The cooperation grew into an official organization last July when the ministers' fellowship was formed. In January, they voted unanimously to absorb the VS unit's ministry. Included in the fellowship, besides the Baptists, are representatives from the Assembly of God, Mission to the Migrants, Stanfield Bible Church, and the Presbyterians.

MYF convention this summer, five locations have been finalized by conference youth secretaries.

They are: Preston and Meridian, Miss.; Camp Amigo, Sturgis, Mich.; Highland Retreat, Bergton, Va.; Little Eden Camp, Onkama, Mich.; and Laurelville Church Center, Mt. Pleasant, Pa. Look for further reporting on locations of these ten-day work camps.

Menno Bookstore Sales Increase

Sales in the Amharic wholesale department of Menno Bookstore, Addis Ababa, have picked up since the store was moved to its new location.

The last issue of *Kale Heywot* (Word of Life) had a picture of Emperor Haile Selassie I riding with Queen Elizabeth II when he was in England and an article about the queen's coming visit to Ethiopia. Menno Bookstore sold 8,000 copies of the 16,000 which Sudan Interior Mission had printed.

Concerning a special issue of *Kale Heywot* telling of the queen's visit to Ethiopia, Daniel Ness, manager of Menno Bookstore, wrote: "Feb. 9 SIM gave us the first copies. They had printed 20,000 and by the afternoon of Feb. 12 we had sold 14,000 and they were finished.

"So they went back to press and printed 5,000 more. We have sold 500 of these (as of Feb. 16) and are waiting for more. They don't plan to print more, but we do wonder where the saturation point would be. We think this is fantastic and SIM can hardly keep up with the demand. We are hoping this creates an interest in the magazine that will carry over to the regular issues."

Sales Growing for India Bookstore

"It appears that our volume of sales is growing, but we can't say this with certain-

ty because we are in the busy season of the year," reports Paul Kniss, manager of "Good Books," bookstore opened last September in Ranchi, India.

"January is back-to-school month here," says Kniss, "and we're doing considerable business with the several English medium schools and one mission vernacular school. Our monthly sales have thus far been: September, Rs. 2,717.06 (\$129); October, 4,134.18 (\$196); November, 2,704.20 (\$129); December, 5,596.97 (\$267). On the last day of December we crossed the Rs. 15,000 (\$714) mark, qualifying us to register for sales tax."

"Good Books" serves both the English and Hindi-speaking constituency and handles works in many other dialects. Having a larger Christian population than any other northern Indian city, Ranchi is an industrial center of over 125,000 people.

By Word and Deed



The givers. Ingredients: 70 workers, 11 head of beef, and 23 hogs. Results: 1,800 quarts of beef, 1,000 of pork, and 1,000 of lard canned. Time: 6:30 a.m. to midnight.

... A fire rages through a Korean village of thatched dwellings leaving 300 persons possessionless.

... Two boys in Hong Kong head for rough and evil company because they cannot go to school on empty stomachs; in Haiti a mother frightened by the swollen and grotesque appearance of her infant son walks hours to reach the hospital at Grande Riviere du Nord.

... Pax man John Slotter learns of the fire in the Korean village through newspaper accounts and provincial government reports. A week after the misfortune, 49 homeless families receive clothing, bedding, and Christmas bundles.

The boys in Hong Kong, aged 10 and 12, came to the attention of caseworkers who arranged their enrollment into a Christian school. Their tuition is paid by North American Mennonite sponsors. At the school they receive one nutritious meal five days a week supplied by the MCC school feeding program.

The anxious Haitian mother was told by a doctor at Grande Riviere du Nord that her baby would live and that he would not lose his sight as so many children do with this disease. She breathed a prayer of thanksgiving to God for His love and the hospital.

These illustrations reveal some of the facts behind the figures describing the activities of Mennonite Central Committee's material aid program in 1964.

The five clothing centers at Yarrow, Kitchener, Reedley, North Newton, and Ephrata processed 402 tons of clothing, 40,505 Christmas bundles, 21,273 layette bundles, and 8,571 leprosy bundles during 1964. Contributions of Christmas, layette, and leprosy bundles jumped 14,000 over 1963.

A total of 265,433 cans of meat, lard, fruit, and vegetables were processed, the highest number on record for the canning project. The portable canner visited 30 communities in nine states while stationary canner facilities were used in eight communities located in seven states.

Provincial relief committees in Alberta, Saskatchewan, and Manitoba donated funds to purchase two carloads of meat shipped to Hong Kong, Korea, and Vietnam.

Another function of the material aid program was the shipping of medical supplies and equipment to doctors and nurses in 15 countries under its Medical Supply Service. In 1964, MCC received from Interchurch Medical Assistance, Inc., almost \$200,000 worth of drugs and medicines at a cost of \$2,000 (membership fee).

Material aid director John Hostetler reported that 212 shipments valued at \$2,363,395 and weighing 5,712 tons were initiated in 1964 compared to 177 in 1963.

Material aid shipments have been stopped to Europe and diminished to the Middle East but increased to the Far East and Africa to minister to throngs of refugees uprooted by political upheavals or by natural disasters in Algeria, Burundi, Congo, Hong Kong, India, Korea, Laos, Nepal, and Vietnam.

Wherever the Mennonite Central Committee is engaged in mass feeding, it attempts to phase out distributions as early as possible to give heads of households



The receivers. Not beef, but poultry. And not canned, but live. Archie Graber, MCC worker associated with the Congo Protestant Relief Agency, hands out chicks to Africans.



January was back-to-school month for "Good Books."

ample opportunity to provide for their own tables rather than making them dependent on the charity of others. Emphasis in the administration of material aid is placed on rehabilitative ventures, social cases, hospitals, orphanages, leper colonies, sanatoriums, and schools where personal encounter is brought to bear.

Archie Graber, who is associated with the Congo Protestant Relief Agency, was driving home one day when an African traffic officer signaled him to stop. When Graber asked what traffic law he had violated, the policeman said he wanted a Bible. "I drove to the side of the road and got him a New Testament from the back seat," related Graber. "He thanked me and went back to directing traffic." The above incident is an example of the ministry carried on by Christian relief workers as they relate deed and word.

Light, Salt, and Perfume

Twenty-eight counselors met at the Bible Academy, Nazareth, Ethiopia, on Jan. 19 and 20 for the twelfth General Council Meeting of the Meserete Kristos Church. Reports from the nine congregations took half the first day.

Henry Gamber, reporting from Bedeno, said, "We cannot extend the work of the church simply by opening the doors of a building and conducting services on Sunday mornings. We must bring the Gospel to people where they are just as a farmer takes water from the river to irrigate his crops."

Taye Bashawared, director of the 250-student Deder school, explained that the Deder congregation has organized an evangelistic club whose aim is to teach Muslim farmers in their communities.

Daniel Lemma from Dire Dawa emphasized the need for a varied approach to win the many foreign nationalities and Ethiopian national groups in that city. "People from every walk of life attend services," he said: "street cleaners, factory workers, shopkeepers, teachers, bank workers."

The Christians at Bahir Dar are able to do better work since they have a small chapel. About 70 meet there on Sunday mornings. Million Belete said Christian students gather in small groups under street lamps for evening devotions. They find this a better place to worship than the large and often noisy dormitories where they live.

The Shoa Church now has a house for its pastor. Kebede Hadero said the church was able to build a house and support the pastor because members have begun to tithe. During the past year the Shoa Church raised more than a thousand Ethiopian dollars to build this dwelling and to remodel their church building.

Four members of the Meserete Kristos Council spoke on "The Urgency of Our Task." Fissiha Wendimagenyehu, Addis Ababa, said, "Many times I have asked why we do not have well-educated preachers like other churches, but I've come to realize that God wants us to have the 'fulness of Christ,' not the praise of the world." Fissiha considers teaching those who have

never heard to be our main task, rather than winning members from other churches.

Getahun Dilebo said, "We cannot work with perfect freedom so long as we are dependent on money from overseas." Getahun doubles as teacher and church chairman at Shoa. During the past year he encouraged members to tithe.

"The church is light, salt, and perfume," said Michael Alemayehu, Deder hospital administrator. "We can fulfill our task in a short time if we are truly what the New Testament says we are."

Million Belete from Bahir Dar said, "Christ only began His work; He has left to us the task of bringing a lost world to Him. We can best do our work, not by our programs and our much speaking, but by giving ourselves wholly to Christ."

Your Overseas Missionaries of the Week

Truman Miller Family



Truman and Clara Miller, along with their daughter, Ruth Ann, left for Nigeria on Feb. 24, where they will serve as missionaries with the Mennonite Board of Missions, Elkhart, Ind.

Serving at Jos, Nigeria, the Millers have been assigned as houseparents at the Nasarawa Student Hostel, a hostel for missionary children attending Hillcrest School. Ruth Ann, 19, will be an overseas VS-er and her assignment will be clarified upon arrival in Nigeria.

Originally from Milford, Nebr., the Millers most recently lived in Lebanon, Ore., where Truman engaged in the carpentry trade.

Ruth Ann is a graduate of Hesston College High School and attended Capital Business College, Salem, Ore.

Listener Survey Conducted by Heart to Heart

"As good stewards," says Ella May Miller, *Heart to Heart* speaker, "we are responsible to God and to our supporters for the best use of every cent and every minute."

Announcing a listener survey during March, she continued, "We need to know if *Heart to Heart* is effective in its outreach. A questionnaire went this month to all listeners whose names we have.

"We asked if they hear the daily or weekly broadcast or both, and on what station.

"But as important as this," Mrs. Miller said, "is the evaluation of the program itself. *Heart to Heart* is interested in knowing what subjects listeners are interested in hearing discussed."

A new cookbook containing Ella May Miller's favorite recipes—over 150—is being sent free to all who respond to this listener survey. Those wishing to participate should send to *Heart to Heart*, Harrisonburg, Va., or Kitchener, Ont., the call letters of the station from which they hear this women's broadcast.

Inter-Mennonite Peace Conference

Mennonites and General Conference Mennonites will cooperate in an Illinois Peace Conference and I-W Orientation to be held at the Metamora Mennonite Church, April 3, 4.

The I-W orientation is scheduled for Saturday morning and the four public sessions featuring a peace emphasis open to everyone will run from Saturday afternoon to Sunday afternoon.

Serving as speakers for the two-day meeting are: Roy Bucher, pastor of the Metamora Church; Jesse Glick, associate director of I-W services for the General Mission Board; Walter Gering, pastor of the General Conference Mennonite Church at Normal, Ill.; Laurence Horst, pastor of the Evanston, Ill., Church; Ray Horst, secretary for relief and service and director of I-W services and voluntary service for the General Mission Board; Vern Preheim, associate executive secretary and director of I-W services for the General Conference Mennonites; and Ed Riddick, of the Church Federation of Greater Chicago.

Tanzania Developments

Paul Kraybill and Orie Millers visited the Tanganyika Mennonite Church, Feb. 1-5. Their visit was deeply appreciated.

Opening day for the Musoma Bookshop in its new location was Feb. 25. Present bookshop manager is Nathan Agai, with missionary Martha Myer and one other employee working in the shop.

Laura Kurtz continues to make good improvement at Shirati from her burns received in a gasoline fire in November. She anticipated returning to Morembe Girls' School early in March.

Phebe Yoder was hospitalized recently for eye surgery and spent some time recuperating at the Mennonite Centre in Nairobi. She hoped to return to Bukiroba the end of February to teach a class in sewing when the domestic science course was scheduled to begin March 8. Two good African helper sisters will carry the work for her during the first weeks.

Excavation for a new office building for the Tanganyika Mennonite Church treasurer and education secretary has begun at Bukiroba.

Bishop Donald Jacobs served communion to about 20 communicants at Dar es

Salaam, Tanzania's capital city, in January. Church services are held each Sunday in Dar es Salaam in a classroom of the Technical College, almost next door to the plot owned by the TMC where a building will soon be erected to provide facilities needed by the church. Since Pastor Daudi Mahemba has moved to Dar es Salaam, Sunday attendance averages about 60, sometimes going as high as 85 or 90.

With People in Service

Mrs. Betta Lee Kaufman, missionary at Qua Iboe Secondary School, Etinan, East Nigeria, was recently assigned as book-keeper of the school. Her husband, Willis, teaches a total of 28 periods of chemistry each week. The Kaufmans are parents of three children.

* * *

Because of the urgent need for teachers at the Hokkaido International School, Sapporo, Japan, Marjory Yoder, missionary assigned last summer as housemother for the children's hostel there, will begin teaching at HJS next fall. From West Liberty, Ohio, Miss Yoder has had some 19 years of teaching experience.

* * *

Florence Snyder, former housemother at Woodstock School, Landour, India, recently spent six weeks in Ranchi, India, helping with literature sales of "Good Books," the newly opened bookstore managed by Paul and Esther Kniss.

* * *

J. D. Graber was elected vice-chairman of the Cooperating Home Boards for Union Biblical Seminary, Yeotmal, India, at their annual meeting at Winona Lake, Ind., on Feb. 15. Mennonite Board of Missions, Elkhart, Ind., is one of the 27 denominational agencies sponsoring the school.

* * *

Walter Hackman, owner of Hackman's Bible Book Store, Allentown, Pa., has been appointed I-W sponsor for the Allentown I-W unit.

* * *



Vern Preheim, Newton, Kans., has been named by MCC to succeed Wilbert Shenk as associate director of the Overseas Services department. Shenk accepted a position with the Mennonite Board of Missions, Elkhart, Ind., and will begin in June as assistant secretary of overseas missions. Originally from

Hurley, S. Dak., Vern and Marion Preheim were assigned in September, 1960, to relief work in Algeria as joint representatives of MCC and Church World Service on the CIMADE (French Protestant relief agency) staff based in Algiers. Upon his return from Algeria in 1962, Preheim began work as associate executive secretary of the General Conference Mennonite Board of Christian Service, Newton, Kans., in which capacity he serves until August.

Siefried Klaassen of Colony Gartental, Uruguay, arrived in Santa Cruz, Bolivia, in January to begin a one-year assignment under the Christian Service program of the South American Mennonite churches. Assisting in the agricultural extension work of the Cuatro Ojitos colony, located 90 kilometers north of Santa Cruz, Klaassen's other team members in Bolivia are Pax men and fellow Uruguayan Wolfram Driedger, the first South American Mennonite Christian Service worker to join MCC's staff in the new colonizing areas.

* * *

Robert Hartzler, administrator of Oaklawn Psychiatric Center, Elkhart, Ind., received Family Counseling Service's annual award given to a county resident, who, in the judgment of its directors, has served usefully for a number of years in the local area.

* * *

Willis L. Breckbill, pastor of the First Mennonite Church, Canton, Ohio, returned last month from Winston-Salem, N.C., after six weeks of study in the School of Pastoral Care. The school consisted of lectures in the areas of human behavior, and counseling methods and a seminar of self-understanding through sharing.

* * *

B. Frank Byler, missionary on furlough from Uruguay, is attending McCormack Biblical Seminary, Chicago, Ill., this semester. He returns on weekends to Goshen, Ind., where his family is living at 718 S. Sixth Street.

* * *

Rone Assef, business manager for El Discipulo Cristiano, the Spanish publication for Mennonites in Latin America, is planning to spend a few weeks in North America this summer attending the annual meeting of the General Mission Board and/or the meeting of General Conference. Mrs. Assef will accompany her husband.

* * *

Marvin Yoders, missionaries in Japan, are scheduled to fly from Tokyo on July 29, stopping overnight in Honolulu and reaching the States on July 30. They plan to stop in Perryton, Texas, to visit Mrs. Yoder's parents before coming to Iowa to Marvin's home and thence to Goshen for the 1965-66 school year.

* * *

Dr. Frank Laubach, longtime missionary to the Philippines, famous for his "each one teach one" mission philosophy, is scheduled as the main speaker for the Missionary Bible Conference to be held at the Laurelville Church Center, Aug. 14-21. Designed for anyone interested in missions, the conference is sponsored by the General Mission Board. Nelson E. Kauffman serves as coordinator. Send your reservation in early to: Kenneth King, Laurelville Church Center, R. 2, Mt. Pleasant, Pa.

MISSIONARY ADJUSTMENTS

(Continued from page 230)

always a problem to know how far one may go in helping people change. What shall we change? What shall we not even

try to change? What belongs to our culture and will not fit there at all and what things of their culture shall we adopt so that we can better work together?

It is for this especially that we need the prayers of the home church. Ask God to give us wisdom as we seek to give some guidance to these people who are struggling to find themselves in relation to God and their fellowmen.

SOVIET UNION

(Continued from page 227)

tude toward them? Last September, C. N. Hostetter, Jr., John Lapp, William T. Snyder, and I discussed that question with Carl McIntire and two of his associates. On many points about the relationship between church and state in the Soviet Union we agreed. Where we disagreed there was a frank exchange of opinions.

We hope to make clear that our desire to enter into fellowship with Christians in the Soviet Union was not out of naive ignorance of the situation there. Mennonites have had their share of personal knowledge of life under a communist regime. And we recognize the communist use of the church for the state's purpose and the long-range communist goal to eliminate religion.

But there is evidence of vigorous Christianity in the Soviet Union, both within and without the officially registered groups.

How can we "test the spirits" and enter sympathetically and helpfully into the situation of the church in the Soviet Union unless we are willing to enter into discussions and exchange? The results cannot be determined beforehand. There must be an open mind combined with the discipline of rigorous study (where do we have graduate students learning the language and specializing in Russian affairs?).

We must also be willing to be misunderstood. This is one of the costs of living out the conviction that Christ transcends politics and ideology. But how else can we bear true witness to Him who is Lord above all man-made divisions unless we allow those dividing walls to be broken down in our own experience?

CHURCH IN RUSSIA

(Continued from page 225)

ly. They believe in one God, and they don't worship idols like the Orthodox!"

Between Baptist and Orthodox themselves the old suspicions, already resolved at higher levels, are everywhere now dying. A jovial Orthodox Archbishop said of the Baptists, "They can go where we with our robes and paraphernalia cannot. Our priests can't go into factories. The Baptists can—they work there." He added, with expressive gestures, "We used to chase

them with a pitchfork. Now we draw them to us with a kiss of peace."

* * *

Assumption that Baptists in the U.S.S.R. are hanging on by the fingernails is quickly disproved. If Paul's phrase "exceeding joyful in all our tribulation" is exemplified anywhere in the modern world, it is in Soviet Russia. They accept difficulties and distress as the normal lot of a New Testament Christian. Indeed, they go further: "We are grateful to our government," they will say, "for putting us in a position where it costs so much to be a Christian. We thank God for the privilege of living in a land of clear-cut faith. Everybody knows who is a Christian. There used to be so many shades of loyalty and faith; nowadays you have to stand right out or not at all."

This joy in tribulation is not negative endurance but by-product of joy in God. The apostle's call, "Rejoice in the Lord always: and again I say, Rejoice," reflects the dominant experience: they rejoice "in the Lord." They have unshakable conviction that the Creator reigns, the Saviour lives. The words of the Second Psalm, which to a Westerner may be no more than archaic imagery or the libretto of one of Handel's most exciting arias, strike them as apt: "Why do the heathen rage, and the people imagine a vain thing? . . . The rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

To them Christ is more real than the words and acts of those who oppose Him. The Pauline claim, "Christ liveth in me," and Christ's promise, "Lo, I am with you always," are woven into the very texture of their lives. They walk with the Lord. At a meal with leading laymen in one distant city I asked if church members really did have consciousness of His presence at the workbench, in recreation, in times of difficulty and of happiness. Back came the instant answer, from a great fat middle-aged man, a skilled technologist: "Elementary. It is the first lesson we learn."

This tremendous sense of Presence is a primary reason why the citadel is so strong, why atheist propaganda leaves Baptists unscathed. Atheist slander washes harmlessly off the shield of a good conscience, atheist theory bears little relation to truth as Christians see it. There is no conflict between the achievements of Soviet science, in which they rejoice, and the demands of faith. Science cannot save the whole man. "The way of the Lord is not mechanized," they put it quaintly. "Salvation is a walk."

Baptists know perfectly well that the Christian way will never perish from the earth, that they serve the side that will be victorious at the last. Weaker brethren may indeed forget this and fall. A senior

presbyter visiting some church in his "diocese" will often be asked to adjudicate on one who has slipped, or denied his Master. A presbyter said, "They get teased at their work"—that word "teased" can be euphemism for stronger pressure.

The brothers and sisters sigh sometimes for better times. Once again Paul has the phrase for it: "As sorrowful, yet always rejoicing." The Baptist outlook has developed emphases similar to those that were found among Southern Negroes in slavery. The Second Advent of Christ to establish His reign of peace, justice, and love is a doctrine dear to them, and heaven a vivid certainty, where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.

They are assured when they say farewell with a kiss, in the Russian Christian way, that they will meet again, will "meet at Jesus' feet," because they do not rely on good deeds but on Him. The Russian Baptist in the midst of an alien world has a glorious assurance freeing him from fear, releasing him for service.

TO KEEP FAITH

(Continued from page 220)

worship the Lord. They, as the children of Israel, had to endure many hardships. For them it meant deprivation, separation, sacrifice, and death. They had to brave the vast and unfriendly ocean on the *Mayflower* and an even more unfriendly coast of New England in the heart of a bitter winter.

But they did it because they wanted to seek of God a right way for themselves and for their children. They came as believers, rich in a heritage of faith and trust, because they desired a freedom to worship such as had been denied them by King James of England who thought of himself as sovereign. And I dare say that if on their journey they had been told they would not be permitted to have Bible reading in their schools they would have replied by saying that this is one of the basic reasons for their coming.

And they were blessed. I sometimes wonder as I drive along our fair country what sort of exclamation the Pilgrim Fathers would make if they could see it now. We have been blessed with prosperity, freedom, and deliverance from devastation of warfare in our land during this century. God has kept promise with us as well. He has been plenteous in mercy, kind in His benevolence, and wonderfully long-suffering.

But Israel first and then Judah were not immune to the judgment of God. "Righteousness exalteth a nation: but sin is a reproach to any people." And they came ultimately under the just judgment of God. We do not dare indulge ourselves in the

thought that we are immune to the judgments of God. If Israel, the chosen nation, could not escape the consequences of their iniquity, neither shall we. A score of nations have been buried so deeply that only the spade of the archaeologist has been able to uncover the mute evidence that a nation may fall just at the time it appears to be its strongest.

Steps to Decline

I would have you to notice the steps in the rebellion of Judah as Isaiah brings it to their attention. I believe they are progressive steps and that we have taken long strides in the same direction. First, there was carelessness. God indicted Judah by saying, "You do not care; my people give me no thought." The second step was a forsaking. He indicted them further by saying, "You have forsaken the Lord." The last step was despite which bordered on hatred. He says, "You have despised the Holy One of Israel." Trace these steps as you have time in the first four verses of Isa. 1.

Notice the first step. *It is carelessness and indifference.* This is always the starting point. Moses had warned Israel that after they had become established in the Promised Land, after they had built houses and dwelt in them, after they had increased their flocks, after they had dug precious ore out of the hills, they should beware lest they forget the Lord. This danger is prevalent and insidious in our day. We may not be anti-God but we persist in forgetting Him and acting as though He does not really matter. Men falsely believe themselves to be self-sufficient. We are not involving God in the mainstream of our living. He is a God on the shelf. Prosperous times are always perilous times because man comes to feel little need for God. So often it is seen that men consider God to be a present help in time of trouble but only *in time of trouble*. When we become careless about God and leave Him out of our decisions, refusing to take the pathway of His choice in the daily round of affairs, then we head toward moral decay. Indifference has such long-range disaster. All of us are concerned about the immorality, the cheating, the drunkenness, the broken homes, the divorce, the crime rate, which is increasing in many areas six times faster than our population ratio; the graft, the delinquency, etc. The seeds of all of these are sown in the fertile soil of indifference and carelessness. The decay of man or nation begins when they come to the point that they do not care about God.

This leads naturally to the second step, *the forsaking of God.* This is a stronger word than simply not caring. If carelessness is a cold shoulder toward God, then forsaking is turning the back to God. If carelessness is refusing to listen, then forsaking is telling God to "hush up."

The third then is an *outright despising*. It is a strong and terrible word and all the more so because it is directed against the Holy One of Israel. This bespeaks of outright defiance and hatred. You recall, do you not, that this same Isaiah described the sufferings of Christ by saying that He was *despised* and rejected of men. So abusive were they in their despite that they spit in His face, put upon Him a crown of thorns, and finally drove spikes through His hands and feet.

Finally, says Isaiah, Israel has brought herself to the point where they had made themselves utter strangers to God. They did it themselves. What an epitaph, what a tragic epitaph to write over a nation which had the spiritual heritage of Israel! "They made themselves utter strangers to God." And please keep in mind that it could be a national epitaph which someday will describe us too.

But, oh, the goodness of God which should lead men to repentance. Yet in Isa. 1:18 the Lord beseeches, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Who but God, the God of infinite love, would hold out the hand of mercy to those repentant ones who at one time through their sins had made themselves utter strangers to Him?

So the real question for our day is this: Are we strong enough to keep faith? Or will our own faithless waywardness lead us down the pathway to oblivion and destruction as it has so many others? Let us assure ourselves that if this is the pathway we take, it will be by our own choice and we ourselves will be responsible.

We sometimes sing, "Faith of our fathers! living still." I pray that there shall never be a time when our children will have forgotten it. I pray there shall never be a time when they are not allowed to sing it. But worse, I pray there shall never be a time when they just don't care to sing it!

* From *Four Prophets — Amos — Hosea — Micah — Isaiah*. A Modern Translation from the Hebrew, by J. B. Phillips, 1963. Published by The Macmillan Company.

ber of other friends are also eligible to apply. The group will be limited to 30.

Approximately six weeks will be spent in travel through England, Holland, Belgium, France, Switzerland, Italy, Austria, and Germany. This will be followed by approximately four weeks of participation in one of the International Work Camps of Mennonite Voluntary Service.

Transatlantic travel will be eastbound by ship and westbound by air. The land travel in Europe will be by chartered bus.

Total cost for the tour will be \$1,125 for students and \$1,150 for non-students. This includes ocean transportation, land transportation in Europe, lodging, meals, sight-seeing, admissions, and work camp fees. It does not include personal expenses, such as laundry, gifts, and souvenirs.

Anyone interested in this tour who has attended a Mennonite or Brethren in Christ college should write for application blanks to the president of the college which he attended. All other persons interested in the tour should write to President John R. Mumaw, Eastern Mennonite College, Harrisonburg, Va.

Leader of this year's tour will be Dr. Ira E. Miller, Dean of Eastern Mennonite College.

—Council of Mennonite Colleges.

A group of seven Mennonite families forms the Eugene, Oreg., Mennonite Church, which was incorporated in the fall of 1964 as a nonprofit organization. At present the group meets for worship in a grange hall. Since they have no pastor, various guest speakers minister to the group frequently.

Eugene is a city of about 70,000 and home of the University of Oregon. Northwest Christian College, featured in the Mission News of the Feb. 2 *Gospel Herald*, is next door to the university campus. The city is located in the Willamette Valley, near the Cascade Mountains and separated from the Pacific Ocean by the Coast Range.

Families and students who are interested in becoming part of a new congregation are invited to consider Eugene as a possible home. Those in educational and medical professions will be interested to learn that Eugene has an excellent school system and a large hospital. For some time the Sacred Heart Hospital has been in need of a male X-ray technician.

Springfield, a town of about 22,000 just across the river, also has an attractive school system and smaller hospital.

Anyone interested in more information about the church or the area may write to Clifford Lind, R. 3, Box 509-A, Eugene, Oreg. 97401.

Evangelistic Meetings

Glen Sell, Columbia, Pa., at Goshen, Laytonsville, Md., April 4-11. Harlan

Hoover, Elizabethtown, Pa., at Habecker, Lancaster, Pa., March 18-28. Noah Hershey, Parkesburg, Pa., at Line Lexington, Pa., April 13-18. Charles Shetler, Schellsburg, Pa., at Cedar Grove, Greencastle, Pa., March 31 to April 11.

Ben Lapp, Watstown, Pa., at Morris Gospel Mission, Morris, Pa., April 11-18. Lloyd Hollinger, Manchester, Pa., at Mummasburg, Pa., March 21-28. Fred Augsburg, Youngstown, Ohio, at Roselawn, Elkhart, Ind., beginning March 28. Paul M. Miller, Goshen, Ind., at Belmont, Elkhart, Ind., April 11-18. Ivins Steinhauer, Bridgeport, Pa., at Laws Church, Harrington, Del., March 21-30.

Calendar

Mennonite Publication Board meeting, Tedrow, Wauseon, Ohio, March 26, 27.
Annual Extension Convention, South Central Mennonite Conference, Pleasant Valley, Harper, Kans., April 2-4.
Iowa Mission Conference, I.M.S. auditorium, April 9-11.
Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.
Ohio Mission Board meeting, North Clinton, Pettisville, Ohio, April 23-25.
Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.
Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference, May 9-12, Oak Grove, West Liberty, Ohio.
Mennonite Mission Board of Ontario annual meeting, May 15, 16.
Mennonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Mennonite Conference, June 9, 10.
Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Illinois Mennonite Conference, Aug. 5-7.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, August, 24-27.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

EDITORIAL

(Continued from page 219)

it come from a spirit other than the Spirit of God.

And this is where still one other insight from the unpopular Old Testament prophet has ominous bearing. In that day God chose to use other world powers—Assyria, *et al.*—as His weapon to strip His chosen nation of its spiritual barriers to His holiness, love, and forgiveness. Today too He may choose to use some form of totalitarianism, be it communism or a dictatorship from

Field Notes _____ CONTINUED

European Educational Tour

The 19th Annual European Educational Tour, sponsored by the Council of Mennonite Colleges, is scheduled for June 11 to Aug. 23, 1965. Arrangements for travel and work camp experience are being made by Menno Travel Service, Akron, Pa.

This travel experience is planned primarily for the students and alumni of the colleges which comprise the Council of Mennonite Colleges. It is also open to other Mennonite students. A limited num-

some other direction, to strip away all these hollow things we use to hide from Him.

To many North Americans this sounds disloyal or even treasonous. Yet in my moment of truth, I must affirm that this is the God whom I worship. He stands above these human affairs. The judgment is His. The responses to that judgment are ours. What response shall we give?

Churches in other lands have found purity and strength in winnowing. An article in this issue of GOSPEL HERALD and reprinted from the respected evangelical journal, *Eternity*, tells of such an experience in Soviet Russia. May I commend it to your reading? It is not pleasant reading, but it is fortifying to us in our faith in God's love and power.

—N.

Family Census Report

Number ten in series

Mennonite Occupations Other Than Farming

In Report No. 9 it was stated that in a sample of 4,139 Mennonite heads of homes employed in 1963, 38.9 percent were farmers. What then was the work of the 61.1 percent who were not farmers? Among them were representatives of many types of professions, skills, and services. The classification used in the United States Census of 1960 was employed in categorizing these occupations. Below are given the chief areas of work.

Occupation	Number of Men	Percent
Farmers	1611	38.9
Craftsmen, skilled	591	14.3
Operative, semi-skilled	445	10.8
Factory Laborers	260	6.3
Sales	236	5.7
Service Workers	197	4.8
Managers	196	4.7
Teachers	117	2.8
Laborers, unskilled	110	2.7
Clergymen	80	1.9
Business	63	1.5
Clerical, secretaries	62	1.5
Medical	22	0.5
Bookkeepers	17	0.4
All Others	132	3.1

It should be pointed out that the above were the "chief" occupations of these employed Mennonite heads of homes in 1963. Many of them had a second job, as a later report will show. Several of the terms in the above classification may require explanations. "Managers" would include such men as, for example, grain elevator oper-

ators, who would be managing a business for someone else and not one they themselves owned. "Business" men would include, for instance, grain buyers, contractors, bank executives, and anyone engaged in his own commercial, industrial, or financial business. "Clerical" includes such persons as typists, receptionists, bank employees, doctor's assistants, etc. "Sales" persons includes merchants, auctioneers, insurance agents, etc. "Skilled craftsmen" includes carpenters, mechanics, plumbers, butchers, painters, etc. "Semi-skilled operatives" takes in truck drivers, laundry operators, deliverymen, etc. "Service men" are barbers, cooks, janitors, hospital attendants, etc.

From the above table, it is clear that next to farming the chief occupations of our Mennonite men are skilled and semi-skilled jobs, and factory work. Rating a somewhat smaller number of workers are sales jobs, service positions, business managers, teaching, and unskilled work.

As jobs take Mennonite church members into a variety of economic and professional areas, it is apparent that the common interest in rural problems will no longer be a cohesive force helping to draw together the church community. Thus it becomes increasingly necessary that our congregations be knit together not on the basis of family ties or economic interests but on the spiritual level of "sinners saved by grace." The reality of our common allegiance to our Lord, transcending all the forces that might segregate us, must unite us in a genuine Christian brotherhood.

—Melvin Gingerich,
Historical and Research Committee.

A Prayer FOR THIS WEEK

Dear Lord and Father of us all, we come to you, not because we understand you, but because you understand us. We confess to you our sins, not because we like to mention them, but because we need your cleansing forgiveness through Jesus our Saviour. We acknowledge our helplessness, not because we like the abasement of weakness, but because our only strength is indeed in Jesus our Master.

Enable us, O Father, to pattern our lives after Him who walks before us in the Gospels. Teach us His way of identification with the lowly, His courage to speak the truth, and His triumph in the midst of suffering. Deliver us from the securities of the *status quo*, the praise of men, and the success of this world. Free us from the captivity of this world's allurements and grant us the true freedom of discipleship to Jesus, our living Lord.

In whose name we pray. Amen.
—Willard Swartley.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

The Faith of the Russian Evangelicals, by J. C. Pollock; McGraw-Hill; 1964; 190 pp.; \$3.95.

This is just the book needed to set straight the record in many American Mennonite communities where the Russian evangelicals are a much-maligned people by certain hatemongering men and movements. It will change no one committed to the attitudes of such men and movements, but it will make an important contribution to those not committed but disturbed by the mixture of truth and fiction spread by these influences.

Actually this book is not intended to set anything straight—it intends only to report the facts and this it does with an objectivity, sympathy, and vividness of detail that makes it as absorbing as a novel. Pollock's qualifications are simply that he is a gifted writer who resigned his parish church in England in order to take a long tour of the remote parts of the Asian Mission. He is a frequent contributor to *Christianity Today*, and the author of *Hudson Taylor and Maria and Earth's Remotest End*.

I was eager to read this book because I was curious to know what he might have to report of the Mennonites in Russia. I was disappointed so far as my curiosity about the Mennonites was concerned, but I was not disappointed whatever in the book. He mentions "the German Mennonites" only once and in connection with the slave camps. Conscientious objection to war is frequently mentioned as a lingering conviction among many Christians, although the union of the Baptists and Evangelical Christians does not promote the position.

This book would be very profitable reading for youth who desire to stand clearly for Christ in today's troubled world. The book is well documented but not indexed. It would make an excellent addition to church libraries and deserves widest possible reading.—Gerald Studer.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bechtel—Allebach.—Richard Alan Bechtel, Lansdale, Pa., and Mary Lou Allebach, Souderton, Pa., both of the Towamencin cong., by Richard C. Detweiler at the Souderton Church, Feb. 20, 1965.

Burkholder—Short.—Ernie Burkholder, Stry-

ker, Ohio, and Jane Marie Short, Archbold, Ohio, both of the Lockport cong., by Walter Stuckey at the church, Jan. 2, 1965.

Engel-Miller.—Carson Delbert Engel, Kokomo, Ind., Presbyterian Church, and Verba Lou Miller, Kokomo, Ind., Howard-Miami cong., by Clayton Sommers at his home, Feb. 26, 1965.

Hostetler-Eby.—James Hostetler, West Liberty, Ohio, and Jeanette Eby, Evanston, Ill., by J. D. Graber at the Prairie Street Church, Elkhart, Ind., Jan. 16, 1965.

Lambright-Miller.—Dean Lambright, Shipshewana, Ind., and Shirlee Miller, Goshen, Ind., both of the Roselawn cong., by Verle Hoffman at the church, Nov. 26, 1964.

Overholt-Sommers.—John J. Overholt and Vera Sommers, both of Canton, Ohio, Mennonite Chapel cong., by Ira J. Headings at the Hartville, Ohio, Church, Feb. 7, 1965.

Shaver-Lam.—George Fedrick Shaver and Donna Kay Lam, both of Hinton, Va., Zion Hill cong., by Glendon L. Blosser at the church, Feb. 19, 1965.

Stuckey-Disbrow.—Richard L. Stuckey, West Unity, Ohio, Lockport cong., and Shirley Disbrow, Archbold, Ohio, Central cong., by Walter Stuckey at Lockport, Feb. 6, 1965.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Sherman and LaVonne (Eby). Denver, Colo., first child, Jacqueline Ann, Feb. 4, 1965.

Bair, David and Naomi (Landis). Elkhart, Ind., third child, first son, Steven Scott, born July 28, 1964; received for adoption, Feb. 12, 1965.

Christophel, Robert and Lorraine (Hunsberger). Battle Creek, Mich., third child, second daughter, Ruth Elaine, Feb. 14, 1965.

Eichelberger, Calvin and Betty Lou (Johnston). Wayland, Iowa, fifth child, first daughter, Janelle Kay, Jan. 12, 1965.

Fenninger, John and Ruth (Becker). Leola, Pa., third daughter, Beth Lucinda, Feb. 25, 1965.

Graber, Harry L. and Roberta (Schertz). Akron, Ohio, third child, first son, Rodney Curtis, Feb. 27, 1965.

Heatwole, Milton W. and Mary Ethel (Lahman). Harrisonburg, Va., fourth child, second daughter, Janet Marie, Feb. 14, 1965. (One son deceased.)

Hess, Benjamin H. and Joyce (Weaver). Holtwood, Pa., third child, first son, Keith Lamar, Feb. 22, 1965.

Kratz, Paul L. and Evelyn (Wenger). Staunton, Va., first child, Celah Deanne, Feb. 5, 1965.

Kreider, Nelson and Lois (Mast). San Perlita, Texas, first child, Maribeth Yvonne, Feb. 27, 1965.

Kropf, Daniel and Norma (Westover). Lebanon, Oreg., fourth child, second daughter, Arleta Kay, Feb. 7, 1965.

Lehman, Everett and Doris (Van Ness). Croghan, N.Y., seventh child, sixth daughter, Marcia Marlene, Jan. 20, 1965.

Lichty, Richard J. and Mary (Mosemann). Kalona, Iowa, first child, Mary Beth, Nov. 13, 1964.

Miller, Eldon H. and Ella June (Gingerich). Rowdy, Ky., second daughter, Evelyn Joyce, Jan. 21, 1965.

Miller, Harry L. and Orpha (Wagler). Partidge, Kans., sixth child, fourth son, Arlyn, Feb. 1, 1965.

Miller, Paul and Mary (Slabach). Sarasota, Fla., second daughter, Michelle Dawn, Feb. 13, 1965.

Miller, Richard and Mary Ellen (Hershber-

ger). Pocomoke City, Md., second child, first daughter, Julie Lynn, Feb. 17, 1965.

Mullett, James and Isabel (Steckly). Wellston, Ohio, second child, first son, Wendell James, Feb. 14, 1965.

Peachey, Kenneth D. and Doris J. (Smith). Belleville, Pa., first child, Gregory Lynn, Dec. 27, 1964.

Peachey, Timothy R. and Helen L. (Smith). Belleville, Pa., first child, Max Alan, Oct. 5, 1964.

Smucker, Wilton D. and Anna Mary (Miller). Roseburg, Oreg., fifth child, second daughter, Barbara Ann, Feb. 19, 1965.

Stutzman, Merrill and Violet (Troyer). Milford, Nebr., second child, first daughter, Jerolyn Joy, Feb. 22, 1965.

Swartzendruber, Larry J. and Rozella (Yoder). Belleville, Pa., first child, Brian Gale, Feb. 4, 1965.

Winters, Donald J. and Pauline (High). Kinzers, Pa., fourth and fifth children, fourth son and first daughter, Kenneth Lee and Sandra Jean. (Twin sons deceased.)

Yoder, Curtis Lee and Fern (Knechtel). Sarasota, Fla., third child, first son, Rodney Curtis, Feb. 20, 1965.

Zehr, Eldon and Rosa (Waidelich). Ithaca, N.Y., second son, Darrell James, Feb. 16, 1965.

Zook, Alvin and Mildred, Honey Brook, Pa., second child (first child by adoption), second son, Dwayne Lamar, Jan. 20, 1965.

Zook, Gordon and Bonnie (Baer), Goshen, Ind., first child, Elizabeth Dawn, Feb. 26, 1965.

Obituaries

May the sustaining grace and comfort of our Lord
bless these who are bereaved.

Alger, Barbara A., daughter of Jacob and Elizabeth F. (Brenneman) Alger, was born at Broadway, Va., Sept. 7, 1881; died at the Virginia Mennonite Home, Harrisonburg, Va., Feb. 19, 1965; aged 83 y. 5 m. 12 d. Surviving are one brother (John H.) and one sister (Verdie M. Alger). She was a member of the Zion Church, Broadway, Va., where funeral services were held Feb. 21, in charge of J. Ward Shank and Jesse T. Byler.

Andrew, E. Elizabeth, daughter of David and Elizabeth (Esbenshade) Ranck, was born in Lancaster Co., Pa., Feb. 24, 1866; died at St. Joseph's Hospital, Lancaster, Pa., Feb. 22, 1965; aged 98 y. 11 m. 29 d. She was married to Aaron J. Andrew, who died in 1925. Surviving are 7 stepgrandchildren and 6 nieces and nephews. For the last 19 years she lived with her nephew and niece, Mr. and Mrs. Harry Reitz, Millersville, Pa. She was a member of the East Chestnut Street Church. Funeral services were held at the Bachman Funeral Home, Feb. 25, in charge of Frank M. Enck and James Shank; interment in Strasburg Cemetery.

Betzner, Ephraim, Wallenstein, Ont., son of Mr. and Mrs. Noah Betzner, died at the Bradenton Hospital, Bradenton, Fla., Feb. 22, 1965; aged 93 years. He was married to Selina Martin, who died in 1947. One daughter also preceded him in death. Surviving is one son (Kenneth). He was a member of the St. Jacobs Church. Funeral services were held at the Ratz and Bechtel Funeral Home, Kitchener, Ont., Feb. 25, in charge of J. B. Martin, assisted by Glen Brubacher.

Cressman, Judith, daughter of Aaron and Barbara (Nahrgang) Shantz, was born in Wilmet Twp., Ont., March 31, 1867; died at Plattsville, Ont., Feb. 25, 1965; aged 97 y. 10 m. 25 d. In 1888 she was married to Abram Cressman, who died in 1928. Surviving are 2 sons (Mil-

ford and Clarence), one daughter (Barbara), 6 grandchildren, and 2 sisters (Mrs. Barbara Good and Mrs. Rebecca Roth). One son and one daughter preceded her in death. She was a member of the Blenheim Church, where funeral services were held Feb. 27, in charge of Vernon Leis.

Hostetler, Ida, daughter of Peter B. and Asnath Miller, was born at Kalona, Iowa, Oct. 13, 1903; died at Iowa City, Iowa, Feb. 20, 1965; aged 61 y. 4 m. 7 d. She was married to Alvin Hostetler, who died Feb. 29, 1964. Surviving are 5 children (Leslie David, Edwin Ray, Mary Kathryn—Mrs. Gaylord Brenneman, Emma Jean—Mrs. Monroe Miller, and Joseph Leland), 18 grandchildren, one sister (Katie—Mrs. Alton Bontrager), and one brother (Paris). One daughter preceded her in death. She was a member of the Sunnyside C.M. Church, where funeral services were held Feb. 23, in charge of Morris Swartzendruber and David L. Yoder; interment in Gingerich Cemetery.

Kennell, Douglas G., son of Elkannah and Elizabeth (Erb) Kennell, was born at Wellesley Village, Ont., Jan. 28, 1934; died of carbon monoxide poisoning at Wellesley Village, Feb. 19, 1965; aged 31 y. 22 d. On June 4, 1952, he was married to Irene Schwartz, who survives. Also surviving are one son (Richard), one sister (Joan), his parents, and grandmother (Mrs. Joseph Kennell). He was a member of the Crosshill Church. Funeral services were held at the Maple View Church, Feb. 22, in charge of Christian Streicher, assisted by Stevanus Gerber.

Nice, Katie M., daughter of Samuel and Catharine (Moyer) Landis, was born in Lower Salford Twp., Pa., Jan. 4, 1883; died at Grand View Hospital, Sellersville, Pa., Feb. 16, 1965; aged 82 y. 1 m. 12 d. On March 7, 1903, she was married to Abram M. Nice, who survives. Also surviving are 4 children (Henry L., Lizzie—Mrs. Arthur Hackman, Naomi—Mrs. Franklin Frederick, and Ruth), 13 grandchildren, and 7 great-grandchildren. One daughter and 5 brothers and sisters preceded her in death. She was a member of the Franconia Church, where funeral services were held Feb. 20, in charge of Clinton Landis, Leroy Godshall, and Curtis Bergey.

Rohrer, Ada Mae, daughter of Jacob and Lydia (Sencenich) Hollinger, was born near Brownstown, Pa., July 1, 1899; died at the home of her son, Daniel Rohrer, Jr. She was married to Daniel H. Rohrer, who survives. Also surviving are 4 children (Vera E., Miriam H., Lloyd H., and Daniel, Jr.), 4 grandchildren, one sister (Barbara—Mrs. Henry E. Martin), and 3 brothers (Elam, John, and Levi). She was a member of the East Petersburg Church, where funeral services were held Feb. 12, in charge of Irvin Kreider and John Shenk.

Rosenberger, Elsie, daughter of Isaac and Elizabeth (Shantz) Rosenberger, was born near New Dundee, Ont., July 8, 1883; died at South Waterloo Memorial Hospital, Ont., Jan. 26, 1965; aged 81 y. 6 m. 18 d. Surviving is one brother (Emery). She was a member of the Blenheim Church, where funeral services were held Jan. 28, in charge of Vernon Leis.

Snider, Nora, daughter of Mr. and Mrs. Reuben Snider, was born in Woolwich Twp., Ont., April 10, 1896; died at Preston, Ont., Feb. 25, 1965; aged 68 y. 10 m. 15 d. She was a guest at the Fairview Mennonite Home. Surviving are 3 sisters (Angeline—Mrs. Edward Bolender, Salome—Mrs. Harvey Reger, and Alice—Mrs. Charles Ermel). Five sisters and 2 brothers preceded her in death. She was a member of the Elmira Church, where funeral services were held Feb. 27, in charge of Howard S. Bauman.

Smucker, William D., son of Amos and Magdalene (Yoder) Smucker, was born in Wayne Co., Ohio, March 21, 1884; died at Smithville,

Ohio, Feb. 26, 1965; aged 80 y. 11 m. 5 d. On Dec. 1, 1907, he was married to Bertha Berkey, who survives. Also surviving are 2 sons and one daughter (Orden, Doris—Mrs. Jack Daley, and Roy), 6 grandchildren, one great-grandchild, one brother (A. Y.), and 2 sisters (Katie Smucker and Emma—Mrs. David Rohrer). One brother preceded him in death. He was a member of the Oak Grove Church, where funeral services were held March 1, in charge of Robert W. Otto.

Troyer, Fred A., son of Andrew and Dorothy (Yoder) Troyer, was born near Inman, Kans., Aug. 25, 1893; died at the Medicine Lodge (Kans.) Memorial Hospital, Feb. 25, 1965; aged 71 y. 6 m. On Jan. 30, 1921, he was married to Bertha Schindler, who survives. Also surviving are one son (Ted), 2 daughters (Evelyn and Eunice), 2 grandchildren, one brother and 2 sisters (Manasseh, Fanny Stutzman, and Kate—Mrs. David Yoder). He was a member of the Crystal Springs Church, where funeral services were held Feb. 27, in charge of Earl Buckwalter and Alvin Kauffman.

Troyer, Roman, foster son of Jeremiah and Mary (Miller) Troyer, was born at Fairview, Mich., Jan. 13, 1901; died at Mio, Mich., Feb. 12, 1965; aged 64 y. 30 d. On Jan. 12, 1929, he was married to Lunette Hershberger, who survives. Also surviving are 4 children (Arlene, Lloyd, Kenneth, and Melvin), 4 grandchildren, one sister (Mrs. Mary Bontrager), and one brother (Rudy). He was a member of the Fairview Church, where funeral services were held Feb. 14, in charge of Harvey Handrich and Floyd Yoder.

Witmer, Phares B., son of Eli and Catherine (Baer) Witmer, was born at Lancaster, Pa., Dec. 9, 1875; died at the Washington County Hospital, Hagerstown, Md., Feb. 13, 1965; aged 89 y. 2 m. 4 d. On Aug. 13, 1896, he was married to Lydia M. Martin, who died June 12, 1918. On March 2, 1919, he was married to Martha E. Eshleman, who survives. Also surviving are 2 daughters from his first marriage (Lizzie—Mrs. Adin K. Martin and Catherine—Mrs. Melvin Baer), and one daughter and one son from his second marriage (Ida—Mrs. Allen Martin and Clayton E.). Two sons preceded him in death. He was a member of the Cedar Grove Church, where funeral services were held Feb. 15, in charge of Nelson L. Martin, assisted by John F. Grove.

Yoder, Bobbi Ann, infant daughter of Ernest and Joyce (Kauffman) Yoder, was born at Portland, Oreg., Jan. 30, 1965; died at Portland of a heart ailment Feb. 15, 1965; aged 16 d. Surviving are her parents, one sister (Sandra Kaye), and grandparents (Mr. and Mrs. William L. Kauffman and Mr. and Mrs. Tobe Yoder). Graveside services were held at the Zion Nonnont Church Cemetery near Hubbard, Oreg., Feb. 19, in charge of Linford D. Hackman.

Faith on Trial

By JOHN A. HERTZLER

Thirty-eight hundred years ago a man awoke from a short, restless sleep. Slowly he forced himself upright, then shook his head from side to side in short violent motions. Was he dreaming? No, he was awake enough.

Rousing his son and two servants, he instructed them to make ready for the journey. His mind had spun all night in unending circles. Conflict raged within his soul. His heart ached as if pierced by a barbed dart. And no man could extract it.

During the last few days God had spoken to him. They had communicated. But had he read the signals correctly? To call the answer he had received a paradox was much too mild. No, it was an absurdity! For it was the negation of all past promises and all hope for the future.

That God had spoken, there could be no reasonable doubt. He had reviewed it over and over again, always arriving at the same conclusion. God had made an either-or situation. Either me or someone else. And he had thought that he could have both. Was it possible that this irrational act he was contemplating could be the will of God?

The impatient stamp of the burro's foot by the door startled him from his stupor. Enough of this questioning, of this indecision. The hour had come. He must go.

The saddled burro with its cargo and four men moved silently toward the road to begin their journey.

The early morning brightened into full day.

Twice the sun set, camp was made, and the enveloping darkness deepened the mystery with which this strange caravan was enshrouded.

On the second day the man eyed the ridges and mountaintops nervously. Did he fear bands of robbers? Or, being profoundly religious, did he expect some supernatural omen of good or evil to appear? Some miracle to happen and life to him would again make sense?

"Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

"And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

"And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

"And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

"And Abraham lifted up his eyes, and

looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son" (Gen. 22:4-13).

Our Father, when we contemplate the steadfast faith of Thy servant Abraham, our faith seems as nothing. The trial of hurricane force which overcame us was but a gentle breeze.

We have heard Thy promises. And yet when we cannot see how or when they will be fulfilled, we act upon our own limited knowledge and sight. We confess our sin.

Father, increase our faith. For in our better moments we know that when Thou art leading, we may blindly follow in infinite safety.

Through Jesus Christ, our Lord, Amen.

It Kept Us Steady

By STANLEY C. SHENK

In 1942, a land-based plane became lost while attempting to fly southwest from Honolulu to a tiny island in the vast Pacific. Eddie Rickenbacker and seven others were on board. When the fuel gauges crept toward zero, it became necessary to "ditch." Within two minutes, all eight men had escaped from the sinking plane and were afloat on three small rubber rafts. They had little food, little water. Day after day they were burned by the sun and tossed by the waves. There was never enough room in the rafts; the men were always cramped. And their bodies were tormented by saltwater ulcers.

They caught a few fish—and collected some drinking water when it rained. Once a sea gull lit on Rickenbacker's head, and he was able to seize it.

It was hard to keep the rafts from drifting apart, but every morning and evening the men brought them as close together as possible—and prayed to the God of heaven. "We organized little prayer meetings. Frankly and humbly we prayed for deliverance," Rickenbacker said later. They also read from the Testament that one of the men, Johnny Bartek, had kept with him.

After 22 days, their rafts were spotted by a patrol plane and they were rescued. Later, a friend asked Johnny what the New Testament had done for him and his companions.

"It kept us steady," Johnny said. "We didn't lose our heads, and crack up. It kept us sane."

"What if the sea gull had not come?" the friend asked.

"Then we would have died like men," was the answer, "and not like cowards."

—Herald Youth Bible Studies.

ITEMS AND COMMENTS

BY THE EDITOR

President Lyndon Baines Johnson, the 36th president of the United States, echoed the words of Solomon upon becoming king of Israel, asking God to grant him "wisdom and knowledge" that he might lead America, "a people which Thou hast made great."

The prayer for God's help was made at the close of his inaugural address, just 22 minutes after he had placed his hand on the heavily worn Bible his mother had used, and was sworn in as president in his own right.

Throughout the president's 1,400-word message he referred to America's strength and sense of destiny, saying that in God's providence the nation has been allowed to become great "to inspire all mankind" to greatness and purpose in life. He set America's present as moving along swiftly in a time of change, but anchored by a faith, faith in God, faith in liberty, in justice, in union—"and we believe in ourselves."

* * *

Christianity Today magazine is planning a "World Congress on Evangelism" which could light the fuse for a spiritual explosion with worldwide impact.

Evangelist Billy Graham and Dr. Carl F. H. Henry, editor of *Christianity Today*, unveiled the World Congress plans at a news conference in Washington, D.C. Graham is honorary chairman of the congress.

"Our prayer," says Graham, "is that through the medium of the World Congress on Evangelism the church today will receive renewed power and a sense of urgency such as was characteristic of the early church after Pentecost."

The congress has been scheduled for West Berlin, Oct. 26 to Nov. 4, 1966. It will bring together about 1,200 influential churchmen from all over the world to discuss evangelism.

* * *

Sam Wolgemuth has been elected the new president of Youth for Christ International at the organization's tenth annual midwinter convention held at the Penn-Sheraton Hotel in Pittsburgh, Pa., Jan. 5-8, 1965. Wolgemuth moves up from the post of vice-president for Overseas Ministry of YFCI to a three-year term as full-time head of the worldwide organization.

A graduate of Messiah College, Grantham, Pa., and Taylor University, Upland, Ind., Wolgemuth joined the staff in 1952 as

their representative in Japan. He directed the youth program of YFCI in 49 nations. Prior to coming with Youth for Christ he served as pastor and bishop in the Brethren in Christ Church, and also owned several successful business operations.

* * *

Christian missionaries have been the educators of the world. The great universities of the Middle East are only one example. In India until recently 85 percent of the nurses were products of mission hospitals. In Africa until recent times 85 percent of all education was in mission schools. Of all the written languages in the world today, more than half were reduced to writing by Christian missionaries.

* * *

It is said that our Protestant boys and girls receive 52 hours of religious instruction a year.

Jewish boys and girls receive 325 hours of religious instruction a year.

Roman Catholic boys and girls receive 200 hours of religious instruction a year.

Due to tardiness, untrained teachers, absences, poor lesson materials, and surroundings, it is said that even 52 hours of Protestant instruction actually averages only about 17 hours per year.—*General Baptist Messenger*.

* * *

Congregational "clubby-ness," petty disension over unimportant matters, and foot-dragging on taking stands in such vital issues as race relations were some of the problems future ministers of the United Church of Christ were warned of by the denomination's president, Dr. Ben Mohr Herberster.

Speaking to senior students from four of the denomination's seminaries, Dr. Herberster decried "congregations more interested in providing for themselves cushioned pews and organs of greater size than in promoting the mission of the church within their own community or in the world community."

Such actions, he said, grow out of the attitude that the church is "a place of status where we meet our own kind."

* * *

To understand the art, history, literature, and culture of this and many other

countries one must understand its religious heritage, Dr. Robert Michaelsen said at New Orleans, La. The director of the school of religion at the State University of Iowa said there is no legal reason why a state-supported university should not engage in the teaching of religion.

Speaking at a series of lectures (Dec. 7-11) sponsored by the religious council of Louisiana State University in New Orleans, Dr. Michaelsen said Americans "reveal our snobbishness and our lack of historical sense when we attack the legitimacy of religion as an academic field."

* * *

New bishops for the Church of England are still appointed by the Prime Minister who does not even need to be a member of the Anglican Church. Indeed, the present Prime Minister, Harold Wilson, is a member of the Congregational Church.

* * *

A book that has raised a storm of controversy when recently published in England, *Objections to Roman Catholicism*, edited by Michael de la Bedoyere, was published Feb. 8 by Lippincott. The contributors are all well-known practicing Catholics who have decided the time has come to take a long, hard look at their own church, while at the same time reaffirming their loyalty to it.

The titles of their essays—"Censorship," "Authoritarianism, Conformity and Guilt," "The Worldly Church," "Freedom and the Individual," "Some Reflections on Superstition and Credulity," "Existential Reactions Against Scholasticism," "Contraception and War"—suggest the candor of their inquiries.

The Christian Century states: "The Church of Rome is challenging her own accepted positions. The weight of the centuries of tradition, authority, and infallibility is no longer so formidable that the faithful, afraid to speak, will meekly accept what they are expected to accept. Reformation is beginning from within, and if that movement—as Karl Barth has already warned his Protestant friends—should gather sufficient momentum the Roman Church becomes a formidable claimant to the allegiance of all Christendom."

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Biblical Fasting

By Donald Schrader

No Scriptural practice has suffered worse neglect among most affluent, self-indulgent, twentieth-century, American Christians than fasting. Our bellies bulge with the delicacies of the earth, but our souls shrivel with malnutrition. We practice fasting, spiritual fasting, for we go without prayer, Bible reading, and meditation with our Lord. Have we not sadly reversed the New Testament priority of spiritual welfare over physical satisfaction? Here lies one of the reasons we have suffered a tragic decadence from New Testament norms of Holy Spirit enduement, holiness, miracle-working power, brotherly love, and evangelism.

During Jesus' ministry He spoke concerning fasting on three separate occasions.

In the Sermon on the Mount, He sets forth the *method* of fasting. First of all, He acts on the presupposition that His hearers do fast, for He says, "Moreover *when* ye fast . . ." (Matt. 6:16). From that premise He tells His hearers not to wear sour, gloomy, dreary faces like the hypocrites, but to perfume their heads and wash their faces.


Thus Jesus specifically warns against the danger of practicing one's righteousness to gain the commendation of men. Availing fasting before God is primarily a private matter. To vaunt one's supposed piety spells failure with God.

When Jesus was asked why His disciples did not fast, He concluded His reply by clearly stating that when He left them, then they would fast. Matt. 9:15; Mark 2:20; Luke 5:35. In all three synoptic Gospels, Jesus declared that *His disciples would fast*. Are we fasting today? If we are not, are we not living outside of God's will for His children?

The Need for Fasting

A desperate father brought his demon-possessed son to some of the disciples. Although these followers probably recited orthodox words with some sincerity, they were totally unable to exorcise the demon. As Jesus approached the defeated group, the father came to Him and besought Him to bring deliverance.

After Jesus cast out the demon and He and the disciples had gone indoors, He related the reasons for their failure. They had harbored unbelief; their faith was small. Matt. 17:20. (Continued on page 244)



*Man doth not live
by bread only,
but by every word that
proceedeth out of the
mouth of the Lord
doth man live.*

Deut. 8:3.



FIELD NOTES

Merle Sommers, Montevideo, Uruguay, at Kingview, Scottdale, Pa., March 28.

Spring Rally of Allegheny MYF at Scottdale Mennonite, Scottdale, Pa., April 2-4.

J. Mark Stauffer and Alleluia Singers from Eastern Mennonite College, Harrisonburg, Va., at Scottdale Mennonite, Scottdale, Pa., April 9.

A. J. Metzler, Scottdale, Pa., at Jefferson Street, Lima, Ohio, April 15-18.

Ontario Mennonite Bible School and Institute Chorus at Pleasant Valley, Bath, N.Y., March 29.

L. E. Maxwell, principal of Prairie Bible Institute, Alberta, Canada, and Stuart Briscoe, N. Lancastershire, England, in a Christian Life Convention at Central Christian High School, Kidron, Ohio, March 28-31.

Mary Jane Brenneman, India, at Riverdale, Millbank, Ont., April 9.

John David Zehr, Goshen, Ind., at Leo, Ind., April 14-18.

Don Augsburg, Goshen, Ind., will give his Conrad Grebel Lectures at Iowa Mennonite School, Kalona, Iowa, May 7-9.

Peter Sawatsky, Brazil, at Orrville, Ohio, March 21.

Seventh Annual Maintenance Conference for Mennonite and Related Institutions will be held at Lutheran Hospital and Medical Center, 8300 W. 38th Ave., Wheat Ridge, Colo., April 8, 9. Those interested write to Ken Kuhns, at the above address.

Orval Shoemaker, Hesston, Kans., at Orrville, Ohio, April 3-5.

Myron Augsburg, Harrisonburg, Va., at Iowa Missions Conference, April 9-11.

Youth Conference at Cambridge, Honey Brook, Pa., March 20, 21. Clarence Fretz, Hagerstown, Md., was speaker.

Elam Stauffer, Salunga, Pa., at Maple Grove, Belleville, Pa., April 26, 27.

Glenn Esh, Akron, Pa., in a Bible Conference at Bethel, Gettysburg, Pa., April 4.

J. Otis Yoder, Harrisonburg, Va., in a Bible meeting at Elizabethtown, Pa., June 19, 20.

John Rudy, Biglerville, Pa., at Neffsville, Pa., March 28, p.m.

Laurence Horst, Evanston, Ill., will serve as graduation speaker at Ontario Mennonite Bible School and Institute, Kitchener, Ont., March 25.

Ernest Gehman, Harrisonburg, Va., in a prophecy conference at Doylestown, Pa., April 10, 11.

E. P. Bachan will be representing the India Mennonite Church to the North American brotherhood for several months. He hopes to arrive in time for the annual Publication Board meeting, Tedrow, Ohio, March 26, 27. He plans to remain through General Conference, Aug. 24-27, visiting

throughout the church in the meantime. Invitations for Bro. Bachan should be sent to the Executive Secretary, Mennonite General Conference, Mennonite Building, Scottdale, Pa.

J. C. Wenger, Princeton, N.J., Chester K. Lehman, Harrisonburg, Va., and Martin Ressler, Quarryville, Pa., served in a song leaders' meeting at the Franconia, Pa., Church, March 7.

Change of address: C. F. Yake's address will be changed from Sarasota, Fla., to 700 George St., Scottdale, Pa. 15683, by April 1. Norman H. Teague, Grantsville, Md., plans to move April 19 to Casselton, N. Dak., in response to the call of the Casselton congregation for him to assist in the ministry there.

Spencer, Okla., congregation was the host of the statewide Stewardship Convention, March 4, where approximately thirty persons assembled. Daniel Kauffman, Scottdale, Pa., was director of the twelve-hour seminar, which included inspirational lectures, skits, charts, filmstrips, and discussion groups.

New members: nine by confession at Berea, Atlanta, Ga.; two by confession of faith, Spencer, Okla.; two by baptism at Holdeman, Wakarusa, Ind.; fourteen by baptism at Weaverland, East Earl, Pa.; three by baptism at Martindale, Ephrata, Pa.; three by baptism at Lichty, East Earl, Pa.; two by baptism at Churchtown, Narvon, Pa.; seven by baptism at New Holland, Pa.; five by baptism at Mt. Joy, Pa.

In the eleventh annual meeting of the Association of Mennonite Aid Societies held at Newton, Kans., March 4, 5, it was decided to hold the next conference in Reedley, Calif. This meeting is to be held following the triennial meeting of one of its members—the Mennonite Aid Plan of the Pacific Coast. Dates chosen for the meeting are Thursday and Friday, March 3, 4, 1966.

Developing the theme of this year's conference, "Mutual Aid in the Local Congregation," was done by a series of five talks by Gerald C. Studer, pastor of the Mennonite Church of Scottdale, Pa. He used the general theme, "Toward a Theology of Servanthood," pointing out the following significant ideas:

"Mutual Aid: God's Principle for All Life" examined man's accountability even outside of Christ to participate responsibly in the mutual aid that God has written into the very constitution of things and which relates even to non-human creation.

"Mutual Aid: An Ordinance of Christ's Church" considered the call to servanthood, as illustrated in Christ's washing of the disciples' feet as the counterpart and proof of our discipleship to Christ as this is symbolized in the communion service.

"Mutual Aid: An Expression of the Holy Spirit" took the communalism of the earliest church to be the Holy Spirit's direction to

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GOSPEL HERALD

Established 1908 as successor to
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 JOHN M. DRESCHER, Editor
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Six Questions About Peace

The Christian approach to peace is a growing concern today in many quarters. In many lands and denominations where the peace witness was weak there is immediate interest and searching.

The Peace Problems Committee and the Mennonite Central Committee's Peace Section are deeply concerned and involved with peace teaching in the younger churches. Carl Beck is peace representative in Japan. P. J. Malagar is peace representative in India. Elmer Neufeld is peace representative in Africa, and Martin Duerksen is peace representative in South America.

Edgar Metzler spent September through December of 1964 as MCC peace missionary to India. He gives insight into the interest, concern, approach, and need in the peace witness there in the article on the Peace and War page in this issue of the *GOSPEL HERALD*. Students and leaders are asking pertinent questions about peace, and they search for the Christian answer. Bro. Metzler lists six of these questions which will be of real interest to you. Read this article.

And remember, as you support the work of General Conference and Mennonite Central Committee, you are assisting in promoting the witness for peace as the Peace Problems Committee and the Mennonite Central Committee Peace Section join in this important work—D.

Aggiornamento

Aggiornamento means "a bringing up-to-date of the church." It's a word used a good deal these days in relation to recent reports of what is happening in the Catholic Church. Yet this need to bring the church up-to-date is a distinct cry from nearly every quarter. The need is apparent. The approach is basic.

If the church is to be brought up-to-date, it must become a revolutionary force for God. One of the pitfalls of the church over the centuries is that rather than being a revolutionary force it relaxes into a status seeker or a holder of the *status quo*. Too often it refuses to face the real issues of the day. For fear of accusation it seeks acceptance. Instead of struggle, it settles for something less strenuous.

The most revolutionary thing, of course, is the Gospel itself. It is "the power of God unto salvation." The Gospel is that God is able to save me now in the immediate present situation. It is rather a stretch of the imagination to count on God to save from the power of death if He is not allowed to

save from present sin. If the church is to be revitalized, it must preach a clear Gospel of repentance which turns men from sin and of faith which turns men to God.

If the church is to be brought up-to-date, it must become a relevant force for God. The prophets were ostracized and persecuted because they insisted on making faith relevant to the social, political, and moral issues of the day. Christ criticized the inconsistencies of His day and denounced the adjustment to the *status quo*. For this they did all they could to do away with Him.

It was when Jesus sought to make the will of God relevant to all realms of life, rather than accept the prejudices and warped standards of the Pharisees and scribes, that the battle began.

The church must be more than ever at the task of speaking clearly to the issues of peace and war, race prejudice and injustice, poverty, crime, pornography, and every other form of sin. The church must declare in word and deed God's reconciling love and its stand

against sin or it will step aside from its true mission.

Some time ago a newspaper carried the story about a church in a Kentucky city. It reported that a member of this church, a letter carrier, finally could no longer bear the vice and corruption in his city. He had enough. As he moved to challenge community evil, others in the church joined him. They and their families were threatened. City officials betrayed their pledges and dragged their feet. But these Christians did not give up. Faithful to the end they accomplished something for God and community. The congregation was also revitalized.

To do its work the church must take the risk of losing itself. Often the church is too concerned about saving itself. It is primarily concerned with its self-continuation. But the glory of the individual life and the church is realized when the drive for self-continuation is subordinated to the devotion of a divine purpose and mission. Dennis Baly writes in *Chosen People* that playing it safe is the fundamental denial of God.

There is something tremendously impressive about any work which calls for and receives the entire abandonment of the lives of its devotees. Rome was greatly stirred and shaken when it was said of those early Christians:

"They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:

Who follows in their train?"

Studdart Kennedy's familiar statement must be said again and again if the church is to be brought up-to-date: "The symbol of Christianity is a cross, not a cushion." In short, Christ could not save Himself and also fulfill His mission. No more can we.

To be revolutionary and relevant the church must leave its cloistered institutionalism and go into the world. God loved the world. Christ died for the world. The church is sent into the world. The ministry of Jesus was more than a ministry of words. It was a ministry of action: healing, helping, suffering, loving, dying, and rising again.

Why does the church exist? Certainly

(Continued on page 261)

Biblical Fasting

(Continued from front page)

He also revealed that this kind of satanic personality could not be driven out without prayer and fasting. Mark 9:29. Thus Jesus exposes the *need* for fasting.

May our cold, impoverished hearts receive wisdom. Only God knows how many spiritual battles are lost to Satan and how many persons are bound by evil habits, sickness, fears, and demons in the range of our Gospel outreach whom God would deliver if His people prayed and fasted. Is it not startling to infer here that the disciples could have exhausted themselves with their traditional, faithless efforts devoid of prayer and fasting without achieving victory?

Let us not attribute an unchanged situation to God's inability or His unwillingness. What if the disciples would have sent the father and his son away by telling them that apparently God could not or would not free the child? We may mouth worn requests for years without receiving the desired answer. Often the unanswered prayer is not contrary to God's will in its stated objective, but rather it is contrary to God's method in its presentation.

God has not changed; His wonder-working power has not diminished and His will to exercise it by emancipating Satan-oppressed lives has not wavered. Jesus promised His believers that the works that He performed would occur through them as well. John 14:12. His Word can never pass away, but His children may compromise its intent in order to excuse their visionless, faithless ways.

Not Meritorious

We must hasten to emphasize that fasting is not meritorious. Rather, it brings one to deeper awareness of unqualified dependence on the Lord of life. In itself it is no panacea, but it can be the visible manifestation of a spiritual health issuing from firm faith and earnest expectation.

The Old Testament witnesses to many instances of fasting. Daniel fasted for three weeks until he received heaven's reply. How such determined petition of a man under the old covenant should shame our souls in lethargy who are recipients of a better covenant. Jesus has granted us power over all the forces of the enemy. Luke 10:19. Yet we will not deny the gratification of the stomach and will not endure a few hunger pangs to intercede for a well-bound multitude and for a chained church.

In Joel, God commands His sin-ridden, rebellious people to set apart a fast in which they should turn to Him. Consider

the similar state of His people today. Surely this injunction of the Lord could know no more timely instance on the lips of His pastors than in this hour.

Confession of sins, humbling of the haughty, unashamed weeping, Biblical fear of the Lord, and unpolluted sincerity should accompany fasting. Never must this practice degenerate into selfish escapism or cloistered monasticism as an outlook on life. In Isa. 58, God associates fasting with mercy and love in action—dealing bread to the hungry, covering the naked, freeing the oppressed, breaking the yokes, and undoing heavy burdens.

To Do God's Will

He who fasts should become so occupied in unselfish supplication to God or in carrying out the known wishes of God in daily situations that he cheerfully goes occasionally without eating for the incomparable privilege of dining on heaven's victuals.

Jesus perfectly illustrated this glad commitment to the Father's business in John 4. When the disciples returned from a city where they had purchased food, they found Jesus conversing with a Samaritan woman. Later when they asked Him to partake of the food, He answered that He had meat to eat of which they knew not. Naturally, like us, they first thought of visible food and wondered who had brought it to Him. Jesus informed the disciples that His meat was to do the will of His Father and to finish the Father's work. Jesus then directed their gaze from the grain fields to the approaching Samaritans who had responded to the woman's invitation to come and see a Man—the Christ.

Today God would direct our eyes from our overflowing granaries, our heavily laden tables, our fastidious meal-planning to the melancholy, lonely, hungry, seeking persons we meet each day.

Would not His words to Martha most appropriately apply to us? Amid carefully organized programs and respectable institutions in the church and meticulous entertaining of guests and provision for our flesh in the home, we Christians have lost that better part which is sitting at Jesus' feet, unanxious, untroubled, enraptured with the Bread of life.

Not by Bread Alone

Have we forgotten that man lives not by bread alone? Job esteemed God's words more than his necessary food. The psalmist affirms that God's words are sweeter than

honey. How can we read these testimonies and refuse ever to fast to test their validity?

In Acts 13 the church at Antioch worshiped the Lord and fasted; consequently, the Holy Spirit formulated and related His plans for missionary endeavor. If we skip truly worshipping the Lord and fasting and proceed to pool our worldly wisdom in missionary efforts, failure is inevitable. New Testament methods produce New Testament results.

In Acts 14 Paul and Barnabas on their journey appointed and ordained elders in each church with prayer and fasting. These churches prospered and caused Satan no little discomfort.

Is it not a woeful commentary on our contemporary church that overweight, protruding stomachs, and purchased reducing aids are so common? Paul was often in fastings.

Fasting alone is not the determining factor in the powerlessness of the church. Its absence, however, is one of many symptoms of complacency and indifference to the spiritual warfare in these latter days.

It may be ironical that in this land of abundant foods we seem to find it more rigorous for us to fast than the undernourished persons do in poverty-stricken areas.

May God so stir us and enlighten our minds that we will heartily and gladly go without food, sleep, or anything else as He directs for the sake of the kingdom.

Donald Schrader is a student at Eastern Mennonite College, Harrisonburg, Va.

The Prayers of Luke Warm

I've a feeling, God, that I should go and witness to my neighbor, Ben Poe. It's obvious that he hasn't been living right or he wouldn't be perpetually bankrupt. Certainly all that piety is a cover-up for something. In light of my own increasing security, I feel that it is in my place to point this out to him. I know he'll give me that tithing line, but I've always felt that buying your favor with ten percent is a compensation to smooth over something questionable, and the way his finances keep falling, I think my point is proved.

I appreciate the way you've been so good. This obvious evidence of your blessing gives both security here and the assurance that I'm accepted for up there. You think of everything, Lord. I guess that's what Rev. N. D. Kline calls grace.

Yours,
Luke Warm

Are you puzzled by our friend Luke Warm? Check editorial Feb. 2 issue.

The Road to Jericho Led Through Selma

By Edgar Metzler

The Reverend James Reeb died tonight. He never regained consciousness after the beating he took on a street in Selma, Ala., two nights ago. And now I cannot sleep for thinking about Jim Reeb.

Last Tuesday morning, March 9, he was in the Atlanta airport, on the way to Selma. I was in the Atlanta airport too, on my way back to Akron from Mississippi. The terminal was crowded with clergymen going to Selma in response to the call of Martin Luther King, Jr.

I talked to some of them—friends or slight acquaintances met at conferences or committee meetings. They assumed I was also on my way to Selma. But I told them it was only coincidence that I was in the South, that three days before I had been in Mississippi to preach the dedication sermon at a Negro church that had been burned but now rebuilt by Mennonite Disaster Service.

"It's providential that you are here; by all means join us," my friends urged. I talked with a young Catholic priest from New York whom I had met only two weeks earlier. At that time he had told me of his newfound conviction about peace, based on his study of the New Testament. Now he asked me, "Does nonresistance mean non-involvement? How can you be a minister of reconciliation unless you go to the middle of the conflict where reconciliation needs to be made?"

Considered Going

I had considered going. The night before when Titus Bender, pastor of a Mennonite church in Meridian, Miss., left me at the Jackson airport I almost changed my reservation for Montgomery instead of Atlanta. The night before leaving Mississippi I had seen newsreel scenes of the bloody and vicious attack by Alabama police on peaceful Negro marchers as they stood silently together. No decent person could view the undisguised and completely needless brutality without nausea and disgust. What was its purpose? "To protect the marchers from attack by angry whites along the way," said Governor Wallace. A transparent fiction, but in any case protection did not call for smashing in the skulls of men and trampling women underfoot. When I saw that violence, the impulse

which I soon brushed aside said, "Go, stand with the oppressed and persecuted, the beaten and bruised. Don't quibble about tactics; simply present your body as a visible expression of compassion, witness, and concern."

But the more cautious, conditioned part of my prudent self remembered the travel schedules already planned, the desk of work back home, and a round of appointments. So I didn't go to Montgomery. The next morning in Atlanta I saw how many clergymen were going to Selma and figured one less wouldn't make that much difference. So I took the plane toward calm, safe Lancaster County and home.

Jim Reeb was not so prudent. He also had a wife and four children at home. He also was engaged in work which sought to bring Christian resources to contemporary social concerns. But when he saw the Black Sunday violence in Selma, he had to go to give his support to those seeking justice without violence. And after supper at the end of a long day he walked out on the street with two friends and was clubbed to death by hate and fear.

Extension of a Vision

Some people will say (from the comfort of their firesides in Pennsylvania, Indiana, or Manitoba) that James Reeb had no business going to Alabama. He should have stayed in Massachusetts and worked on the problems there. That's what he had been doing. He had lived with his family in a transitional area with the kind of problems that occupied his working hours with a church-related fair housing project. The trip to Selma was a natural extension of a vision of discipleship to which he was trying to be faithful.

Other people will say that James Reeb is the victim of resentment stirred up by outside agitators and that it would have been better if the town of Selma had been left alone to solve its own problems. But Selma had 100 years of noninterference by outsiders to solve its problems. The biggest problem was that the white people didn't see that anything needed to be done. They had good relations with the Negro community. "We treat our Niggers right," they said for decades. But what they thought were good relations were based on the assumption that the Negro was somehow not fully enough human to have the same rights as white men, even the elemental right to vote. And when anyone

threatened that assumption, the reflexes of white prejudice lashed out in anger.

Agitation . . .

A common reaction in the North is that civil rights movements "stir up trouble." In a sense they do. They rip open the smooth veneer of a surface calm imposed by white supremacy and expose the festering sores of injustice. Ralph McGill, publisher of the *Atlanta Constitution*, wrote the day after the violence in Selma: "The old myth was that everyone was happy until the outsiders came . . . until there was 'agitation.' But the facts are that agitators cannot come until, and unless, conditions are intolerable. No agitator goes where there is nothing to agitate."

The record is clear that the progress in civil rights during the past decade came about as the result of demonstrations. President Kennedy did not submit a civil rights bill to Congress until after the Birmingham disturbances of April, 1963. And now President Johnson's vision of the Great Society is enlarged to assure the basic right to vote only after the pressure of national indignation is stirred by the Selma demonstrations. The weight of sin smothers the impulse to humanness, even among Christians who were little concerned until Negroes went to the streets.

There would be a simple way for the authorities to stop most demonstrations—apply the law fairly to protect the rights of all the people. Governor Wallace justified the police brutality in terms of state law. But what about the law which says that all qualified Americans have the right to vote? Had he used his authority to implement that law the trouble could have been avoided. Rom. 13 says that "rulers are not a terror to good works, but to the evil." But suppose rulers themselves perpetuate the terror of evil? Note carefully that the people beaten, gassed, and trampled underfoot that Sunday in Selma had broken no law. The governor said he wanted to protect them from the dangers of walking to Montgomery. By the twisted logic of racism that protection was brutal violence.

The Fruit of Prejudice

But what could one expect but violence? Prejudice and hate have no other fruit. In the last two years there have been at least ten blatantly racial murders in Alabama in which eight Negroes and two whites have been killed because they dared to assert by word and deed simple truths found in the Constitution and the Bible.

Jim Reeb knew that violence was in the air. That's one reason he went to Selma, to identify with the victims and to witness in the support of nonviolence. He knew that justice was not enough; beyond that was the dream of the "beloved community." But he also knew that no community could emerge unless there was a base of

Edgar Metzler, Akron, Pa., is Peace Section executive secretary for the Mennonite Central Committee.

justice. When those seeking that base were knocked down bloody on the streets, he could not stand idly by. He went to Selma.

But I took the plane back toward Akron. Maybe the reason I cannot sleep tonight is the thought that had I gone to Selma it might have been my skull smashed and deadened. But the fear is deeper, the fear of a guilty conscience. By coincidence—or providence—my Jericho road last Tuesday led me near Selma. But I passed by on the other side.



Nurture Lookout Stretching Camp Wineskins

For years church camping was for many an exciting luxury on the edge of Mennonite Church program. Those leaders who "talked camp" were often chalked off as visionaries who should have been doing something other than thinking about barbecues and boat rides. What could the kingdom of God possibly have to do with these things?

The old church camp names like Laurelville and Little Eden at best were places people were looking forward to seeing sometime. To them camp program was not so important. Of course, a camp was a good place to corral children. And wasn't it nice that they taught them how to build fires and make their beds?

Now suddenly church camping is becoming significant. Camp signs with intriguing names such as "Hidden Acres" are being put up all across the church. Nearly every area conference has or is planning a camp of its own. Sixteen camps are listed in the 1965 *Mennonite Yearbook*. Existing camps are finding it necessary to increase their facilities. Some are winterizing and turning toward year-round programs. Many special weeks in summer program such as "businessmen's week" and "music week" are becoming full-fledged family weeks. Parents bring their children to spend a leisurely time at camp while the conference is running.

What's all this anyway? Is it the beginning of a trend that has long been predicted by certain alert church prophets? We do know this—leisure time is increasing. And it will increase. As automation does more of the work, persons will be released to spend more time away from the job. As urbanization continues increasingly to reduce the number of farmers in the Mennonite Church, more people will be looking for something to do with the several

weeks of vacation which are automatically a fringe benefit of their city job. Already this is so prevalent that farmers too are catching the spirit. A trip away from the routine is in most farm families' schedule.

But stop and think what all this means to the local congregation which has structured nearly its whole Christian nurture emphasis into the weekend. Sunday school is for Sunday. The Sunday evening meeting is too. And so is the sermon. Many youth groups meet on Saturday evening. And the weekend has been the traditional time for conferences.

People are now beginning to talk about the lost weekend. With the work week being cut down to four days, and possibly three for some in the not too distant future, the long weekend is available to go somewhere, especially in the summer when the children are out of school. A creative church camp program can pick up some of the slack.

By this we do not mean moving many of the good Christian education emphases to the church camp. An entirely new type of nurture program that fits uniquely into the camp setting should be allowed to emerge. No structures for this should be imported from the local congregation. Let the new wine stretch new skins as stretching is needed. And let the local congregation accept and adjust to this emerging Christian education opportunity for families who have gone away from home for the weekend.

—Arnold W. Cressman.

A Prayer

FOR THIS WEEK

Father in heaven,

May your hand guide us as we continue on the uneven journey of life. We do not ask for the easy road; just what you know is best for us. Your will be done.

May we be fully yielded to you and to the Holy Spirit that others will want the fullness of your love.

We pray for the meeting of the Publication Board as it convenes this week. May they be guided by the Holy Spirit. Good literature is needed today as so much corruptness is being distributed. Youth is confused as to what is right.

Direct the youth of today who are the leaders of tomorrow, that they may not be carried away with the current of modernism.

May we daily ask if what we are doing is pleasing to you. In Christ's name, Amen.

—Vida Good.



Membership in the Southern Baptist Convention increased by 205,575 during the fiscal year ending last September for a total of 10,601,515. And for the first time gifts to missions and benevolences passed the \$100 million mark in 1964, reaching a record total of \$100,164,740. This represented a gain of some \$4 million over 1963 and an average per member of \$9.45.

Our Mennonite Churches: Nyabasi



This Nyabasi Church, at Nyarero, Tarime, Tanzania, was built in 1935, and is now used for Sunday-school classes and bush school. Nyabasi was organized as a congregation in 1940. Pastors are Simeon W. Hurst and Yerima M. Kahyuri; deacons are Naftali N. Chacha and Uysufu W. Mwita. Membership is 472.

Should We Fast?

By the Editor

What about fasting? The average modern day Christian knows little of its practice. The call to fast is not particularly appealing to us, even though we put diet-rite bread and low-calorie items of all sorts on the table. We love our lunch counters and feasts. Fasting is not fashionable. In addition to our big meals, we delight in coffee breaks, coke breaks, and midnight snacks. It might help us if we knew a little of hunger. It would sharpen our sympathies for the hungry of the world.

But the question is not so much, "Why don't we fast?" but "Should we fast?" Is fasting to be a part of the Christian's life?

Fasting as spoken of here is the practice of going without food for a specified period of time for a spiritual purpose. It is a form of worship and spiritual self-discipline. It may also be done for physical well-being, but basically Biblical fasting is for a spiritual purpose.

Need a Fresh Look

We no doubt say so little about fasting and steer so clear of practicing fasting because of the common criticism we hear. "It is better to do something positive than to deny ourselves," we are told. Another points out that "the kingdom has come and our faith is one of joy and fullness." Still others readily point out that "the man who fasted twice a week was sharply rebuked." In the Sermon on the Mount, Jesus warned against wrong motives in almsgiving, praying, and fasting.

In spite of all this, there is a need today to take a second look at fasting. We find it easy to increase external forms. It is easier and more demonstrative to develop large programs and new departments. Maybe what we need more is the emptying of ourselves, the humiliation of the spirit, the denial of self in order to receive God's best. What do we know of self-denial of any kind, really?

The Scripture speaks of fasting approximately fifty-five times, with approximately an equal number of times in Old and New Testaments. Matthew records that Christ fasted. But more important here, does He command fasting as a practice for us, His followers?

Jesus Assumes and Commends Fasting

In Matt. 6:16-18 Jesus says, "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to

fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

Here He not only assumes fasting on the part of His followers, but commends it. It seems His disciples accepted the practice. Christ is concerned only with the manner in which His followers carry out a practice everyone took for granted. In Matt. 17:21 Jesus again commended fasting to those who would do His work. There are tasks, He said, for His followers, which are accomplished only by prayer and fasting. Jesus in condemning the motives of the Pharisees in their tithing, praying, and fasting was not saying that we should cease fasting any more than He was telling them to cease giving or praying. These are not the kind of things to organize or publicize "to be seen of men."

It is true that few things lead more quickly to Pharisaism, popular show, or false security than giving, praying, and fasting. The very fact that Satan attacks so severely here points to the potential of all these for God rather than the eliminating of these from our lives. It is a call to the practice of right and Christian motives. Jesus was criticized by the Pharisees because His disciples did not fast *as they did*. Matt. 9:14. Jesus' answer was that "the days will come, when the bridegroom shall be taken from them, and *then shall they fast*" (Matt. 9:15). Can this infer that Jesus expected His disciples to fast? Perhaps more correctly it could be said that fasting was commended but not commanded by Christ. It seems He assumed His disciples would fast.

The Apostles Practiced Fasting

Following Christ's leaving, they fasted and prayed while they tarried in Jerusalem. It seems the disciples accepted the practice. Notice in Acts 13:2, 3, what took place in the commissioning of Paul and Barnabas. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Paul speaks of "[giving] yourselves to fasting and prayer" in special seasons and on special occasions (I Cor. 7:5), and also of ministers

of God approving themselves in fasting, along with watchings and labors. II Cor. 6:5. Luke in Acts 14:23 tells us that fasting and prayer were a part of the appointment of the elders in *every* church.

Later Practice

Although various reformers of the sixteenth century and later refer to fasting as a Christian practice, perhaps John Wesley's statement is most familiar. In his sermon, "The Causes of Inefficacy of Christianity," preached in Dublin, Ireland, July 2, 1789, he said:

"It would be easy to show in how many respects the Methodists, in general, are deplorably wanting in the practice of Christian self-denial: from which, indeed, they have been continually frightened by the silly outcries of the Antinomians. To instance only in one: While we were at Oxford, the rule of every Methodist was (unless in case of sickness) to fast every Wednesday and Friday in the year, in imitation of the primitive church, for which they had the highest respect. Now this practice of the primitive church was universally allowed. 'Who does not know,' says Epiphanius, an ancient writer, 'that the fast of the fourth and sixth days of the week (Wednesday and Friday) are observed by the Christians throughout the world? So they were by the Methodists for several years, by them all, without exception; but afterwards some in London carried this to excess, and fasted so as to impair their health. It was not long before others made this a pretense for not fasting at all. And I fear there are now thousands of Methodists, so called, both in England and Ireland, who, following the same bad example, have entirely left off fasting; who are so far from fasting twice in the week (as all the stricter Pharisees did) that they do not fast twice in the month. Yea, are there not some of you who do not fast one day from the beginning of the year to the end? But what excuse can there be for this? I do not say for those that call themselves members of the Church of England, but for any who profess to believe the Scripture to be the Word of God? Since, according to this, the man that never fasts is no more in the way to Heaven than the man who never prays.' Was he right? If so, let us all become fasters at once."

Lutheran teachings usually compare the value of fasting to that of prayer and charity. Article 12, *Apology of the Augsburg Confession*, states, "We believe that God's glory and command require penitence to produce good fruits, and that good fruits like true fasting, prayer, and charity have His command. . . . True prayer, charity, and fasting have God's command; and where they do, it is a sin to omit them."

Another paragraph in Article 15 of the same apology speaks concerning fasting as a discipline to guard against complacency and selfish pleasure. "We would undertake these exercises (fasting) not as services that they justify but as restraints on our flesh, lest we be overcome by satiety and become complacent and idle with the re-

sult that we indulge and pamper the desires of the flesh."

Sometimes we hear of students or similar groups fasting for a day to donate money saved to a particular cause. A group of university students some time ago contributed \$600 as a result of a day's fast. Here a charitable purpose was joined to the spiritual discipline of fasting.

Gustave H. Schultz, a Lutheran writer, speaking to the need in our world and to the teaching of his own church on fasting, gives this example: "If five families fasted one meal each week, and took the money which would have been spent on that meal, figuring only \$2.00 per [family] meal, they would have available \$10.00 for charitable work over and above their regular contribution to the work of the church. This would be over \$500 in one year. Lutheran World Relief can ship 400 pounds of surplus food overseas for \$1.00. Thus by fasting once a week and giving the money saved to Lutheran World Relief those five families could make available 200,000 pounds of food to starving families overseas in just one year!" Similar deductions could be made in our own denominational work.

Much has been written in recent years about the physical value of fasting. Popular magazines have carried articles. James Morrison long ago said something which was repeated in one way or another over the centuries and especially in our day: "There are multitudes of diseases which have their origin in fullness, and might have their end in fasting." Testimonies to this truth are numerous, and our much eating no doubt brings spiritual drowsiness and sluggishness as well as physical.

Spiritual Blessings

Above all, the Scriptures seem to speak quite clearly concerning spiritual blessings to those who keep the fast in its true spirit. There are some rather striking promises connected with the fast as recorded in Isa. 58:6-9. There are individual and corporate blessings. There are spiritual and physical blessings.

I remember that as a boy it was the practice in our community to refrain from food previous to the communion service. We were expected to spend the hours in prayer and Bible reading. I'm not sure what all this meant to me as a boy. I do know that it left a deep impression that the communion service was something extremely important and heart-searching and that being a Christian was serious business.

Several years ago I was in a conference in which an aged minister shared an experience he and others had in a regular church conference years before. Instead of the usual subject matter assigned and discussed the first day of conference, the program simply said—Prayer and Fasting. The conference met. All in attendance spent the day in prayer and fasting. In each fol-

lowing session of conference, there was the benediction of God and the moving of the Spirit. Souls were gloriously saved in every session. Is Jesus saying to us again, "These things come only by prayer and fasting"? There is no telling what God will do if we pray and fast unto the Father which is in secret. What could God do if His children became more concerned about spiritual things to the extent they could say, like Jesus, in the midst of spiritual need, "I have meat to eat that ye know not of"? For true fasting flows from a burdened heart which experiences a greater concern for another person and purpose than for the flesh and abundance of food.

Our Readers Say—

"The Church a Discerning Community," by J. Lawrence Burkholder (Feb. 16), was quite stimulating. I appreciate the emphasis on dialogue and openness to the Spirit of God in the local church. Realizing this church paper is a means for dialogue for the church as a whole, I hereby seek to share in the search for consensus.

I wonder what is meant by "There is nothing so deadly as just to study the Bible because it's the Bible." Just a few weeks ago at our Ministers' School at Hesston we had a very fruitful study of the Gospel of John. I presumed we were making the study because we believed this was a portion of God's Word.

The leader very capably led us to truth relevant to our time. My belief in Heb. 4:12 encourages me to study the Bible because it is the Bible.

Also the statement is not clear to me that "This is the work of the church," referring to the discussion of issues by the local church. One is led to feel that the writer believes this to be the primary task of the church. I do believe that issues must be faced openly as is so aptly expressed in this article. Yet we can consume all our time and energy in discussion groups, study conferences, workshops, and never get around to the work of the church—evangelism.

Finally, I was disappointed that the only illustration given of specific issues that should be discussed in the church was whether we were for Johnson or Goldwater. I agree that there are issues such as civil rights and economic problems which the church should face. But where from Christ's teachings, or the example or teachings of the New Testament, are we given any indication that it is our task to decide the right or wrong man for a political office? From I Tim. 1:4-6; Titus 3:9, and other related passages the warning is clear as to the danger of discussing nonessential questions, those things that do not edify.

In visiting a church some years ago the Sunday-school teacher strolled into the classroom with an issue of *Post*. He explained that in his search for a suitable subject for discussion he had come across this article, "Truman's Iceberg Policy." I will always remember this class period, not because of the spiritual uplift, but because of the relationship of the topic to the spiritual coldness and deadness of the class. I prefer to study the Bible because it is the Bible more than to study political issues just because they are political issues.—Leo Miller, Wichita, Kans.



Eastern Mennonite High School

The two months following Christmas vacation were packed with excitement, frustration, and hard work. E.M.H.S. students are glad semester exams come only twice a year. We began the second half of the year with new goals in mind, both academical and spiritual.

Jan. 15-17, seven E.M.H.S. dormitory students, along with their sponsors, Mr. and Mrs. Harvey Yoder, attended the leadership conference at Laurelville. Shortly before this we experienced a strange spiritual awakening on campus; not through a series of planned revival meetings, but rather through a few students who cared and prayed, and were willing to take the time required to witness personally to other students. Prayer cells were formed and often in the morning before school the dormitory girls met in the lounge to sing their favorite, "I have decided to follow Jesus, . . . though none go with me, yet still I'll follow." Many students discovered life in

Christ for the first time. Then the Laurelville team came back with new visions, new ideas, and new spark which seemed to light up the whole dormitory. The devil is busy at E.M.H.S. this year, but God is busier—we thank Him.

During the week of the annual literary contest, everything else was forgotten (except a few lessons occasionally) and all energy went into developing the contest theme, "Play the Man," which has its setting in the flames of British history when Latimer cried to Master Ridley, "Play the man! We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." The Phillies developed the theme in areas of martyrdom, self-defense, suffering, service, and witness. The Armerians won the contest with their presentation of "Simon Peter Is Any Man."

During Guidance Week, Feb. 8-12, we gained a better understanding of the physical, emotional, and social makeup of a teenager. There were films, discussions, and guest speakers, including B. Charles Hostetter, Ella May Miller, Ruth Stoltzfus, and our guidance counselor, Alphie Zook.



Six Questions About Peace

Today the peace witness among the younger churches of India, Japan, Africa, Latin America, and in other lands is one of the great responsibilities of the Mennonite Church. Recently Edgar Metzler of the MCC Peace Section spent three months engaged in a peace witness with the Mennonite churches and other Christians in India. The following release from the MCC News Service tells the story.

Edgar Metzler, MCC peace missionary to India, late September through mid-December, reports on the concerns of the Indian Christian leaders. He says that the problems mentioned in most discussions have clustered around six questions.

He says, "For many of the students, and the church leaders, our discussions have seemed to be their first real encounter with specific teaching on the Christian response to war and violence. The missionaries indicated that the emphasis on nonresistance has never been strong and they suggested the following reasons for this:

"(1) Since there has been no conscription, the issue has never become a point of church discipline. (2) Indians have assumed a certain kind of nonviolent philosophy as part of their heritage. This would have seemed to present an excellent opportunity to present the Biblical basis for a truth that was partially present already. (3) In the rapidly growing mass movement in the south the emphasis has been on expansion rather than nurture. Now the task of developing discipleship is urgent and nonresistance is part of that total task."

Whether the Christians were of the Ramapatnam Baptist Seminary in South India, or members of the Fellowship of Reconciliation (FOR) who met in conference at Allahabad, or leaders of the indigenous churches of Dhamtari, M.P., the same questions were uppermost. They state the areas of church and state relationships that are of concern to the Indian churches. Although the village people do not have this scope of concerns, Indian leadership is grappling with these six contemporary issues:

1. What about Red China? In October, 1962, the Chinese attacked border points along the northeast frontier. After several months of sporadic fighting, the Chinese forces ceased the attack. But the specter of China to the east and Russia to the north still preoccupies the Indian mind. Nehru's nonalignment policy had been designed to contain these two forces by political means. Now the nationalistic reaction to the Chinese invasion has changed all that in the

public mind, although the government seems determined to maintain relations with China. The propaganda against China is carried on at a lower, more crude level than the top-level government statements. Posters urging discipline and hard work are everywhere. They caricature the Chinese as swinelike creatures being bayoneted by handsome, sharply uniformed Indian soldiers. In this atmosphere any discussion of the Christian's attitude toward the enemy tends to go immediately to the Chinese threat.

2. How will a nonresistant stand be interpreted by government and public opinion? Indian Christians are a minority even in the south where they maintain higher percentages. (Statistics show the percentage of Christians in the total Indian population is about 2½ percent: 35 percent Protestant, 55 percent Roman Catholic, and 10 percent others.)

Christians labor under the burden of foreign identification. Christianity is considered an imported religion and Christians are suspected of holding loyalties outside the national interests of India. The Chinese invasion acutely raised the question of nationalism. And Christian resistance to militaristic attitudes is quickly interpreted as proof that Christians are not loyal citizens.

3. How can a Christian participate in the life of the nation when there is so much non-Christian influence? Officially India is a secular state, but Christians do not feel confident about their status in many situations. The students at Ramapatnam told me of examples of the difficulties encountered by Christians who attempt to serve in public life and in voluntary organizations. A village council opened its session with a ceremony equivalent to a Hindu prayer meeting. A Christian could not participate. Small things, such as this, multiplied many times add to the minority complex. On the higher levels of public life the problem may be less acute, but on every level the Christian has to discover how to live out his life as citizen in ways that do not compromise his faith.

4. Does the Bible really teach nonresistant love? It is significant that this question does not usually come first. Here as everywhere in the Christian Church, the discussion of ethical questions begins at some point other than revelation. Does it work? Is it responsible? What will happen if . . . ? When the Indian Christian does turn to the Bible, he has the same questions that

always arise from certain proof texts and the Old Testament.

5. How can an unpopular truth be taught to people not ready for it? A pastor of a congregation with 900 members is troubled about how to approach the ethical problems of Christian discipleship about which there might be controversy. He, as others, wanted suggestions for ways to work at Christian nurture in situations other than preaching, particularly the use of small groups.

6. Is army service legitimate for economic reasons? Apparently Indian Christians have joined the army primarily as a means of supporting their families. Christians often have more education than the Indian population as a whole. At the same time they have experienced economic difficulties because of the disruption of the caste opportunities for employment. The army is eager to use their training and offers them wages much higher than anything they could hope to secure in their local communities. One Christian army officer I met on the train told me that in his village he felt the choice was between going into the army and maintaining his family on a level barely above starvation basis.

In the more intense recruiting since the Chinese invasion the economic advantages have been made secondary to the appeal to patriotism, but they are still obviously a compelling attraction. A related appeal is the possibility of securing training in a skill or craft which will have economic advantages for promotion in the armed service or for higher pay upon return to civilian life. They are the same as those used in North America, but they have an almost irresistible attraction in a land where any kind of escape from the daily grind of poverty is eagerly sought and almost desperately grasped.

—MCC News Service.

Poverty

BY OLIVER ZEHR

"Poverty in the midst of plenty," the late President Kennedy said shortly before he was killed, "is a paradox that must not go unchallenged." Many other people believe poverty, like a cancer left to itself, will generally get worse. There is no simple cure and humanity requires that the sufferer be cared for.

Because of this, it is heartening news that Congress, along with President Johnson's war on poverty, has authorized some \$900 million to begin finding out whether poverty can be abolished from the American scene.

The first aim seems to be the nine million families whose income is less than \$3,000 a year. Only a beginning is being attempted. Even though a large handout

to nine million families on the poverty level could raise them above the poverty level temporarily, the real cause of their misery would not be removed at all. At least some of these causes are bad housing, inferior training, and unemployment because of lack of skills.

There seems to be a self-perpetuating culture of poverty—of ignorance, apathy, resignation, defeat, and despair—which goes on for one generation after another. The problem seems to be to somehow break this chain reaction and help these people enter the sunlight of normal society.

"If a man looks hard enough," the middle-class belief goes, "he will find some work." This is hard to believe, at least in some parts of the country where industry needs ever fewer men, especially unskilled. In one coal mining area in the East there were 14,000 miners in 1954. Today, due to automation and more modern machinery, among other things, there are 3,500 miners. The American poor are much better off than the poor of Asia, Africa, and the Middle East who die by the hundreds on the streets. But poverty is measured by the standards of the place where one lives. If nearly all Americans are well-fed, the man who cannot find three meals a day for his family is poor. If almost all Americans live in modern well-built houses, the man who, not necessarily through his own fault, must live in a tar paper shack with leaking roof

and no plumbing in the house is poor. But he is also poor in another way. He is a failure in his own and his neighbors' eyes.

In Matt. 26:11 Jesus told His disciples, "For ye have the poor always with you."

Now, really for the first time in the human family's long struggle, President Johnson's war on poverty is attempting to alleviate if not completely eradicate poverty, at least in America.

A few months ago I read in a newspaper where Pope Paul's Encyclical letter (whatever that means) called for a renewal of the "spirit of poverty." Now I wonder what the pope really meant by the "spirit of poverty." If he is warning us of the danger of making money our god and of trying to find fulfillment and happiness in material good alone, I agree with him. The Bible also warns us that man cannot live by bread alone.

If the pope is condemning the rat race to keep up with Joneses, I must agree. But if he is saying there is merit in being poor, I believe he is doing disservice to the cause of Christianity.

I hope that he is not going to be interpreted as wanting to stop material progress. It is sadly true that the hold of the Roman Catholic Church is greatest in areas of extreme poverty, as in parts of southern Europe or in Latin America. Poverty is not life-enhancing; it is life-reducing. Poverty does not necessarily bring one closer

to God, as one will see in the poor heathen countries of the world, although for the wrong reasons it may make one more dependent upon the church. Poverty can and often does make life a soul- and body-destroying drudgery.

In my limited experience I most generally find that those who are materially secure are more and not less conscious of spiritual values. Those who are struggling to exist have less time for such things.

Of course, there can be a big difference between voluntary poverty and poverty from which there is seemingly no escape. Monks and nuns (in Europe at least) accept poverty voluntarily, although in the monasteries the food is good, the building clean and well decorated.

I believe that at least one of the tasks before the Christian West is the relief of poverty in underdeveloped countries. If we are a truly Christian country, our program will be geared to help the starving, struggling, sweating millions in southern Europe, Asia, and Africa.

I wish the pope had called all of us in the West to reduce voluntarily the rate of increase of our own standard of living, thus in some measure helping the underprivileged at home and overseas. This really would be Christianity in action.

Let us not glamorize poverty. Let us do all in our power to at least alleviate if not completely abolish it.

Your City

By Willard Gingerich

(With Apologies to Vincent Harding)

My name is unimportant and
I come from a land you never heard of;
So I won't take time to speak of it.
Besides, that's not my point.
I want to tell you of a journey I took in your
City.
I just thought I should tell you so you would know.

The people there—
Most of the people there were what you call low class.
I watched the people and I saw many were afraid.
I rode on the buses with them and they sat
Silently watching the stringy neon lights.
I tried to walk with them on the sidewalks, but they were
Afraid of me.
Afraid of men
Who kick and stab and rape; young men and old men who
Are full of the blackness of the city and want to hate.
I tried to tell the people I was a friend, but they hurried on;
They knew about friends.

I talked to a girl standing under a streetlight.
She asked me for a match and I asked her why she lived;
She said, "To die, brother, to die. Now, have you got money
Or not?"
But I walked away—left her under the streetlight and she
cursed me.

As I watched the people, I began to see some would not
look at others,
Some would not let others in their restaurants
Or live on their streets
I asked why, and a man said, "Because they're
Black, boy, because they're black."
I asked what that meant, but he blew his cigar in my face
And walked off.

I went where the people live in your city.
There were many black apartments, stacked boxes,
And the people had stuffed themselves in.
Other men owned the apartments and lived far away in houses.
These men turned the furnaces off at eleven o'clock.
"It costs too much," they said. "The boxes are full of holes
And the heat is all wasted."
When the people complained, the men said,
"You should be in bed at eleven o'clock."
So the people went back and were quiet.
Because they were low class,
Because they were black.

I could not understand why the people had no money,
But when I asked a man, he was angry.
"They won't let me work.
They ain't got no work for coal miners.
They don't want us here, but they don't nobody push us around
In the mountains and they ain't nobody going to push me
around here."
He showed me a knife and I knew he was afraid.

I saw men who could not sit in the boxes any longer;
I saw them go out on the streets and into the dark rooms

And I followed them.
 A man gave them something to drink.
 I saw them sitting and going from one dark door to another
 Drinking what the man gave them.
 I asked one man why he came, but he would not tell me.
 He just said, "O God, O God, O God."
 So I asked another man and he said,
 "I'm drunk, boy."
 When I looked in his eyes and I knew,
 I could not understand.

One night by a poolroom I stopped a boy with long hair
 And asked him where he lived. He showed me
 A cellar where they brought the girls and the dope.
 "This is where I really live," he said, "really live."
 And I saw he really lived in hell.

As I walked the broken sidewalks of the city,
 Watching the silent, frightened people, I was very sad
 And I looked for someone to help the people,
 Someone to take the fear and blackness from the heart of the city.
 But the city has no heart except in the souls of the people;
 So I looked for someone to fill the hollow eyes of the girl
 Watching out a bedroom window,
 Watching me walk past the garbage cans.
 Someone said, "The government,
 The government is established to protect the rights of its people."
 So I went to tell the government about the dirty boxes
 Where the people lived and about the men who turned the furnaces
 Off at eleven o'clock,
 But one of the men was there before me.
 I heard him say to the government,
 "If you could keep the building inspector off the
 eighty-ninth block of Hough,
 I think my money might go Republican next year."
 So I found out who the government's people were.

Then I heard of social workers.
 They help the people, someone said.
 I watched them, and I saw a young man playing basketball
 with some boys.
 I saw a lady giving out bags of rolled oats and brown cans of Spam,
 But she was so tired of passing out bags to all the people,
 And the boys could not play basketball all the time.
 The men no longer tried to work because their wives could get
 The brown cans of Spam.
 But there was no love in the brown cans.

Then I heard a man say,
 "There are people who work for the dignity of man,
 People like us who give ourselves to help
 The trampled people, the stamped-on people.
 With our picket lines and strikes and demonstrations
 We force the landlords to fix the boxes;

We help the people be free!"
 But as he spoke, he swore and hate played in his eyes,
 And I knew he could not fill the hollow hearts of the city.

It was then I heard of something called a church.
 I went to one of the buildings and talked to a leader.
 I asked him if they could help the people.
 He smiled and said,
 "The church is the disciple of Jesus Christ. He is the
 Answer
 To all the world's anguish. He fills empty hearts with
 Peace and love."
 "Then you can heal the heart of the city," I cried.
 The minister smiled and I was very happy,
 Until . . .
 I watched him drive away in his Pontiac,
 Away from the stone church and the boxes where the people lived
 To his white house.
 And a heavy, wet fear began to creep over me.

I went to many churches then.
 I went to tell them about the cellars and the people
 Who could not eat in restaurants because of the blackness
 of the city.
 But as I listened to the church,
 My fear grew colder and darker.
 They talked very solemnly among themselves.
 "We must not take Christ's church into hell.
 We must guard and protect it.
 We have been entrusted with holy visions and we dare not
 Lose them."
 And they nodded their heads solemnly.
 "Yes," others said, "we must not sacrifice our standards
 To the fads of our times."
 I saw them glance at their Oldsmobiles and I knew which standards
 they meant.
 Then I felt my fear change to a great bitterness.
 I wanted to shout at these people;
 I wanted to tell them how foolish they were in their selfishness,
 But I was only a foreigner;
 So I said nothing.

I went back to the city and walked again among
 The trampled people and their shadowed fear.
 But I did not look for anyone to help.
 I only thought about the people with the
 Answer.
 The answer someone had given them in a little box,
 An answer they did not believe themselves.
 I watched the flat faces of your city.
 I thought about the people with the little box,
 And in my heart there is some of the hollowness of the city.

I just thought I should tell you so you would know.

Keep Up Communication

Ivy Moody tells of a visitor watching his old friend plow. "I don't want to butt in," he said, "but you could save yourself a lot of work by saying 'gee' and 'haw' to that mule instead of just tugging on the lines."

The old-timer mopped his brow and agreed. "Yep, I know that, but this mule kicked me six years ago and I ain't spoken to him since."

This matter of silence between one another because of some offense in the past is sin in God's sight. Believers cannot continue their profession and at the same time maintain a grudge against a brother. Silence is sometimes golden; sometimes it is guilt.

—Hopewell Church Bulletin, Kouts, Ind.

A Baltimore grand jury, distressed by the amount of time police must spend on violations of gambling laws, has suggested that betting on racing and the "numbers" be legalized.

"It is our belief that the general public condones this form of gambling in much the same way as it condoned and circumvented the 18th Federal Constitutional Amendment," the grand jury said in a special report. The 18th Amendment, subsequently repealed, prohibited manufacture and sale of alcoholic beverages.

How Goes the Air Invasion of Russia?



In an interview with Mennonite Broadcasts' Russian program director, Gordon Shantz, a number of questions were directed to him and reported by James Fairfield, staff writer for MBI's Information Services. These questions have been asked by supporters of Mennonite Broadcasts and GOLOS DROOGA.

- Fairfield: "Gordon, how long has the Russian broadcast, *Golos Drooga*, been operating?"
 Shantz: "Since January, 1960."
 Fairfield: "What stations do you use?"
 Shantz: "HCJB, Quito, Ecuador; Trans World Radio, Monte Carlo, Monaco; and Far East Broadcasting Company, Manila, Philippines. These are powerful short-wave stations and beam the program into Eastern Europe and the U.S.S.R."
 Fairfield: "Do the people in Russia have short-wave radio receivers?"
 Shantz: "Yes. Home radios are commonly equipped to receive short-wave broadcasts."
 Fairfield: "I thought broadcasts like this were jammed by the Russians. . . . How do your broadcasts get through?"
 Shantz: "Jamming has never been a serious problem for radio stations. The Soviet government has concentrated on political stations such as Voice of America and Radio Free Europe. For the past year all jamming has been drastically reduced."
 Fairfield: "Then you are saying that the people of Russia listen to the broadcasts?"
 Shantz: "Yes. We have no listener surveys from Russia, of course, but when we learn of people listening in large cities, such as Moscow, Alma-Ata, and Vladivostok, and hear of others listening on farms and in rural villages—and these reports are scattered from one end of the country to the other—we have good reason to believe we have a sizable audience.
 "Most listen alone in their homes, but often a listener will invite a friend or neighbor to listen with him. We also hear of groups which meet regularly to listen and make the broadcast a real worship service. They join in the singing, bow in prayer, listen as if the speaker were standing in their midst."
 Fairfield: "Gordon, do you ever get any feedback—any letters—from your listeners in Russia?"
 Shantz: "Yes, a significant few get in touch with us. In Russia the authorities discourage both religion and listening to any foreign broadcasts. You can understand that a listener there might not feel too comfortable about writing and so revealing himself as a listener! Sometimes letters are written and sent with travelers to be mailed outside the country."
 Fairfield: "We have been told that in Russia religion is for 'old women' only. What kind of people listen to *Golos Drooga*?"
 Shantz: "All kinds. We just received a letter from a retired farm laborer living on his pension who listens regularly, together with his wife.
 "Some time ago we had a letter from a 26-year-old girl, a typist in the U.S.S.R. These two letters show the wide range of listening audience in age, education, occupation, and where they live. The one thing they had in common was their Christian faith."
 Fairfield: "Does this mean, Gordon, that only Christians listen?"
 Shantz: "By no means! The letters and reports that reach us naturally come from Christians. But these Christians often tell us that others are listening and that broadcasts should keep the unbeliever in view as well as the Christian."
 Fairfield: "Does *Golos Drooga* do this?"
 Shantz: "Yes. We are using two speakers, Dr. Ivan Magal, MD, and his brother, Vasil Magal. Dr. Magal makes use of his medical training and experience to discuss

first some health problem of general interest. Then he closes with a spiritual application and message.

"This approach has a double purpose—to arouse the interest of the non-Christian, and to show that science and religion are not necessarily contradictory, as the communists insist.

"Vasil Magal, a pastor and evangelist among Slavic people in Belgium, uses a Bible study approach. This is not an air-tight division; many Christians appreciate the health discussion and spiritual application, and, of course, the unbeliever may be convicted by the Bible study."

Fairfield: "What do you see as the chief values of broadcasting to Russia today?"

Shantz: "Many Christians in Russia today have been scattered through the far reaches of the U.S.S.R. and are more or less cut off from other Christians. To such people the broadcast can be a means of real encouragement and help.

"The broadcast proves to the Christians in Russia that they have not been forgotten in their trials by the Christians in other countries.

"Further, the broadcast does what the Christians in Russia cannot do in using modern mass communications to present the Gospel to their unbelieving friends and neighbors. There are not many things Christians outside can do to help Christians in Russia today, but this is one thing we can do."

Fairfield: "Gordon, isn't there more that we can do?"

Shantz: "Yes, we need financial support to carry on this work, and I especially want to emphasize prayer. Pray, first of all, for the Christians in Russia as they face their daily problems and pressures, and as they witness to their friends and neighbors. Pray that God will bless His Word as it goes out by radio, that it will reach many in Russia and bring forth fruit in their lives. And pray also that many American Christians will grasp the vital importance of this broadcast work and take up its support."

Service Begins at Home

By John W. Eby

The day was hot and as usual the wind inconsiderately drove the dust from the plow against the sweated body of the servant. Round upon round, step upon step, the servant plodded after the oxen.

The sun fell behind the scrubby trees at the crest of the hill, signaling the end of a long, tiring day.

After he had securely fastened the oxen in their stalls, the servant wearily trudged toward the kitchen in the big house.

Did the master greet him with those refreshing words, "Come. Sit down and eat"? No. Instead, he said, "Spruce up. Prepare my supper. After I am finished eating and drinking, then you may have yours."

Stripped of its embellishments, this story is an illustration Jesus used in Luke 17. The disciples thought they had gotten the point. But they hadn't. They were shocked to learn that Jesus went beyond the expected pious criticism of the master to drive home His meaning of servanthood. The focus was on the servant. "Likewise," said Jesus, "when you have carried out all your orders, you should say: 'We are servants and deserve no credit. We have only done our duty.'"

A Lost Concept

In our scientific age this concept of servanthood seems rather archaic. Yes, we'll

serve, we say, but we need at least some recognition for incentive.

But we need to remember that being servants is something we are, not something we do. Servants are where they are and what they are because they are servants. The power of relationship to the Servant Par Excellence, Jesus Christ, is the bonding force that holds the servant to his master and that empowers him to be a servant.

Eugene Herr, secretary of youth work, puts it this way: "Servanthood is the style of life that Jesus Christ uses to express Himself through us in His involvement in the church and in the world."

"Involved as Servants," Mennonite Youth



INVOLVED AS SERVANTS

Fellowship's 1965 theme, infers an attempt to delve into the meaning of servanthood. Studies in the Book of Isaiah, a creative arts contest, some 50 servanthood work camps, memorization, and other suggestions are hoped to lead our youth into a flesh-and-blood encounter with what it means to be a servant in the latter half of the twentieth century.

But it is easy to be trapped into thinking of servanthood only in terms of programmed activities. Servanthood only becomes valid when it expresses itself in all of the servant's relationships to the world.

Congregations do need some method, however, whereby they can tool their members for servanthood. Structured service programs become internships for careers of service. Persons often catch the vision of the servant relationship when supported by a Christian group practicing servanthood.

Youth groups within the congregation must provide experiences which build a service consciousness among their members. Since learning comes by doing, service projects also provide practical learning situations.

Learning to be servants is not an exclusive project of youth, however. Effort must be made by adult partners and pas-

tors to make service projects the kind of depth experience through which young people grow into more mature understandings. The most important element is, of course, the personal spiritual commitment of the adult partner.

Suggestions

Community organizations, such as Red Cross, Mental Health Associations, boys' clubs, hospitals, YMCA's, YWCA's, or summer camps, need teenagers for Saturday and summer activities. One state hospital periodically sends a letter to several youth leaders pleading for young people to read to patients or to take patients for walks. Opportunities for service are endless.

Struggling mission churches and economically deprived communities need the

services of weekend voluntary service units. Ten- to twelve-member units can spend Saturdays doing manual work such as painting, cleaning, and repair work. Sundays can be used for touring the community, literature distribution, and group discussion on the Christian's witness.

Other types of service, such as Lord's acre projects, shut-in visitation, religious survey groups, and other church-related manual work, provide settings for servanthood.

It is estimated that more than 700 teenagers will enroll in special ten-day work

(Continued on page 261)

John W. Eby is director of Voluntary Service for the Eastern Mennonite Board of Missions and copastor of the Blainsport Mennonite Church, Reinholds, Pa.

Missions Today

Partnership

By J. D. GRABER

What is a mission church? We have had a lot of loose, if not definitely wrong, answers to this question. The terminology itself is wrong. A church is a church and any so-called mission church should not be any different kind of church, nor should it be expected to do anything a regular, old-line congregation is not also expected to do.

The mission of the church is the mission of any church, regardless of its age, origin, or nationality. When we in our affluent western society began to be conscious of our mission, this was good. We have been moved by this sense of mission and have reached out into many parts of the world. We have discharged our mission in a fairly good manner—up to a point. We have preached the Gospel, distributed literature, established institutions, and founded churches. Looking at all our achievements we have a sense of deep satisfaction. But at one point we have not done so well.

This same sense of mission we have not imparted to the so-called mission churches we have founded. Is it because we got so much satisfaction out of being missionaries and out of doing mission work that we failed to impart to our converts the same sense of mission that motivated us? We have been guilty of the fault of paternalism. We have not expected the churches founded through our missions to carry the same responsibility to Christ and the world we have ourselves assumed.

Partnership in evangelism with churches brought to birth through our missions is how we are trying to correct our weakness. It is not right for us to found churches and then to abandon them. We must continually find ways of expressing our real brotherhood in Christ. To develop a sense of mission among them we as a Mission Board have offered to share with them in projects and programs of evangelism.

Doing it ourselves is not the solution. This would be the easiest way, but if the local church is not involved we may be doing harm rather than good. We are encouraging the Mennonite churches, in India and Argentina particularly, because they are the oldest of the "younger" churches, to plan outreach programs. After they have planned and given of their own resources, we can safely add our help in order to make the outreach possible. This will then not be paternalism, but real encouragement to mission.

Elkhart, Ind.



Opportunities for service lie "close at hand" for many youth. Bill Hoke, Rittman, Ohio, is shown here helping Charlie Schwary and Pete Baumgardner make a recording to send to a college friend (Marilyn Kauffman) who had come to read each Wednesday during her summer vacation. Charlie is blind; so she sent him a tape to be played. They are "talking back."
(Picture taken January, 1963)

"Plenty without sharing corrupts life," C. N. Hostetter, Jr., chairman of Mennonite Central Committee's executive committee, told a large audience attending the first annual meeting of MCC (Canada) at the Elmira, Ont., Mennonite Church last month. "The plague of our society is because of affluence. We need to share because of the therapy it does to us. To live in 1965 and not to be concerned about suffering humanity is to crucify Jesus Christ afresh," he continued. MCC (Canada) is divided into five provincial bodies: British Columbia, Saskatchewan, Alberta, Manitoba, and Ontario.

A Roman Catholic mother, who has been permitting her seven children to attend Sunday morning Story Hour given by VS-ers at Anzac, Alta., recently came to the VS-ers with an unusual request: "I have received word that my sister is seriously ill. If the priest were here, I would pay him five dollars and have a mass said for her. Could you hold one for her?" Former VS-er Mrs. Arlene Walter assured her that our custom would be to have a prayer service for her and that "we would be happy to do so free of charge, of course." The mother was invited to the Wednesday prayer fellowship. She came, bringing two other women with her. She recently reported that her sister seems "amazingly well again."

Nearly 4,500 radio stations in the U.S. and Canada are being offered an unusual week-long Easter series produced by the Mennonite Hour. Called "The Greatest Week in History," it features an "on-the-spot-newscasts" of the events of Easter week just as they happened. Six daily seven-minute newscasts report the buildup of events Monday through Saturday. A 15-minute news windup on Easter Sunday portrays the excitement of Jesus' resurrection. Pray that people will respond to the broadcasts for salvation, prayer, or counsel.

The newly formed Christian Businessmen's Fellowship, meeting at its weekly breakfast on March 4, heard Donald Beidler, VS-er from Doylestown, Pa., tell of the facilities and program of the Winslow, Ariz., Indian Center. The town mayor was among the men attending. Hoping to lead the public to a greater awareness of the Center's program, the meeting was designed to aid the businessmen in their recommendation of the Center to Indian customers in need of services. The Center's main purpose is to provide a place for Indians from the reservations nearby to meet other Indians, eat their meals, take care of children, and offer all-round hospitality for them while staying in town for a few days. Facilities include rest rooms, showers, and kitchen.

God, the Creator, made people all of one blood, Norman Adams told the 65 delegates attending the first of the March Urban Racial meetings. This one was held at Youngstown, Ohio, on March 4 and 5. "God, the Redeemer, died that all men might be reconciled and able to live in fellowship with Him and with each other," he admitted. "Every man is a brother in Christ. We are concerned over matters of racial injustice because it violates the basic redemptive purpose of God." Attendees agreed that Christian people are morally obligated to give their witness for justice in matters of civil liberty, housing, education, employment, etc. Public demonstration of brotherly relations by interracial worship and fellowship was considered a normal and effective witness. Planned integration in housing with public statements indicating the stand we take for open housing is to be encouraged by congregations and neighborhood groups.

A Japanese high-school teacher, seeing VS-er Wesley Richard in his room alone after school was out, took the opportunity to offer him some delicious Japanese "sake" (an alcoholic beverage). Upon hearing Richard's refusal, the teacher set the bottle down and asked for reasons. Richard explained that he already had a Master and didn't need another one. They discussed the issue at great length, but the teacher wasn't satisfied. Coming back later with a translator, the national asked Richard, "Are you a puritan? How many things are there you aren't supposed to do?" "I explained that God lives within my body," reports Richard, "that my convictions, because of His presence, are that I should not drink. Understanding very well (he said) he went over to confer with some teachers. They were discussing it together when I left."

"Mutuality is part of the order of creation," Gerald C. Studer, Scottdale, Pa., told the 120 delegates meeting in Newton, Kans., on March 4, 5, for the eleventh annual meeting of the Association of Mennonite Aid Societies. AMAS is composed of approximately 100 regional aid societies. "It can be seen first between God and man, then between man and man, but also in the plant and animal kingdoms," Studer

Although there is still time for contributions to help the General Mission Board before its books close next week (and that kind of help is seriously needed this year), this week I'd like to share with GOSPEL HERALD readers how their General Mission Board plans its program financially.

In January our administrators begin to review program and contributions from the previous year. What is the level of contributions? What projects of major size have been completed and what major projects can be anticipated for the coming year? What responsibilities have we undertaken which we must continue?

Out of this review come recommendations to the executive committee on financial levels for each area of Board programming. On Feb. 25 this year, the executive committee reviewed those preliminary recommendations and established financial planning levels for each area of work for the new year.

This directive then goes to each department. The department in turn asks each of its field units to project its program for the coming year and to indicate financial needs for this program. From February to early in May communications flow back and forth between offices and field units, projecting program and costs, cutting back here and increasing there (but mostly the former), determining priorities, and adjusting plans and costs until each department can produce a plan for its work within the budget or planning level determined by the executive committee.

This is sometimes painful because there are always so many worthwhile projects. People have many needs, workers do without things which seem important, and distance hampers good communication. Yet, in spite of handicaps, out of this process comes a feasible plan to use the resources God gives us as a General Mission Board to spread His kingdom and glorify Him as effectively and efficiently as possible.

In many ways planning is a continuous process, but during these spring months just prior to our annual meeting our planning is especially intense.

The next step is approval when the Board meets in June each year. Representatives of our conferences, district mission boards, and other general church agencies speak to the planning which has gone on between our fields and our offices, between our offices and our executive committee, and between our executive committee and our Board.

But the final step comes when the church approves through its prayer support, sending of persons, and giving of money. Only when we have that final seal from the church and review the results of program efforts at year's end—a year from now—will we know whether the Holy Spirit has fully blessed the present planning for our annual budget.

—H. Ernest Bennett.

said. "For the Christian who is under the guidance of the Holy Spirit, the responsible use of man's total resources is a means of extending the kingdom of God, and of spreading the Gospel." His opening address was one of five on the subject, "Toward a Theology of Servanthood." Other speakers included Delbert Wiens, Tabor College instructor, J. Winfield Fretz, president of Conrad Grebel College, Waterloo, Ont., and William T. Snyder, executive secretary of MCC.

Is the theological need of the Union Biblical Seminary, Yeotmal, Ind., just as real as it was ten years ago? asks its principal W. Robert Hess. "Does such a school have an important function in India's development as well as in that of other countries from which our students come? Will there be that continued spiritual interest on the part of concerned people which assures prayerful support? Can such an institution become economically strong in the face of abrupt and sharp increases in prices? Will the Seminary be among the churches of India as 'one who serves' and present that service with increasing effectiveness? Upon the answers to these questions our future planning depends." Sponsored by 27 churches, missions, and Christian organizations, the Seminary has students from nearly every state in India and from over 30 denominations. During the past few years students have also come from other countries—Japan, Indonesia, Singapore, Ceylon, Burma, Burundi, and others. Last year the enrollment reached an all-time high of 110 students. As one of the sponsoring agencies, the General Mission Board loans Weyburn and Thelma Groff, now on furlough in Elmira, Ont., to the school as teachers.

Annual Voluntary Service Unit Leaders' Conference is to be held this year at General Mission Board headquarters in Elkhart, March 30 to April 2. Guest speakers include Millard Lind, Atlee Beechy, and Lester Glick, all of Goshen College and Biblical Seminary, and Theron Weldy, a Goshen pastor. Conference theme is: "Involved as Servants."

Education Will Make It Go More Smoothly

Their parents caught and dried fish by hand. The children don't have to. Machines can do it a lot faster and a lot better.

One- and two-room schools no longer suffice. More and better industry means better equipped workers. This is no strange happening. As is occurring in many underdeveloped areas, Newfoundland suddenly becomes aware of her changing economy and population and looks to education for the answers.

This easternmost land mass jutting out into the Atlantic became Canada's tenth province in March, 1949. Mennonite Central Committee got involved in her development when it sent a nurse in 1954 to take charge of a clinic at Baie Verte, located on the northern tip of land sticking out between White Bay and Notre Dame

Bay. Since then MCC has sent a gradually increasing number of volunteer teachers and nurses to alleviate the shortages in both outlying villages and larger centers.

Standards Below Average

In a letter commending MCC's program the Superintendent of Education, Charles L. Roberts, explained Newfoundland's need for trained personnel in these words:

"Newfoundland has only been a Canadian province for some 16 years and our educational standards were far below the Canadian and American average. Most of our schools were small and situated in isolated rural areas where it was most difficult to attract qualified teachers. In fact we just could not obtain trained local teachers to accept many of these teaching positions,

and, generally, we were suffering from an acute shortage of teachers throughout the whole province."

The isolated rural areas to which Mr. Roberts refers are the hundreds of fishing villages that hug Newfoundland's rugged 1,000 miles of coastline. Newfoundland's growing population of 462,000 is clustered mainly around the little protected harbors, inlets, and bays. And 55 out of every 100 persons live in communities with less than 1,000 people.

Although forestry, logging, and the paper industry are giant contributors to the province's economy along with mining iron ore, lead, zinc, and copper, fishing is still the largest industry. Fishermen land six million pounds of fish annually, with fresh and frozen fish going to Canadian and U.S. markets and dry codfish going to Portugal and the West Indies.

Character Changes

But as the twentieth century catches up Newfoundland in its stride, the character of the fishing villages is changing. An ambitious plan for linking the villages by roads has encouraged communication, opened up new job opportunities, and brought electricity, radio, and TV into outlying communities relatively untouched before except by boat, private plane, dog-sleds, snowmobiles, or rail.

MCC teacher Carl Newswanger at Channel, Newfoundland, comments on what is happening in this community. "People are moving into Channel for better jobs. There still remain a number of men engaged in fishing. However, I'm told this number is a drop in the bucket compared to the number of fishermen 15 years ago."

Newfoundland is a province in transition, and change is evident everywhere, MCC volunteers note. Teaching at the Lumsden South, Fogo District Secondary School, Richard Graber says: "The outport teenager is caught in an atmosphere of idleness. His parents don't know what to tell him to do because the things they did when they were young don't need to be done anymore. The teenager doesn't know what to do because no one has shown him. Like most young people, the outport teenager looks to someone to follow as a pattern."

"Here is where MCC has stepped into the picture. There is special need for elementary teachers who are trained and dedicated to the task of preparing students for high school, along with conveying to them an outlook on life which asks, 'How much can I help?' and holds true love for God and fellowmen as the highest ideal."

Another MCC volunteer teaching at the Wesleyville regional high school envisions the contributions that can be made in the central high schools.

Transfer Students

The challenge in Newfoundland for the next three to five years will be to supply good teachers to the central high schools. In general the objective of the regional schools is to get the students out of small schools into the central high schools as soon as possible.

The reason for this is that they are trying to put more qualified teachers into the



"... as the twentieth century catches up Newfoundland in its stride, the character of the fishing villages is changing."

high schools so that the students soon to become new teachers will have better training on the high-school level and thus be better prepared to teach. Since the coves are no longer so isolated, many Newfoundlanders prefer these teaching positions because the pay is higher and there are fewer places to spend it.

These two views are not conflicting—they only point up that Newfoundland is changing and education is one of the pivotal factors upon which the future of Newfoundland depends. This can be seen to be even more true when it is viewed in the light of the relation the church in Newfoundland holds to education.

The fact is that Newfoundland's schools are managed and have developed as an arm of the churches. Yet they receive provincial and dominion guidance and support.

Under the heading of "The Pupil as an Individual" in the "Newfoundland Civics and Citizenship Program, Grade I to VII Outlines," the first aim is: "To train him in the practice of Christian virtues." The teacher is expected to actively stimulate Christian growth in his pupils and is at liberty to give religious instruction and to interpret and emphasize Christian principles.

MCC personnel have discovered community service opportunities abound and that their contributions as church youth leaders, Sunday-school teachers, participants in choir, and organizers and teachers in summer Bible school are greatly appreciated.

Mr. Roberts says of the teacher volunteers whom MCC has sent to Newfoundland: "They have exhibited a true sense of dedication and service. They have not only been excellent teachers in the classrooms but have given their time and talent to the community and church life of the places where they worked."

If interested in teaching service in Newfoundland, write to Personnel Services, MCC, Akron, Pa.

Needed: More Scriptures

"Let there be no mistake, Islam is now well entrenched in Africa and elsewhere," states a recent release from the American Bible Society.

"Resurging Buddhism and Hinduism reach out for the souls and minds of men. Worldwide communism expends billions of dollars annually on propaganda literature highlighting atheism. And at home a continuing drop in spiritual values threatens to undermine the most cherished virtues upon which our nation was founded.

"These forces and ideologies can be diminished by the omnipotence of the Good Book. Within its cover can be found the all-inclusive message of God to the hearts and minds of people everywhere.

"To fulfill its divine responsibility, Christianity must go forth to meet the demands of this new age. To do this, many more Scriptures are needed today than ever before in the history of the churches. In

Your Overseas Missionaries of the Week

Merle Sommers Family



The Merle Sommers family arrived in the U.S. on Feb. 6, after serving their first term as missionaries in Montevideo, Uruguay, with the Mennonite Board of Missions, Elkhart, Ind.

Arriving in Uruguay in July, 1962, Merle has served as professor of music at the Mennonite Evangelical Seminary in Montevideo, and as minister of music at the Seminary Fellowship Church.

Originally from Louisville, Ohio, Merle is a graduate of Goshen College. He spent two years in voluntary service at the Betania Mennonite School, Aibonito, Puerto Rico, and two years as a missionary at the same location.

His wife, the former Kathy Wyse from Hartsville, Ohio, is a registered X-ray technician, receiving her training at Akron, Ohio.

They are the parents of four daughters—Lyn, 9, Lori, 6, Lana, 4, and Lisa, 1.

During their six-month furlough Merle will attend Kent State University after which they go to Aibonito, Puerto Rico, where Merle assumes principalship of the Betania School. Their address, while at Kent State, is: 6046 Meese Rd., N.E., Louisville, Ohio.

1965 the United Bible Societies, through the living witness of the churches, seek to distribute 110 million copies of Scriptures. This is a staggering increase of 25 million Scriptures over 1964. To reach this goal, the American Bible Society urgently requires \$488,000 over the 1964 budget. The added funds will help provide for increased costs necessary to fulfill this common objective.

"As the link of the churches, the American Bible Society needs the continuous prayers and support of all Christians to advance God's Word to those who still are without it. Representatives of 68 denominations will help provide the living Word to the millions throughout the world who are searching for Him who said: 'I am the way, the truth, and the life. . . .'"

The Mennonite Church is one of the 68 denominational members of the Society. Urie Bender, secretary of literature for the

General Mission Board, is our representative on the Advisory Council.

With People in Service

The Roy Kreider family, planning to return as missionaries to Israel on April 1, have been delayed because of Israel visa refusal. Co-workers Paul Swarrs and their colleagues in Ramat Gan are immediately initiating another visa application.

Mrs. Isaac B. Kulp, La Junta, Colo., mother of Mrs. Milton Vogt, missionary in Bihar, India, passed away Thursday morning, March 11. Funeral services were held on Saturday, March 13, at La Junta.

Marian Hostettler, Henchir Toumghani, Algeria, was recently stricken with hepatitis—the third victim of this disease this winter among General Board missionaries. Other victims were Dr. Paul Conrad of India and Mrs. Kenneth Schwartztruber in Brazil.

Frank H. Epp, Winnipeg, Man., has accepted appointment to the board of directors of Menno Travel Service, an inter-Mennonite travel agency based in Akron, Pa. He is scheduled as leader for a summer tour to the Soviet Union from July 26 to Aug. 31. Epp is editor of the weekly Canadian Mennonite and author of the book, Mennonite Exodus: Rescue and Resettlement of the Russian Mennonites Since the Communist Revolution.



Lester T. Hershey



Mary Alice Miller

Lester T. Hershey, speaker and director of Luz y Verdad, has been elected president of Difusiones InterAmericanas (DIA—InterAmerican Gospel Communications). An organization of evangelicals to further the broadcasting of the Gospel in Central and South America, DIA includes some 45 mission agencies and radio stations as members. It distributes more than 750 programs each month by air to the workers in all the Spanish-speaking countries.

Mary Alice Miller, Elkhart, Ind., began serving as a registered nurse at the Mathis, Texas, General Hospital on March 1. A graduate of Halstead, Kans., School of Nursing, she has worked as staff nurse at the Elkhart General Hospital, La Junta, Colo., for a year. She serves in Texas as a health and welfare worker under the General Mission Board.

Mrs. Dorothy McCammon, executive secretary of WMSA, and Mrs. Alvin Kauffman,

secretary of literature, have been invited by the American Bible Society to participate in the first conference of the Society for women of the 16 states in the Central Region of the country. To be held in Kansas City, Mo., March 23-25, this conference aims to prepare volunteer women to participate in the worldwide program of the American Bible Society. The conference theme is "God's Word for a New Age."

* * *

Esther Reesor, missionary to Brazil, was married on March 18 to Hideichi Saito at the Mennonite Church in Araguacema.

* * *

The Jacob Flisher family, missionaries on furlough from Dhamtari, India, left Goshen, Ind., on March 19 for Idaho to spend a few months with Jacob's family. Their Idaho address is: 523 Seventeenth Avenue North, Nampa. They plan to return to India on July 5.

* * *

Address changes: Don D. Reber to: 116 Aoyama Minami-cho 6 chome, Minato-ku, Tokyo, Japan (effective only until July, 1965). Omar Stahl to: 66 Saarbrücken 6, Saargemünder Str. 12, Germany (effective March 29, 1965).

Family Census Report

Number eleven in series

Mennonites and Their Second Occupations

The previous report indicated that the 61.1 percent employed Mennonite heads of households who were not farmers were engaged in a large variety of occupations in 1963. To gain an even more complete picture of the employment situation, one must learn how many of the 4,139 men in the sample had a second job in addition to their primary occupations dealt with in the previous reports. Below are given the numbers of men in the chief occupations who followed these pursuits as secondary jobs.

Occupation	Number of Men
Skilled Craftsmen	212
Farmers	206
Semi-skilled Operatives	191
Sales	112
Service Workers	57
Factory Laborers	41
Managers	41
Unskilled Laborers	26
Business	11
Clerical	8
All Others in Second Jobs	89
Total Employed in Second Jobs	994

(For a description of the above categories see Report No. 10.)

In the sample of 4,139 employed men in 1963, at least 994 earned their income by having a major occupation and a secondary one that year. This is 24 percent of the total. The Statistical Abstract of the United States 1963 does not present comparable

Mennonite Leaders of North America

Isaac Schmucker (1810-1893)

Isaac Schmucker was born in Lancaster County, Pennsylvania, Sept. 29, 1810, the son of Christian and Elizabeth (Stutzman) Schmucker. Christian was the son of the 1752 immigrant, John Schmucker from Montbeliard, France. Isaac came to Ohio as a young man. At the age of twenty-two he married Sarah Troyer of Holmes County, Ohio. The young couple made their home in Wayne County, Ohio, but in 1838 they moved to Knox County, Ohio, where they settled near Martinsburg, about twelve miles north of Mt. Vernon.

In that year Isaac was ordained to the ministry of the Amish Church. Here he served for three years, before moving on to Elkhart County, Indiana, in November, 1841. The first Amish services in Indiana were held that fall. On Easter Sunday, 1842, he assisted Preacher Joseph Miller in organizing the first Amish congregation in Indiana. Fourteen charter members comprised this first organization.

In 1843 Schmucker was ordained to the office of bishop. Eight years later the family moved to McLean County, Illinois, where they lived from March, 1851, to August, 1852. While living in Illinois he helped build what was perhaps the first Amish Mennonite meetinghouse in the Midwest.

In 1852 the Schmucker family returned

to Indiana, settling near what is now Topeka. In 1854 Schmucker organized the Haw Patch Amish Mennonite Church, as a result of a division from the more conservative Amish groups. The church was called Haw Patch until about 1890, when it began to be called Maple Grove.

Schmucker was a man of humility and was quick to admit his faults and to ask forgiveness. Although of limited financial resources, he never allowed this to keep him from work in the church. He would go a hundred miles on horseback, over roads almost impassable, to perform his duties as a bishop. Although he dressed like the conservative Amish of his day, he was nevertheless progressive in spirit and adjusted to new situations arising in the churches. For the last ten years of his life he did not do much preaching, but turned the work over to younger men. He remained strong and active in his later years and seldom was absent from any church services.

He had six sons and six daughters of whom only three were living at the time of his death, which occurred on Nov. 16, 1893. His wife had died in 1886. The son who survived him was Bishop Jonathan P. Smucker of Nappanee, Elkhart County, Indiana. He was buried in the Maple Grove Amish Mennonite cemetery near Topeka.—J.C.W.

figures, but it does show that in 1962 only 4.9 percent of all employed workers had two or more jobs.

Because of a lack of clarity in the questionnaire it is not altogether clear whether these 994 were pursuing two occupations simultaneously or whether some of them had shifted from one kind of job to the other during 1963. It may be assumed, however, from the wording of the question that they had held at least two jobs simultaneously during part if not all of the year.

This situation raises problems that each brotherhood should face. Are the economic conditions in some communities and families such that double employment is absolutely essential for the welfare of the family? Or may it be that the desire for an even higher standard of living takes the father away from the home so much that he does not have time for a wholesome family life? Are we depriving the unemployed of work when we accept a second job? Or are the hours of work per week so few in many jobs that a second job is necessary to make us feel that we are properly using our time? Do our brethren choose these occupations as an avenue of

service to their fellowmen or only as a means of making a living?

Recently someone pointed out that never before in our society have we had as many encounters with other persons in an average week as the Christian businessman, professional man, or laborer now has. Thus there are great opportunities for witnessing, for sharing the good news.

It is apparent that a situation faces us as a church which we did not need to consider when our people were employed full time on the farm. We have been reluctant to admit that these problems are of concern to the brotherhood and that the congregation has as much right, and as great a duty, to be concerned with these matters as it is with proper forms of worship on Sunday. There are no areas of our life as brethren in the family of Christ that can be excluded from the scrutiny of the exacting standards of the kingdom, and from the concern of the brotherhood. We are our brother's keepers and we must be concerned about his physical needs as well as his spiritual welfare.

—Melvin Gingerich,
Historical and Research Committee.

Racism

BY MAX HOSTETLER

Unless *good men* cry out against injustice and racism in our cities, warns John Howard Griffin, violence will continue and may lead toward an uncontrolled massive outbreak. Many men who own and operate industry, business, and government hold in their hand this crucial decision which may control our future destiny.

Racism implies racial superiority and consequent discrimination against other races. John Howard Griffin, ex-pigmented novelist, author of *Black Like Me*, and traveling racial mediator, says this problem exists the world over. In Germany it was the Nazi vs. the Jew. In the United States it is the white vs. the Negro. Racism, if allowed to propagate, creates a hatred which leads to the greatest atrocities against mankind. The South, said Mr. Griffin, is beyond the control of *good men*. There, only Federal control will help now. But in the North, where the hatred is less atrocious, *good men* can move to solve the problem of unrest which is growing among Negro citizens.

New York Times editor Gene Roberts, Jr., summed it up like this: "Lack of job opportunities is the Negro's basic problem." We will only kid ourselves and ring the bell for racism if we say our Northern employment has equal opportunity. We can go through trinket factories, trailer factories, banks, stores, offices, dairies, etc., and in many not see one Negro employed, although they consume many of the products. Let them start their own business, they say, not considering the money and experience they don't have and can't get.

Are these men basically racists? No, they are *good men* who haven't taken time to consider the problems of the Negro, who have been giving it the American zeal trying to make their business or firm the best in the land, who have been influenced by the white ethnic egotist who is setting the fire of hatred boiling throughout our nation. Meanwhile Negroes compete with each other over menial job opportunities wherever they can prompt a foot in the door.

I asked a Negro friend, who at the time was looking for a better job, "Why don't you answer one of the classified ads in the paper?" His comment could be summarized—"When a man goes fishin', he goes where he hears there's fish."

Mr. Griffin said, "The basic problem is the same in every community." Yes, I hear they're having a lot of trouble down there, but here it is different. . . .

In the Korean War a great change took place concerning the color line of the United States troops, a change which, if put to practical use in our cities, could strengthen our nation and ease our unrest.

In 1948, President Truman issued an executive order declaring a policy of equality of treatment and opportunity for all persons in the armed forces. Soldiers were assigned without regard to race or color.

Colonel John G. Hill stated, when he ordered the integration of Negroes in his regiment, "The whites took the situation in stride and with few incidents." It's the army way, said one. Yes, it's the way they do it here. As for the Negro, Eric F. Goldman, a leading contemporary historian, writer, and author of *The Crucial Decade and After*, stated, "A remarkable change occurred. The same men who had been unreliable in combat, now were entirely dependable under fire." Once accepted, and integrated, the Negroes fought as well as whites, with more of them suddenly volunteering for dangerous assignments. This event strengthened our forces and unavoidably improved the social situation.

For the president to issue an order to assimilate our country is unquestionable. Consequently, if we desire racism to diminish in our culture, we must do it from within, and we must not overlook the basic fact which has enabled success. Working side by side helps Negro and white to know, understand, and respect one another. When this is accomplished in our culture, instead of Negro and white carrying signs and demonstrating against each other, they might be seen walking together down the street kidding one another, as was found in Korea, and is seen in entertainment and in professional and scholastic sports programs across our nation.

Who is in a better position to control amalgamation than our owners, leaders, and operators of industry, business establishments, and government officials in our cities? No, it isn't their duty to stimulate the complacent Negro, but it is their responsibility to provide equal opportunity and encouragement for those who desire to succeed and be accepted in our culture, who like many whites want a chance to prove themselves.

Mr. Griffin said, "All that is required for the triumph of evil is that *good men* remain silent."

Breakfast—or Prayer?

BY CECYL ELIZABETH CUPP

During part of my life it was necessary for me to move several times. So in this way I have become acquainted with a number of different churches.

It has been my good fortune that all the churches with which I have been connected have been good. Anyone could truly worship God in any of them. But from this number two stand out as being *extra fine*.

They are truly temples of God. And I found that these two churches possess many of the same wonderful qualities.

In each one the church folks are sincerely friendly with everyone—with each other, and with any visitors they might have. And most of the members are on very friendly terms with God. Even the young people are devout. They are no sissies either—they like to have a good time as well as the next one, but seem very proficient at finding the sort of good times that are consistent with serving God. They are truly Christian with their hearts.

One thing I liked in both these churches was our 6:00 A.M. prayer service on Easter morning, sponsored by the young people. If the weather was good, we met outside. If too cold or rainy, we went into the church. The hour was spent in sincere earnest prayer and praise—prayer of thankfulness, of consecration, and prayer for future guidance. Every one of us left the place closer to God and more determined to do His will in all ways as best we could. It was a very fitting beginning for Easter.

I will never forget these hours, as I am sure will no one else who was fortunate enough to be present. How different is my Easter morning experience in these churches than that of a friend of mine. Her church has no Easter morning prayer service—no prayer service at all.

They have an Easter breakfast! At eight o'clock, all of the children (some quite big children, too) come to the church basement to find tables filled with food—eggs always, with other things.

After merrily eating, they all go outside for an egg hunt. The youngsters often literally fall over each other, with a few fights for good measure, to see who can find the most eggs—both colored eggs and candy ones. Then they gaily carry their loot home. Some of them hurry back to a short Easter program. Many do not bother.

Such a difference! Now I do not belong to the religious school of thought that it is sinful to have a good time. Not at all. I believe God wants us to enjoy ourselves, otherwise He would not have given us such a beautiful place here.

We should enjoy the material side of Easter—the beginning of spring, new life, and all it means. But God says in His Book, "Seek ye *first* the kingdom of God, . . . and all these things shall be added unto you." Which people do you think sought the kingdom of God *first*? These two churches and all others like them feel the true holy meaning of Easter. The hearts of their people are lifted to God. Their lives are made richer, better. Their thoughts are all set for the true meaning of God's Easter.

They probably ate eggs for breakfast. No doubt the children had some candy eggs—candy rabbits, maybe. But in due time. That was by no means all Easter meant to

them. But what did Easter mean to the children who went to the Easter breakfast? Did their meaning begin with a holy uplift toward God?

And what about the grown-ups who had to hurry to prepare that breakfast, and clean up afterwards? Were their thoughts set toward God's Holy Easter? Even those who did attend service later were tired and hurried, with a mind filled with eggs, and rush, and squabbles. And even the children who did come back for the Easter service, were their minds set as they should be for a truly sacred time with God? Or was it almost a hurried second thought?

Which kind of church would you say inspired its young people most for God? Breakfasts are necessary things. But in their time and place.

Breakfast—or prayer?

Which does *your* church emphasize?

And—is *your* church God's church as well?

Not Billy Graham but God

By E. ESTELLE GLASSBURN

What is the secret of Billy Graham's success as an evangelist? Is it personality? Mr. Graham is tall and handsome. Immaculate. Gracious. Personable. His light brown, wavy hair always "looks combed." His blue-gray eyes are intense. His ready smile is appealingly genuine—not the kind that is "put-on" to make an impression. While his appearance and personality may be described as uniquely attractive, we must look elsewhere for the source of his power as an evangelist.

Mr. Graham is a dramatic, dynamic speaker. At the recent Billy Graham greater Omaha-Council Bluffs Crusade at the Ak-Sar-Ben Stadium, Omaha, Nebr., the *Omaha World-Herald* also took note of the fact that at one occasion, during the sermon, Mr. Graham was forced to stand behind the podium when his lapel "mike" refused to work, but that normally he moves from one side of the podium to the other.

His gestures are clean-cut and have been described as almost violent. He is not adverse to shouting from the platform. Or he may speak in a subdued tone of voice as the occasion demands. His voice is deep and has the quality of thunder. But some of his voice appeal is due also to a *natural* tendency to slur over his r's as if they weren't there. But Mr. Graham's power of speech, including voice appeal, while a valuable asset, is not the source of his influence as an evangelist.

The *Omaha World-Herald* also referred to the fact that Mr. Graham is surrounded by color and music: Beverly Shea, America's beloved Gospel singer; Ted Smith at

the keyboard; Don Hustad at the console; and Cliff Barrows, his much-loved choir director and announcer. While all this enhances Mr. Graham's message, it is not the secret of his success as an evangelist.

Mr. Graham does not limit the sphere of his influence as do many men of the cloth, by proclaiming a Christ "other than the Christ of the Book" (actually a false Christ), or to a mere philosophy of life, or to "something other." He proclaims the Christ of the Bible.

Admittedly, his message is simple. Intrinsically so simple that a child can grasp it, but so complex that many intellectuals stumble over it. For spiritual truth can only be spiritually discerned. Mr. Graham did not concoct the message he declares. He received it. His message is not a "reasoning" but a revelation.

He speaks with authority because the Word he preaches is authoritative. Mr. Graham quotes the Scriptures freely throughout a sermon. Such quotations are frequently preceded by his well-known phrase, "The Bible says—." And it is a spiritual law that "my [God's] word . . . shall not return unto me void" (Isa. 55:11). his influence, as do many clergymen, by resorting to the use of high-sounding words. The *Omaha World-Herald* noted that Mr. Graham aims for his target, the individuals whom he addresses, and hits it. Mr. Graham would consider it poor strategy indeed to aim verbally above or beyond his target.

Mr. Graham, unlike the country parson of the *Wichita Eagle*, does not think it is his business to tell people how good they are. Rather, he blasts away at sin and tells people how bad they are both by birth and by practice. This is God's description of the natural man: "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). Then having made it plain that "all have sinned" (Rom. 3:23), Mr. Graham points the sinner to the Saviour, the Lord Jesus Christ, who is both willing and able to save us from our sins and eternal destruction and to God and heaven. People will follow a leader who has the answer. Billy Graham has the answer. Christ.

Mr. Graham takes seriously the fact that Christ is coming back to earth again, and that His appearance is imminent. And he takes seriously his business, which is the business of each one of us who names His name, to win others to Christ.

The crowds listen intently to the sermon and other features of a crusade service. A healthy emotion or enthusiasm characterizes the meeting from start to finish. And legitimately so. Only a dead person is emotionless. Mr. Graham and his team are alive. Very. They are "all there."

But the indispensable factor is that God is there working in and through Mr. Graham and his team and in the hearts of his listeners. Mr. Graham and his team do not take the credit for the phenomenal success

of the crusades. Rather, he (as well as they) recognizes the fact that the source of power evidenced in the crusades is God. Their attitude is that, "This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:23).

If, and What, We Write

By J. MARK STAUFFER

On Monday morning, Oct. 5, 1964, the following brief letter was written—written by a Christian widow who has exceeded her threescore and ten. Is she a Mennonite?

"Dear ——— and ———:

"You both were very much in my thoughts last night after I got home from church. How can I ever let you know how very much I appreciate your love and wonderful friendship. You seem never too busy to do things for me and I am always so calm, happy, and free when with you.

"You are the greatest blessing in my life and I am so thankful. I had a glorious day yesterday and hearing Dr. ——— was a real treat. His message struck home and I was much in thought and meditation for a long time after I retired.

"This is just a word to you to try to express my gratitude for the many, many things you have done for me. I do thank God for His love and care—for your love and concern. Devotedly,

Mrs. ———"


We, as Mennonites, are known for our frugality; we are practical and businesslike; we are not likely to invest heavily in any project that will fail to bring its full returns. We don't write letters to each other unless we have business to transact. Why? Because it takes time and we are busy people; then, too, we must buy stamps. In my generation, letter postage has risen from three to five cents and the end is not yet. This means that twenty letters would require a dollar's worth of stamps; are twenty letters worth that much?

Secondly, we Mennonites hate pride and believe in humility; here we are on God's side because He has fully declared Himself on this vice and this virtue. We shun the practice of commending our brother, because it would break our heart if he became conceited; we often choose rather to correct and realign him; if he needs critical counsel, we go ahead and make the five-cent investment—think of its eternal reward. In fact, we have helped to keep some of our brethren so humble that they have all but lost their self-respect.

Am I communicating? I am simply saying that we ought to take time and stamps and write to our brethren and friends who need to hear from us. And the content of our letters ought to be more positive and commending rather than negative and con-

demning. Here Jesus again becomes our example. John 3:17—"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." In John 8:11, He said, "Neither do I condemn thee: go, and sin no more." He called Judas "Friend" and He prayed forgiveness down on those who nailed Him to His cross.

Now I realize that the Christian walk is more than pleasant words and good-humored backslapping. I know that God lays heavy burdens upon some of us, because we are our brother's keeper; I know something of the force of Matt. 18; I know that there are times when to remain silent would constitute "guilty silence." But, on the other hand, we have a higher calling than to sit around with long, tired faces and see nothing but the need for criticism; watchdogs often develop strange personalities—they can feel too responsible, lonely, and suspicious of those who may be trying to enter the kingdom or who are walking its blessed path with us.

I love the Mennonite Church. She sustained my father till he made his earthly departure on Aug. 15, 1959; I am receiving spiritual nurture, inspiration, and fellowship from her and I have no plans to change the place where I room, board, and from which I go out to work. I only hope and pray that we might all major in Christian love and concern for our fellowmen; if we do this, we will find ourselves in the happy, immediate  any of the sons of God.

Dedicate your time and your five-cent stamps to the work of the kingdom—let your letters wing their prayerful way into the fainting hearts of those who are being mercilessly ignored, bypassed, and condemned. Multitudes of lonely men, women, and children in our troubled world would never forget a first-class letter bearing a personalized message from a son of God, in the name of Christ. Will you write one of these letters?

SERVICE

(Continued from page 254)

camps sponsored by district youth organizations, the MYF Office, and the VS Office of the General and Eastern Mission Boards. While not every young person can become part of this depth experience, creative planning of local projects will enable every teenager to become involved as a servant through a group project.

The meaning of the 1965 emphasis will not be determined by work camp or local project statistics, but by the degree of real involvement of the church, both old and young, as God's elect servants to the whole world. Or, as Jesus said when He quoted Isa. 61,

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

(Luke 4:18, 19)

EDITORIAL

(Continued from page 243)

not to have only nice religious meetings once or twice a week and to balance the budget. Is the call of the church to merely meet, report, talk, discuss, and then meet, report, talk, and discuss again? No. The work of the church is not what goes on within the walls of a building. There is the need for worship and learning here of course. The work of the church is what Christian people do outside these walls in fulfilling the ministry of reconciliation.—D.

Field Notes _____ CONTINUED

believers of all time to practice a sharing and an equalization of material goods among themselves.

"Mutual Aid: A Secret of Happiness" reflected upon the timeless meaning of what Christ taught both by His life and His words when He said, "It is more blessed to give than to receive."

"Mutual Aid: The Basis of Judgment" concluded from the Lord's own words that our service to our brothers and neighbors in any kind of need is the standard by which we shall finally be judged.

Delbert Wiens, teacher of Bible and philosophy at Tabor College, Hillsboro, Kans., spoke to one hundred and twenty-six people on the subject: "Brotherhood in a Culture of Abundance." His address was a challenge to all as he questioned the use of economic mutual aid as the most relevant need in today's affluent culture. The pressing needs of people for friendship, belonging to a group, yearning for mercy and compassion, and searching for real meaning in life are greater than economic needs. Illustrating this Mr. Wiens pointed to his experience as a relief worker in the Far East for the Mennonite Central Committee for three years. He felt a loss of dignity and respect for himself similar to that which people experience who are on the receiving end constantly, and cannot reciprocate, or cannot give anything in return.

Evangelistic Meetings

Harry Y. Shetler, Davidsville, Pa., at Mat-tawana, Pa., March 21-30. William Weaver, Reading, Pa., at Coatesville, Pa., April 4-11. Lloyd O. Hartzler, Broadway Va., at Mt. Hermon, Geer, Va., April 15-25. Joe S. Esh, Lyndhurst, Va., at Pike, Harrisonburg, Va., April 25 to May 5; and at Rock, El-verson, Pa., May 9-16.

Irvin S. Martin, Mt. Airy, Md., at Beth-any, Dayton, Va., May 9-16. Ivins Stein-hauer, Bridgeport, Pa., at Laws, Harring-
ton, Del., March 21-30.

Calendar

Mennonite Publication Board meeting, Tedrow, Wauseon, Ohio, March 26, 27.
Annual Extension Convention, South Central Men-nonite Conference, Pleasant Valley, Harper, Kans., April 2-4.
Iowa Mission Conference, I.M.S. auditorium, April 9-11.
Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.
Ohio Mission Board meeting, North Clinton, Pettis-ville, Ohio, April 23-25.
Franconia Mennonite Board of Missions and Char-ities annual meeting, May 3, 4.
Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference, May 9-12, Oak Grove, West Liberty, Ohio.
Mennonite Mission Board of Ontario annual meet-ing, May 15, 16.
Mennonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Mennonite Conference, June 9, 10.
Pacific Coast District Conference, Western Mennon-ite School, Salem, Oreg., June 9-12.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.
Illinois Mennonite Conference, Aug. 5-7.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Book-store, Scottdale, Pa. 15683.

Prayer in the New Testament, by Fred L. Fisher; Westminster; 1964; 192 pp.; \$4.50.

Prayer in the New Testament is an area that has been in need of treatment. Fisher has done well in discovering this need and in this attempt to fulfill the need.

Following the opening chapter on "The Theology of Prayer," the reader is taken through a very profitable series of chapters that unfold some important and intriguing

factors about prayer in the New Testament. The chapter titles indicate quite clearly the scope of the work: Jesus and Prayer; The Model Prayer; Forms of Prayer; Thanksgiving; Petition; Intercession; Effective Prayer; Commitment; Faith; Persevering in Prayer; The Church and Prayer; Service and Prayer; Short Studies on Prayer.

This treatment is not in popular, inspirational style. Rather, it is a book of study. The author keeps close to the New Testament and keeps both Scripture and reference before his readers in a studious manner. This tends to make the work a basic reference work in the field of prayer in the New Testament and is to be recommended to those who wish to delve deeply into the phenomenon of prayer. A profitable study is here brought to the field of Bible lovers.—Ivan R. Lind.

Called to Be Sent, by Paul N. Kraybill, Editor; Herald Press; 1964; 238 pp.; cloth, \$2.95; paper, \$1.95.

This is a series of nineteen essays published to celebrate the fiftieth anniversary of the founding of the Eastern Mennonite Board of Missions and Charities by the Lancaster Conference of the Mennonite Church. It is a story of a type of revolution in church life, a moving out of isolation into the stream of history, into the frontiers of church extension in modern times. These essays describe the inevitable changes in which God's people become involved when they are obedient to the call of God to be sent into the world. As one reads, he feels the tension between the old and the new all along the way, and the stretching forward to the things ahead is evident in the forward look of the present secretary's epilogue.

The book has a special appeal to those now living who can remember these fifty years, and many of the people involved. To the generation beginning to carry church responsibility, this story is one that will inspire confidence in the missionary leadership of the church. There is in it confession of naive heroism of faith. While there may be factors that mar the public image of the Mennonite Church in some areas, the cooperation and understanding evidenced between the Eastern and General boards, making possible the emergence of new churches abroad and the pioneering from the "indigenous" to the "partnership" concepts of purpose and program in mission, have given a Mennonite testimony in world missions for which all of us are most thankful.

Although this is a review of fifty years of progress of a district conference mission board, persons from Western conferences are recognized by the writers of this volume for the significant role they played. The fact that persons from the Lancaster Conference have served under the General Board and that persons from other con-

ferences have served under the Eastern Board is mentioned. This evidences a type of church cooperation for which we are all thankful. We who are not directly members of Lancaster Conference can and do feel we are a part of this story and that the Eastern Board's work is also our work.

The brethren from Africa, both nationals and missionaries who provide essays, make a most significant contribution to the volume. The freedom of these writers to point out American Christians' faults and failures, as well as successes, is a sign of real love and confidence in our brotherhood. This is an indication of God at work making His church one. The ecumenical implications of several of the writers reveal that God is at work answering the prayer of Jesus that His people may be one.

We praise God for this volume. It should make us "thank God and take courage" that, in the awareness of the chaos of our time, God can and will continue to use our Mennonite brotherhood to build His church in our time.—Nelson E. Kauffman.

Many Things in Parables and The Gospel Miracles, by Ronald S. Wallace; Eerdmans; 1964; 379 pp.; paperback, \$1.95.

This volume brings together two volumes published earlier as indicated in the double title of this book. These are collections of solid Biblical, expository preaching (studies) revolving around the two themes indicated in the title. Twenty-four parables are dealt with in the first part and twenty miracles in the second part.

The busy preacher will find much help in this book for a deeper understanding of the parables and miracles as well as much assistance in material for solid Biblical preaching. This book is not a critical approach to the parables or the miracles, but rather a straightforward application to life situations of today. Sunday-school teachers and others interested in Bible study will find help devotionally as well as for study.—Robert Lee.

As Matthew Saw the Master, by William P. Barker; Revell; 1964; 154 pp.; \$2.95.

This commentary on Matthew is different. The author presents his comments in the form of an essay. This book represents a great deal of research, but it never interferes with communication. It is written in graphic style and with evangelical fervor. As one reads through one chapter after another, he has to wonder how the author accumulated so many fresh ideas from Matthew's record. Upon rereading the various portions of the Gospel, the story takes on new meaning. One is made aware of the implications of discipleship, of the significance of the cross and the resurrection of Jesus, and of the relevance of the teachings of Jesus to modern living. Each chapter closes with a penetrating assessment of current Christian faith and practice as it re-

lates to the selected section under consideration. This book deserves a wide distribution. It is packed with good illustrations, "quotable quotes," pertinent facts, and appropriate applications.

—John R. Mumaw.

Life Giving Words, by G. Ray Jordan; Warner Press; 1964; 110 pp.; paper, \$1.50.

This is a devotional study of the Lord's Prayer, taking it word for word rather than phrase by phrase. It is not intended to be scholarly, but rather practical. Dr. Jordan is well known for his chapel preaching at Emory University in Atlanta, Ga.

Dr. Jordan treats the twenty-six words of the Lord's Prayer with the intent to move his readers beyond words, and to think and to feel the spirit of this prayer. He points out God's will for the Christian with a fresh understanding of what it means for a believer to approach God in prayer.—Glenn B. Martin.

The Nation and the Kingdom, by Charles W. Forman; illustrated by Rafael D. Palacios; Friendship Press; 1964; 174 pp.; paper, \$1.75.

This is an excellent study of the relationship between the rising tide of nationalism in the new nations of Africa and Asia and the work of the Christian Church in these areas. What part did Christianity have to play in the movements for independence from European rule? To what extent did foreign missionaries reflect the interest of colonial powers and of the status quo rather than the surging tide of nationalism in the new countries?

Charles W. Forman, born in India and a former missionary in India under the United Presbyterian Church, and now Professor of Missions at Yale University Divinity School, attempts to answer these and other questions in this book. He paints a rather discouraging picture. For example, Burma is strongly Buddhist and Pakistan Muslim and these preponderant religious groups in the country are trying to make their religion the national religion to the disadvantage of sizable Christian minorities.

In Africa the Christian Church has often found it necessary to be disassociated with public affairs. African pastors are criticized if they work with white missionaries. Forman finds that the task of Christian evangelism is to demonstrate that the Christian churches in these new countries can become national without becoming "nationalized."—Carl Kreider.

As Matthew Saw the Master, by William P. Barker; Fleming H. Revell Co.; 1964; 154 pp.; \$2.95.

This is a welcome addition to our understanding of the life of Jesus as recorded in Matthew's Gospel. It is not a running commentary—verse by verse—but it follows

in sequence the story in this Gospel. The author has a fresh, imaginative way of telling the familiar story. It abounds in many pointed illustrations that make the book speak to our age. It also reveals that the writer has done sufficient research to give the historic background necessary to understand the Scripture. This book will speak to youth and adult alike and reads with fresh excitement. You feel you are reliving the days with the Master, whom Matthew as His follower came to know.—Norman Derstine.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Kenneth and Mary Yvonne (Stoltzfus), Kidron, Ohio, third child, second son, Lon Carlton, Feb. 18, 1965.

Baker, Delbert E. and Josephine (Reeder), Winston, Oreg., fourth child, second daughter, Carla Jean, March 2, 1965.

Brubaker, Harold S. and Virginia (Martin), Manheim, Pa., third child, second daughter, Kristine Renee, March 1, 1965.

Brubaker, J. Marvin and Doris (Rohrer), Mt. Joy, Pa., third child, second son, Kevin Ray, Feb. 26, 1965.

Brubaker, Wilbur G. and Edna (Tyson), Whitesville, N.Y., fifth child, second son, David George, Feb. 22, 1965.

Emerson, Russell S. and Shirley (Roth), Eaglesham, Alta., second child, first son, Dale Russell, Feb. 25, 1965.

Hartman, Dean and Donna (Barkey), Goshen, Ind., third child, first son, Mark Daniel, March 2, 1965.

Hershberger, Morris and Blanch (Hartzler), Garden City, Mo., a son, Kevin Morris, Feb. 27, 1965.

Hostetler, Gordon L. and Phyllis F. (Davenport), Bristol, Ind., second child, first daughter, Elaine Melissa, Feb. 18, 1965.

Kauffman, Carl James and Dorene (Miller), Lagrange, Ind., third child, first son, James Brian, Feb. 14, 1965.

Lahman, Milford and Lois (Brubaker), Robstown, Texas, first child, Michael Scott, Jan. 26, 1965.

Litwiller, Marvin and Beverly (Pleines), Hopedale, Ill., first son and first daughter, Rodney John and Renee Jean, Feb. 26, 1965.

Longenecker, Daniel and Catherine (Martin), Harrisburg, Pa., third child, first son, Linfred, Feb. 21, 1965.

Martin, Aldine and Margaret (Eshleman), Greencastle, Pa., first son, Michael L., born Feb. 9, 1962, by adoption, May 28, 1964; second son, Ladean A., born June 28, 1963, by adoption, Feb. 9, 1965.

Martin, Larry and Donna (Bontrager), Minot, N. Dak., third child, second son, Kirby Ray, March 2, 1965.

Mast, Roy A. and Olive (Schrock), Harrington, Del., first child, Douglas Edward, born Oct. 12, 1964; received for adoption, March 4, 1965.

Maust, Clifford and Dorothy (Graber), Goshen, Ind., fourth child, second daughter, Crystal Lynette, March 4, 1965.

Maust, Markel and Miriam (Miller), Accident, Md., fourth child, second son, Luke Allen, Feb. 27, 1965.

Melnychuk, Nick and Gladys (Clemmer),

Waterloo, Ont., second child, first daughter, Judy Lee, Feb. 5, 1965. (Son deceased.)

Miller, B. J. and Carolyn, Goshen, Ind., fourth child, second son, Bryan Jay, Feb. 26, 1965.

Miller, Richard and Shirley (Roth), Milford, Nebr., eighth child, fourth son, Daryl Lynn, Feb. 19, 1965.

Riegsecker, Edward and Lueen (Grieser), Archbold, Ohio, fourth child, first son, Alan Dale, Feb. 15, 1965.

Rodgers, Lloyd Joseph and Pearl (Hershberger), Hesston, Kans., sixth child, second son, Kenneth Lloyd, Feb. 21, 1965. (One daughter deceased.)

Schrock, Robert Dale and Ruby Ann (Miller), Kalona, Iowa, seventh child, fifth son, Gary Duane, Jan. 15, 1965. (One son deceased.)

Townsend, George Daniel and Harriet (Payne), Altoona, Pa., fourth child, second son, George Daniel, Jr., Feb. 22, 1965.

Yantzi, Arthur and Edna (Zehr), Tavistock, Ont., first child, Dianne Edna, March 3, 1965.

Yoder, John Junior and Lois (Yoder), Grantsville, Md., second child, first son, Delbert Wayne, Feb. 15, 1965.

Zook, Gordon and Bonnie (Baer), Goshen, Ind., first child, Elizabeth Dawn, Feb. 26, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beck—Engler.—Daryl Beck, Archbold, Ohio, and Bonnie Jean Engler, Ridgeville, Ohio, both of the Central cong., by Charles H. Gautsche, March 7, 1965.

Esch—Kauffman.—John D. Esch, West Liberty, Ohio, South Union cong., and Iris Kauffman, Portland (Oreg.) cong., by Marcus G. Smucker at the Zion Church, Nov. 7, 1964.

Gingrich—Smoker.—Wm. Henry Gingrich, Manheim, Pa., and Martha E. Smoker, Lititz, Pa., both of the Chiques Church of the Brethren, by Robert O. Hess at the home of the groom, on Christmas Eve, 1964.

Guerin—States.—Harley Guerin, Hammondsport, N.Y., and Margie States, Bath, N.Y., both of the Pleasant Valley Church, by Irvin Weaver at the church, Jan. 29, 1965.

Peachey—Hostetler.—Louie J. Peachey, Belleville, Pa., and Linda R. Hostetler, Allensville, Pa., both of the Valley A.M. cong., by Jesse D. Spicher at the church, Feb. 16, 1965.

Swartz—Snyder.—Carl Swartz, Phoenixville, Pa., Pottstown cong., and Miriam Snyder, Portland (Oreg.) cong., by Marcus G. Smucker at the Zion Church, Jan. 1, 1965.

Ulrich—Martin.—James Ulrich, Lacon, Ill., and Loretta Martin, Delavan, Ill., both of the Linn A.M. cong., by John E. Hostetler at the church, Jan. 29, 1965.

Anniversaries

Wittrig. Dave Wittrig and Lizzie Keller were married on Jan. 28, 1915, at the Plum Creek Mennonite Church, Beemer, Nebr., by the late Bishop Jake Birky. They were blessed with five children, four of whom are living: Lyle, Garden City, Mo.; Allan, West Point, Nebr.; Kenneth, Lyons, Nebr.; and Lila—Mrs. Duane Luedke, Torrance, Calif. They have 10 grandchildren and one great-grandchild. They are members of the Beemer, Nebr., congregation.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Miller, Jonas D., son of Daniel and Mary Ann (Yoder) Miller, was born in Holmes Co., Ohio, July 6, 1889; died at the Detwiler Hospital, Wauseon, Ohio, March 3, 1965; aged 76 y. 7 m. 25 d. On Oct. 9, 1909, he was married to Matilda Hershberger, who survives. Also surviving are 5 sons (Martin, Roman, Vernon, Eli, and Floyd), 2 daughters (Mary—Mrs. Herbert Leininger and Mattie—Mrs. Harold M. Nafziger), 37 grandchildren, 21 great-grandchildren, 4 brothers (Jacob, Simon, Joseph, and David), and 2 sisters (Amanda—Mrs. Henry Miller and Katie—Mrs. Albert Beachy). He was a member of the Central Church, where funeral services were held March 6, in charge of Charles H. Gautsche and Henry Wyse; interment in Pettisville Cemetery.

Miller, Viola, daughter of Mr. and Mrs. Amos Miller, was born in Johnson Co., Iowa, Nov. 6, 1895; died at the Schowalter Villa, Hesston, Kans., Feb. 25, 1965; aged 69 y. 3 m. 19 d. On June 18, 1922, she was married to Warren W. Miller, who survives. Also surviving are 3 daughters (Luella—Mrs. Ora Eash, Mary—Mrs. John Culp, and Miriam—Mrs. Dilmon Black), 3 sons (Wilbur, Ronald E., and Leroy J.), 19 grandchildren, and one brother (Merton). She was a member of the Clinton Frame Mennonite Church, where funeral services were held March 1, in charge of Vernon E. Bontreger.

Nofzinger, Louisa, daughter of Jonathan and Mary (Wyse) Stutzman, was born in Fulton Co., Ohio, May 5, 1876; died at the home of her daughter in Archbold, Ohio, March 4, 1965; 88 y. 9 m. 27 d. On March 20, 1894, she was married to Emanuel E. Nofzinger, who died Dec. 24, 1925. Surviving are 4 children (Mrs. Elsie Short, Bertha—Mrs. Amos Grieser, Ira, and Wilson), 34 grandchildren, 72 great-grandchildren, 5 stepgrandchildren, 23 step-great-grandchildren, 4 step-great-great-grandchildren, 3 sisters (Lavina—Mrs. Sam Wyse, Fannie—Mrs. Ervin Pennington, and Eva—Mrs. Roy McKimmey), and one brother (Dan). She was a member of the Central Church, where funeral services were held March 7, in charge of Charles H. Gautsche and Freeman Aschliman; interment in Eckley Cemetery.

Philabaum, Erdine Marie, daughter of Harry and Sarah (Hostetler) Balder, was born at Walnut Creek, Ohio, July 31, 1921; died of cancer en route to the hospital at Dover, Ohio, March 3, 1965; aged 43 y. 7 m. 3 d. On June 28, 1941, she was married to Clifford C. Philabaum, who survives. Also surviving are 4 daughters and one son (Carol—Mrs. David Renner, Brenda Kay, Joyce Elaine, Wanda Marie, and Clifford Thomas), her parents, 2 sisters (Mrs. Paul Olinger and Mrs. Loyal Schrock), and 2 grandchildren. She was a member of the Walnut Creek Church, where funeral services were held March 6, in charge of Paul R. Miller, assisted by Eldon King.

Steria, Randal Jay, son of Harold and Doris (Roggie) Steria, was born at the Lewis County (N.Y.) Hospital, May 6, 1960; died at the Watertown (N.Y.) Hospital of an acute respiratory infection, Jan. 22, 1965; aged 4 y. 8 m. 16 d. Surviving, besides his parents, are 4 brothers (Richard, Robert, Ronald, and Ralph) and 2 sisters (Ruth and Rosemarie). Funeral services were held at the Croghan Mennonite Church, Jan. 24, in charge of Richard Zehr.

ITEMS AND COMMENTS

BY THE EDITOR

The growing ecumenism in the Roman Catholic Church challenges Protestants in Latin America to a new and better understanding of their Catholic neighbors, a Methodist missions official said at Buck Hill Falls, Pa.

However, Eugene L. Stockwell said, "This is not easy to do in Protestant circles which have long seen Catholicism as a major enemy. But it is clear that many of the traditional Protestant concepts concerning their Catholic brethren are today outdated."

* * *

Five ministers left the United Church of Canada last year to become schoolteachers, and six or seven suffered mental or physical breakdowns, according to Rev. Harry Tuttle, secretary of the church's Board of Pensions. During the previous year (1963) sixteen ministers resigned. Since the church was organized 40 years ago, 525 ministers have left the denomination.

* * *

Many of the nation's poverty problems are rooted in alcoholism, Dr. Caradine R. Hooton of Washington, D.C., executive director of the American Council on Alcohol Problems, told executives of the Christian Civic Foundation of Arkansas at Little Rock.

Dr. Hooton said he is impressed by the serious approach President Johnson has taken toward solving poverty problems. "I think the Johnson administration researchers will find many of them are rooted in alcoholism," he declared, stating that there are 5 million alcoholics and 5 million "borderline cases" in the U.S.

* * *

Anglican Archbishop Arthur Michael Ramsey of Canterbury, England, spent four days in the United States late in February on the first stage of a journey which includes visits to Hawaii, the Fiji Islands, New Zealand, and Australia.

* * *

Markings, an unconventional autobiography by the late Dag Hammarskjöld, former secretary general of the United Nations, has been described by a Minneapolis clergyman as "the most religious and most spiritual book of the last 10 years."

Dr. Arnold H. Lowe, pastor of Westminster Presbyterian Church, said it is the only book published in 1964 that he has read over and over again.

"It has not left my bedside since I first opened it," he told the 23rd annual Book

Night audience at the Minneapolis Club, Minneapolis, Minn., where he reviewed books published during the past year. Dr. Lowe, author of 20 books, who annually reads from 150 to 175 new volumes, said 1964 was "not a particularly profitable year for the average reader."

The enormous number of books about the late President Kennedy was one of the most significant developments on the American book scene last year, he said. He questioned whether "anywhere, anytime, a man lived so short a life and died under such violent circumstances and left after him a literature as broad and as compassionate as this young man did."

* * *

The editor of *Christianity Today* had both praise and criticism for America's evangelical Protestants. Dr. Carl F. H. Henry of Washington praised them for having resisted the temptation to reduce the Christian Gospel to a social ideology, but criticized them for having failed "miserably" in applying the Christian message to man's social problems.

He said the failure to apply God's revelation to all realms of human existence and energy has had "a repressive and retarding effect upon our evangelistic message and activity." As a result, the American evangelical community "tends to become isolated and ingrown in its associations, in its witness, and in its institutions."

Because of this "ingrownness," conservative Protestantism "feels that it is wicked simply to associate with the world, and in fact becomes pharisaical when it thinks itself pious. It no longer remembers or discovers what events and emotions stir and challenge the teeming multitudes, what grips their lives in the literature and music of the times, what characterizes the modern mind, or what defines the essence of existence for the very neighbors of our streets."

* * *

Wives of American Lutheran Church pastors disagreed with an Anglican rector's wife who thinks being married to a clergyman is a "lousy job."

The comments of Mrs. Brenda Wolfe of London appeared in a monthly magazine of the Church of England and were carried in the U.S. press. Wives of ALC pastors

attending a national convocation at Minneapolis, Minn., were interviewed on their reactions to Mrs. Wolfe's claim.

"I think Mrs. Wolfe misunderstands a man's calling regardless of what his profession is," Mrs. Irving Stangland, wife of a pastor at Vision of Glory Lutheran Church in Minneapolis, said. "She also missed her own calling, which is to serve first as a Christian, then as a pastor's wife. There is no position I would rather have than a pastor's wife." The Minneapolis woman's husband has been in the ministry for six years.

The wife of an associate pastor for First Lutheran Church in Duluth for 32 years, Mrs. Leonard Nypen, said she thought it was a rewarding service that can be had in no other field.

Mrs. Philip Luttio, wife of a missionary who served in Japan for eleven years, said she has found she can share in his work more completely than she could if he were in most other professions. "I think I see him as often as other wives see their husbands, but that is not the important thing," she said. "The important feeling is being so completely a part of his work that you are with him whether he is at home or away."

* * *

The Second Vatican Council and the ecumenical movement have been among factors responsible for a continuing decline of conversions to Roman Catholicism in England and Wales, according to Father Francis Ripley, director of the Catholic Information Center in Liverpool.

He commented on statistics in the 1965 Catholic Directory which showed that in 1963—the latest year under review—conversions numbered only 12,728, the lowest for ten years. This was a decrease of 552 from the 1962 figure and of 1,446 from 1961.

"Many potential converts," Father Ripley said, "are waiting to see if they can get into the church on easier terms as a result of the Council."

He said other factors hampering conversions were the present materialistic trends in the country and a decline in morals. Most converts, he added, still come into the church through marriage.

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GOSPEL HERALD

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Stewardship in an Economy of Abundance

By Carl Kreider

In Luke 19, we read of an occasion when Jesus entered the city of Jericho. "There was a man named Zacchaeus; he was a chief tax collector, and rich" (Luke 19:2). One of the most amazing developments of the past 200 years has been the vast increase in the number of rich persons. In Biblical times, Zacchaeus was rich, but he was a collaborator (a Quisling, he would have been called in World War II days) and very probably he was a crook as well.

The New Testament also mentions a rich young ruler, Chuza (Herod's steward, Luke 8), and a few others connected with the Roman or Jewish governments who had sufficient resources to minister to Jesus from their "substance." But the vast masses of people were poor—terribly poor. Jesus said of Himself: "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head" (Matt. 8:20). Peter didn't have enough money to pay the one-half shekel temple tax, and so Jesus suggested that he find a fish and get the coin for the tax for both Jesus and Peter. Matt. 19:27.

This near universal poverty was the plight of man all over the world for ages. It started to change only about 200 years ago, and the pace of the change has become particularly rapid in the past 50 years, within the lifetime of most of us.

Its Nature and Comparison

It will be the purpose of this article to describe the nature of the American economy of abundance, and to compare the abundance in the United States with the poverty which still is the lot of vast multitudes of mankind in other areas of the world. Further articles in this series will discuss (1) some of the special problems in practicing stewardship in a capitalistic society based on the accumulation of property, and (2) Jesus' teachings on stewardship.

The Twentieth Century Fund, an outstanding economic research organization in the United States, recently reported that the average American of today works 15 percent fewer hours and yet has 50 percent more purchasing power

(Continued on page 268)

*Carrying his plow
He labors late
And long.
He loves life too—
Needs daily bread.
This neighbor of ours.*

—D.





FIELD NOTES

Ralph Stahly, Midland, Mich., in a stewardship series at Blountstown, Fla., March 26-28. En route to Florida, Bro. Stahly, who is field secretary for the Indiana-Michigan Board, made administrative visits to the churches at Caney Creek, Morgantown, and Smith School, Kentucky.

Brook Lane Hospital, Hagerstown, Md., announces a fully accredited one-year training program in pastoral counseling for one minister, beginning as early as June 1, 1965. This is open to ordained ministers with a BD degree; further academic or clinical training is useful. Time will be divided equally between Brook Lane and Hoffman Home for Children. Full salary and other benefits available. Address inquiries to Chester A. Raber, ThD, Brook Lane Hospital, Route 5, Hagerstown, Md. 21741.

Hymn Time, a new fifteen-minute radio program of Gospel songs, is produced in the Herrick Mennonite Church, Clare, Mich., and is broadcast by station WCRM, in Clare, at 8:45 a.m. Sunday morning. Radio dial is 990.

Ralph Malin, Norman Kolb, and the Sunday School Meditations Quartet at the Bair's Codorus Mennonite Church, Bair, Pa., April 4, evening.

Marvin Sweigart, Saginaw, Mich., at Spring Missionary Day observance at Midland, Mich., March 28.

Arnold Funk, Halstead, Kans., in pre-Easter services at Perryton Mennonite Church, Perryton, Texas, March 28 to April 1.

The Illinois Men's Missionary Banquet will be held at Sinerak, Bloomington, Ill., at 6:00 p.m., April 24.

Elam Stauffer, Lancaster, Pa., at Bossler's Mennonite Church, Elizabethtown, Pa., for Easter Weekend Bible Conference, April 16-18.

Rockway Mennonite School Chorus in a program of sacred music at Cressman, Breslau, Ont., 7:45 p.m., April 4.

Ralph Palmer, Denbigh, Va., has placed an order with Herald Press for 250,000 copies of the tract booklet, *Peace and Pardon from the Bible*. Bro. Palmer requests the prayers of the brotherhood in behalf of the tract work.

Secretary of the Rocky Mountain Mennonite Conference, Menno M. Troyer, announces the following dates for events in that area. Some of these have appeared incorrectly in other publications. Midyear conference delegate meeting, Rocky Ford, Colo., April 2, 3; regional Goshen College alumni meeting, Colorado Springs, Colo., April 10; annual district WMSA meeting, Pueblo, Colo., May 1, with Mrs. Alvin Kauffman, Hesston, Kans., as guest speaker.

Paul and Alta Erb, Scottdale, Pa., at Santa Fe and Howard-Miami, Ind., congregations, March 28 to April 2; at the Rich Valley and Bon Air congregations, April 4-9.

Bertha Nitzsche, Scottdale, Pa., editorial assistant in the Gospel Herald office, sustained facial cuts and a broken leg in an automobile accident at Sioux City, Iowa, March 19.

John Drescher, Scottdale, Pa., at Midway, Columbiana, Ohio, April 16-18.

The Mennonite churches of the Kitchen-er and Waterloo, Ont., area joined in a service of special music and congregational singing at First Mennonite Church, Kitchener, March 21.

New Every-Home-Plan Church for the Gospel Herald: New Bethel, Ossian, Ind.

The Mennonite Hour Chorus at Central Christian High School, Kidron, Ohio, 7:30 p.m., April 3, under the direction of David Augsburg. Bob Davis, a Christian artist from Canton, Ohio, will do a chalk draw-



ing of Christ's crucifixion as the chorus sings. They will sing at Leetonia and North Lima, Ohio, Sunday morning, April 4; at Springs, Pa., Sunday evening. B. Charles Hostetter will speak at these programs.

The 1965 term of Winter Bible School, Franklin County, Pa., closed with an average attendance of 237 at Marion and 418 at Chambersburg, Pa. Classes for all ages were held each Wednesday evening for twelve weeks.

Peace Conference and I-W Orientation, Metamora, Ill., April 3, 4.

New members: twenty-four by baptism, one by letter, and one by confession at Walnut Creek, Ohio; six by baptism at Farmington, Ohio.

Truman Brunk, Newport News, Va., Lewis Martin, Harrisonburg, Va., and Roy Kiser, Stuarts Draft, Va., attended the Jamaican Mennonite Conference, March 21, 22.

Clarence Hartzler, Scottdale, Pa., Literature Secretary of the Allegheny Conference, at Martinsburg, Pa., April 4.

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Are You a Reading Woman?	Katie Wiebe

Cover photo by Anis Haddad

GOSPEL HERALD

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To Stand with Confidence

Guest Editorial

A recurring theme in Christian circles today is the gathering of all Christians everywhere under one huge organizational umbrella. Much time is spent in merger talks and in promoting interdenominational programs and organization. Really, the advantages of such efforts seem a bit hazy to this writer at times.

Most of this, however, seems pretty remote for Mennonites who have long tended to treat coolly and with uncertainty Christians of other denominations. Actually this has been a rather thorny problem for us—how shall we regard those who claim salvation through Jesus Christ and claim to obey God's Word and yet come to different conclusions about our favorite Scriptures? On the one hand, we have not been able to fully admit that non-Mennonites could be accepted in God's sight and could enjoy the spiritual blessings of redemption, too. On the other hand, we have not (with a few exceptions) been so bold as to discount completely the Christian experience of other Christians and say that they could not be right because they differed with us.

Ever since the first shy Pennsylvania Dutch boy talked with his Quaker school chum and then asked pertinent questions of his Sunday-school teacher, Mennonite leaders have puzzled over what should be our proper attitude toward other Christians. The usual position has been that we do not judge others officially, but unofficially we are permitted (and perhaps encouraged) to regard them with suspicion and a detached coolness.

Of what are we afraid? Do we believe our church members are so weak and unsettled that they will lose out spiritually by talking and sharing with other Christians? Has our special teaching on

nonconformity made us so shy and apologetic that we have nothing to offer others who would question us? It has been the experience of this writer in mixing with Christians of other denominations that by and large, they do not regard Mennonites to be as peculiar as we ourselves think we are. A frank discussion of Mennonite faith and practice has produced an open, honest, and mutual respect for our particular place in the family of God.

Discussion of beliefs will raise questions in the mind of a sincere disciple. But what is wrong with questions? This is the way we grow, when we search to find answers. We should encourage each

other to search God's Word to find His answers. Our Christian faith should always be able to bear scrutiny. Otherwise, it is of little value.

Perhaps included in our fear of mixing with other Christians there is also the suspicion that our church people are somewhat dissatisfied with their fellowship, and given the opportunity, they would gladly change to another denomination. This writer submits that his associations with other Christians have never made him less satisfied with his own fellowship. Rather, it must be affirmed that this has helped in viewing objectively the wholesomeness of our faith and the positive nature of our faith at work.

We have much to gain from other Christians (in a frank sharing way perhaps more than in a firm organizational way). We also have much of value to give to others. Let us confidently stand and without apology make our contribution to the circle of Christians united in Christ. —Millard Osborne, in *Missionary Evangel*.

Those Opinion Polls

One of the common jabs put at the politician today is that "a politician is a person who, sensing which direction the crowd is going, jumps in front and says, 'Follow me.'" Opinion polls are so popular that they are taken for granted in American life. But a politician who is too intent on keeping his ear to the ground and his eye on the latest poll may have little incentive or time to make up his own mind. He becomes a subservient follower rather than a purposeful leader. He thinks of the next election rather than the next generation. Someone suggested some time ago that we are no longer led by men. We are led by polls.

Now all this may have a wider application than at first appears. The same sort of situation may confront a pastor, or parent, or any other person in leadership. Is the spiritual leader or parent really a leader or does he merely follow the prevailing opinions, attitudes, or desires of other people? So the preacher

preaches what seems to be most popular. And the parents permit what it seems other parents permit.

Is there a danger that a leader may be so intent on speaking *with* his people that he fails to speak *to* his people? Might a minister be so anxious to preach doctrine he believes his people will receive that he never proclaims the truths his people ought to know and follow? Is there a danger that he may listen so intently to the vote of the group that he fails to hear the voice of God?

It is true of course that a leader can only lead as people will follow. This places a particular responsibility on all of us. But a leader must lead to be a leader. He must have vision, decision, purpose, and ability to stand or else he becomes blind and leader of the blind.

It is also true that a leader needs to know his people. He should be keenly conscious of what they think and be

(Continued on page 282)

Stewardship in an Economy of Abundance

(Continued from front page)

than was the case 25 years ago. "Americans of our generation have experienced a greater advance in their material standard of living and a more pervasive change in their way of life than occurred in all of the previous centuries of Western history."

The increase in the use of electrical energy in the United States since 1940 has been greater than the increase since the invention of electrical power. We have produced and used more petroleum since 1941 than had been used from the time of the first discovery of petroleum to 1941. In the past 10 years the number of TV sets has multiplied 15 times. There are now more TV sets than there are baths in Chicago.

American income per person is twice the average of Britain or Germany; it is 17 times that of non-western countries. Although only 6 percent of the people of the world live in the United States, we consume 40 percent of the world's goods. Out of every 100 babies born in the United States, only 2 or 3 die before they reach the age of one year. In Egypt the number is 13, an infant mortality rate of about five times that of the United States.

American people eat on the average 3,120 calories a day of food, and 40 percent of this comes from the relatively expensive animal sources. In India, on the other hand, the average diet is only 1,590 calories, and of this only 7 percent comes from animal sources. Our diets have improved so that the children of today are on the average two or three inches taller than children of the same age 50 years ago.

Are We Better Off Really?

In spite of these manifest indications of American affluence, many people simply have difficulty believing that they personally really are better off. They usually cite first of all their much heavier levels of taxation — especially federal income taxation. Then they point out that prices are higher than they used to be. Although both of these points are valid, few people realize how much the total amount of goods consumed has increased. Simon Kuznets, well-known and highly respected statistician in the National Bureau of Economic Research and Harvard University,

has recently computed statistics of the actual flow of goods to consumers in the United States over a period of 80 years. He has shown that this has grown from \$185 per person 80 years ago to \$728 per person today.

Three things should be noted concerning these striking figures. In the first place, it should be observed that Mr. Kuznets has given these figures in terms of 1929 dollars. In other words, this means that when the price level was higher than it was in 1929 (as, for example, it is at present), the figures were adjusted downward. Similarly, when the price level was lower than it was in 1929 (as, for example, in 1875), the figures were adjusted upward. In other words, Mr. Kuznets' figures really mean that the average person in the United States now consumes four times as much as he did 80 years ago.

In the second place, Mr. Kuznets has also taken into consideration the greater slice which the government takes in taxes. His figures are for consumer goods which go to consumers *after* the government has taken its share.

Finally, his figures also take into consideration that a large part of the production of any growing economy goes into the production of capital goods rather than of consumer goods. This is the reason consumers in Soviet Russia have so little for their own personal needs: the Soviet economy has emphasized the building of great dams, steel mills, and electric power plants. But the American economy also has its great factories and much of our production has gone into building them. Mr. Kuznets' figures show that the amount of our total production that has actually gone to consumers has still increased fourfold after we have produced our factories, our machinery, our railroads, and our air lines.

Rise of Middle Class Income

Studies by other economists show that the higher average consumption in the United States has not been the result primarily of the high incomes of the very rich. Although the consumption of the very rich naturally raises the average, it should be remembered that in a population of 190 million people there are, after all, relatively few very rich. The major reason for the increase is the large increase in the number of middle-class people and of their income. It is probable that the vast majority of Mennonites fall within this group.

Two economic facts have probably been most important in increasing the consumption of this group of people. The first is advertising, with its constant emphasis on the importance of material goods. America's bill for advertising is nearly as large as it is for elementary and secondary education.

The second is consumer credit which enables the consumers to buy the latest items before they have disciplined themselves to save for them. Consumer credit has increased from \$5 billion to \$75 billion in the past 20 years, and this does not include \$300 billion of mortgage indebtedness on real estate.

If people could live in 1870 by consuming \$185 of goods a year, can we really say that we need the extra \$543 (i.e., \$728 minus \$185)? What do we do with all of this money? How much of it do we have a right to keep for ourselves? How much should we give? The special problems raised by these questions will be the subject of the next article.

The Prayers of Luke Warm

Dear God:

I'm disturbed, God. Why all this fuss about putting the Bible in modern language? Soon they'll even be trying to bring you up to date. The King James Version was good enough for you and the apostles—why not for us? I prefer its comforting generalities. These new ones seem to have an ax to grind.

Those RSV writers were obviously subversive—trying to destroy our faith and ruin our reverence for your unchanging Word. I hear some of them are members of that communist front group, the NCC. They've got no business even reading the Bible, let alone rewriting it.

Could you help these neighbors of mine who have gone version-happy? Always quoting some verse from somewhere as if the Bible had something to say about everything. They're hard enough to live with without that.

Yours,
Luke Warm.



A Roman Catholic priest spends eight years at seminary before being ordained: the first four in philosophy courses and the last four studying theology. Half the students in the philosophy course drop out and 30 percent never finish the theology course, according to the report by Rev. John Moss, spiritual director at St. Augustine's College, Toronto.

Carl Kreider, Goshen, Ind., is dean of Goshen College and professor of economics. This is the first of three articles on the theme of Stewardship solicited from Bro. Kreider by the editor.

A Prayer

FOR THIS WEEK

O Father God:

Forgive me that you have been alive within me and have had to struggle to remain here! That I am the most miserly of hosts and have kept you from enjoying yourself while my guest! That I have kept you from doing what your nature must do: from loving me in all the ways you want so much to do . . . from saving me from my shortsighted, selfish self . . . from helping others as both they want to be helped and you so longingly wish to do it through me!

Oh, be my welcome guest—be your very self. And, as others see what is happening so surprisingly in this humble home, may I have the privilege of introducing them to the One who has so honored me by staying here.

—Dale A. Weaver.



Nurture Lookout

More Uses for Program Guide

By now *Program Guide* is finding its place in the Sunday evening services. Committees have planned several months of programs. These committees have learned to choose among the programs, to study those most helpful to them. They are learning to plan varied programs to involve the congregation in several kinds of activities. Congregations are becoming familiar with *Program Guide* so they can use it easily and effectively for their preparation for participation in the programs. It is hoped that more and more congregations will find *Program Guide* a useful tool for Sunday evening services.

Although *Program Guide* was developed especially for Sunday evening services, it can be used effectively by several other groups within the church. For example, MYF will find a variety of ways to use *Program Guide*. The Bible study section is a study of Isaiah, the passage chosen by churchwide MYF to provide understanding for the servanthood emphasis being promoted this year. Here is help for the leader of studies in Isaiah. If the leader becomes well versed in Isaiah, youth will find the study more stimulating.

But there are other ways MYF might use *Program Guide*. Perhaps service this summer will take the MYF to some of the

spots where social problems stand out. The group can prepare for more effective service by studying some of the questions in advance. *Program Guide* could provide the resources for the study.

Some Sunday-school classes are looking for more adaptable materials because of the great variety of situations which persons face in their living in the world. It is not that the International lessons are not good; rather, it is possible that something else might better serve. Perhaps an alternative class could be organized for persons who wanted it in which the resource materials would be *Program Guide*. Out of the forty suggested topics, the group could choose thirteen lessons for a particular quarter. After this quarter they could again go back to more traditional classes, or they could go on into other studies the group chose.

Probably most pastors have more materials they would like to preach than they have Sundays to fill. Yet, it might be possible that *Program Guide* could be useful to the pastor in two ways. Maybe there is a backup of material, but for this particular Sunday nothing wants to become ready to "jell." Looking through *Program Guide* might help to give shape to a particular subject already under thought, or it might suggest an area that would be new for this particular Sunday. The pastor would need

to make this suggested material his own through study, but it might give help and direction to that study.

Another way *Program Guide* could help pastors would be through suggestions for preaching on special days of the church year. One section of *Program Guide* for 1965 and 1966 is centered on the church year. People in the church could be helped by study of these special days. Pastors will find help for preparation of sermons for these days in *Program Guide*.

Program Guide is still basically planned to help Sunday evening program planners. But perhaps more uses for *Program Guide* are possible in some additional services planned from *Program Guide*. Could the MYF, a Sunday-school class, or the pastor in your congregation benefit through more use of *Program Guide*? It is available for the use you want to make of it.

Program Guide will be an annual publication. The 1965 edition contains 160 pages and provides suggestions for 40 programs. Twenty of the programs are developed for use with the children. The *Guide* sells for \$1.50 per copy. Send orders or requests for a descriptive booklet to the Mennonite Publishing House, Scottsdale, Pa. 15683.

—Arnold C. Roth,

Secretary of Sunday Evening
Services for MCCE.

Our Mennonite Churches: Still Pond



The Mennonite Christian Fellowship, Still Pond, Md., was founded as an outgrowth of interest of the Neffsville, Pa., congregation in 1954. It is affiliated with the Ohio and Eastern Conference.

The first two years a supply ministry served the congregation. In 1956 Robert Stetter, Jr., was called as pastor and served until he left for the Algerian mission field in 1958. John M. Thomas was then called to serve as pastor and continues to the present time. O. N. Johns serves as bishop, with John R. Martin as assistant. Average attendance is 50. The congregation worships in a former school building presently owned by the Community Association. The congregation has recently purchased a building site in the area and is anticipating a building of their own in the future.

Teenage Tyranny

By Joel Nederhood

"And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord" (Eph. 6:4).

There is mounting evidence that teenagers are taking over and parents are giving up. It used to be that adults made our world what it is; now many prevalent customs and ideas originate with adolescents. A recent book by Grace and Fred Hechinger, *Teen-Age Tyranny*, tells of the modern dominance of teenage ideas. Many of these ideas originate in America and go on to engulf the world. The British Broadcasting Corporation, for example, broadcasts rock-and-roll and twist music by short wave to the Middle East. Replicas of the American teenager are found on the sidewalks of Amsterdam and West Berlin.

Stagnation

As teenagers become more influential, the adult world, the world of the parents, seems paralyzed by stagnation. The Hechingers describe the new situation this way: "American civilization tends to stand in such awe of its teenage segment that it is in danger of becoming a teenage society with permanently teenage standards of thought, culture, and goals. As a result American society is growing down rather than up."

If parents are going to give up trying to influence their teenage children, they may be sure that others will take over for them. That is exactly what is happening. The mass media have created teenage idols—young men and women who exploit and promote typical adolescent ideas. It is sad to think that our teenagers are being influenced by them. The Hechingers describe the teenage idols by saying, "The most important common denominator of most teenage idols is that they are mass-produced. They are not really people, with individual characteristics. . . . They did not grow; they were manufactured by press agents, publicity departments, and the . . . machinery of public relations. Their success story is told almost entirely by dollar signs, Cadillacs, and swimming pools. They share with teenagers a semi-illiterate jargon and an almost total absence of original ideas."

Showered with Advice

Teenagers are also showered with advice from many who hardly impress us as being above teenage mentality themselves. Recently a Hollywood star, who could hardly be called a paragon of virtue, wrote a book for teenage girls. It told them when they could start wearing lipstick, what they

should do when petting gets too heavy, and how to set their hair with beer. The book promised worried mothers that it will prove to their daughters "(without rubbing it in) that it's smart to do the right thing."

Even though many parents feel the control of their youngsters slipping away from them, that doesn't mean they like what is happening. When they think about the teenage problem, they are frustrated and they feel guilty. They are confused because they cannot comprehend what is happening in their families.

Recently a group of business executives, meeting in a conference at which they discussed group dynamics and personnel problems, chose to discuss "family relationships" on one of their free evenings. A report of the conference stated:

"That night . . . all 40 of the men appeared. What's more, the topic came up for intensive discussion in at least four subsequent sessions. . . . A major reason seems to be the executive's concern with his adolescent children. Invariably the discussion shifts to them. . . . [Executives] like most parents, don't understand the adolescent—his moods, his fads, his rejection of parents. They are troubled by the teenager's unpredictability. They feel as if they are on the outside of his life, looking in. Yet they are still responsible for him, and they are almost desperate in their desire to help him do well."

Guidance Given

Parents who are "almost desperate in their desire to help" their teenagers would do themselves a great service if they took the Bible's message concerning these problems very seriously. If they are unwilling to join the many parents who have already given up trying to influence their adolescent children, they should pay close attention to what the Bible says, because the Bible not only emphasizes that parents must influence their children, but it tells them how they can.

Christianity is characteristically a religion of the family. It was established initially within the framework of the family and it has been communicated most successfully within the family. In these New Testament times, the Gospel comes to you and to your children, as the Apostle Peter stated it on Pentecost Day. The Word of God is rich with information that concerns the family directly.

Among the many texts in the Scripture that speak to parents, there are none more striking than Eph. 6:4, where we read: "And, ye fathers, provoke not your children to wrath: but nurture them in the chasten-

ing and admonition of the Lord." Parents who understand these words are well equipped to exert a formative influence in the lives of their children.

Fathers Are Needed

You may wonder why Eph. 6:4 is directed to fathers. Are not mothers involved in the training of the youth? Of course they are. But the Bible consistently declares that the father is the head of the house. Eph. 5:23 says clearly, "For the husband is the head of the wife. . . ." This does not mean that women are inferior to men, or that they shouldn't be given the right to vote, or that they cannot take their place alongside of men in business; it only indicates that within the family—and the family is a very special and basic social structure—within the family, the father is responsible for the training of the youth.

Ideally, the mother in the home carries on her influential role with the support of her husband and under his supervision. You do not have to be especially well informed to know that we have drifted far from this ideal. Many fathers and mothers live in different worlds and there is little real cooperation between them when it comes to bringing up their children. How many fathers today really understand that they are responsible for the way their children grow up?

The importance of the father's influence in the home is confirmed by our modern experience. Some time ago a high-ranking judge who has been shocked to see so many juveniles take the place of adults in the courts of the land expressed his concern with this matter by saying: "A home where the father is not recognized chief of the family is not much better off, to my way of thinking, than a home broken by divorce. . . ."

Eph. 6:4, besides indicating the importance of the father in the home, counsels these fathers, and, through them, mothers as well, to treat their children with kindness and understanding. This is expressed in the pointed remark: "provoke not your children to wrath." In a statement like this we see how the Bible, written long ago, is as applicable to our lives as it was to the lives of those who read it first. "Provoke not your children to wrath"; if there is any factor that is glaringly obvious in today's teenage revolt, it is the wrath of the teenager. We do not usually think of the wrath of the teenager, but it does exist.

One of the reasons modern parents have so little influence in their children's lives is because their children cannot stand the parents. Many teenagers are convinced that their parents do not understand them and make no attempt to understand teenage problems. When their parents talk to them, they are belligerent, irritated, and sullen. They let their parents talk, but they seldom listen.

A Different World

The Bible certainly recognizes that parents must go out of their way to understand the problems with which their adolescent children wrestle. The Biblical way is not the way of unyielding precept and absolute prohibition. Parents must remember that, because of our rapidly changing world, their sons and daughters are growing up in circumstances the parents cannot entirely comprehend.

Teenagers are growing up in a world that is different from their father's world and entirely different from their grandfather's. It is a more influential world, a more demanding world, and a more competitive world. Someone has said, "Today's adolescent has a big job on his hands—bigger than his father had, and a lot harder. As a result the parents' job is harder."

It is probably true that, because of the great difference between the world of the modern teenager and the world of his parents, it is not entirely possible for teenagers and their parents to achieve perfect understanding of one another. But perfect understanding is not necessary, especially when the concluding elements of Eph. 6:4 are understood and practiced by the parents.

As you will recall, the verse concludes this way: "provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." If parents carefully seek to nurture their children in the chastening and admonition of the Lord, a bond of love and respect will exist between parents and children, and this love and respect will keep misunderstandings from disrupting the delicate relationship that exists between parents and their growing teenagers.

Nurture and Reality

What does it mean to nurture children in "the chastening and admonition of the Lord"? The terminology here is very suggestive. We read of nurture. This is not a word in common usage. But we often use related words such as nutrition, nutrient, and nourishment. These words are related to feeding and to eating. We are nourished when we eat foods that are necessary and wholesome. And that is what parents are to do with their children—they must nourish them with food, but they must also nurture them "in the chastening and admonition of the Lord." This means that they must transmit to them the reality of the Christian heritage. The strong reality of the Christian religion molds, corrects, and strengthens children. It gives them standards of value and rules of conduct. It can give them purpose and vision. And it does all this because it gives them a Saviour, the Lord Jesus Christ, who becomes their Master.

Parents cannot nurture their children in

the chastening and admonition of the Lord by sending them occasionally to Sunday school or church. The nurture of children in the truth of Christianity is a daily process just as the feeding of children requires continual attention. Too many parents make it impossible for themselves to influence their children regarding important matters because they have failed to provide them with Christian nurture.

Many modern parents recognize that the Christian faith can help their children achieve stability and can give their children purpose. But the parents themselves have not taken Christian truth as seriously as they should—they are frequently unbelievers—and they turn their children over to a Sunday school for a bit of moral training each week. Whatever the children do learn in Sunday school they seldom find supported in their homes.

Their parents show by their words and deeds that they couldn't care less about the central facts of the Christian religion. As a result there is no common religious ground on which parent and child can meet to face the complexities of living in our rapidly changing world.

Centrality of Home

The tyranny of today's teenagers can be broken only within the environment of the Christian home. Only parents who are themselves committed to the Christian position and who have dedicated themselves to the service of the risen Christ are able to maintain a home in which growing children are molded and formed by the glorious Word of God. Just because such a solution to the problem will not be reached in every home, we should not be reluctant to recognize the reality of this solution.

To be sure, this essentially Christian solution to the problem of the modern dominance of the teenager is not a solution that will help every parent and every teenager a little bit. But it is a solution that will bring real help to all those who accept it in faith. It will bring real help to every parent who yields himself to the sovereign lordship of the Lord Jesus Christ.

You see, in a Christian home the parents and the children are united by more than natural ties. They are together brothers and sisters in the Lord Jesus Christ. This means that the admonition, correction, and discipline of the parents is always administered within a situation in which the forgiving grace of God in Jesus is the common experience of both parents and children.

The parents have a wide variety of resources available to them as they work with their children. They have prayer, they have the love and concern of the church and the Christian community, and they have the gentle power of the Word of God—all these things are theirs, and they can use them as they deal with their children.

The parents can commit their children to the persuasive influence of the Holy Spirit of God.

And with all of this, the parents will experience that, when they fail, they will be received with understanding by their children. A Christian home is a home in which there is a common confession of a single salvation, a common acknowledgment of sinfulness and error, and a common striving to live according to the will of God. Such a home stands unshaken in the face of every tyranny, even the tyranny of the teenager.

Who Will Influence?

Who will influence your teenage children? I would like to ask that of the teenagers who listen today. Perhaps you feel far away from your parents. You cannot understand them and they cannot understand you. But what will it be like when you are a parent and you have teenagers in your family? Will this sad situation be duplicated then in your life and in theirs—with the tables turned of course? Then you will feel the despair and frustration your parents feel now.

Remember, the person you marry will determine who will influence your children in the future. Men, if you marry a wife who will not help you nurture your children in the fear and admonition of the Lord, there is little hope for your family. And, girls, if you marry a husband who will not cooperate with you so that you together can make a Christian home, I feel sorry for you; I really do.

For all of us who wrestle with the soul-wrenching problems that trouble today's parents, I would like to conclude with a bit of history which we find recorded in the Bible, Acts 16. Here we read of a desperate man who came to the Apostle Paul. He thought his career was ruined and that death was inevitable. He cried, "What must I do to be saved?" The apostle answered, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." The question was a simple one, and the answer was utterly profound. It offered salvation to this man, and it offered it to his children.

Every man who recognizes the sovereign claims of God on his life, and who submits himself to the lordship of Jesus Christ, will experience the glories of God's great salvation. And his children will join him in praising the Lord.

—Back-to-God Hour. Used by permission.



State-operated lotteries were condemned at Boston, Mass., as a statewide survey by the Massachusetts Council of Churches of the 1965 New Hampshire sweepstakes winners showed that "four out of five of those who bought tickets could least afford to gamble."

The Missing Link in Missionary Recruitment

By Harold R. Cook

"We are not getting the missionary candidates we need!" today's mission leaders complain.

What is wrong? Is there a missing link in missionary recruitment that has caused the serious drop-off of missionary interest among our young people?

Ironically, mission boards report a great upsurge of response to the call for missionary specialists—educators, linguists, pilots, doctors. They also observe that a growing number of young people are interested in overseas work (witness the response to the Peace Corps). But to their alarm, not many are interested in becoming general evangelistic missionaries—the kind of missionary who for so long has been the very backbone of the missionary enterprise.

For a time mission leaders were inclined to blame themselves for this situation, feeling their recruiting methods had been wrong—that in appealing for specialists they had created the idea that every prospective missionary should specialize.

More recently they have been trying to rectify the problem, giving new emphasis to evangelism. But to their surprise, not many young people have been buying it! Most of them feel that someone like a missionary educator is farther up the scale than a missionary evangelist—and that such a field also offers more challenge.

In retrospect this trend was not directly fomented by the mission boards, but perhaps unconsciously they were accommodating themselves to current trends of thought. After all, specialization is the order of the day (though strangely no one seems to regard the evangelist as also a specialist).

Not convinced they themselves were the missing link in recruitment, the mission boards began to cast a critical eye toward the Christian colleges, Bible institutes, and seminaries. Were they doing their part?

No, they decided. Some have even written strong words about the lack of missionary interest in most Christian schools, and at the same time they note a greatly increased emphasis on scholarly achievement. One mission executive writes, "In Christian schools it often seems as if the higher the academic standard, the lower the missionary interest." Another was recently quoted as saying, "We no longer look to the Christian colleges for our missionary leadership!"

"The home church holds the key. It can create an attitude of concern for others that lies at the very heart of missions."

The Christian schools, however, have never been a major factor in inspiring young people toward missionary service. Even at Moody Bible Institute—proud as we are of our record (over 4,000 Moody graduates have gone to the mission field)—we have to admit that most of those who graduate from our missionary courses come here with the mission field already in mind. While a few get the vision of missions while here, most simply have their vision of missions deepened and strengthened.

After all, you do not expect a young man to get the vision of a medical career after he is already enrolled in medical school. Nor is the school of medicine entirely to blame if there aren't enough qualified physicians.

To discover the missing link in missionary recruitment, then, we must go back one step further and take a close look at the local church and its program.

For most of today's missionaries got their first impulse toward the mission field back in their home churches. And it is here that we find, in too many cases, that the vital link in the chain has either weakened or disappeared altogether.

What then can the church do to increase the supply of missionary candidates? Invite more missionary speakers? Not necessarily. The answer is far more basic.

First, the local church must inspire in its people *a concern for those who do not know the Saviour*. This strikes at the heart of the whole matter. People are not concerned about missions if they are not concerned about the lost. Missions is fundamentally evangelism. If it loses its evangelistic emphasis, it is scarcely different from the Peace Corps or any other benevolent enterprise.

But what do our young people learn about evangelism in their home churches? In a few of them a great deal. In others little or nothing. In the church program the Sunday evening service may be labeled an evangelistic service, but most likely the only ones who attend are Christians. Only rarely do you see anyone go forward at the invitation.

In most young people's societies the major concern seems to be to hold the interests of the church's own young people. If outsiders happen to stray in, they get the feeling they are intruding.

There isn't much doubt that the average church of today is concerned primarily with its own members. Church members don't



Overseas Missionary Directory

Spring, 1965

The overseas missionary directory appears twice each year—in the last issues of *Gospel Herald* for March and September. Included on this list are missionaries of all boards of the Mennonite Church—nearly 500 of them.

For your convenience the directory may be lifted off the staples and inserted in your *Family Worship* magazine, in your personal devotional material, or in your correspondence folder.

Postage rates are included on the last page. Write to your missionaries, and above all, pray for them. The numerous names make it difficult to pray meaningfully for them, but if you keep the directory handy as you read mission news or weekly prayer requests in *Gospel Herald*, you will be able to pray for those in the country and circumstances you are reading about, and by name. Perhaps more than anything else, those whom we send out as a church appreciate our prayer support.

Additional copies of this list are available at no charge from Mennonite Board of Missions and Charities, Elkhart, Indiana 46515.

ALGERIA

Haldemann, Annie, 52 rue Richard Maquet, El-Biar (Alger), Algeria
Hostetter, Marian, c/o Mennonite Central Committee, Henchir Toumghani, Ain-Kercha (Constantine), Algeria
Stetter, Robert M. and Lila Rae, 52 rue Richard Maquet, El-Biar (Alger), Algeria
Polly Ann, Susan Louise, Marie Lynn, and Carolyn Mildred Stetter

ARGENTINA

In Central Province

Erb, Delbert and Ruth, Casilla de Correo 39, Bragado, FNDFS, Argentina
John David, Patricia Ann, and Miguel Luis Erb
Schwartzentruber, Earl and Genevieve, Escalada 1195, Bragado, FNDFS, Argentina
Douglas, David, and Donita Schwartzentruber

On Furlough from Central Province

Hallman, William and Beatrice, 1508 S. 8th St., Goshen, Ind. 46526

Sieber, Floyd and Alice, R. 4, Freeport, Ill. 61032
John Elvin, James Boyd, and Wanda Alice Sieber
Snyder, Mario and Barbara, c/o Paul Snyder, Hesston, Kans. 67062

Mary Kathryn, Mark Philip, and Anne Elizabeth Snyder

On Extended Furlough from Central Province

Brunk, Lawrence and Dorothy, 825 N. Jefferson, Lima, Ohio
Gary, Louisa, Patricia, Susan, and Debora Brunk

On Retirement from Central Province

Hershey, Mae, 1508 S. 8th St., Goshen, Ind.
Rutt, Mary, 527 W. Orange St., Lancaster, Pa.
Swartzentruber, Amos and Edna, 24 Cameron South, Kitchener, Ont.

In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia. R. Saenz Peña, Pro. de Chaco, Argentina
Rachel, Naomi, Timothy, and Stephen Buckwalter
Kratz, James and Dorothy, Casilla 53, Pcia. R. Saenz Peña, Pro. de Chaco, Argentina
James, Rachel, and Rebecca Kratz

On Retirement from the Chaco

Shank, J. W. and Selena, Schowalter Villa, Hesston, Kans.

BELGIUM

Shank, David and Wilma, 1 Place Communale, Ohain (Brabant), Belgium
Michael, Stephen, Crissie, and Rachel Shank

BRAZIL

In Araguacema, Goias

Blough, John and Isabelle, Mennonite Mission, Araguacema, Goias, Brazil
John Stephen and Janelle Blough
Eichelberger, Mildred, Mennonite Mission, Araguacema, Goias, Brazil
Gamber, Ruth, Mennonite Mission, Araguacema, Goias, Brazil
Kissell, Richard and Novelda, Mennonite Mission, Araguacema, Goias, Brazil
Kathleen, Given, and Barbara Kissell
Nebel, Caroline, Mennonite Mission, Araguacema, Goias, Brazil
Reesor, Esther, Mennonite Mission, Araguacema, Goias, Brazil

On Furlough from Araguacema

Yoder, Dorothy, R. 2, Hollsopple, Pa.

In Sao Paulo State

Ashley, Cecil and Margaret, Caixa Postal 11.922, Lapa, Sao Paulo 10, Est. de Sao Paulo, Brazil
Marcos Ashley
Hostetter, David and Rosanna, C.P. 1013, Campinas, Sao Paulo 21, Brazil
Michael, Marcus, James Dante, Marcella Rose, and Monica Jane Hostetter
Minnich, Herbert and Shirley, Caixa Postal 687, Curitiba, Parana, Brazil
Maria, Michael, and Darrell Minnich

Musselman, Glenn and Lois, Caixa Postal 44, Sertaozinho, Sao Paulo, Brazil
Crissie, Sonia, Regina, Cecilia, and Anita Musselman
Schwartzentruber, Kenneth and Grace, C.P. 560, Brasilia, D.F., Brazil
Virginia, Wilda, Michele, and Kenneth Schwartzentruber

On Furlough from Sao Paulo State

Martin, Allen and Irene, Goshen College, Goshen, Ind. 46526
Elaine Ruth and Karl Allen Martin
Sawatsky, Peter and Alice, 800 College Ave., Goshen, Ind. 46526
Stephen, John, Paul, and Debora Sawatsky

Overseas Missions Associates

Kinsinger, Evelyn, Mennonite Mission, Araguacema, Goias, Brazil
Yoder, Sarah, American School of Campinas, Caixa Postal 1183, Campinas, Sao Paulo, Brazil

BRITISH HONDURAS

Horst, Otho and Dorothy, P.O. Box 461, Belize, British Honduras
Myron and Dorothy Fern Horst
Martin, Paul Z. and Ella, P.O. Box 461, Belize, British Honduras
Mast, Harvey and Grace, Box 16, Orange Walk, British Honduras
Eugene and Ralph Mast
Taylor, Dora, Box 16, Orange Walk, British Honduras

VS Workers

Graybill, Shelly, P.O. Box 461, Belize, British Honduras
Keener, J. Clyde and Vera, P.O. Box 461, Belize, British Honduras
Kevin Keener
Martin, Franklin H., Box 16, Orange Walk, British Honduras
Zeager, Charles B., P.O. Box 16, Orange Walk, British Honduras

COSTA RICA

Frey, Vincent and Marcella, Institute De Lengua, Espanola, Apdo 2240, San Jose, Costa Rica
Cindy, Sidney, Neal, and Nyla Frey
Lehman, Elmer and Eileen, Lista de Correo, Heredia, Costa Rica, Central America
Emily and Elnora Lehman
Schlabach, Raymond and Susie, Bambu de Talamanc, Limon, Costa Rica, Central America
Miriam Dorcas and Rebecca Sue Schlabach

Overseas Voluntary Service

Borntrager, Jonas, Apartado 4520, San Jose, Costa Rica, Central America
Jantzi, Vernon and Dorothy, Apartado 4520, San Jose, Costa Rica, Central America
Kauffman, Paul, Apartado 4520, San Jose, Costa Rica, Central America
Miller, Harold, Apartado 4520, San Jose, Costa Rica, Central America
Peachey, Allen, Apartado 4520, San Jose, Costa Rica, Central America
Peachey, Elam J. and Sharon, Apartado 4520 Costa Rica, Central America (sick leave address: Belleville, Pa.)
Shana Peachey
Sharp, David, Siquirres, Costa Rica, Central America
Wagler, Hartley, Apartado 4520, San Jose, Costa Rica, Central America
Yoder, Joseph, Apartado 4520, San Jose, Costa Rica, Central America

CUBA

On Temporary Furlough

Derstine, Margaret, 52 W. Summit St., Souderton, Pa.
Yoder, Henry Paul and Mildred, 521 E. 44th St., Hialeah, Fla.
Allan, Anita, Christina, and David Yoder

ENGLAND

Coffman, John and Eileen, 39 Grafton Terrace, London N.W. 5, England
Paul and Walter Coffman

Leatherman, Quintus and Miriam, 14 Shepherd's Hill, Highgate, N. 6, London, England

ETHIOPIA

Burkholder, Joseph and Helen, Box 102, Dire Dawa, Ethiopia
Byron Bruce, Sharon Rose, Carol Marie, and Geoffrey Gordon Burkholder
Dickerson, Norma, P.O. Box 102, Dire Dawa, Ethiopia
Eshleman, D. Rohrer and Mabel, HMMM Hospital, Nazareth, Ethiopia
Keith, Leanne, Louise, and Rodney Eshleman
Gamber, Henry and Pearl, P.O. Box 102, Dire Dawa, Ethiopia
Benjamin, Marion, Timothy, and James Gamber
Garber, Robert and Alta, P.O. Box 102, Dire Dawa, Ethiopia
Groff, Mary Ellen, HMMM Hospital, Nazareth, Ethiopia
Hartzler, Martha Jane, P.O. Box 102, Dire Dawa, Ethiopia
Hege, Nathan and Arlene, Box 84, Nazareth, Ethiopia
John, Elizabeth, Peter, and Harold Hege
Heistand, Mildred, Box 50, Nazareth, Ethiopia
Horst, Nevin and Blanche, Box 102, Dire Dawa, Ethiopia
Jeanne Adelle, Philip Michael, Phyllis Marie, Rachael Louise, and Nevin Timothy Horst
Landis, Lois, P.O. Box 102, Dire Dawa, Ethiopia
Lehman, J. Paul and Erma, Box 2060, Addis Ababa, Ethiopia
Wayne and Lois Lehman
Miller, Anna, HMMM Hospital, Nazareth, Ethiopia
Ness, Daniel K., Box 1165, Addis Ababa, Ethiopia
Rush, Sara, HMMM Hospital, Nazareth, Ethiopia
Sensenig, Daniel S. and Blanche, Box 1165, Addis Ababa, Ethiopia
Daniel Sensenig, Jr.
Sensenig, Janice W., Box 2060, Addis Ababa, Ethiopia
Shenk, Calvin and Marie, Box 50, Nazareth, Ethiopia
Douglas Lamar
Wenger, Chester and Sara Jane, Box 50, Nazareth, Ethiopia
Chester Lloyd, Sara Ellen, Mark, Philip, and Thomas Wenger
Yoder, Paul T. and Daisy, HMMM Hospital, Nazareth, Ethiopia
Debra Ann, Daniel, Timothy, and Judith Yoder
Zimmerman, Mary Jane, Box 1165, Addis Ababa, Ethiopia

Short-term Workers
Beachy, Dwight, Box 50, Nazareth, Ethiopia
Umble, Mary Ellen, Box 1165, Addis Ababa, Ethiopia

Mission Associates
Graybill, Anna Lois, Box 1165, Addis Ababa, Ethiopia
Kratz, Vernon H. and Elizabeth, Box 84, Nazareth, Ethiopia
Rohrer, Verna E., Box 1165, Addis Ababa, Ethiopia
Wenger, Paul L. and Martha, Box 50, Nazareth, Ethiopia
David and Carol Wenger

On Furlough
Becker, Esther, 1007 E. Adams St., Syracuse, New York 13210
Byler, Allen and Eunice, R. 3, Box 226, Goshen, Ind.
Wilbur, James, Bruce, and Lois Ruth Byler
Snyder, Alice S., 301 E. 2nd Ave., Lititz, Pa.

FRANCE

Witmer, Robert and Lois, 249 Ave. de la Division Leclerc, Chatenay-Malabry (Seine), France
Catherine, Debra, Philip, Jerold David, and Myriam Elisabeth Witmer

GHANA

Burkhart, Lydia, Box 66, Somanya, Ghana
Grove, Erma, The Clinic, Amasaman, Ghana
Kurtz, Anna Marie, The Clinic, Amasaman, Ghana
Moyer, Carson and Ellen, Box 341, Accra, Ghana
Keith, John Allen, and Susan Elaine Moyer
Nofziger, Donald and Vietta, Box 341, Accra, Ghana
Kathleen Faye Nofziger
Snider, James and Janice, Box 66, Somanya, Ghana
Judith Anne Snider

On Extended Furlough

Hostettler, S. Jay and Ida, 4510 Smith St., Fort Wayne, Ind. 46806

HONDURAS

Frederick, Isaac and Mary, Apartado 738, Tegucigalpa, D.C., Honduras, Central America
Sharon, Marilyn, Duane, and Debra Frederick
Herr, Rebecca, Gualaco (Olancho), Honduras
Hess, James R. and Beatrice, Apartado 738, Tegucigalpa, D.C., Honduras, C.A.
Daniel, Richard, and Gerald Hess
Hockman, Norman S. and Grace, Trujillo, Honduras
Larry, Richard, Susan, and Joseph Hockman
Longenecker, Alma H., Tocoa, Honduras
Mohler, Rachel, Apartado 738, Tegucigalpa, D.C., Honduras, Central America
Sauder, James and Rhoda, Gualaco (Olancho), Honduras
Ronda, Anthony, Philip, and David Sauder
Showalter, Dorothy P., Gualaco (Olancho), Honduras
Snaveley, Irene, Tocoa, Honduras
Stauffer, Elam K. and Doris, Apartado 2240, San Jose, Costa Rica
Yoder, Amzie and Fannie Ellen, Tocoa, Honduras, C. A.
Ronald and Annetta Yoder
Yoder, Anna Mary, Apartado 738, Tegucigalpa, D.C., Honduras, Central America
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expect to witness to unbelievers. They expect the pastor to do it—or other “professionals.” Yet the pastor can only do this in the time he has free from the many other duties he performs for the congregation—providing, of course, even he is really concerned.

As a result, most of our young people learn little or nothing about evangelism unless they learn it outside the church. Their first such experience may be in a practical Christian work assignment at Bible school, or with an Inter-Varsity Christian Fellowship chapter on a secular college campus, or perhaps in a Christian camp or a high-school Christian club. But seldom do they learn evangelism in the church itself.

Here is a great weakness to be corrected. The church should help create among its own young people a real concern for others—especially for the non-Christian. When it does this, missionary recruiting becomes easy, for this concern for lost men is the very heart of missions.

Secondly, churches must get young people involved in Christian service near at hand. This is very closely connected with the first. When people are concerned about others, they want to do something about it. And they can. Churches should organize their high-school and college students into Gospel teams, train them in visitation and door-to-door literature work, encourage them in witnessing on their own campuses. Missionary work doesn't have to be overseas. There is much to be done at home.

It is not hard to get young people involved—not nearly so hard as with their elders. Young people are always quick to champion a cause. Observe how many have been involved in the civil rights demonstrations. But we dare not offer a synthetic, “made-up” cause. We must offer a cause they realize is vital and meaningful.

When I was just a young fellow, we started a Gospel team in our young people's society. Our attempts were very amateurish, to be sure. But we were demonstrating our concern for spreading the Gospel. None of us at the time was thinking of missionary service, but our very involvement opened our hearts so that the challenge of missions could not leave us unmoved.

We ministered only in and around our home town, but today it is just as possible to go much farther afield. Several churches have sent groups of their young people to see missions firsthand. Some have gone to Navaholand in the Southwest, others to the hill country of the Appalachians. Still others have spent a summer working with the migrants. What they accomplish in a

few short weeks may not be much. What happens in their own lives, though, may be revolutionary. They bring back to the whole church a fresh missionary enthusiasm.

We saw this in the first “Send the Light” groups that went into Mexico to distribute Christian literature. We have never had anything to compare with the impact those young people made on the student body at Moody Bible Institute when they came back. It was not just a superficial enthusiasm. It was a deep commitment that later was to send many of them to Latin America, Europe, North Africa, and the Middle East as missionaries.

When you look at the overall program of some churches, you get the impression the most important thing is simply to hold the young people in church by keeping them entertained. This is to sell our young people short. It will take something more than entertainment to keep the more capable ones in church. They want something to do, something that will contribute to their own growth.

Finally, churches must offer vocational counsel to those who need help in choosing a life goal and a career. They need such guidance from someone who understands them and their abilities and at the same time is a committed Christian. Here is where our churches most often fall down. It is hard to get counselors for young people's groups. Unfortunately, those who

serve are often chosen more for their willingness to take on the task than for their ability to do it well.

High schools provide guidance counseling whether the student asks for it or not. But such counselors rarely, of course, have anything to say about a career in Christian missions or any other Christian vocation, for that matter. Why should we leave to unregenerate men the direction of the aspirations of our sons and daughters? Can we blame anyone but ourselves if the pursuits they hold in highest esteem are the ones the world admires?

Where will they get the challenge of a Christian vocation if not in church? And who will guide them, advising about schools and courses and suggesting the reading and Christian activities they should engage in to prepare themselves?

Yes, the home church holds the key. It can create an attitude of concern for others that lies at the very heart of missions. It can get its young people involved in part-time missionary activities near at home that will challenge their lives and eventually channel some to the mission field. And it can provide a definite training and counseling program that will encourage and guide those whom the Lord may someday call to be His overseas missionaries.

If the home church does this, not only will there be no decline in missionary recruitment, but the church itself will flourish.

Professionals for Otisville

By John I. Smucker

An increasing number of professionally trained Mennonite young people are moving, with their families, into non-Mennonite communities to fill professional positions.

Often every adjustment is well made except the church adjustment. After a period of frustrating church shopping for a Mennonite-type fellowship, a couple sometimes thinks seriously about beginning a new Mennonite church. Such projects have come to fruition in Columbus, Ohio, Boston, Mass., and State College, Pa., where Mennonite students took the initiative to establish their own church group.

Conditions for such an extension are developing in Otisville, N.Y., 75 miles northwest of New York City. Three years ago, Herbert Zwickel's job as director of Animal Care at the New York City Department of Health, Bureau of Laboratories in Otisville, took him and his wife, Bertha, a nurse, and their three children away from their home congregation—the Mennonite House of Friendship in New York City.

They found the local Christian and Missionary Alliance Church most suited to

their needs and convictions, but after three years, feel the need for a Mennonite fellowship to develop in their area.

Otisville is a small town of less than 1,000 people, but is part of a large growing community of 100,000 which centers in the city of Middletown (pop., 25,000), less than ten miles away. Expanding from New York City, this Orange County area is on the fringe of a fast-growing edge.

The area abounds with job opportunities and potential for church development. Gateway to one of the largest mountain resort areas in the country, Otisville lies just south of the Catskill Mountains. Skiing, boating, swimming, hiking, and the winterized resort hotels lure urbanites.

Mental hospitals, general hospitals, laboratories, and industrial plants are located here. There is a state college not too far away and a junior college in Middletown. Fertile soil provides good farming, and building is mushrooming to provide housing for the rapid influx of people. A new “jet port” is proposed for the New York metropolitan area.

(Continued on page 282)

Harold R. Cook for 20 years has been head of the missions department at Moody Bible Institute.

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Twenty-five of those 50 work camps designed to involve some 500 MYF-ers this summer have been finalized, according to Jesse Glick, work camp coordinator. The camps range in location from Florida to Oregon to Vermont. A heavy concentration falls in the Midwest. Most appear to be rural in setting, with church construction and remodeling providing the manual work part of the project. So far, the cities involved are Chicago, Cleveland, and St. Louis. Day care camping, recreational supervision, and city-block cleanup will be the work of city work camps. Workshops for camp leaders are scheduled at seven locations: Hesston and Goshen colleges and eastern Ohio for the Midwest; Eastern Mennonite College and eastern Pennsylvania for the east coast region; Oregon for the west; and Ontario for eastern Canada. The first workshops begin May 1 at Hesston and E.M.C.

A bilingual and bicultural weekend work camp has been arranged for a group of Ontario Mennonite young people for Easter, according to the Mennonite Central Committee (Ontario) office. The work camp is designed to give the youth an opportunity to search through the conflicting reports on French-English Canadian differences, and to develop a common understanding of the responsibilities of the churches in the widening split between the provinces. The special program is sponsored conjointly by MCC, Montreal Friends Meeting (Quakers), and the Holy Cross congregation (Roman Catholic). To learn more of the project, write to: MCC (Ontario), 50 Kent Ave., Kitchener, Ont., Canada.

Amid the deepening French-English rift in Canada, Tilman and Janet Martin, workers at Montreal, Quebec, continue their outreach. "No matter what one may think of Separatism," writes Martin, "it affects the lives of all Quebec-ers these days. Perhaps the effects of the 'counterrevolution' will be felt more deeply than the revolution itself. Already the English-speaking among us are making a real, if belated, effort to learn to speak French and to understand their French-Canadian counterparts; the Quebec educational system is being completely revamped; and the Roman Church is making a hurried attempt to catch up with the times. In the midst of all this activity we live and work—a small, bilingual family, part of a small group of ordinary Christians, seeking to bring an extraordinary, international Gospel to those around us." The Martins hold regular meetings on Sunday and Tuesday plus operating a bookstore, Tuesday through Saturday.

"The Christian and National Government" was the theme of Intercollegiate Peace Fellowship's annual conference held in Washington, D.C., March 25-27. Over 75 students from nine Mennonite and Brethren in Christ colleges attended the seminar to study the Federal government and possibilities for greater Christian involvement in politics.

Papers presented at the race relations conference in Atlanta, Ga., last February are now available free of charge from MCC's Peace Section for use with congregational study groups. The papers are: "The Bible Teaching on Race," by Harold R. Regier; "Decade of Crisis," by Vincent Harding; "The Role of the Church in Society," by Linden M. Wenger; "The History of the Mennonites in the South with Particular Attention to Race Relations," by Grant M. Stoltzfus; "Lessons from Anabaptist History for the Church Today," by Guy F. Hershberger; "Conversion of a White Southerner," by Sarah Patton Boyle. For your copy write to Peace Section, MCC, Akron, Pa. 17501.

"Competent observers point out that the world Olympics in Tokyo last fall marks the emergence of a new era in Japan," reports missionary Ralph Buckwalter. "When Prime Minister Sato returned from consultations with President Johnson in January, he let it be known to critics at home that Japan no longer need feel inferior to anyone. Japan will chart her own course in world affairs increasingly as an independent nation with pride of amazing achievement in the past two decades since World War II. What this means for our missionaries in Japan, said Evyn Adams at the All-Hokkaido Missionary Fellowship recently, is that we must learn . . . (1) where paganism really is; (2) what moves the Japanese heart in depth; (3) where the Holy Spirit is touching Japanese brethren; (4) the necessity of teaching the whole Bible—the Old Testament as setting for the New; (5) how to relate effectively to

As was highlighted last week, these are days of budget planning for the General Mission Board.

Each program of the Board is looking at reports and experiences during the past year. Budget is deeply involved with program; so we must evaluate the use of funds and personnel to see if more effective ways of witnessing and serving can be determined. We must decide how to meet increased cost of program due to inflation of these costs. We need to look at new opportunities for extension. In all of this we must be sensitive to the leading of His Spirit.

Our brotherhood needs also to face these problems with us. Can we hope for more funds to offset increased cost? Our economy is growing, prosperity is apparent, and we trust that more resources can be made available. Channels for people to serve are also enlarging. Resources weighed against opportunities form the basis of our planning.

We are grateful for the continuing interest and concern within our church to do all we can to carry out the great commission. Pray with us, plan with us, and also help your own congregation extend its efforts to build God's kingdom while it is yet day.

—H. Ernest Bennett.

With People in Service

The Cleo Diaz family, members of the Calvary Mennonite Church, Mathis, Texas, suffered tragedy recently when their station wagon missed a curve on a return trip from Mexico City and went over the side of the mountain. Six lives were lost including Mrs. Diaz, a son, Adrian, and Cleo's mother, brother, sister, and aunt. At latest report Cleo and a daughter, Jacquelin, were in critical condition. Paul Conrad, pastor at Calvary, has set up a fund (Eladio Diaz Aid Fund) at the local bank for the family in this dark hour. If interested in sharing in the family's tragedy, send your contribution to Bro. Conrad at: Box 1118, Mathis, Texas.

* * *

Farewell and welcoming services were held at the Prince of Peace Mennonite Church, Corpus Christi, Texas, Sunday, Feb. 28. The service was for J. Weldon Martin, pastor, who is leaving the congregation, and his successor, Elvin Snyder, veteran missionary to Argentina and Puerto Rico. Prior to their Corpus Christi ministry, Weldon and Lorene Martin pastored the church in Mathis for six years. Leaving Corpus Christi for later mission service in Mexico, Martins have moved to Port Arthur, Texas, where they will attend the Living Waters Bible Institute for the remainder of the school year. Elvin and Mary Snyder, both natives of Ontario, Canada, have spent two missionary terms

(Continued on page 280)

Japanese brethren; (6) the urgency of building up the church in moral and ethical life; (7) what it means to be 'in Christ' in order to demonstrate the true character of Christian experience as personal relationship with Jesus Christ."

In the first two weeks of Mennonite Broadcast's **Heart to Heart** survey, almost 3,000 had written saying they listen to this women's program. The broadcast is heard on 117 stations in the United States and Canada.

Luz y Verdad, Mennonite Broadcast's Spanish program, is reaching a number of Spanish people working in France. Responses from Paris and Moselle, France, indicate that listening to the program makes it seem as if "we are back in Spain."

I-W Workshop for I-W sponsors and unit leaders to be held in Denver, Colo., April 7-9. Guest speaker is Dr. Norman Kraus. Other activities include group reports and discussions, small buzz groups, recreation, and an evening banquet.

A high occupancy rate (102 percent) for the Huerfano Memorial Hospital, Walsenburg, Colo., was reported for the month of January by the hospital's acting administrator, Lee Schlabach. "For a ten-month period of the fiscal year, we have averaged 100.5 percent occupancy in the medical-surgical wing of the hospital," he said. "Along with the financial and statistical reports, we can report an anticipated operation of \$200,000 for the coming fiscal year. We are happy to report that a very large percentage of this operating cost is distributed to our businessmen here in Huerfano County." The hospital, opened in December, 1963, is owned by the community and administered by the General Mission Board.

"Love Will Change a Lot of Things"

It has to be assumed that not all members of Mennonite churches have right attitudes on matters of race.

This was where the 65 pastors and city mission workers had to start in their two meetings on urban-racial concerns held at Youngstown, Ohio, March 4, 5, and at St. Louis, Mo., March 11, 12. But they didn't stop there. Those working closest to racial tension in an urban setting acknowledged their responsibility in helping their brethren overcome prejudice.

There was an honest attempt to understand the Negro, especially in his feelings of discrimination. "Hurt in the heart," coined by Urie Bender in his most recent work of fiction, seemed the best phrase to describe the Negro's feeling. He may not always know why he is discriminated against, but he knows the certainty of one feeling—the hurt in the heart.

"How's come do white folks hate us?" was a pointed question of a Negro lady attending the Youngstown meeting. "White

folks say and do these things because they don't know any better," answered Vern Miller, pastor of a Cleveland, Ohio, integrated congregation. "Race prejudice is not a matter of rational action. It can't be explained."

Sunday Morning Demonstration

How far do we go as evangelical Christians in our attempts to overcome race prejudice in our time? This was a live issue. Some thought participation in public demonstrations is a must. Others thought identification with the nonviolent movement was sheer force in itself—hence unloving and unchristian. William Yovanovich, pastor from Steelton, Pa., said, "The best demonstration I know is for my white and black parishioners to have their after-church-fellowship out on the front sidewalk every Sunday morning."

In his address on "The Role of the Mennonite Church in Civil Rights Concerns," Guy Hershberger tried to clarify the issue.



Curtis E. Burrell, Jr.—"The New Humanity."

"The Mennonite Church," he said, "has unique resources and a unique responsibility for working in the area of race relations. We believe the Bible. We understand the Bible to apply to our time. Our doctrine of salvation involves restored relationships with men as well as reconciliation to God. We believe in evangelism. We expect to suffer for the sake of Christ. Calvary love is at the heart of our faith. It is the description of our relationships with men."

"This brings the matter of race into focus under the light of the Christian Gospel as understood by the Mennonite Church. Because of our basic convictions we cannot, in conscience, avoid positive witness for righteousness in the presence of the injustices of our society."

"We must develop right attitudes within our fellowship," Hershberger concluded. "Further, we have to help our neighbors have good attitudes. 'The awful silence of good people,' accusation of civil rights leader, Martin Luther King, is all too true of Mennonites."

"The race question is a moral issue rather than a social one. Christians must engage in demonstration against this moral wrong. How else can we testify to its evils?" was his final question.

On the same note, Norman Adams, professor of Westminster College, New Wilmington, Pa., said that "God, the Creator, made people all of one blood. God, the Redeemer, died that all men might be reconciled and able to live in fellowship with Him and with each other. Then every man is a brother for whom Christ died. We are involved and concerned over matters of racial injustice because it violates the basic redemptive purpose of God."

A Subnormal Breed

There was concern expressed about the church-at-large attitude toward urban churches. We have called them "city mis-



The Findings Committee: "All presentations given with humility and honesty." From left to right: Simon Gingerich, Elkhart, Ind., John David Zehr, Goshen, Ind., and Mark Lehman, St. Anne, Ill.

sions" with a sort of "you-poor-struggling-thing" attitude. We have let them shift with auction-bought benches and it doesn't matter if the building does need paint because it is located in the poor section anyway.

We have thought of overseas churches as becoming indigenous, but somehow the "city mission" will "always be that way"—poor, struggling, and stalemated on problems of divorce, racial barriers, and repeating backsliders.

Curtis Burrell, student from St. Louis now studying at Goshen College Biblical Seminary, pointed out in his devotions on Galatians that the "new humanity" proposed by the Apostle Paul in Gal. 3:26-29 may not, in fact, have been brought to fruition in our so-called modern and highly developed society. If we believe we are "all one in Christ," why do we continue to live as though we disbelieve it?

It was suggested that a person be appointed to the task of bettering human relations within our brotherhood. Such a one could (1) study and help the church become aware of the universal nature of the Gospel; (2) be available to assist persons and congregations in their development of proper Christian attitudes and action related to race; (3) represent urban and racial concerns to the educational agencies of our church.

Practical suggestions to work at the problem now were also forthcoming. The films, "Not in My Block" and "All the Way Home," were recommended for showing in our congregations. They are available from the Mennonite Board of Missions, Elkhart, Ind. The book, *The Desegregated Heart*, by Sarah Patton Boyle, was suggested as one of the best available to help develop right attitudes on race.

Alarmed at Unawareness

The two meetings grew out of a concern on the part of a group of urban pastors who grew increasingly alarmed at the lack of concern and, in some cases, total unawareness of the racial struggles of Mennonite churches in the city. "If we consider the American Negro as part of the 'all nations and peoples' we are commanded by Christ to evangelize, we must be sensitive to his current plight," stated Simon Gingerich, the meeting coordinator working out of the Home Missions Office of the General Mission Board. "We need to get together and discuss our problems and concerns in this area."

The Findings Committee for both meetings indicated that there was an "atmosphere of trust and confidence as pastors of newer churches were able to share some of their deepest concerns with their conference leaders. All presentations were given in humility and honesty."

Some of the most heart-searching words left the group in serious thought at the concluding prayer meeting at St. Louis. From the lips of an old Negro lady came the words: "O Lord, it's love we need. Love will change a lot of things." The others said "Amen" in their hearts.

Your Overseas Missionary of the Week

Evelyn Kinsinger



Evelyn Kinsinger was scheduled to leave after March 22 for her third term of missionary service in Brazil. She serves this third term as a mission associate for the Mennonite Board of Missions, Elkhart, Ind.

A registered nurse, Evelyn will give health care to the 8,000 people, mostly ranchers, in the Araguacema, Brazil, area. Most of her services, however, will be for the 25 families employed by the Sunrise Packing Co., second largest meat-packing plant in northern Brazil which is owned by C. L. Graber and associates.

Originally from Grantsville, Md., she received her nurse's training at the Cumberland, Md., Memorial Hospital School of Nursing. During her first furlough, she took a course in midwifery at Frontier Nursing Service, Hyden, Ky. She has also attended the Hartford Seminary Foundation, Hartford, Conn.

Emerge Into New World

One of the outstanding experiences I enjoyed during the past four years of VS," says Leroy Chupp, unit leader at Portland, Ore., "is the interrelationship that breaks through when 15 active, searching young people with their prejudices and ideals formed from their families, churches, and rural communities—each with his own personality and concept of God and man—suddenly, like a shot out of a cannon, find themselves in the midst of a group.

"The joy and help that comes from living with a closely knit group of Christians over a period of time can do only one thing—bring one's faith into an 'active' stage, where one is able to look beyond his own selfish little world full of pride, prejudice, and misunderstanding, into a world that is full of possibilities and responsibilities."

PEOPLE IN SERVICE (Continued from page 278)

in Argentina, following which they pastored the church in Mathis for three years. Since 1963 they have been missionaries in Puerto Rico.

* * *

Albert Slabach, pastor of the Longenecker congregation, Winesburg, Ohio, is new I-W sponsor for the Dover, Ohio, area.

* * *

Norman Derstine, pastor of Roanoke Mennonite Church, Eureka, Ill., spoke on seven three-minute television spots on WEEK-TV, Peoria, March 8-15. He is also now preparing a week's programming of three-minute daily radio spots and a 20-minute Sunday message for use during August on WMBD. Derstine was formerly program director of the Mennonite Hour.

* * *

Denis Delbes, a member of the Mennonite congregation of the Foyer Fraternel, Chatenay-Malabry, France, was ordained as minister on Jan. 17. Pierre Widmer was in charge of the ordination. Having retired from his work, Bro. Delbes and his wife moved to southern France where he will be serving in the Free Evangelical Reformed Church.

* * *

Robert Stetter, missionary to Algeria, accepted a position as English professor in a public high school in the suburbs of Algiers last October. He teaches a total of 18 hours each week. "He is so far quite happy with this work," says Mrs. Stetter, "and thankful for the new, more natural relationship it gives him with Algerian people."

* * *

Urie Bender, secretary for literature, returned from Puerto Rico on March 26, after spending two weeks assisting Lester Hershey and a Puerto Rico literature committee open a bookstore in the city of Ponce.

Maurice Brubaker, Newport News, Va., has been appointed Director of Occupational Therapy on the staff of Brook Lane Hospital, Hagerstown, Md. Brubaker received his Bachelor of Science degree in Occupational Therapy from the Richmond Professional Institute, Richmond, Va. His training included affiliation with the V.A. hospital in Richmond; Washington, D.C., General Hospital; and Saint Elizabeth Hospital in Washington, D.C.



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Within the territory of the Colony Neuland, Paraguay, live some 1,210 Indians (875 Chulupies, 335 Lenguas). Through financial aid of the MCC and the MEDA, 40 Lengua families were settled near Waldrode (Neuland), and 40 Chulupie families near Gronau (Neuland).

Mennonite Leaders of North America

John M. Brenneman (1816-1895)

John M. Brenneman, pioneer Mennonite itinerant preacher, was born in Fairfield County, Ohio, on May 28, 1816. His parents were Henry and Barbara Beery Brenneman, both born in Virginia. Before moving to Virginia around 1770, the Brennemens had lived in Lancaster County, Pennsylvania. Henry moved to near Bremen, Fairfield County, Ohio, in 1816, where all nine of his children were born, the oldest of whom was John M. Henry died in Fairfield County in 1866. Since his father was both a farmer and a miller, young John received training in both these occupations.

In June, 1837, John M. was married to Sophia Good. Shortly after their marriage they united with the Mennonite church in Fairfield County. In April, 1844, he was called to the ministry and served the Mennonite church near Bremen until the fall of 1848, when he moved to Franklin County, Ohio, where he was ordained bishop in 1849. In the spring of 1855 he moved with his family to Allen County, Ohio, where he resided until his death. He was the father of twelve children, six sons and six daughters.

Being an earnest preacher, his services were in demand in other churches and he spent much time during the summer months visiting the churches, including the isolated communities of the West. He had little time for temporal affairs, leaving these mostly in the hands of his eldest son. It has been said that he was the first Mennonite evangelist in America. Having a deep concern for the welfare of the church, he would often shed tears for it.

He was also much concerned for the spiritual welfare of his children and grandchildren. He was an early advocate of Sunday schools, English preaching, evening meetings, and other progressive causes. Fluent in both English and German, he could write effectively. His influence helped bring about the launching of the *Herald of Truth*, the first regular publication in his branch of the Mennonite Church, which was first issued in 1864. From the beginning of the paper, Brenneman contributed articles to it. The accounts of his visits to western churches are most helpful to historians. The editor of the *Herald of Truth*, John F. Funk, conducted his funeral services.

Brenneman's first pamphlet, *Christianity and War*, was edited and published by John F. Funk in 1863. It went through several editions. He was the author of the following pamphlets, which appeared in both English and German editions: *Pride and Humility* (1867), *Plain Teaching*

(1876), *Aufmunterung der bussfertigen Sünder* (1877), and *Hope, Sanctification and a Noble Determination* (1893).

He was always serious and tended to be pessimistic. Afflictions seemed to take so deep a hold on his mind that sometimes it seemed as though they were too heavy for him to bear. "When he saw members of

the church becoming unfaithful, it caused him intense grief, and he would with tears plead with them, and try to win them back," his obituary reported.

About twenty years before his death, he became subject to a paralytic condition, which gradually grew worse until he could no longer serve in his capacity as a church leader. He died Oct. 3, 1895, aged seventy-nine years. The funeral services were held in the Salem Mennonite meetinghouse, with the text of Deut. 5:29 being used, a text which he had chosen for the occasion several years earlier.—M.G.

How Well Do You Receive Gifts?

By Maurine Clements

"It is more blessed to give than to receive."

Haven't we often repeated this line to ourselves and to others, promoting the idea that it is a real privilege to share our blessings? We like the feeling of being unselfish and generous, but do we know how to accept gifts and favors graciously and with love so that the donor also receives a blessing?

It is an art that, if one does not have it, should be cultivated. A gift is something voluntarily bestowed upon a person. If that gift is unacknowledged, or accepted halfheartedly, the giver feels a sting that hurts. On the other hand, being overly effusive or gushing when receiving a modest gift causes as much embarrassment as ingratitude.

Early in my memory there was an incident that has remained with me through the years. Mrs. Young, a well-to-do neighbor, had a daughter just a year older than myself. Her name was Elaine. Quite often Mrs. Young brought over pretty dresses, coats, and shoes, saying, "Elaine has outgrown these. Do you think Maurine could wear them?" she would ask my mother. "They are still quite good." Being the youngest of seven children, I was always accustomed to wearing hand-me-downs, but Elaine's clothes! They were extra-special and much nicer than those which had been altered for me three or four times previously.

Trying to think of something that I could do for her to show my appreciation, I worked for days making crochet pads for clothes hangers. Finally, I finished a half dozen and I wrapped them in some wrinkled tissue paper and used a length of my hair ribbon for a bow. I was not too proud of the way the package looked, but nevertheless, it was my work and I took it to her at her birthday party.

Elaine tore into the paper, throwing the drab little ribbon bow into a wastebasket, and laid the insignificant clothes hangers

on the table beside the other obviously more expensive gifts without so much as a "Thank you." Her mother, noticing the tears, picked up the hangers and held them for everyone to see. "Aren't they beautiful!" she exclaimed. "And I happen to know that Maurine made these herself!" Beaming at me, she added, "I'm sure Elaine will be proud to use them."

I was sinking lower and lower in spirit as she became more and more eloquent in her thanks, and at last, I could stand it no longer and ran crying out the back door. She had brought my poor little gift dramatically to the attention of a group of girls who had brought much nicer gifts.

With that feeling of inferiority still vivid in my mind, I have been very careful in later years to thank the donor in a simple, sincere sentence, expressing appreciation for the kind remembrance or the extra time that was spent in doing a good deed, or of some special use that I can make of the proffered gift.

There is again the kind of recipient that reverses your gift and denies you the joy of giving. The pleasure is gone when a person says, "Oh, you shouldn't have done this! It is too much!" implying that you are too busy, too young, or too poor to give such a gift. It would bring a much greater joy if he had accepted the present with graciousness, merely saying, "You're always doing the nicest things for people. Thanks a million!" None of us ever has the right to deny another a sense of the personal fulfillment of the pleasure of giving.

The widow's mite, in the eyes of Jesus, was as large as the offerings of the wealthier members of the synagogue, and while it could not accomplish much in the building of a temple, it did serve to draw attention to the Christian spirit of giving. Certainly the rich people have no monopoly on giving. The small gift of thoughtfulness, offered in the spirit of love and sharing, can often be a more dynamic gift than one studded with diamonds and pearls.

Likewise, the person who has little of this world's goods has an equal opportunity to be gracious in accepting well-meant gifts. A widow with four small children was having quite a struggle in keeping the wolf from her door. The president of a large food company heard of her plight and offered to supply her with food for a year. The widow replied tartly to his kind offer by saying, "I'm not a pauper yet! I'm quite capable of taking care of my children!"

Another said, "I've never accepted charity and I don't intend to begin now, even if I starve to death!" And there was the old gentleman with failing eyesight who lived in our block. A Boy Scout, eager to bear out his scout pledge of doing a good turn, graciously offered to read the newspaper to him each day. "Never mind, young fellow," the old man growled, "you're just trying to get your scout badge. You have no interest in me!"

If someone has been kind enough to show his love by giving us a gift, whether it be an expensive item or something with little intrinsic value, we endear ourselves to him when we extend him the courtesy of a gracious acceptance. Even the tiniest tot can be taught to express thanks: thanks to God for daily food; thanks to Mommy or Daddy for some privilege granted, or to sister and brother for toys shared.

It is never too early to cultivate the art of giving, and it is always in good taste to accept compliments and gifts with graciousness and poise.

"It is your Father's good pleasure to give you the kingdom." Thank Him.

And Do YOU Ever Return?

BY DAN HARMAN

The Christian principle of the "cup of cold water" given to someone else in Jesus' name has many repeats today.

Just about every time you or I turn around, someone is doing something nice for us—something it's impossible to repay. Often the person tells us, "Well, just do it to someone else whenever the occasion arises."

One of the most famous of these modern examples is that of the Mayo brothers of Rochester, Minn. The two boys, Charles and William, along with their father, were caught in a catastrophe in the 1880's. Their little town in the northern part of our country was hit by a tornado.

True to their nature, the father and sons went about caring for those who were hurt. Old Dr. Mayo was the doctor for the community and the sons were fresh out of medical school.

They worked so hard and helped the community so generously in this time of disaster that a friend offered to put up

money for a hospital if the Mayos would staff it and run it.

Unable to properly repay this benefactor, the Mayos set about to repay all humanity for the generosity of their friend.

The rest is history. Both brothers have risen to the top of their profession and their generosity to needy patients is legend. Typical is the story told of a poor patient who mortgaged his home to pay for the surgery performed at the clinic. After learning of this, the hospital sent back the man's check and included a check from the Mayos to help the man over his financial strains while recuperating.

Many of us receive the kind of generosity that can't be repaid. But do we pass it on?

More basic, are we aware of the things we get that can't be repaid? Are our spirits sensitive enough?

Read for yourself in Luke 17 how ten lepers received from Christ something they could never repay; read how only one of them was even aware of the unpayable debt he owed.

Think, do you ever return?

Family Census Report

Number twelve in series

Employment of Mennonite Housewives

In 1962 the female labor force of the United States was 35.7 percent of the female population age 14 and over. Of the married women living with their husbands 32.7 percent were in the civilian labor force. What comparison can be made between the employment statistics of Mennonite housewives and this national average? The figures below are not altogether comparable, for they include Mennonite widows and unmarried women who are heads of their households, as well as wives living with their husbands, for the year 1963.

Employment of Housewives

Employment Status	Number	Percent
No paid employment	3749	82.0
Less than 10 hours per week	122	2.7
10 to 35 hours per week	236	5.1
Over 35 hours per week	301	6.5
Hours not given	163	3.5

Total employed 822 18.0

It is apparent from the above table that the percent of Mennonite housewives employed for wages is considerably less than for the civilian labor force of the American women living with their husbands, as given in the *Statistical Abstracts of the United States* quoted in the first paragraph. To make the comparisons most meaningful it would be necessary to compare the employment of rural Mennonite housewives with married non-Mennonite rural women and nonrural Mennonite women with their counterparts.

The relative number of employed Mennonite housewives in the various areas of the Mennonite Church is also of interest. Below is a table giving this information.

Employment of Housewives by Areas Percent

East (Lancaster, Franconia, Wash.-Franklin, Va.)	17.0
East Central (Allegheny, Ill., Ohio and E., Ont., Ind.-Mich.)	20.3
West (West of Miss. River)	13.5

Eventually the IBM cards containing the basic information gathered in the Mennonite Family Census of 1963 will be processed to show the age of these employed women. If the study reveals that the employed are older women whose children no longer demand attention, perhaps the situation demands little attention, but if these are the younger women with children in their homes, certain problems are posed which are of concern to the brotherhood, especially if their employment takes them away from their homes for extended periods of time.

—Melvin Gingerich,

Historical and Research Committee.

EDITORIAL

(Continued from page 267)

dependent upon them to receive spiritual insight and help. The leader is not the only one who hears God speak. The congregation of believers guided by the Spirit ought to have a bearing on a leader's decisions. But above everything else a leader should live so close to God that he hears His whisper above the words of the world and His call above the cries of the crowd.

It's still true that few of the great leaders of the Old Testament or the New Testament and since would have lived the lives they did or declared the truth they did if they had taken a poll of the people and followed the majority.—D.

OTISVILLE

(Continued from page 277)

Herbert Zwickel feels that his profession gives him opportunities to witness to many types of people, not possible were he a minister. He is field representative of the Catskill Messianic Fellowship, chaplain of the Gideons, and a frequent speaker at nearby New Paltz College and at other community group gatherings.

The Zwickels entertain foreign and local students in their home near the Health Department Laboratory. Many persons

have been introduced to Christ through their influence.

The needs of Otisville are great, say the Zwicks. They are asking for other professional persons to join them. Needed is a Christian medical doctor, several teachers for the public schools, and persons with science degrees to work in a laboratory. An evangelical chaplain is needed for one of the several state institutions in the area. Dedicated college students could work in the resort hotels during the summer. Skilled labor jobs are available to dedicated couples with the pioneer spirit.

If God is speaking to you to combine your professional skills and spiritual drive to help plant new churches in Otisville, you can write to one of three persons: Herbert Zwickel, R. 1, Otisville, N.Y.; Simon Gingerich, Home Missions, Mennonite Board of Missions, Elkhart, Ind.; John I. Smucker, 2283 Southern Blvd., Bronx, New York 60, N.Y.

John I. Smucker is pastor of the Mennonite House of Friendship, New York City.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Moses and Ada (Miller), Guavate, Cayey, Puerto Rico, fifth child, fourth son, Robert Moses, Jan. 5, 1965.

Blosser, Marcellus and Judy (Short), Wau-seon, Ohio, first child, Samuel Mark, Dec. 14, 1964; received for adoption, March 9, 1965.

Brubaker, James and Joanne (Shenk), Mt. Joy, Pa., second living child, first daughter, Jodi Lyn, Feb. 23, 1965.

Crider, J. Eldon and Dorothy (Shank), Chambersburg, Pa., fourth child, second daughter, Rita Mae, March 12, 1965.

Detweiler, Marvin L. and Esther (Hunsberger), Dublin, Pa., first child, Wesley Scott, March 10, 1965.

Diem, Merle R. and Thelma (Brubaker), Myerstown, Pa., first child, Merle Ray, Feb. 18, 1965.

Good, James and Lara Mae (Walters), Kouts, Ind., second daughter, Rita Sue, Feb. 26, 1965.

Helmuth, Paul and Lavera (Sommers), Louisville, Ohio, first daughter, Ann Elizabeth, March 7, 1965.

Kauffman, Melvin S. and Sadie Ann (Stoltzfus), Honey Brook, Pa., second child, first son, Melvin S., Jr., March 6, 1965.

Kreider, James L. and Rozetta (Hershey), Oxford, Pa., third daughter, Valerie Rose, March 13, 1965.

Lapp, Paul and Lena (Glick), Coatesville, Pa., third child, second daughter, Rhonda Marie, Dec. 31, 1964.

Manago, Eugene and Anna Mae (Good), Kouts, Ind., second child, first son, Tony Eugene, Aug. 12, 1964.

Martin, Keith and Carol (Gerber), Buckeye, Ariz., first daughter, Brenda Kay, March 3, 1965.

McGhee, Dewey and Olivette (McGhee), Atmore, Ala., first child, Calvin Lynn, Feb. 11, 1965.

Newcomer, Marvin and Alice (Zehr), Goshen, Ind., first child, Jill Annette, Feb. 25, 1965.

Roggie, Merle and Beulah (Zehr), Croghan, N.Y., third child, second son, Brent James, March 7, 1965.

Ruby, John and Mary Ellen (Bast), Tavistock, Ont., third daughter, Darlene Faye, Feb. 13, 1965.

Scheufler, Wayne and Edna Mae (Shetler), Sarasota, Fla., third son, Wesley Eric, Dec. 21, 1964; received for adoption.

Schloneger, Elvin and Margaretta (Kagey), first daughter, Lonna Jean, March 11, 1965.

Shetler, Robert and Leah Beth (Stoltzfus), Irwin, Pa., third child, second son, Jeffrey Dean, Feb. 12, 1965.

Smucker, John R. and Donna (Gerber), Fort Wayne, Ind., third child, second daughter, Emily Joy, March 10, 1965.

Strite, Clarence and Mary Grace (Clugston), Shippensburg, Pa., a son, Kevin Lamar, March 9, 1965.

Townsend, J. W. and Kathryn (Dugan), Manton, Pa., fifth child, second daughter, Carolyn Edith, March 9, 1965.

Wagler, Raymond and Elizabeth (Miller), Partridge, Kans., second son, Duane, March 3, 1965.

Yoder, Creed and Miriam (Bender), Myersdale, Pa., sixth child, fourth son, Linford John, Feb. 13, 1965.

Yutzey, Earl C. and Alice (Frey), Plain City, Ohio, seventh child, sixth daughter, Luann Rachel, March 3, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bender-Miller.—Rufus T. Bender, Kalona, Iowa, and Irene F. Miller, Kalona, both of the First Mennonite Church, Iowa City, Iowa, by Wilbur Nachtigall at First Mennonite, Feb. 14, 1965.

Bollinger-Holmes.—Lanny Bollinger, New Paris, Ind., New Paris Church of the Brethren, and Betty Holmes, Goshen, Ind., Belmont cong., by Ray Bair at Belmont, March 12, 1965.

Dever-Llewellyn.—Thomas Ellis Dever, Cumberland, Md., and Linda Joyce Llewellyn, Frostburg, Md., both of the Cumberland Men-

nonite Church, by Curtis Godshall at the church, March 6, 1965.

Harnish-Groff.—John Amos Harnish, New Providence, Pa., Byerland cong., and Miriam Stauffer Groff, Bird in Hand, Pa., Stumptown cong., by Paul G. Landis at Stumptown, March 13, 1965.

Hartzler-Keller.—Paul D. Hartzler, Minonk, Ill., and Ruby Keller, Eureka, Ill., by Edwin J. Stalter and Roy Bucher at the Metamora Mennonite Church, Feb. 20, 1965.

Hostetter-Glick.—John C. Hostetter, Rohrerstown, Pa., cong., and Lois Ann Glick, Oley, Pa., cong., by John L. Glick, father of the bride, and Omar A. Kurtz, uncle of the bride, at Oley, Feb. 6, 1965.

Schrock-Brookhart.—Andrew C. Schrock and Lydia A. Brookhart, both of the First Mennonite Church, Iowa City, Iowa, by Wilbur Nachtigall at the church parsonage, March 14, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beckler, William W., son of William and Rachel (Jantzi) Beckler, was born at Milford, Nebr., March 10, 1903; died at his home near Milford, Feb. 18, 1965; aged 61 y. 11 m. 8 d. He was united in marriage to Anna Roth, who survives. Also surviving are 4 sons and 3 daughters (Lawrence, Mary—Mrs. Roland Jantzi, Edna—Mrs. Wallace Stauffer, Orie, Robert, Donnarae—Mrs. Arlen Stauffer, and Charles), 18 grandchildren, one brother (Edward), and one sister (Tillie Earnest). One grandchild and one sister preceded him in death. He was a member of the East Fairview, congregation, Milford, Nebr.

Hostetler, Cora, daughter of Emanuel J. and Margaret Hostetler, was born at Garden City, Mo., April 26, 1896; died at the hospital in Harper, Kans., Feb. 19, 1965; aged 68 y. 7 m. 24 d. Surviving are 2 sisters (Fannie Hostetler and Laura Zook). She was a member of the Pleasant Valley Church, where funeral services were held, in charge of Clayton Beyler and Earl Buckwalter.

Kauffman, Maggie, daughter of John C. and Magdalena (Zimmer) Birky, was born in Decatur Co., Kans., July 22, 1887; died at Hope-dale, Ill., Feb. 22, 1965; aged 77 y. 7 m. On Jan. 1, 1908, she was married to Aaron Kauffman, who survives. Also surviving are 4 daughters and 3 sons (Pearl, Mrs. Erma Hanks, Gladys, Melvin, Mrs. Dorothy Miller, Russell, and Dale), 12 grandchildren, 4 brothers, 2 sisters, and 3 stepbrothers. She was a member of the New Castle Bible Church near Mackinaw, Ill. Committal services were held at the Hopedale Mennonite Church, Feb. 25. Memorial services were held at the Hopedale Mennonite Church, Feb. 26, in charge of her pastor, Robert Zehr, and her nephew, Ivan J. Kauffman.

King, Mark C., son of Rufus H. and Annie (Detwiler) King, was born at Belleville, Pa., July 22, 1900; died in his trailer home, near Bellefontaine, Ohio, Feb. 17, 1965; aged 64 y. 6 m. 26 d. Surviving are 3 brothers (Paul P., Irvin J., and John J.) and 2 sisters (Mrs. Bertha Peachey and Mrs. Mary Yoder). One sister preceded him in death. Funeral services were held at the Hostetter Funeral Home, West Liberty, Ohio, Feb. 18, in charge of Roy S. Koch, and at the Baggus Funeral Home, Belleville, Pa., Feb. 20, in charge of Elrose Hartzler, assisted by Richard Hostetler; interment in Allensville Cemetery.

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ITEMS AND COMMENTS

BY THE EDITOR

MENTONITE BIBLICAL SEMINAR
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King Mahendra of Nepal has restated the position of that country high in the Himalayas: It will remain a Hindu state but will not discriminate against followers of other religions. However, the 45-year-old king said nothing of Nepal's laws which bar conversions to those "other religions."

Protestant and Roman Catholic missionaries are largely restricted to "service" in their activities. Evangelism is prevented and conversions are banned by law. At least one Protestant minister and his converts from Hinduism now languish in jail for breaking that statute.

* * *

Leaders of 102 mission agencies representing 14,000 overseas missionaries will meet for a week-long Congress on the Church's Worldwide Mission, April 9-16, 1966, at Wheaton College (Ill.). It was announced on Jan. 13 by Dr. Clyde W. Taylor and E. L. Frizen, Jr.

"The purpose of the Congress is to relate the Bible to the entire task of missions," said Dr. Taylor, who heads the Evangelical Foreign Missions Association, cosponsor of the gathering with the Interdenominational Foreign Mission Association, of which Mr. Frizen is executive secretary.

* * *

Millions of Christian women gathered in churches and homes in the United States and scores of other countries, Friday, March 5, to observe World Day of Prayer—for more than 75 years a special day of prayer and giving for the global mission of the church.

Sponsored annually on the first Friday in Lent by United Church Women, the observance has a long and colorful history dating from 1887, when Presbyterian women were first called to a day of prayer for "confession of individual and national sins, with offerings that will fitly express the contrition."

* * *

The president of the Southern Baptist Convention said at Dallas, Texas, that the denomination's "main business" at its 1965 sessions will be to plan the "greatest evangelistic and missionary offensive this world has ever seen."

Dr. Wayne Dehoney, Jackson, Tenn., said "it is time to harness the power and energy of ten million Southern Baptists and 33,000 churches" in reaching this "lost world for Jesus Christ."

Addressing the annual evangelism conference of the Baptist General Convention of Texas, he said he had asked the plan-

ning committee for this year's SBC meeting to "project what, with God's help, will be the greatest experience of spiritual power and inspiration that Southern Baptists have ever witnessed."

Dr. Vance Havner, Greensboro, N.C., a Baptist evangelist, charged that there are too many "quitters" in the church today. "Some sing in the choir for a few weeks until their feelings are hurt, then the nightingale becomes a raven croaking 'Nevermore,'" he said. "Others are church officers long enough to find out that they cannot run the place and then resign because they had rather be Diotrephes loving the pre-eminence than Demetrius loving the truth. But the saddest of all is the preacher who quits. No reward on earth can compensate for that. For the poorest country preacher to become president of the United States would really mean stepping down."

* * *

Dr. Frederick D. Coggan, Anglican Archbishop of York, England, warned members of the new Convocation of York to be careful of what they say about the church in public.

"The image of the church might be seriously damaged by indiscretion on the part of the clergy," he said. "A smart word aimed at 'debunking' the church might create little comment in the study or common room, but once published it could do incalculable harm."

The archbishop cautioned that any criticism of the church should be "carefully phrased" and "positive."

* * *

Adoption of a special amendment exempting the Amish religious sect from the state's compulsory school law was asked by Gov. George Romney in his "State of the State message" to the opening legislative session at Lansing, Mich.

Gov. Romney's plea came on the heels of a new protest by the sect in Hillsdale County against certified teachers who are not Amish. They held that to force them to use non-Amish instructors would violate religious freedom.

* * *

The Soviet ideological organ *Kommunist* has urged a revision of the attitude toward Christians. In its January edition the com-

munist journal said that it would be "short-sighted" not to accept the changes within the church in recent years. It pointed out the "deep changes" within the Catholic Church "which tries to rejuvenate by a crisis of religious doctrines."

Kommunist held that it must be the aim of Marxist studies of religion "to find an objective analysis of reality," charging that some atheist indoctrinations continue to emphasize the "antiquated qualities of the church" at a time when some changes are apparent.

The communist organ pointed out that "the clergy tries to find new solutions and possibilities in a dialogue with the world in order not to lose their faithful." It added that "realistic representatives" of the Catholic clergy recognized the necessity of peaceful coexistence between different social and political systems. "Pope Paul stands in the middle between these realist members of the clergy and reactionaries."

"Such developments cannot be rejected with slogans that they are counterrevolutionary or reactionary," the journal said, urging atheists to give up "their primitive generalizations."

* * *

The National Association of Evangelicals said it opposed tax money "in any amount being spent to support parochial or private schools, whether it is categorical aid directly to the school or indirectly through the individual attending the school."

Floyd W. Robertson, assistant to the executive director, said the organization, which represents 40 small denominations, has officially expressed its concern to Donald Baker, general counsel of the Office of Economic Opportunity, which is administering funds for the president's anti-poverty program.

* * *

Syphilis epidemics "are raging at this very moment in 25 or 30 of our largest metropolitan centers," says Dr. William J. Brown, chief of the venereal disease branch of the Communicable Disease Center, Atlanta, Ga. Reliable estimates indicate some 200,000 new cases of syphilis and 1,000,000 new cases of gonorrhea during the past year.

GOSPEL HERALD

Tuesday, April 6, 1965
Volume LVIII, Number 13



Stewardship Under Capitalism

By Carl Kreider

The enormous increases in the average income of American citizens in the present century, and the increases in income in the whole of the western world since the beginning of the Industrial Revolution have largely been results of the capitalistic nature of the modern economy. The underdeveloped areas of the world have a lower standard of living than the developed areas not because their people are lazy or afraid to work. In fact, the poverty-stricken Indian may work longer hours and with more back-breaking toil than the well-fed and affluent American factory laborer.

Three Factors of Production

The economist says that there are three factors of production: land, labor, and capital. Land represents the God-given resources, labor the work of human beings whether the work is done with their muscles or their minds, and capital the man-made agents of production, the factories, the machinery, and the tools of modern civilization. The land was always here.


Having more laborers may not be a blessing; there may merely be more mouths to feed—witness the problems of China and other overpopulated areas of the world. But capital makes the laborer more effective and brings the maximum productivity out of land. For this reason, the most highly capitalized areas of the world are also the areas of the world with the highest per capita incomes.

Investing or Saving

The source of capital is saving. This means that there must be a denial of present consumption. The farmer who tells his wife that a new tractor for the farm is more important than new furniture for the house, and acts accordingly, is in effect "saving" (or, rather, asking his wife to "save"). Both are "durable" goods, but the tractor is for further production and the furniture for consumption.

If the farmer can really make good use of the tractor (i.e., the purchase was a wise business decision), the farm will be more produc-

(Continued on page 288)



Lord,
I may not be
Like some whose strides
Soon reach great heights,
But this I pray
That day by day
And at life's end
I may more depend
On Thee—
And still be climbing.

—D.



FIELD NOTES

Simeon Hurst, Tanzania, at Elmira, Ont., in a spring Bible conference, April 16-18.

Myron Augsburg, Harrisonburg, Va., served on the program of the Eastern Regional Conference of the National Association of Evangelicals at Messiah College, Grantham, Pa., March 29, 30.

Elam W. Stauffer, Lancaster, Pa., in Easter weekend services at Bosslers, Elizabethtown, Pa., April 16-18, and at Beaver Springs, Pa., April 9-11.

Curtis Burrell, Goshen, Ind., and Daniel Zehr, Ailsa Craig, Ont., at Waterloo, Ont., Oxford High School, May 1, 2.

Howard Raid, professor of economics at Bluffton College, Bluffton, Ohio, will be the resource person for the discussion in current questions about business ethics, economic pressures, materialism and affluence at the Allegheny Men's Fellowship sponsored by the Allegheny, Pa., Conference Committee on Peace and Social Relations, May 15, Laurelville Church Center, Mt. Pleasant, Pa.

Mary Jane Brenneman, India, at Riverdale, Millbank, Ont., April 18.

New Every-Home-Plan church for the Gospel Herald is Chippewa, Powell, Ohio.

Roy E. Ulrich, Leola, Pa., and David N. Wadel, Christiana, Pa., in a district Good Friday meeting, Columbia, Pa., April 16.

Marvin Freed, Millheim, Pa., was ordained as minister at the Valley Mennonite Chapel near Madisonburg, Pa., the evening of April 4.

S. J. Hostetler, Ft. Wayne, Ind., at Martinsville, Ind., April 16, 17.

The Gospels quartet from Metamora, Ill., brought the morning message in song at Mt. Pleasant, Martinsville, Ind., March 21.

Frank Byler, Montevideo, Uruguay, at Bethel, West Liberty, Ohio, April 16-18.

International student team from Eastern Mennonite College, Harrisonburg, Va., at East Chestnut Street, Lancaster, Pa., April 13.

J. Otis Yoder, Harrisonburg, Va., and Lloyd O. Hartzler, Broadway, Va., at Bair, Pa., in the fifteenth annual Bible conference, May 2.

Lawrence Greasers, on furlough from Puerto Rico, at Prairie Street, Elkhart, Ind., April 4; Locust Grove, Sturgis, Mich., April 11, p.m.

Allen Martin, Brazil, at First Mennonite, Ft. Wayne, Ind., April 11, p.m.

Ernest Bennett, Elkhart, Ind., at Cuba, Grabill, Ind., April 4, p.m.

B. Charles Hostetler, Harrisonburg, Va., at Masantown, Pa., April 9-11.

Mario Snyder, Argentina, at Protection, Kans., April 25.

Merle Sommers, Uruguay, at Oak Grove, Smithville, Ohio, April 25.

Atlee Barkman was ordained deacon at the Zion Conservative Mennonite Church, Benton, Ohio, March 21. The ordination was in charge of Fred Hostetler, Roman Miller, and Valentine Nafziger.

Curtis Burrell, Goshen, Ind., as Church School Day speaker at Oak Grove, West Liberty, Ohio, April 25.

Change of address: John H. Bender, from Phoenix, Ariz., to Rowdy, Ky.

Correction: The March 30 Gospel Herald, p. 280, states that Elvin and Mary Snyder have been missionaries in Puerto Rico since 1963. This should read since 1953.

Martin Luther King, Jr., nonviolent leader on integration, has called for a national and international boycott and embargo of the state of Alabama until such time as a change in attitude is apparent by the admission to the voter registration books of at least 50 percent of the Negro citizens of voting age in the state. In view of this and recent happenings in Alabama and elsewhere it is also a time of great need for prayer and searching on the part of God's people everywhere.

Lloyd S. Horst, Dayton, Va., has this new telephone number: 703 879-5784.

Raymond Charles, Lancaster, Pa., preached the Lancaster Conference sermon, March 18, on the theme, "Jesus Is Lord." By conference action Lancaster Conference officially accepted the Brotherly Aid Automobile Liability Plan and the Brotherly Aid Fire and Storm for Buildings Plan. These have been active in the conference for about fifteen years but have never been officially adopted previously. The Brotherly Aid Hospitalization Plan was approved by conference earlier.

Truman Brunk, Newport News, Va., became seriously ill very suddenly during the General Conference General Council meeting at Laurelville (Pa.) Church Center, Feb. 26, 27. Following is an open letter he sent to the Gospel Herald while he was on his way to the Jamaican Mennonite Conference, March 21, 22.

An Open Letter

To my beloved physicians: Please accept my heartfelt thanks for your kindness and care in my recent sickness. I know that the fact that I became very ill was fully established and that now you have released me in what seems to be good health. Even though we cannot determine just what occurred between the sudden illness and the present health, may we not overlook the fact that the illness came in the presence of many "elders" of the church, while I was at the General Council meeting at Laurelville, Pa., where there were prayers to God, as well as those from many other friends. I only know that I was "blind, and now I see." For what was between, I am grateful to all for your kindness and your prayers. Sincerely, Truman A. Brunk.

(Continued on page 303)

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GOSPEL HERALD

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Believers' Baptism

Believers' baptism versus infant baptism is being discussed in numerous and varied circles today. The controversy is not a new one. Approximately a year ago Karl Barth, of Basel, Switzerland, and his son, Markus Barth, of Pittsburgh, Pa., Theological Seminary, both advocated the administration of baptism at adult age.

Markus Barth said there is no Biblical justification for the baptism of babies, holding that Christ's words, "Let the children come unto me," have been misinterpreted and could no longer be used to support the church laws providing for the baptism of children. He noted that, on the contrary, the traditional baptism of children was completely irreconcilable with the latest findings in Biblical research.

In recent years, German pastors and theologians, in growing numbers, have begun to question the theological justification for the baptism of children. They are recommending baptism only for adults who can decide on church membership of their own free will. More moderate supporters of a change of baptism practice urge that both baptism of children and baptism of adults should be allowed "side by side."

More recently four Anglican vicars rebelled against the Church of England policy of infant baptism. Two have resigned. The other two have refused to baptize any more babies. "This," states the *Church Times*, an Anglican journal, "is in plain defiance of the rule and practice of the church."

H. M. Carson, one of the four, was rebaptized following his resignation. He said, "I was unhappy about the Anglican service in which the child baptized is declared to be regenerated."

Richard Vick, pastor at St. Paul's, Westcliff-on-Sea, said he believed infant baptism is an unscriptural practice. He said that children should not be baptized until they are of sufficient age to decide for themselves.

Christopher Wansey of Roydon said, "To baptize an infant when he or she has neither repentance nor faith not only eviscerates the sacrament but also deprives the child of the privilege and unique experience of adult baptism in later years."

Believers' baptism is something for which many of the Anabaptists died.

Baptism, according to the Scripture, is to follow repentance for sin and the confession that one has put his faith in Christ as Saviour and Lord. This demands ability to understand, for conviction of the Spirit is upon hearing of the Word of God. Turning from sin

into righteousness and exercising faith in Jesus Christ as Saviour and Lord are steps which require at least a degree of decision and personal choice.

Although there are likely better and more extensive works on infant baptism, an interesting 108-page booklet, entitled *Baptism, Not for Infants*, was published in England in 1962. The author, T. E. Watson, endeavors to give an examination of every text of Scripture usually related to the subject of infant baptism. He also gives a survey of the historical evidence of the first two centuries of the Christian era. Watson gives approximately 200 quotations from over 60 standard infant-baptist authors. Author Watson feels that his honored forefathers of the faith were mistaken in practicing infant baptism.—D.

The Tongue-Tied Generation

Guest Editorial

One of the problems facing contemporary Christianity is the inability to communicate. Not only does the non-Christian fail to understand what the church is saying, but even within the church there is a lack of understanding as well as the absence of sharing on a meaningful level. The problem with too many Christians is that they are tongue-tied, especially when it comes to talking about the things of the Lord. We are not like the early Christians, "who could not help speaking about what they had seen and heard." Listen in on a conversation in a church vestibule and you will hear conversations which in many cases are totally unrelated to kingdom business. This situation varies to a certain extent among the various Protestant groups.

Lack of communication is also a problem in the Mennonite Church. One evidence of this is seen in the fact that very few individuals are brought into the church who are not born into Mennonite families. There are those who have the attitude that it is only important to keep our children in the church, but even here our record is not as good as we sometimes think.

We would admit that there are numerous factors involved when a person makes a decision to join our church, or when one of our children leaves the church. One factor which is always involved is the matter of communication. It is one thing to lay claim to a Christian experience, but quite another to be able to communicate this to someone else. This is not a new problem and it has been with us for generations.

Our inability to communicate may also be the fault of the Christian fellowship. We would all admit there is a lack of openness among us. We are fearful of sharing our problems because we are afraid that if we do we will not be accepted by the group. There is an attitude among us that we must hide our problems or if they become evident it is not the business of the other person. This attitude may have some justification especially when one observes the treatment which the repentant person receives from some professing Christians.

Our problem is further accentuated in our pattern of church meetings. Too often we come to a service as a spectator

(Continued on page 289)

Is it the will of God that a standard which was given for a subsistence economy more than 3,000 years ago be used in our economy today?

Stewardship Under Capitalism

(Continued from front page)

tive and the income of the family will rise in subsequent years. As the farm becomes more productive, it will be easier to buy the furniture.

Saving means self-denial in the sense that the individual who saves is denying himself present consumption in order to be able to accumulate for the future. How irksome this "self-denial" is depends on the level of consumption enjoyed by the individual before he starts to practice it. The well-fed American can save large amounts of money and still suffer less in the process than the poverty-stricken Indian who attempts to save a few rupees.

Investing or Giving

The illustration in the previous paragraph presented the alternative of investing or spending. Now let us change the situation and take as the alternative investing or giving to the work of the church. The Christian steward must face the question: For the proportion of my income beyond that needed for the living expenses of my family, shall I give it to the work of the church? Or shall I invest it in my farm (or business) in order that my farm may be more productive and that I may be in a position to give much more later on?

These are very legitimate questions if they are asked with complete honesty. Has it not often happened, however, that the person who accumulates capital with the intent of giving a large share of the return to the work of the church later on actually instead yields to the temptation of feeling that his "needs" for living expenses have increased considerably as his capital resources have grown?

The businessman in the modern age must have adequate capital, or it will be impossible for him to compete. From the standpoint of securing the maximum income for the work of the church, it is obviously important that the businessman does not give all of his surplus to the church at once, but rather invests it in his business in order that the long-range giving may be more adequate. Would it not, however, be reasonable to suggest that instead of having the businessman invest his surplus in his own name, he invest it in the name of the church?

The Mennonite Foundation is an excellent device to accomplish this end. If a Mennonite businessman would incorporate his business, he could arrange to give stock each year to the Mennonite Foundation. If, through these gifts, the stockholdings of the Mennonite businessman would be reduced to such an extent that control would pass into the hands of other stockholders in the business, the Mennonite businessman might retain effective control by asking the Mennonite Foundation to assign the proxy for the voting rights of the stock given to the Mennonite Foundation to the businessman who made the gift. The businessman would thus be recognizing that the ownership of the property was in the hands of the church, but that the management would still be the responsibility of the businessman.

What Proportion Should We Give?

What proportion of one's income should be given to the work of the church in a capitalistic economic system? The tithe (or 10 percent) is the easy answer to this question. Inasmuch as studies have repeatedly shown that the average person actually gives considerably less than 10 percent, the tithe has the practical advantage of holding forth a standard which should be attainable and at the same time result in a substantial increase in giving. Nevertheless, the Christian must face squarely the question: Is it the will of God that a standard which was given for a subsistence economy more than 3,000 years ago be an adequate standard for a highly developed capitalistic economy of today?

The Apostle Paul's injunction (1 Cor. 16:2) that our gifts should be made as the Lord has prospered us is generally accepted as a reasonable criterion for giving. In a relatively egalitarian economy where the general standard of living is not high, the main force of this injunction may be met by proportional giving. This does not necessarily mean a tenth of one's income. It may be more or less than 10 percent depending upon the extent of the need.

But how do you apply this principle in an economy of abundance? Proportional giving to meet a brotherhood need for mutual aid in a Mennonite community may also be the most appropriate method. But how much should an American with an average income of over \$1,800 per person give to help an Indian with an average income of \$60 per person?

The theory of justice on which our Federal income tax law is based is that taxes should be levied in accordance with the "ability to pay." This concept is closely related to the Pauline idea of "as God hath prospered." But in income taxation, there is no serious suggestion that the tax should be levied in proportion to income. Instead, the rate of taxation increases progressively as the income of the taxpayer increases.

Thus, in the 1964 tax law, the effective rate of taxation varies from zero percent for persons whose income is so small as to be covered by the personal exemption (currently \$600 for the taxpayer and the same for each of his dependents) to 77 percent for persons with incomes of more than \$200,000 a year.

It is obviously impossible for a person to pay 77 percent of his income to the government and also pay 77 percent of his income to the work of the church. Nevertheless, are we not placing our sights too low when we are satisfied with a 10 percent contribution when even our government allows us to give 30 percent of our income to the church before we have to calculate the amount on which we must pay taxes to the government?

The Prayers of Luke Warm

(Satire)

Dear God:

I hope, dear God, you won't think I'm getting critical, but it's all I can do to take my neighbor Hi. He and all the rest of the Browe family are so proud that—well—they can't do anything without three hands—two to work and one to pat themselves on the back. I hope you fulfill your promise about pride going before destruction.

I'm sure thankful that pride has never been a problem to me. You know how self-deprecating, how slow to accept position, how careful about others' opinions I've always been. I may be short on other virtues but in humility I'm tops. I'll try to put up with Hi, but know how it is; he rubs me wrong just like those Pharisees did you.

Yours,
Luke Warm



Patients in Worcester, Mass., area hospitals are the beneficiaries of an ecumenical project of local Roman Catholic and Protestant parishes during the holiday season.

Approximately 400 parishioners of 21 Catholic and 17 Protestant churches offered to donate a pint of blood each during the Christmas season to help alleviate a blood bank shortage.

Carl Kreider, Goshen, Ind., dean of Goshen College and professor of economics, writes this second of three articles on Christian stewardship.

pilate speaks

BY LORIE C. GOODING

It wasn't I who wished Him crucified.
I had no choice in that. It was the crowd;
Mostly the priests, too, and the Pharisees,
Who really ought to know about such things.
They said He made Himself the Son of God.
As I remember, He said, "Son of Man,"
And said He came to witness to the truth.
Yet when I asked, "What is truth?" He was silent.
(And yet, I think He knew; *I think He knew.*)

So I went out and told the people plainly,
"I'll set Him free. I find no fault in Him."
But then the rabble cried (the priests began it),
"Crucify Him, crucify Him! Let Him die!"
I thought I'd save Him then. I said I'd scourge Him
And let Him go. For though He had no fault,
You know the people must be satisfied;
You must give them a victim, give them blood.

I offered Him to them as a Passover gift,
(It is the custom) but they chose Bar-Abbas.
There they stood side by side, and one was called
"Son of the father," and the other One
"Son of the Father." Yet He stood so meek
While all the frenzied crowd cried out against Him,
And Bar-Abbas swaggered out, free in His place.

You understand, I meant *Him* to go free.
But then, the crowd, they would not have it so.
"You are no friend to Caesar!" If that word

Should reach my emperor—which Mars forbid!—
I would be exiled, and as good as dead.
And so I gave Him up. I said to them,
"If you *will* have Him crucified, you do it,"
And washed my hands in water in their sight.
They took Him then. But one thing more I did:
I wrote the words to put above His cross.
"King of the Jews," I wrote—a subtle thrust.

Innocent? Why, of course He was innocent.
I tried to save Him, but that crowd was wild.
If Caesar heard it, it would mean my ruin.
I washed my hands of it.

And what would you have done?

Killbuck, Ohio.



EDITORIAL

(Continued from page 287)

rather than a participant. Our Sunday-school classes are monologues that do not speak to people's deepest needs because they do not see the need of receiving help from the brotherhood to solve daily problems. Our worship services are not considered as a time of divine encounter but rather as something which is a necessary part of our religious life. Our attitude toward an emotional expression in worship may be part of the reason for this attitude of detachment. We frown on any expression of feeling which is contrary to the

normal pattern. Vibrant testimonies and "amen" responses are often absent from our meetings. Lack of emotional expression was seen as being pious by our forefathers and today we see it as sophistication.

Perhaps we need to learn again the value of expressing our deepest feelings in the context of the Christian fellowship. There will be times when it will mean confession of sin, a time when help is sought on a pressing problem, or there will be times when the joy of the Lord thrills your soul so that you must give a verbal response.

If we can learn to share more easily

with one another as Christians, we will also be more at ease in sharing Christ with our non-Christian friends. All this can only take place as the Holy Spirit works through us and directs us. The Holy Spirit is waiting to perform a spiritual operation in all of us so that our tongues will be loosened to proclaim "all that we have seen and heard."—Ralph Lebold, in *Ontario Mennonite Evangel*.

Johann Katzdorf, age 63, arrived in Winnipeg on Nov. 14, coming from Rosental, Old Colony, Russia, to reunite with his wife and children after 20 years of separation.



Nurture Lookout

Adapt or Die

Recently a college professor shocked his class at the close of a period when he said, "Half of what I said to you today is utterly false, but unfortunately I don't know which half." His statement is not nearly as irresponsible as it may seem. He was only saying that in the area of knowledge in which he taught, changes, new developments, new discoveries, were taking place so fast that he was totally unable to keep up. Witness the new math. What do you tell your child when he comes home from school with the comment, "The teacher told us that sometimes one plus one makes one"? A speaker said lately that the area in which it is possible for an individual to tell the truth is shrinking all the time—that is, one cannot speak authoritatively and at the same time honestly about very much because what he has learned is likely already largely outdated.

Only a century or so ago people were sure a smart student could learn all there was to know in a lifetime. Now knowledge is exploding so rapidly that it doubles every five years. And even the doubling is speeding up. Soon a college senior will be in a world where the field of knowledge is twice as large as when he started college four years earlier.

At the height of his career Winston Churchill stated that he did not intend to preside over the demise of the British Empire. But the far-flung empire eventually died anyway. A few weeks ago the last of the British colonies went independent—the empire had died a week before Churchill did.

Perhaps the popular folk singer Bob Dylan puts it as precisely as possible in his song, "The Times, They Are a Changing." It helps very little to ignore the changes or even to be nostalgic about the good old days. They are gone—though that does not mean that these new days are not good days in some sense. Another generation will hear from some of us about the good old days of mid-twentieth century.

There is no change as certain as change itself. If we close our eyes to the facts, if we refuse to recognize change, we have still not changed the facts. Our changing world is with us. We must in many ways adapt to it. The Bible says clearly that even though we Christians are not of it we are nevertheless quite obviously in it. Our world is the only one we have. So we must make the best of it.

Where is the church in all this? Our Lord is the same yesterday and today. As

the Old Testament puts it, "I am the Lord, I change not." Our Gospel is the same as when Paul preached it. And it is still the good news, the free gift of Christ, and the power of God unto salvation to all who believe it. But the package in which the gift is wrapped may be different today.

From a Christian education stance, one would say that the settings in which the Gospel is communicated are caught in the flow of change. The church must constantly be aware of this and be willing to adapt to the new situation. It must adapt or die. Harold Bender once pointed out that those congregations a hundred years ago which would not bend to the new Christian education approach, the Sunday school, eventually died out. They saved the old ways but in saving them they lost the next generation.

Jesus' bitterest words cut into the rigid structures of His time. He had little patience with those who clung to the empty institutions which had served their day. He wanted new wineskins. This is only to say that the church must be alert to new ways of communicating the Gospel in this kind of world.

How can we expect the people of the twentieth century to take us and our Gospel seriously if we don't take the twentieth century seriously?

—Arnold W. Cressman.

A Prayer

FOR THIS WEEK

O Father of Love,

We praise Thee for these blessings:
food—in season and out of season,
warm houses automatically heated,
clothing—lightweight and insulated,
health or the means to relieve our pains,
books and periodicals—yes, scores
of them,
loved ones and friends all about us,
churches with unlocked doors,
your word of hope and forgiveness.
Our blessings are multiplied!

But, Lord, compel us to look beyond
ourselves—to others.

To others:

who hunger for a crust of bread.
who shiver in windswept hovels.
who clutch at their tattered rags.
who pine away in disease-infested slums.
who long to be able to read.
who sigh for a little bit of love.
who hear no church bells.
who know nothing of Thee.

Compel us, Lord.

Amen.

—Elma Benner



The holiest moment of the church service is the moment when God's people—strengthened by preaching—go out of the church door into the world to be the church. We don't go to church; we are the church.—Canon Ernest Southcott.

Our Mennonite Churches: Bukiroba



The Bukiroba Mennonite Church, Musoma, Tanzania, was established in 1935. The first church was built in 1936. The building pictured here was built in 1954-56. Zedeke M. Kisare, John E. Leatherman, and George R. Smoker are pastors, and the membership is 306.



When Shall We Baptize?

By Marie A. Yoder

(This column is designed for exploratory discussion: The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

"If a person is not deemed old enough to drive a car in most states at sixteen, or to vote before twenty-one, do we believe he is ready to be baptized?" So asks Hans D. Huebert in *Our Readers Say* (GOSPEL HERALD, Feb. 16).

I wonder if Mr. Huebert means that 16- or 21-year-olds are still too immature to receive believers' baptism. I ask this because I have some real questions about this. My problem is this:

I have a nine-year-old daughter who definitely says Jesus came into her heart that night when we prayed with her in our living room after an evangelistic service at church. She has quizzed us some, since then, about baptism and communion, but mostly she is content to know she is God's child.

I am sure the reality of sin (not sins) has never hit her. Nor does she know what a real Deliverer her Saviour is. And one day the meaning of Christ as Lord will have a brand-new meaning to her.

I am sure there is a difference between receiving Jesus into one's heart and becoming a church member. But I feel we must be careful not to make such an issue of baptism that we neglect to lead our children into a meaningful child-relationship with Jesus.

Why do I think this? Merely because our children, our little children, 6-9 years old, know more about sins of all kinds (including illicit sex sins) than we, their parents, knew at 16 or older.

I would like to know what Mr. Huebert thinks we should do with all the children and teenagers in *this age* while they are growing old enough to be baptized.

I ask, because I know of young children who, with all the sincerity of their childhood faith, asked for baptism. They were discouraged by well-meaning parents who said, "You are too young. Wait until you are a little older."

Today, one such family laments: "My child says that was the only time he ever felt God call him. Today he isn't interested in the church or even in God!"

I wonder if we dare, in this age, think of *going back* to the practices of our Anabaptist fathers when Satan is moving the age level for his attacks nearer and nearer to childhood!

I was baptized at 13. My new birth experience was real and I have never doubted my salvation to this day. But one day in my 20's I learned personally what it meant to be "dead with Christ and alive unto God." It was such a revolutionary experience and such an eye-opener to me that I felt like a new person all over again. But even then, I recognized it as a very necessary step of growth—a step I could not understand as a child.

Is there anything wrong about entering into such new steps of Christian growth from time to time—years apart sometimes? Let's say some Mennonites are being rebaptized now. What will they do when God leads them into yet another new glorious experience as they learn to walk with Jesus?

In our congregation, children are placed in a "continuing" instruction class sometime after they open their hearts to Jesus. They remain here from two to four years. Our rule is that no one will be baptized unless he personally asks for baptism. I believe most of our applicants are over 16 years of age. We have some members in the 13-16-year age span, but very few little children are baptized. We never know when a baptismal service (usually only one or two persons) will be part of a worship service.

But although we have taken this step away from child baptisms, there is a time between the end of instruction classes and baptism when a youth is left sort of hanging in midair.

Is baptism an outward sign of an inward cleansing *and* a sign of assuming the role of a church member?

Does a person become a member of Christ's body at conversion? Or at baptism?

I was bothered by another paragraph in Mr. Huebert's letter: "Some of my Mennonite friends have already been rebaptized in secret, *but maybe it would teach parents and preachers a lesson if others would do so openly.*"

What does he mean, "teach . . . [them] a lesson"? If learning whatever lessons Huebert thinks they ought to learn will also save our youth for Christ, I suppose I have nothing to add to his somewhat retaliatory statement.

Further on he mentions the youth group that asked to be allowed "to grow up first." To sow their wild oats first? To take a fling at the world?

What do they mean, "to grow up"? Teenagers today know more about every-

thing, including sin, than most of us knew at 18 years of age. They know it because there is so much more to know. There are so many more ways to become informed of the vices and virtues of this age.

But Christ didn't come to save "grown-ups." He didn't come to save mature persons. He came to save sinners.

When do we become sin-conscious in this age? Not until maturity? I'd like to see a Bible study course worked out for our boys and girls 9-16 years of age, on "what we believe," in graded lessons which each child had to work out at home. Just this week I observed one such intensive course (not Mennonite). The lessons were mimeographed with blanks, True-False, matching, and each question was answered with the use of the Bible.

These lessons carried a note to the teacher that said, "Encourage each child to complete his lessons at one sitting. The Holy Spirit won't have much opportunity to speak to his heart if he dawdles over his lessons."

At what age ought we to baptize? Surely I don't know! Let's wait until we're sure the Holy Spirit is speaking to the child's heart—likely after his first encounter with Jesus as a little child. Let's wait until after puberty—if the child can wait that long.

But parents must know when to hold back and when to move forward in this matter. Surely, a *child* within the church, ready for new ventures in growth, is better than losing him to Christ altogether!

A Destructive Vice

By JOHN I. SMUCKER

Gossip is an expression of hate. Did you ever hear of a husband and wife dearly in love with each other who gossip about each other to outsiders? Did you ever hear of two young people who are engaged or just simply going together, having respect for one another, who gossip about each other? Never!

It is time this destructive vice is labeled by its right name—hate-peddling. In a day when hatemongers are rampant and racial bigots are openly spreading their rot, it is no surprise to know that its accompanying vice, gossip, is increasing. Fear, lack of trust, ignorance, and hate all breed gossip.

On the opening day of New York City Public Schools there was a drive by certain parents' associations to boycott the school for one or two days because they wanted neighborhood schools and they were against the Princeton Plan of Integration adopted by the New York City Board of Education. We saw parents huddling on the streets—alarmed, talking, spreading rumors, and gossiping.

The biggest rumor of them all was that the communists were supposed to be taking

over and the local school was shipping our children out to another school in the afternoon. Many parents kept their children home in the afternoon. The next week the principal of the local elementary school called a parents' and teachers' meeting. He told us that parents gossiped instead of calling him to get the truth.

Gossip is simply talking to others about someone, some group or thing without really knowing much about the subject. It may be truth, part truth, rumor, or an outright lie. The wrong may not be so much what is said as with what attitude and spirit and motive it is said.

The Bible forbids gossip. Lev. 19:16. A lying tongue and discord sowing is condemned in Prov. 6:16-19. In Matt. 12:36 Jesus says that every idle word must be given account of at the "day of judgment".

Rom. 1:29 says that gossip is a sin to be judged alongside of the sin of fornication and others. Paul tells Titus (3:2) that he should speak evil of no one (including heathen).

The shocking thing today is not that the pagans gossip; we expect that from unbelievers who do not love the truth. But the terrible thing is the way so-called Christians engage in this deadly sin. If you want to destroy someone fast, start gossiping about him and you will have him destroyed in a short time.

Do you gossip? To our shame all of us have engaged in this vice at one time or another. Some make a habit of it. Let us confess our sin and ask forgiveness, asking the Lord to help us never to indulge in this hate-peddling, personality-destroying sin again.

the 1965-66 term. Sabbatical leaves were approved for John R. Mumaw, Irvin B. Horst, Homer A. Mumaw, and John A. Lapp. Two non-sabbatical leaves went to Evelyn E. King and Milo D. Stahl. Wilbur R. Maust, Werner Will, James L. Mullex, and Lee H. Kanagy are terminating their services at E.M.C. at the close of the current year.

—Kenneth Reed.

Sharing Is Caring

BY RUTH ESCH

"Any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bells toll, it tolls for thee.

"Neither can we call this a begging of misery or a borrowing of misery as though we were not miserable enough of ourselves but must fetch in more from the next house, in taking upon us the misery of our neighbors." This is John Donne's concept of sharing.

Sharing means immersing one's life completely in the earthborn joys and poignant sorrows of the individual.

Our grandparents each had their own small surroundings to become involved in, but we today are a part of the mass structure. Is it possible to become involved in this? Is it possible to *care* for the aloof masses?

Anne Lindbergh says, "The here, the now, and the individual, have always been the special concern of the saint, the artist, the poet, and — from time immemorial — the woman. In the small circle of the home she has never quite forgotten the particular uniqueness of each member of the family; the spontaneity of now; the vividness of here. This is the basic substance of life. These are the individual elements that form the bigger entities like mass, future, world. We may neglect these elements, but we cannot dispense with them. . . . They are the essence of life itself. It may be our special function to emphasize again these neglected realities, not as a retreat from greater responsibilities but as a first real step toward a deeper understanding and solution of them."*

We share not to borrow misery and despair, but because we have an answer to the problems of the world. Our answer comes in the love of Jesus Christ—a deep unfaltering love which becomes involved in the individual to its fullest capacity.

Our challenge is to care. To give of ourselves. Become involved in our surroundings. Become a part of those with whom we come in contact. Live Christ's love spontaneously and in doing this we will be "Sharing the Living Saviour."

*Anne Morrow Lindbergh, in *Gift from the Sea*, Pantheon Books, Inc.

OUR SCHOOLS

Eastern Mennonite College

The executive committee of the Board of Trustees, in its February meeting, continued planning for the year to come. Heading the list of appointments for the 1965-66 college term was Linden Wenger's advancement to Acting Dean of the Seminary. Mr. Wenger, assistant professor of philosophy, has been chairing the seminary faculty committee for several years, but this appointment was one more step toward making Eastern Mennonite Seminary a distinct institution from the college.

Seven other appointments to the college staff were announced by the board. Donald Mellinger was recruited for the biology department, Ira Zook for the music department, Willard Swartley for the Bible department, and Roy Heatwole will join the mathematics department. Albert Keim and Gerald Brunk will both join the history department. Assistant Dean of Women Esther Longacre was advanced to Acting Dean of Women.

E.M.C.'s Festival of Fine Arts (April 2, 3) centered around "contemporary art" this year. (Last year's FFA theme was the Northern European Renaissance.) Events for the Festival included Dr. Edmund Fuller's Friday evening lecture on "The Contemporary View of Man in Art" (presented in cooperation with the Public Occasions series) and Dr. Paul Friesen's sculpture exhibits and lectures. E.M.C. choral groups enlarged on the theme with a number of twentieth-century music programs. This year's FFA followed the trend of recent Festivals toward increased student arts, as illustrated by the release of *Phoenix* (an annual crea-

tive arts magazine of E.M.C. students), and Willard Gingerich's production of *The Crucible* (April 3), a contemporary drama of the Salem witch trials by Arthur Miller.

The YPCA launched its spring fund drive in late February and collected student pledges for \$3,800 on the first day. Next year's \$5,000 budget (up \$100 from last year) is divided largely between city missions, rural missions, and campus YPCA work. Elections for Y officers were held in mid-March to fill out President-elect Glenn Lehman's Cabinet.

Back on the intellectual front, *The Image: A Guide to Pseudo-Events in America* (Daniel J. Boorstin) was selected as Book-of-the-Semester. Boorstin's book is an exposé of the many "pseudo events" in America (such as the wonderful "tourist attractions" in America, or Washington's ingenious little "newsleaks"). The Book-of-the-Semester is chosen as a topic for campus-wide discussion and reading during a semester.

And Spiritual Emphasis Week brought John H. Hess to the campus from Scarborough, Ont., to lead the Week's sermons and discussions. Hess, a 1940 graduate of Eastern Mennonite High School, is pastor of the Warden Park Church, Toronto, Ont.

Homecoming Weekend was announced for April 23-25 this year. An Alumni Banquet in honor of John R. Mumaw (E.M.C. president 1948-65), the thirty-third rendition of Gaul's "The Holy City," an alumni seminar, and class reunions will highlight the three-day Homecoming activities.

Finally in the news, six faculty members were granted leaves from E.M.C. for

Are You a Reading Woman?

By Katie Funk Wiebe

"When did you read last?" I asked a friend. She looked puzzled; so I tried again. "When did you last read some good book—other than the newspaper or magazines?"

Now she caught on.

Somewhat woefully she told me that before TV had invaded and conquered their home she had done considerable reading. Now she did none. With one clean sweep television had robbed her of the greatest heritage of the mind. She was a woman who didn't read.

But some women do read and enjoy reading but always half apologetically, as if—well, after all, the realm of the spirit and the intellect belongs to the domain of men, and they are just picking up a few intellectual crumbs for personal enjoyment. They don't really intend to intrude any further.

The children found a stock of dusty, tattered magazines dating back to World War II in the attic one lazy afternoon. They laughed at the postwar fashions and advertisements. I found an interesting article discussing the pros and cons of a college education for women.

One male writer climaxed a strong argument against a college education for his wife with this statement, "When I come home in the evening from work, tired and worn out, I don't want an intelligent woman around the house." He intimated: Let men do the thinking; all God asks of women is to be sweet and kind and give their husbands a little erotic pleasure.

To a certain extent society, and even the church, is still struggling with the giant myth that the thinking woman can't be feminine and the truly feminine woman can't think deeply. Light reading and trite living are for women. Deep thinking and discipleship are for men.

Our mass circulation magazines, TV, newspapers, and even some church periodicals push women in the direction of fashions, recipes, and small talk. The editorial page is given a male slant and the women are crowded into a corner with pots, pans, and patter.

Choose Your Horizons

I have found I can choose the horizons of my life through reading. I can be bound by a narrow circle of ideas or I can brush with great minds through their writings. I can live defeated, discouraged, or I can live victoriously and purposefully through the new understandings I gained by reading good literature. I have often met God in a book.

Married life began for my husband and me as it does for so many other newlyweds as a big glorious adventure of togetherness.

Together we would conquer life and serve our God. That heady feeling of spiritual adventure and daring soon fled before the burdens of cramped quarters, limited budgets, night feedings, and lonely days as a student's wife. My husband was mostly gone, it seemed. My spirit drooped. I felt trapped, hemmed in. The undiluted companionship of preschoolers, even if they were my own flesh and blood, didn't add up to big adventure. The devil had me down and I didn't know it.

A favorite image of the devil is the red, horned individual with the fiery three-pronged fork who stamps the saloons, dance halls, and red light districts looking for rank sinners. Satan isn't anxious to change this image, for then he knows he won't be recognized when he chooses a beat in the pleasant residential sections, tempting good and loving homemakers to discouragement and despair.

The devil knows that the discouraged and dissatisfied person, whether a preacher in his study, or a housewife at her kitchen sink, is useless to the work of God. Satan wanted me unhappy, frustrated, and discouraged. But he didn't want me to associate my discontent over dirt, dishes, and diapers with him.

Martin Luther threw an inkwell at the devil when Satan came to tempt him. God gave me Luther's weapon in a different form, printer's ink, and I used it. I began to read.

Link to God

I found that words originating in the mind of God through one of His children are effective to route the devil. While women's magazines, and our country is flooded with them, make a brave attempt to link women to good housekeeping, they don't link them to God. The Bible, books on the deeper life, biography, devotional reading, and other books showed me how God's resources could be mine.

I have found that reading can be a source of encouragement and guidance as meaningful as the firm clasp of a hand, the look of understanding in the eye of a friend, or the spoken word of comfort.

At a time when I faced many problems and the solutions seemed far too few to go around, the book, *Take My Hands*, by Dorothy Clarke Wilson, reached me. Anna Verghese, an Indian doctor, became a paraplegic at the beginning of her career as the result of a car accident. Her hands and arms were the only members of her body over which she retained full control.

This semi-paralytic found courage before God to move ahead in her profession, take further training, and eventually be-

come head of a rehabilitation center in India for leprosy patients—all from a wheelchair. Her spirit communicated to my spirit, and though I had just lost my husband and was faced with supporting four small children in a new community, I took courage before God to keep on.

A New Dimension

I enjoy lending books to women and later have them return them with the words, "That was good. It helped me." Women are reading to understand themselves, their changing role in society, their families, and their relationship to God. In reading good books they find a new dimension to life not found in window shopping and small talk. In an age given to uncommitted thinking and doing, reading is leading some women to deeper living.

"Reading certainly takes the humdrum out of ordinary household chores," said a young mother who had been fighting the battle common to so many young wives of finding challenge in housework in crowded quarters. "It gives me something to think about while I work. I've accepted these years when the children are small, and I am at home with them, as years of opportunity to read and study and improve myself. Someday they'll all be at school and I want to be ready for that time."

"Reading gives life an added dimension," a busy student's wife told me. "I can tackle my housework with renewed vigor when I have the contents of a good book in my thoughts while I work. I can face my problems more realistically. I try to read a book a week simply by making time for it on my schedule."

"I rejoined the adult world," said another older woman, "when I returned to reading. I found I had thoughts, quite good ones too, which I never believed I could have."

Misunderstandings

One mother of several growing teenagers and time on her hands felt reading was important, but she confessed to me, "I just can't make myself sit down in the middle of the morning to read even if I have nothing else to do. My conscience bothers me too much. We were taught as children that it was wrong to read during working hours."

Her soul hungered for the intimate fellowship of a good book, but her conscience denied her the privilege. Daylight hours were meant for gainful work and so she went shopping or recleaned an already spotless house.

When I grew up, reading was considered only a pastime to fill leisure moments. You read on Sunday afternoon or when it rained. This concept of reading as only a time-filler has made it easy to set it aside for the newer leisure-time activities. Parents who have grown up with such train-

ing will not find it easy to read purposefully or to encourage their children to read.

Often when I offer a book to someone to read, the person will say, "I would like to take the book, but I just don't have time to read."

And it is true, she doesn't have time to read, and she won't have—not until she becomes convinced that reading is as important as cooking meals, shopping for groceries, making her daughter a new dress, watching television, or having guests in. Reading must become as important as eating and sleeping—more important than playing, for reading feeds the mind and the spirit. As one writer once said, "When you are convinced that it is the will of God for you to read, time will be there waiting for you to use it in reading."

The popular adage of a half century ago was, "The hand that rocks the cradle rules the world." Women influenced the lives of their children so surely because they were confident of their calling before God as homemakers.

In a world of conflicting ideologies which all women must face, in a time of many changes in the status and role of women, the saying now is, "The future of the world is in the hands of those that read." Only if the hand that rocks the cradle belongs to a person who reads will it continue to rule the world. God has given women a tool and a weapon in Christian reading to guide and to guard lives for Him.

Take up a book and read. Now is the time. Reading is for you.

And so the good work went on, among both the Mennonites and the Amish Mennonites.

He declared that he could not help it that the fathers had had a little quarrel generations ago, but insisted that he could not see any essential differences between the two bodies, and felt that to perpetuate any trivial differences would be wrong. Among the persons who accepted Christ and cast their lot with the Mennonite Church through the ministry of J. S. Coffman may be mentioned George R. Brunk, Sr.; Tilman Erb; J. M. R. Weaver; J. C. Driver; N. O. Blosser; M. S. Steiner; J. B. Smith; E. S. Hallman; and his own son, S. F. Coffman.

Coffman was a man of much prayer; he sometimes prayed for an entire night when burdened during evangelistic meetings or in attempting to iron out church problems. He lived strenuously, and at fifty his health broke with what turned out to be cancer of the stomach. After a period of ill health he peacefully passed away at his home in Elkhart, July 22, 1899. His body was interred in the cemetery of the Prairie Street Mennonite Church on Hively Avenue, Elkhart. An editorial in the *Herald of Truth*, written by A. B. Kolb, stated: "As a fluent speaker he had few equals, and his earnest, eloquent appeals to the unsaved to forsake sin and turn to God were richly blessed." —J.C.W.

Mennonite Leaders of North America

John S. Coffman (1848-1899)

John S. Coffman was born Oct. 16, 1848, in Rockingham County, Virginia, the son of the (later) Bishop Samuel Coffman and his wife Frances Weaver Coffman. Samuel in turn had been born in Greenbrier County, West Virginia, and was the grandson of immigrant Isaac Kauffman, a Mennonite preacher, who lived respectively in Pennsylvania, Virginia, and Greenbrier County (then Virginia).

John S. Coffman was united in marriage with Elizabeth J. Heatwole (1845-1919) of Virginia on Nov. 11, 1869. They became the parents of seven children, including the well-known church leader, Bishop S. F. Coffman of Vineland, Ont.

John S. Coffman was largely self-educated except for one term taken at Bridgewater Normal School in Virginia. He passed the teacher's examination and taught school for a number of years. He also farmed while living in the Shenandoah Valley of Virginia.

Coffman was converted at the age of sixteen and was baptized in a stream known as Muddy Creek, on July 4, 1864. He then soon went North to Cumberland County, Pennsylvania, where he remained for the duration of the Civil War, to avoid being drafted into the Confederate Army. After the war was over he returned home and joined a carpenter's gang of young men who were kept busy rebuilding after the destruction of the war.

On July 18, 1875, this talented young man was ordained by lot to the office of Mennonite preacher, and for almost twenty-four years he served faithfully and effectively as a herald of the Gospel and as a leader in the church. In June, 1879, he moved with his family to Elkhart, Ind., where he had been given an invitation to serve as an editor and writer in the Men-

nonite Publishing Company of John F. Funk.

Among his contributions at Elkhart may be mentioned the following: he served as assistant editor of the *Herald of Truth* and wrote many articles for the periodical; he produced a teacher's book entitled, *Infant Lesson Book*, 1880; for a time he wrote lesson sheets for the *Words of Cheer*; from 1890 to 1899 he was editor of the Sunday-school lesson helps which Funk published; he collaborated with Funk in issuing the *Confession of Faith and Ministers' Manual*, 1890; he served on the committee of five which issued *Hymns and Tunes*, 1890; he served as president and as tract editor of the Mennonite Book and Tract Society; he was also a president of the Elkhart Institute Association; and he served in general as a churchman and leader not only in the Indiana Mennonite Conference, but far and wide throughout the entire Mennonite brotherhood, including the Amish Mennonites.

Coffman's greatest contribution was made as an evangelist. He did not try to force open the door for "protracted" meetings but fasted and prayed for God to open the way. In 1881 the door suddenly opened. Coffman was called to the Bowne congregation in Kent County, Michigan, where he earnestly preached the Gospel for a week and nine persons turned to Christ. Later that year he held another series of meetings at Masontown, Pa., and twelve accessions to the church resulted.

Early in 1882 he went to Cullom, Ill., for a series of meetings, and fifteen conversions occurred. In a week's series of meetings in Virginia forty-five persons accepted Christ as their Saviour. In Ontario he preached in three churches for a total of six weeks with about 140 conversions.

Our Spiritual House

BY ERVIN N. HERSHBERGER

Our spiritual house is likened to a building "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). The next two verses tell us that when this building is fitly framed together in Christ, it will grow into a holy temple in the Lord, for a habitation of God through the Spirit. But the minute we ignore the blueprint, and begin to tack on additions or to leave out essentials, we begin to get things all unbalanced.

Since this is a spiritual house, with mystical rooms, it is easy to unknowingly double the size of certain apartments while shrinking others. You see, we are constantly building whether we know it or not. Consequently we unwittingly add to the size of a room simply by occupying it. Before we know it some things are drastically out of proportion.

Bedrooms Versus Dining Rooms

Our spiritual drowsiness has multiplied and enlarged our bedrooms till the dining room has been crowded into a tiny northwest corner of the house. In the dining room of course is where we feed upon the

Word of God. If we would crave and seek the light of His Word as much as we enjoy the comforts of life, we'd move the dining room to the south side toward the sun, in order to absorb more light. And if we would sufficiently emphasize the need of feeding the soul early in life, the dining room would not be crowded clear to the sunset side of the house. In that little northwest corner is where the bedroom ought to be.

What a Lounge!

We seem to have developed a commodious lounge along the entire south side of the house. It is not that we are idle during most of the day—our life is one of feverish haste from dawn to dusk. But our work has to do with temporal things, and the house we are describing is spiritual. As long as we allow our mental and physical energies to be yoked almost exclusively to secular interests, our spiritual obligations will continue to stretch themselves out on reclining chairs, with their feet propped up on the windowsill, in that oversized lounge. What we need is a workshop in this enormous room, facing the noonday of life.

And What Is This?

Oh, it's a kitchen. But why so small and stuffy, cluttered and crowded? And why box it up in the center of the house where it gets a minimum of outside ventilation? This is where meals are prepared for our guests. Here the preacher prepares his sermons, the Sunday-school teacher prepares to teach his class, the author writes his books, editors and writers formulate their messages and boil them down, and program committees select and coordinate their themes.

Our kitchen quarters have become cramped because we have not taken the preparation of these meals seriously enough. It is cluttered and crowded because secular duties have learned a chorus of passwords to gain entrance into the kitchen. Sometimes they crowd us out entirely! The air is stuffy and stale because it gets the exhaust fumes from every other room of our life and environment. Oh, for some fresh air directly from heaven, untouched by the atmosphere of other rooms or the musty odors of carbon copy ideas! A breath of fresh air and a streak of sunshine would put new flavor into our old recipes.

Other Distortions

We have flattened the stairway into a plateau, content to live on the same level day after day. The door of the prayer closet has been replaced with a curtain (it makes it easier to answer the telephone or the doorbell). But our greatest problems are the splits and chasms all through the house. We begin to sense what the Architect meant when He warned that a "house divided against itself shall not stand."

But God's House Cannot Fail

Jesus promised He would build His church upon the Rock and the gates of hell shall not prevail against it. Thousands of splinters have gone into the construction of denominational wigwams. But the price of success is to be fitted and framed into the house which Jesus Christ is building, and to adhere unshakably to the chief Cornerstone. Then we have the promise of abiding in the house of the Lord forever.

—Herold der Wahrheit.

Family Census Report

Number thirteen in series

Residence of Mennonite Households

Report number nine on "Farming as a Mennonite Occupation" indicated that 38.9 percent of employed Mennonite male heads of homes in 1963 had farming or farm labor as their primary occupation. It does not follow from this fact that 60.1 percent of Mennonite families are now urban. Many of those who are not farmers nevertheless live on farms or in villages. The table below shows this distribution. An urban area is one that has 2,500 or more population, and a village has less than 2,500 population.

Urban, Village, and Farm Residences of Mennonites

Conference	Percent of Households		
	Urban	Village	Farm
Franconia	30.0	23.5	46.5
Lancaster	20.6	27.6	51.8
Virginia	10.1	28.1	61.8
Wash.-Franklin	5.3	2.6	92.1
East Area	22.7	25.3	52.0
Allegheny	65.3	21.9	12.8
Illinois	36.2	18.0	45.8
Ind.-Mich.	38.2	19.4	42.4

Ohio and East	22.6	33.0	44.4
Ontario	47.8	19.5	32.7
Western Ontario	4.9	28.5	66.6
Middle Area	29.6	26.1	44.3
Alberta-Sask.	6.1	22.0	71.9
Iowa-Nebr.	5.6	34.9	59.5
Pacific Coast	28.6	5.8	65.6
South Central	32.0	13.1	54.9
West Area	15.0	23.6	61.4
Conservative	8.6	19.7	71.7
Total of All Areas	23.8	24.9	51.3

From the above table it is clear that many Mennonite families live on farms without having agriculture as their chief occupation. A majority of Mennonite families (51.3 percent) were still living on farms in 1963 although only 38.9 percent had farming as their chief occupation.

—Melvin Gingerich,
Historical and Research Committee.



A campaign to popularize the private reading of the Bible among Roman Catholics in Great Britain is being launched in London by the British Catholic Biblical Association.

A group of Bible experts from Britain, Rome, and Holland, headed by Archbishop John C. Heenan of Westminster, met to discuss ways of introducing the Bible to schools and parishes.

"Our aim is to try to make the Bible a live issue for Catholics," said Father Reginald Fuller, S.J., who was chiefly responsible for obtaining authorization for the publication in Great Britain of a Catholic version of the Protestant Revised Standard Version of the Bible.

He said the association is seeking to provide a system of notes to aid in Bible reading, similar to aids made available through Protestant Bible reading groups. "Bible vigils" in churches and correspondence courses also are planned.

Palm Sunday

By Dorothy P. Albaugh

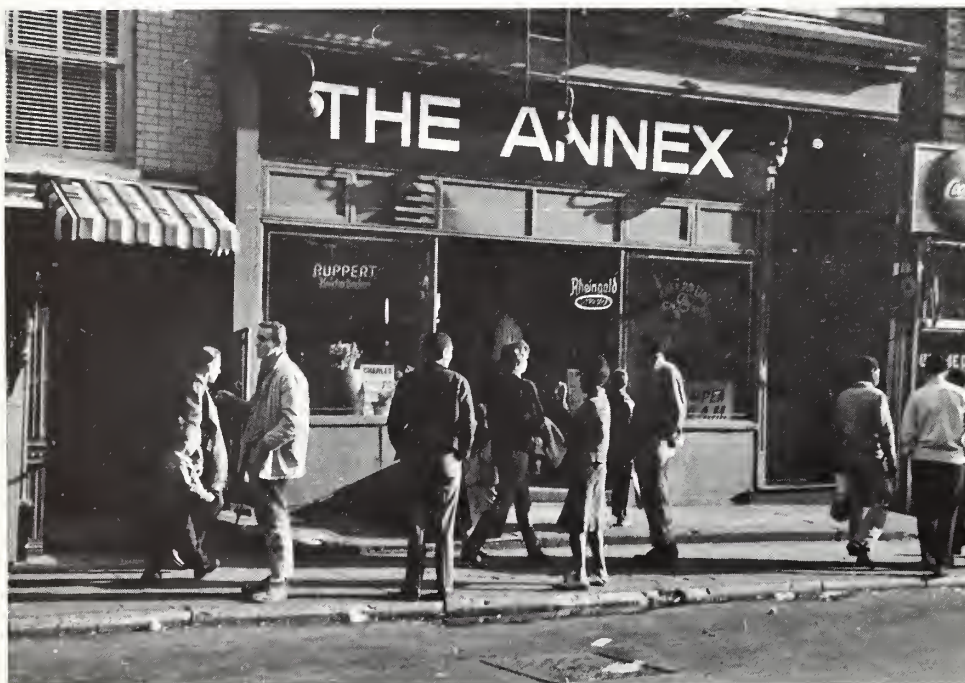
We have not learned to read His will aright.
We press His cause with pageantry and might,
With shouts and waving palms, and do not see
That Christ is conquering men quietly.
He does not use rich trappings nor loud praise,
Nor clash of arms; but in unnoticed ways
He claims His own, and arms them not with steel
But with compassion which will feed and heal
Both rich and poor, until, in unison,
Throughout the world men pray, "Thy will be done."
The strident voices shouting from the crowd
May deafen us because they are so loud,
And yet the rising tide of stillness mounts,
And Love becomes the only force that counts.



Fred W. McDarrah

REDEMPTION DOWNTOWN

By Carl Rutt



Fred W. McDarrah

"A slum is a neighborhood where people infect one another with the virus of failure, and where children are infected long before the virus is detected."

—New York Times Magazine

"The city is God's gift to the church," writes Paul Peachey in his study, *The Church in the City*.

But to most Mennonites, the city is the very personification of evil—the home of the gangs, the brothels, and a virtual jungle where zip gun wars erupt nightly. In short, it would seem to be the invention of the devil.

Some persons say that Mennonites do not belong in the city. Since our faith has been primarily expressed in a rural setting, the city must therefore be inimical to the Mennonite way of life. (But at the same time, Mennonites are faced with a dilemma in rurality: an awareness of our limited role in redeeming the world.)

Yet, for all its corruption, the city is people. And by no argument of logic can we escape our responsibility to the people of the city.

John I. Smucker, pastor of the Mennonite House of Friendship in New York City, rejects the idea that we can do "inner-city mission work by proxy." Our young people have stood on the street corners of our cities and passed out tracts, sung evangelistic hymns, and then returned to the safety of their homes.

Safety? Paul Peachey points out further in *The Church in the City* that for the past two decades "the rate of membership growth in urban churches has been well ahead of rural growth." Perhaps in our isolation from the world, we have lost our own selves.

In our passing-out-tracts-in-the-city evangelism, we are guilty of the same fault of which we criticize the city: its impersonality. Its heartless, unfeeling selfishness.

What Kind of Response?

Then how shall Mennonites respond to the city? If we are at all serious about the city, we will have to live there. The idea is not new, but clearly it has not impressed us. Our philosophy of evangelism is succinctly expressed in the song title, "Throw Out the Life-Line." (Aren't we standing on the Rock, safe from the muck? Don't we have the Life? What is wrong with the poor sinners? Can't they see that we have the way?)

George W. Webber, formerly of East Harlem Protestant Parish, believes that "evangelism takes place most significantly when the church is led into situations of danger."

Should Mennonites establish their own "beachhead" in the heart of the evil city?

Carl Rutt, a junior majoring in English and natural science at Eastern Mennonite College, Harrisonburg, Va., wrote this article upon request after spending a week of his 1964 Christmas vacation in Cleveland, Ohio. He, along with 14 other students from our three Mennonite colleges, made up a Voluntary Service team whose purpose was to explore the inner city as a place of witness for the professional person.

We should certainly go there, but denominational considerations may need to be secondary. Two of the Cleveland, Ohio, Mennonite churches do not carry "Mennonite" in their church name. This is an attempt to welcome all persons; to keep people from being turned away by any previous stereotype of Mennonitism. It is also an attempt to let the Holy Spirit create His own church—an organic body responding to Christ in the mid-twentieth century city.

The Mennonite Church in the city must find its relationship to the churches of other denominations—not in competition, but in cooperation.

The city has both the sophisticated churches and the holiness or fringe sects. The director of the church planning agency in Cleveland, Ohio, commented on the storefront churches: "I would not be too critical of them. Sometimes I don't know what the Holy Spirit is up to." Such a spirit of humility and hesitancy in judgment should prevail. The statement above, coming from an educated and professional man, seems significant.

One can only imagine what would happen if 25 families moved to one of our major cities and began building the church. Professional persons are needed in schools, in social rehabilitation centers, and in hospitals. But there is just as great a need for unskilled persons in the industry of the city. We never convince people for Christ by our intelligence or bowl them over by our arguments.

More Than an Institution

It is apparent that Mennonites will need to do more than put up church buildings in the city. To many of the people, the church merely represents a symbol of all those values which democracy already

espouses. The question follows: How can the church be more than an institution? How can it be the body of Christ?

In some enduring and understandable way, the church must suffer for the world. If our love is, as Elton Trueblood suggests, "unconditional caring," it will inevitably cost us dearly. The body of Christ does not come alive each Sunday morning. It is not program or organization (though these are necessary). The redemptive love of Christ needs to be defined in the city (as everywhere else) in terms of personal relationships. We cannot expect souls to be saved without learning to know people.

During the past few years the Protestant churches have been leaving the city and moving to the suburbs. This has been concurrent with the migration of whites to the suburbs. The highbrow churches and the meal-and-bed missions remaining do not reach all the people. It takes more than radio broadcasts or mimeographed invitations to church to reach the people in the monstrous apartment buildings. Therefore, we must go to the people. For without a doubt, they are not coming to us.

The perceptive and caring family that moves to the inner city for a witness in vocation will need to establish contact with the neighboring family on a friendly basis. The small Bible study group that might grow out of this can never become an end in itself. Rather it functions as an impetus for further expansion and penetration and must ultimately relate itself to the larger church community.

Paul Peachey suggests (*The Church in the City*) that the professionally religious "stands always in the most precarious and ambiguous position of all members in the church." The role of Mennonite students



Religious Restrictions

By J. D. GRABER

"A Religious News Service report, dated June 19, 1964, from Hong Kong, reports, 'New pressures on Christians by the regime in Red China are aimed at prevention of adult baptism and the eradication of the last vestiges of Sunday school throughout the country.' This charge is based on reports of recent measures taken by the Chinese government as described by 'refugees, including a Roman Catholic priest.'*

"The reports state that a law now requires a clergyman 'literally to guarantee forever that the adult he baptizes will not commit an offense against the state. Under its provisions the names of candidates for baptism must be submitted to the Office of Religious Affairs. That office checks names against lists of known 'landowners, counterrevolutionaries, and culprits from labor reform.' Should a candidate pass this first test, an onus is placed on the clergyman. Before the baptismal ceremony is permitted, he must guarantee that the candidate will never be guilty of 'anti-state' activity, and infraction of any law is considered 'anti-state' by the regime.'*

"A second measure is designed to guarantee that Chinese children will have no religious training until they reach the age of 18. Its effect, refugees said, was to close down church instruction, since parents are fearful of the law. The law holds that parents must not permit their children to become influenced by 'religious affairs' until age 18—an age, the regime said, when they are able to decide for themselves whether they are interested in religion. As a result, refugees reported most Sunday schools in the few churches still operating have closed."*

Another report from a Shanghai pastor "stresses the importance of personal witness on the part of individual Christians and spoke of the conservative nature of the Chinese church expressed primarily in 'worship, private conversations, and visits.' He was dubious about 'new forms of lay witness' discussed so much in the West 'which he felt threatened to secularize the church.' Pastors of small churches often must take secular jobs to ensure their livelihood, but 'city churches maintain their pastors,' though secular work helps break down the barriers between the church and the general community which were the outgrowth of the mission involvement."***

*China Bulletin #6402, July 6, 1964.

**China Bulletin #6403, July 13, 1964.

in the city has been disappointing to say the least. Though the position of our educated may be precarious, the solution obviously is not to exclude them or ignore them. Somehow the Mennonite Church must effectively channel the talents of students and I-W's while they are in the city. The Cleveland I-W's did not, for example, support the church that had been established for them even after specific invitation.

Face-to-Face Encounter

The church must seek ways to establish realistic contacts with non-Christians. Whether informal contacts in industry, a tea for the housewives, or club projects at the voluntary service unit, the encounters do not become witness or preaching ventures but opportunities for the building of trust and confidence.

Vern Miller, pastor of the Lee Heights

Community Church, Cleveland, Ohio, for more than 15 years, believes that the pastor has the best opportunity for confronting the world for Christ.

Yet there are other tactics that laymen can use. For clearly, the witness in the city will need to also become the witness of the laity. For example, an experiment in Washington, D.C., "The Potter's House," is one of the newer ventures. It is a coffee-house staffed by Christians who simply converse with the patrons—persons who would likely never attend church. The building is not recognizable as a church, but in it is the church.

Our fear of the city seems to result from a lack of acquaintance with it. In any event, the Mennonite Church cannot remain unresponsive to some of the most profound social upheavals in urban life, and to some of the new and untried tools that can be used in penetration of the city.

Do Mennonites Belong in the City?

That's for you as a Mennonite to decide. The fact remains, however, that there are a lot of desperate people in our big cities who could stand a large dose of that redemptive love we talk so much about.

Take these two examples, for instance.

"... Here is Charles Burns with a 50-50 chance of delinquency. At six years of age he entered the first grade. His mother is on welfare. His father deserted before he was born, and never supported the family. Three of his brothers and sisters were born out of wedlock. His mother

has been hospitalized twice at Central Islip State Hospital. Each time the mother is released from the hospital the father appears from out of the street, impregnates her, and vanishes before he can see the face of his child.

"One night the mother is found naked on a Brooklyn street, carrying her infant baby, sobbing for help. The mother is sent to Rockland State Hospital and comes out again to have another child. Charles is looked after by his grandmother. The

(Continued on page 301)



Fred W. McDarrah

A group of Choctaw Indian youth from the Nanih Wayia (Mennonite church that was bombed in Mississippi last fall) and Mashulaville congregations gave programs at three Mennonite churches in central Ohio one weekend last month and at Central Christian High School. "It was a new experience for all of them," reports David Weaver, pastor from Macon, Miss. The group was accompanied by Mississippi workers Glenn and Mildred Myers and Ann Zimmerly.

"The Gospel We Proclaim" was the theme of the Sixth Annual Church Extension Convention and WMSA of the South Central Conference, held at Pleasant Valley Mennonite Church, Harper, Kans., April 2-4. Keynote speaker was J. D. Graber, Elkhart, Ind. Other speakers included: Ella May Miller, Arlin Yoder, Sanford Oyer, Mario Snyder, John Otto, Clayton Beyler, and Raul Tadeo. A panel, chaired by Howard J. Zehr, discussed "The Gospel Proclaimed Beyond Cultural and Racial Barriers."

Of the 648 admissions to Oaklawn Psychiatric Center, Elkhart, Ind., during 1964, 178 or 27.5 percent came from one or another of the sponsoring church conferences. Most of these patients were admitted to the Center's outpatient program, but 167 of them were admitted to the day care center where they spent an average of 20 1/2 days. The day care center provides what is called "milieu" treatment. The aim is to set up an environment within which people can be helped to discover each other, to discover a new depth of emotional support and meaning in learning to understand, accept, and help each other in the process of helping themselves. About 45 percent of the patients admitted during the year were referred to the Center by medical doctors. Clergymen referred 16 percent of the total, while the remainder came from various other sources. Product of five years of planning, fund raising, negotiation, contracting by ten Mennonite and one Brethren conference, the Center promised a medical ministry to people "with problems of living and feeling." Its annual report shows that the Center's gross billings during the year were \$234,500; it experienced an operating loss of \$12,500.

The launching of an Eastern Hokkaido Bible School is scheduled for April (the beginning of the Japanese school year), according to Japan missionary Charles Shenk. "The school will be quite small and limited in terms of the number of students and teachers and size of curriculum," writes Shenk, "but neither small nor limited in terms of the quality and dedication of the initial student group and the power of the Holy Spirit. The initial plan calls for a four-day, 12-hour per week class schedule in Kushiro where six teachers (three Japanese brethren and three missionaries) will teach seven courses in Bible, Theology, History, Christian Education, and Language. From Saturday through Monday the students will be allowed to return to their local congregations for continual practical service and rest." Pray for this new outreach.

Persons volunteering as attendants of the Mennonite display at the World's Fair in New York City, beginning April 21, should apply only to the Personnel Office of the General Mission Board, Elkhart, Ind. The VS team for the display is sponsored through the General Mission Board's VS Office. Financial support of the program is being given by the General Mission Board, Mennonite Central Committee, and the General Conference Mennonite Board of Missions. The Eastern Mission Board serves only as a consultant on the World's Fair Committee.

In his annual report to the stockholders of Mennonite Indemnity, Inc. (MII), secretary Edgar Stoesz revealed that 1964 was the most successful year in the company's seven-year history. In 1965, MII expects to pass the million dollar mark in mutual aid payments to member companies. Since the founding of MII in 1958, total mutual aid assistance has amounted to \$886,452 while during this seven-year period premium income has increased 470 percent. MII is a participating stock company affiliated with the Mennonite Central Committee and incorporated for the purpose of providing reinsurance for Mennonite property aid plans in the U.S. and Canada. Presently, MII has reinsurance agreements with 18 Mennonite mutual aid societies.

(Continued on page 301)

We now begin a new financial year for the General Mission Board. Many times I am asked the question, "How can I best help the mission program?" I would like to answer this question.

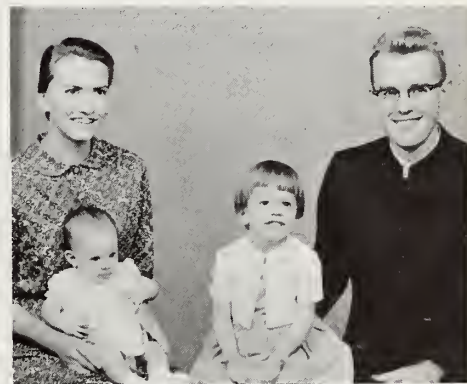
Our mission planning is based directly on committed budget. Priority is given to mission fields and projects which our workers feel can best communicate the Gospel. Missionaries are sent to places where the need is urgent and the door is open.

When a congregation or individual is contributing to the general program as a part of the per member goal, that support is given to what we believe is of most significance. Without this support at the program's base, the foundation need of the mission program is in jeopardy.

We need all parts — overseas witness, home church outreach, relief and service ministries, literature and broadcasting, a welfare ministry, and others—to fully carry out our Lord's commission. For this reason we strongly urge each congregation to help meet the total need of the Mission Board based on a combined per member request of \$30 per year. —H. Ernest Bennett.

Your Overseas Missionaries of the Week

Donald Sensenig Family



In the second year of their first term as missionaries to Saigon, Vietnam, Donald and Doris Sensenig serve with the Eastern Mennonite Board of Missions, Salunga, Pa.

Arriving in Saigon on Sept. 6, 1963, the Sensenigs engaged in a period of language study before going to the Mission Center at 336 Phan Thanh Gian to assist in teaching English and Bible classes.

From Akron, Pa., Donald is a graduate of Eastern Mennonite College and Seminary. Mrs. Sensenig, the former Doris Mellinger from Ephrata, Pa., is also a graduate of E.M.C. She also attended Millersville State Teachers College.

Parents of two children, Anne Rochelle, 4, and Lynne Marie, 2, the Sensenigs served as VS unit leader couple in New York City prior to their overseas assignment.

VS-ers Team Up with Communities in Puerto Rico; New Hampshire

As happens in many Catholic-dominated areas when evangelicals move in and attempt to establish a rigorous program, Catholic leaders initiate similar programs to maintain a stronghold.

Botijas, Puerto Rico, is no exception. As VS administrator John Lehman puts it, "We may again become involved in helping to 'build a Catholic church.'" Botijas was established in 1958 by the Puerto Rican government through its department of social programs.

In order to lay the groundwork for a stable community, the government has divided the area into 103 one-fourth-acre plots on which families are to be relocated. Each family makes a \$25 down payment and a monthly payment of approximately \$3.70. Paying over a period of years, the house and lot finally becomes the property of the family. Recently, 32 houses were completed at a cost of \$469.38 each.

Shortly after the community was established, Voluntary Service saw potential for gaining a foothold "from the beginning." In January, 1965, five years after the dream, an outreach was established. A unit house was purchased, three workers imported, and a VS project is under way.

Carlos and Mabel Lugo, former VS-ers in Mexico, head up the project, with Carlos teaching school in the community and establishing rapport with the families. Marjorie Shantz, a missionary nurse for many

years elsewhere on the island, is establishing a health ministry. An abandoned public health clinic, currently undergoing rejuvenation, will serve as her headquarters.

A Sunday school has begun with about 20 persons attending. The possibility of a church building is in the works since the Baptists recently turned over the lot (set aside by the government for them) to the Mennonites to use. Subject to Puerto Rico Conference approval, this could provide a center for a vigorous church program.

But success is not without its opposition. A Catholic priest, visiting Botijas recently, strictly forbade his parishioners to attend those "Mennonite meetings." When discovering an elderly man had attended the services, the priest demanded that the man discontinue. "I'm a man 60 years of age," replied the Puerto Rican, "and am able to make my own decision about this." This same man is helping in community visitation, reports Carlos Lugo.

In New Hampshire

At Claremont, N.H., VS-ers lit another kind of fire. A local Methodist church, nearing extinction, was brought to life largely through the efforts of the VS team working at the Sullivan County Nursing Home.

When first coming to Claremont, VS-ers found traveling 30 miles to the nearest Mennonite church both inconvenient and a



The planning session. Left to right: Frances Roth, VS-er from Garden City, Mo.; Elam Anderson, pastor of West Unity Methodist Church; Dennis Benner, VS-er from Souderton, Pa.; Don McCammon, VS administrator; and Ron Nyce, VS unit leader.

hindrance to effective involvement in the church's program. As time went on, VS-ers became involved in Claremont through 4-H club programs with the boys and other club work with the girls. Through this local contact they became aware of a small rural Methodist church having a membership of 12 persons who were served by a circuit pastor. When the weather was bad there were no Sunday services. Sunday school was unknown.

The VS-ers, under the direction of Ronald Nyce, their unit leader, asked what they could do to help. Could they canvass the community? Yes. Results showed high interest in church rejuvenation. A Christmas program was planned by VS-ers and a few of the "few" Methodists. Would the community be interested in supporting a Sunday school at the church? Yes. Herald Press Sunday-school material was approved, the small sanctuary divided into classrooms (plus the cobwebs swept out of the balcony to make room for a children's class), and the Sunday school was under way. Attendance has varied from 28 to 55 with an average of 40.

Nyce has been elected a trustee of the West Unity Methodist Church, and Dennis Benner, another VS-er, as cochairman of the Christian Education Committee.

In a recent meeting with other pastors in a nearby town, Ron Nyce went so far as to offer the VS team as a summer Bible school staff for their churches in a conjoint project. One pastor said he had to clear it with his Extension Committee. The report? "Since trying to decide on whether these 'outsiders' should come in and give this service, we have become ashamed of our own failure in this area, and think we had better have our own summer Bible school." The spark had ignited.

"This has been a very interesting experience in community involvement and in a cooperative mission project with the local people under guidance of the Franconia Conference," concluded Don McCammon, VS administrator for the Claremont unit.



Carlos Lugo (left). Establishing quick rapport with Botijas community.

IN THE CITY

(Continued from page 298)

grandmother runs the family. She reads the Bible to the children and hopes that God will listen. . . ."—New York Times Magazine.

Or, the New Bohemians who populate the area surrounding Tompkins Square in New York City's lower East Side:

"... For New Bohemians every day is Independence Day, as they are seen dancing at the Dom, a former Polish recreational club on St. Mark's Place, seen shelling peanuts and drinking beer at The Annex, on 10th Street at Avenue B, or seen engaged in lively discussion at Stanley's, on 12th Street at Avenue B.

"... The New Bohemians are night people, and they move in groups. They form a microcosm of potential violence, which, more often than not, is expiated by violent dancing, cool talk, and a 'connection,' be it in the form of dope or sex.

"... The girls are all in their late teens, come from middle-class families, and have a good education," says Mickey Ruskin, owner and operator of the Annex. (Invariably, their male companions are Negroes.) "What they are all doing is 'showing mother.' The fact is that while their fathers may reign supreme in the world of business, at home they are usually reduced to pampered children ruled by wives, mothers, or mothers-in-law.

"What these chicks are looking for are heroes they can believe in. Their preference turns to aesthetes who are also noble savages. In most instances, however, they discover that their Negro boy friends are too obsessed with their own problems to realize their hopes, and the relationships break up. At that point the girls usually leave the scene, get jobs, and, ultimately, marry the dentist their moms envisioned for them."—New York Herald Tribune.

With People in Service

The following overseas missionaries were appointed by the Eastern Mennonite Board of Missions, Salunga, Pa., on March 9:

Erma L. Clymer, R. 2, Quarryville, Pa., teaching assignment at Pine Grove Academy, Tegucigalpa, Honduras, outgoing summer, 1965.

Grace E. Hess, RN, 230 West Main St., Leola, Pa., nurse assignment in British Honduras, outgoing summer, 1965.

Ernest Mark Hess, R. 1, Willow Street, Pa., and **Lois E. Myer**, R. 1, Quarryville, Pa., Mission Associates assignments in Africa, outgoing summer, 1965.

Velma Eshleman, RN, Harrisonburg, Va., was reappointed to a third term

of missionary nurse service in Tanzania, leaving late summer, 1965.

Dr. Ivan and Mary Ellen Leaman, R. 1, Ronks, Pa., were reappointed to a second term of missionary doctor service in Somalia, leaving May, 1965.

* * *

Weyburn Groff, pastor of the Floradale, Ont., Mennonite Church, has accepted a call to serve on the staff of Goshen College Biblical Seminary, effective July 1. A staff member of the Union Biblical Seminary, Yeotmal, India, for the past 12 years, he will serve the Goshen Seminary as professor of Christian education and director of student affairs.

* * *

The following officers of the Eastern Mennonite Board of Missions were re-elected during the Board's annual meeting on March 11: **H. Raymond Charles**, chairman; **H. Howard Witmer**, vice-chairman; **Paul N. Kraybill**, secretary; **Ira J. Buckwalter**, treasurer; **Lloyd M. Eby**, **Orie O. Miller**, and **Henry E. Shenk**, additional members.

* * *

The **Robert Stetter** family, missionaries to Algeria, will return to the States in June for a 2½-month furlough. Mrs. Stetter and their four girls will arrive on June 15 and Robert will follow on July 1.

Paul N. Kraybill, secretary of the Eastern Mennonite Board of Missions, returned home on March 14 after a nine-week visit to Eastern Board missions in Europe, Africa, and Asia.

* * *

Paul and Esther Kniss, missionaries to Ranchi, India, are planning a three-month furlough in the States, beginning June 1. **Colin Blair**, a New Zealander who is on the staff of the Evangelical Literature Depot and who has had bookstore experience in Pakistan and India, has consented to be in Ranchi to operate the bookstore "Good Books" that the Knisses operate.

* * *

Willis Detweiler, assistant treasurer of Mennonite Central Committee, has recently resigned from his position for health and family reasons. His resignation, effective this summer, concluded a period of approximately 13 years of service with the committee, all of which was at Akron, Pa. He plans to establish a public accounting service in Lancaster County, but continue as a consultant for MCC.

* * *

Laura Kurtz is again teaching at Morembe Girls' School, Tanzania, after almost four months at Shirati recuperating from burns.



After a ten-day orientation at the General Mission Board, Elkhart, the above received the following assignments: (left to right) **Diane Roth**, Elmira, Ont.—division secretary at Cleveland, Ohio; **James Gascho**, Cairo, Nebr.—maintenance worker at La Junta, Colo.; **Levina Troyer**, Mio, Mich.—nurse's aide, Cleveland, Ohio; **Stanley Hathaway**, Philadelphia, Mo.—counselor at Frontier Boys Camp, Divide, Colo.; **Lois Overholt**, West Liberty, Ohio—licensed practical nurse, Rocky Ford, Colo.; **Richard and Laura Lee Rhodes**, Harrisonburg, Va.—unit leaders for the new unit at Rocky Ford, Colo.

AS IT HAPPENS

(Continued from page 299)

Forty-five years of mission partnership in Argentina has meant some 25 churches, about 20 national leaders, and 820 members, reports missionary **Mario Snyder**. "The practical ability and Bible knowledge of a North American and the oratorical preaching of an Argentinean led many to accept Christ. Under the leadership of teams such as **Hershey-Luayza**, **Litwiller-Cavadore**, **Snyder-Darino**, **Weber-Suarez**, **Lantz-Comas**, **Swartzentruber-Perugorria**, the Bible coach and tent went into many towns where churches were established. The Bible School which finally was established in Bragado served to strengthen the faith and prepare others for Christian service."

"We anticipate a good year at Evangelical Biblical Seminary," reports **Nelson Litwiller**,

missionary to Montevideo, Uruguay. "Our enrollment will go over 40. School began on March 18, and we are bursting at the seams again for want of space and everything is crowded. We started out with a spiritual retreat and orientation for four days at the edge of the river about 60 miles from here."

General Mission Board is making changes in two of its publications, announces executive secretary, H. Ernest Bennett. Mission-Service Newsletter, distributed primarily through congregations, will continue that distribution, but become a bimonthly (every other month) with the June-July annual report issue. Agape, the voluntary service publication, will also become bimonthly and it will be distributed, beginning with the May-June issue, through congregations. The two periodicals will alternate months of publication. Congregational mission leaders and other members of congregations not now receiving Mission-Service Newsletter are invited to arrange for their congregations to receive Mission-Service Newsletter and Agape for every household.

A Chicago, Ill., television station featured the Mennonites on one of its programs on Feb. 11. There are currently seven (Old) Mennonite congregations in Chicago, besides the few sponsored by the General Conference Mennonites.

Denominationalism has become the general church pattern in Japan, reports missionary Ralph Buckwalter. "Primary relationships are maintained with one's own group. This gives a sense of belonging to a body which is either partially or wholly nationwide (and secondarily worldwide). However, there is willingness and strong desire to be identified with the larger Christian fellowship. In Kushiro, the pastors and members of five Protestant churches have worked together for six years in planning an annual Christmas worship service to which citizens of the city are invited. When Pastor Odo became ill, the other pastors took turns helping in the services of his congregation. Realizing the difficulty of Christian young people finding Christian marriage partners the churches have encouraged conjoint youth meetings so that young people could make wider acquaintance with other Christians."

Seven persons were baptized and received into the Mennonite Church in Belize, British Honduras, on March 7: a father and mother of 14 children, a father and mother and 16-year-old daughter, and two teenagers. A fellowship meal for approximately 75 persons followed the service.

Says South Australian seminary student, Robert H. Chester, "I listen to The Way to Life program on HCJB. . . . Your programs certainly help me to understand better the Word of God. It is good to hear Christian programs like these. I only wish there were more on our local station, but managers seem antagonistic toward religious programs."

"Bishop Lesslie Newbigin is giving fine Bible studies at our annual workers' conference here at the United Mission," reports missionary nurse Lena Graber. "He is using I Peter as the basis for the morning Bible studies and then in the evening he is speaking on church building. He surely makes one think of what all can be and needs to be thought out in church building. As you may imagine, there is not complete agreement about everything. Some can't understand what he is saying, they say." Dr. Newbigin, an internationally known churchman, is bishop of the Church of South India. The United Mission to Nepal is in its eleventh year.



Common Sense

Several years ago we had acquired several thousand Gospel tracts while living in a city with a sizable "slum area." We had a burden for the souls of the many who roamed the streets.

In spite of this burden, we had this quantity of tracts still in our room in neat bundles while we prayed for God's guidance in the matter of the distribution of the tracts. This went on intermittently for a few days. We seemed to get no particular "leading" in the matter.

Then one day God seemed to show me the "common-sense" angle of things. He seemed to say, "For what are you waiting? There are stacks of tracts. They have the Gospel message. The Gospel message is able to save. Here you are—alive and in good health with no particular obligations to hinder you. Downtown are the people and most of them can read or someone can read to them. Why do you need special leading in the matter? Why not just use common sense in this matter?"

So we arose and went. It made sense.—J. W. Mellick.

When Prayer Is a Waste

BY EDWIN RAYMOND ANDERSON

There is a prayer which no Christian should ever be guilty of praying. Forming the words is a sheer waste of time and breath. It may be offered in a very pious spirit, but it will never prove acceptable before the courts of the Almighty.

What is it? Just this quartet of words, "O Lord, use me."

No Christian should ever pray after this manner. Significantly, those who so pray are seldom used! Scripture is stacked against such a wording, and the Lord has clearly indicated through His Word that He greatly desires to use us, to put us to spiritual employment. For example, He said at one time, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16). Peter caught the idea when he declared that "ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). We are to be "walking billboards" for His praise; saved to serve in a task for the times.

The tragedy lies in the fact that some of the saints cannot be used; they are unemployable. A prominent Washington labor leader recently said, "One of the factors which will disturb the economic picture is the growing number of the unemployables. They pour out of school, unskilled and untrained, contributing nothing." If this be true of economics, how far greater for the spiritualities! Unskilled and undiscerning, babes tossed to and fro. The "heavenly employment bureau" must file them away under the catalog of the misfits; they simply are too stiff in themselves.

A manufacturer would greatly desire to utilize every bit of material stored in his plant; that's why he purchased it, in the first place. However, a certain percentage must be rejected as "castaway," gathering dust on the shelf. The inspection department has scrutinized its innermost texture and branded it with an "X" rather than a check mark. Flaws had been discovered; while the piece is in the shop, it is not "in the works."

A far keener inspector is the Holy Spirit of God. The sinner saved by grace is far more valuable than any high-priced shop material, and greater is the loss if he cannot be placed into the service of the King! How many Christians are flawed! Cracks of self-will, pride, unsunder weaken their spiritual makeup.

Is the Lord using you in His service? Better check up! We should be of such spiritual quality that we can pass inspection. The hour is late and there yet remaineth much land to be possessed, for His praise. "Be not conformed to this

world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Let us no longer pray that which is unnecessary; the Lord has clearly indicated His mind in the matter. Here is the proper prayer, "O Lord, make me usable." This is quite different and it may take a lot to be able to pray in that fashion. This is a call for the Holy Spirit to do His holy utmost by way of inspection! This is stiffer and may call for a good deal of straightening.

We simply cannot afford to pass this present pilgrim time branded as "castaways" (I Cor. 9:37); what shall be our reply in the Day of Judgment when the Lord shall sorrowfully look upon us and whisper, "My child, how I would have loved to use you, but—" Is there any reasonable answer?

Empty—or Emptied

BY MRS. CLARENCE GRABER

A pitcher is filled with thirst-quenching liquid, not to be put on a shelf as an ornament, but to be poured out in refreshing usefulness. An empty pitcher is not fulfilling its purpose.

Jude speaks of waterless clouds, carried along by winds (verse 12)—useless empty clouds, not fulfilling their purpose of pouring life-giving moisture to the parched earth. Jesus curses the barren fig tree. Matt. 21:19. It was supposed to bear fruit, but it was empty. The disciples found on it nothing but leaves. It was only an ornament. Jeremiah mentions empty cisterns, "broken cisterns, that can hold no water." Peter tells of "wells without water" and empty words of vanity. "Great swelling words of vanity" (II Pet. 2:18). There were also the empty fish nets. The disciples had labored all night but had caught nothing. At a word from Jesus telling them to cast their net on the right side of the ship, they came up with the great draught of fishes.

Empty Lives

Empty. Useless. Jude compares the waterless clouds to people. The white fleecy clouds against a blue expanse of sky make a beautiful sight. Carried along by winds they seem to be racing to the horizon.

When the disciples beheld the barren fig tree which Jesus cursed, they saw nothing but leaves. A tree fully leafed out is beautiful. But this one was not fulfilling its purpose. Its beauty was an empty sham. It offered no fruit to those in need.

Perhaps we, too, make a beautiful sight. We might be standing in front of a Sunday-school class or in a pulpit. We would be sure to offer a helping hand where needed or be active in worthwhile civic and

church affairs or busy at home. Oh, yes, it all makes a very attractive picture.

Even though attractive, our lives may fail their purpose as completely as the empty clouds and barren fig tree failed theirs. It is possible that some person with a deep spiritual need may go away from us as barren and parched and hungry as before.

If our lives are empty cisterns or wells without water, then, no matter how eloquent our words, they are great swelling words of vanity. We can work long and diligently at our tasks—we might be able to accomplish great things, but if our lives are without the fullness only Christ can offer, we can accomplish nothing. Our labor will be as unrewarding as that of the disciples when their nets remained empty after a night of fishing.

Emptied and Filled

Now, we have been talking of empty lives. Emptied lives are different. Anything that is emptied must first be filled.

Filled with what?

Jesus told the woman of Samaria, "I am the living water. He who drinketh of me will never thirst." He also calls Himself the Bread of life. Bread sustains and nourishes the hungry body. Water refreshes and revives. Jesus also said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

Before we can fulfill the purpose God had in mind for each of us, we must be filled. We need but go to the source. We must ask for it, and we will be filled. Christ also tells the Samaritan woman, "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). The bread which He gives will strengthen us. The water is a spontaneous overflowing, reaching out and refreshing those around us.

One day when Jesus was in the temple, He watched the people as they gave their offerings. He saw many come who gave generously into the offering basket. Then He saw this poor widow approach the treasury. He noticed that she dropped in her two mites.

There is something amazing about those two mites. Jesus wanted His disciples to comprehend this tremendous truth He had observed. So He called them to Him and told them about it. He ended by saying that this widow had put in more than all the others! How could this be? Simply because she had emptied her purse. "... all that she had," Jesus told them. Mark 12:44.

Let us notice the emptied prison cell. Peter had been in this jail. Locked up. Chained to guards with one on each side of him. A miracle happened. An angel smote the chains. He opened all the doors and led Peter out of the prison—into freedom. When Peter came to himself, he said,

"Now I know of a surety, that the Lord hath sent his angel, and hath delivered me" (Acts 12:11). The prison cell was emptied.

The alabaster box was also emptied. Luke 7:38. It had been filled with a very precious and expensive ointment. The sinful woman, weeping in repentance, poured out the precious ointment on the feet of Jesus. We, too, have alabaster boxes to be poured out in repentance. Is yours emptied?

Let us think for a moment on the two emptied symbols of Christianity. The emptied cross on which our Saviour died is a symbol of sacrifice. In Isa. 53:12 we read, "... he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." The emptied cross of sacrifice.

The emptied tomb of triumph! The cross was emptied. The tomb was emptied. This tremendous joyful truth is for you and me to claim today. As we empty our lives in sacrifice and pour out ourselves in service, the triumph of the emptied tomb is ours.

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

Field Notes _____ CONTINUED

In a special service at Bethel Mennonite Church, Odon, Ind., March 21, fifteen persons were received into church fellowship by water baptism. The church was organized as a dependent congregation in the Indiana-Michigan Conference with a charter membership of 93. James Knepp was installed as pastor. David Graber preached the sermon and Tobias Slaubaugh was in charge of the service and gave the charge.

New members: Seven by baptism at Mt. Pleasant, Martinsville, Ind. Thirteen by baptism at Zion, Archbold, Ohio. Five by baptism and one by confession at La Junta, Colo. Six by baptism at Orrville, Ohio. Six by baptism at South Union, West Liberty, Ohio. Twelve by baptism at Elizabethtown, Pa.

Bettie Norman, of Goshen College's department of music, will be chairman of the Orff-Schulwerk Music Education Workshop, May 14, 15, at the college. The Orff system is a method of teaching music to children. Goshen alumni and school music teachers are invited to take part. Applications are available from Prof. Norman.

Orpah B. Mosemann, director of Goshen College's School of Nursing, has announced two workshops for registered nurses on the

psychological and physiological aspects of rehabilitation. The dates are April 27-29 and May 11-13. The purpose is to stimulate interest and increase understanding of the needs of patients whose body image has been changed. Applications for attendance at the second workshop are still being received by Prof. Mosemann.

Leland K. Weldy, of Goshen College's admissions staff, has announced College Preview, a week for high-school juniors, June 19-26. Those taking part will attend a workshop guided by a faculty member, explore campus facilities, and attend the opening sessions of the annual meeting of the Mennonite Board of Missions and Charities, on campus the end of the week. Applications to attend College Preview are being received now by Bro. Weldy.

The Goshen College A Cappella Choir, directed by Dwight E. Weldy, of the department of music, will be on its annual tour April 9-19. Engagements are: April 9, Laker High School, Pigeon, Mich.; April 10, Elmira Mennonite Church, Elmira, Ont.; April 11, Steinman Mennonite Church, Baden, Ont., and First Mennonite Church, Kitchener, Ont.; April 12, Clarence Center Mennonite Church, Clarence Center, N.Y.; April 13, Beaverdam Mennonite Church, Corry, Pa.; April 14, Springs Mennonite Church, Springs, Pa.; April 15, North Lima High School, North Lima, Ohio; April 16, Beech Mennonite Church, Louisville, Ohio; April 17, Berlin Mennonite Church, Berlin, Ohio; April 18, Kidron Mennonite Church, Kidron, Ohio, and Oak Grove Mennonite Church, Smithville, Ohio; April 19, Zion Mennonite Church, Archbold, Ohio. The choir will also sing at Prairie Street Mennonite Church, Elkhart, Ind., and in the Union Auditorium, Goshen College, on Sunday, April 25.

The Associated Mennonite Biblical Seminars Chorus, directed by Orlando A. Schmidt, of Mennonite Biblical Seminary, will sing at churches in four Midwestern states April 8-15. Engagements are: April 8, Roanoke Mennonite Church, Eureka, Ill.; April 9, Bethel Mennonite Church, Fortuna, Mo.; April 10, Pleasant Valley Mennonite Church, Harper, Kans.; April 11, Hesston Mennonite Church, Hesston, Kans., Eden Mennonite Church, Moundridge, Kans., and First Mennonite Church, Newton, Kans.; April 12, First Mennonite Church, Pretty Prairie, Kans.; April 13, Inman Mennonite Church, Inman, Kans.; April 14, East Union Mennonite Church, Kalona, Iowa; April 15, Science Ridge Mennonite Church, Sterling, Ill.

Student Christian Association officers elected at Goshen College for 1965-66 are David Martin, Denver, Pa., president; Evelyn Yoder, Kalona, Iowa, vice-president; Diane Troyer, Fairview, Mich., secretary; and Roger Beachy, Goshen, Ind., treasurer. The SCA is the major religious organization on campus.

Harold E. Bauman, of Goshen College's department of Bible, was reappointed a Danforth Campus Ministry scholar for 1965-66. He is one of 16 Danforth Seminary Interns who were chosen from nominees across the nation. Presently Bro. Bauman is studying at Teachers College, Columbia University, and Union Theological Seminary.

Ordination: Elvin Sommers was ordained for the Stoner Heights congregation at Louisville, Ohio. James Steiner brought the message, with John Garber giving the charge, assisted by John Sommers. **Arthur H. Miller** was ordained minister for the Landisville congregation, Landisville, Pa., Feb. 21. **Charles W. Wert**, R. 1, New Holland, Pa., was ordained minister for the Groffdale congregation, Feb. 27.

Change of address: Leander N. Mast from R. 1, Box 23, Amity, Oreg., to Mountain View, Ark. 72560. Telephone: 269-8286. **David Z. Weaver** to R. 2, Prairie Point, Miss. Telephone: 367 M4. **Monroe C. Schlabach** from R. 2, Coshocton, Ohio, to R. 1, South Boston, Va. **J. Weldon Martin** from Corpus Christi, Texas, to 2628 14th St., Port Arthur, Texas 77640.

Helen Alderfer, Scottdale, Pa., at the spring WMSA meetings of the Iowa-Nebraska Conference: at Lower Deer Creek, Kalona, Iowa, March 30, and at Beemer, Nebr., April 1. At these meetings, Mrs. Alderfer, who is Family Life editor for *Christian Living* magazine spoke on "The Gift" and "The Gift Is to Give." She also spoke at the Writers' Fellowship, Kalona, Iowa, March 30, and at a women's fellowship meeting at Prairie Street, Elkhart, Ind., April 5.

Evangelistic Meetings

Aquila Stoltzfus, Grayson, N.C., at Pond Bank, Chambersburg, Pa., March 23 to April 2 and at Ridgeview, Gordonville, Pa., April 21-28. **Herbert Schultz**, Poole, Ont., at Hawkesville, Ont., July 18-25. **Alvin Martin**, Terre Hille, Pa., at Lincoln University, Pa., April 3-11. **Moses Slabaugh**, Harrisonburg, Va., at Knoxville Mennonite Mission, Knoxville, Tenn., April 11-18. **Arnold Roth**, South Bend, Ind., at First Mennonite Church, Ft. Wayne, Ind., March 28, 30 to April 4.

Jesse Neuenschwander, Lititz, Pa., at Good's, Elizabethtown, Pa., March 25 to April 4. **John H. Shenk**, Denbigh, Va., at Bally, Pa., April 8-13. **Arnold Cressman**, Scottdale, Pa., at North Scottdale Church, April 4-11. **Ross Metzler**, Beaver Springs, Pa., at Deep Creek, Chesapeake, Va., April 19-25. **Lester Hoover**, Palo Alto, Pa., at Mt. Airy, Md., April 18-25. **Bill Pannell**, Detroit, Mich., at Kidron, Ohio, April 18-25.

J. Otis Yoder, Harrisonburg, Va., at Petoskey, Mich., April 11-18. **Lee H. Kanagy**, Harrisonburg, Va., at Hildebrand, Waynesboro, Va., April 14-18. **Nelson**

Kanagy, West Liberty, Ohio, at Maple Grove, Gulliver, Mich., April 25-30. **Paul Yoder**, Medway, Ohio, at Fairpoint, Ohio, April 11-16.

Homer Martin, Chambersburg, Pa., at Pottstown, Pa., March 20-28. **Paul Mast**, Lansing, N.C., at Sandy Hill, Sadsburyville, Pa., April 11-18.

Calendar

Iowa Mission Conference, I.M.S. auditorium, April 9-11.

Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.

Ohio Mission Board meeting sponsored by the North Clinton congregation, Wauseon, Ohio, to be held at the Wauseon High School, April 23-25. Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.

Mennonite Commission for Christian Education at North Goshen, Goshen, Ind., May 7, 8.

Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference, May 9-12, Oak Grove, West Liberty, Ohio.

Mennonite Mission Board of Ontario annual meeting, May 15, 16.

Mennonite Conference of Ontario, Elmira Church, June 2, 3.

Western Ontario Mennonite Conference, June 9, 10. Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.

North Central District Conference and Associated Meetings at Red Top, Bloomfield, Mont., June 10-13.

Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.

Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.

Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.

Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.

Illinois Mennonite Conference, Aug. 5-7.

Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.

South Central Mennonite Conference, Pennsylvania Church, Hesston, Kans., Aug. 13-15.

Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.

Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Behind the Clouds—Light, by L. H. Mayfield; illustrated by Kenneth N. Thompson; Abingdon; 1965; 64 pp.; \$1.50.

This booklet of meditations for the sick is really unusual. Everything about it radiates a cheerfulness—the lovely colors of cover and jacket, the text likewise printed in a restful green ink to match, and a few light and airy illustrations in casual style. At first such use of color to set the mood seems like a gimmick, but as you read the booklet's 27 meditations, you discover the harmony of quality writing and design. Another thoughtful feature is that part of

the jacket detaches and becomes a book-mark with a quote from Psalm 139.

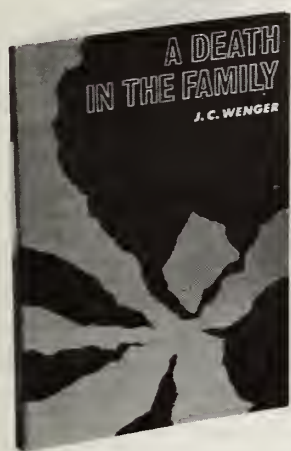
The book grew out of Hospital Chaplain Mayfield's experiences in his daily task of bringing faith and hope to those who suffer or face crises.

The book is highly recommended as a gift to take to our friends and acquaintances who are ill, in the hospital or at home.—Jan Gleysteen.



We love our effectiveness in teaching by an unkind application.—Donald Lauver.

JUST RELEASED



A Death in the Family by J. C. Wenger

"To the Christian, death is never a surprise. Just as the scientist or the farmer is familiar with the regular rhythm of the seasons, so the church watches the birth, growth, maturation, marriage, family life, old age, and death of its members. Everyone is a part of this cycle of the 'seasons' of life." So writes Brother Wenger. This pamphlet is one of the Christian Family Home Series. The other two are **Zestful Living for Older Adults** and **Your Body and You**. All are 35¢ each, now available at your Provident Bookstore.

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Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Davis, Lewis and Helen (Suderman), Midland, Mich., fifth child, third daughter, Grace Ellen, Jan. 28, 1965.

Gingrich, J. Lloyd and Orpha (Wert), Cocolamus, Pa., seventh child, third daughter, Marie Ann, March 10, 1965.

Goss, Charles, Jr., and Edna Marie (Miller), Sullivan, Ill., fifth child, first daughter, Lori Ann, Dec. 1, 1964.

Horst, Lowell and Carolyn (Longenecker), Middletown, Pa., second child, Elaine Christine, March 18, 1965.

King, Sanford and Carolyne (Sargeant), Portland, Oreg., first child, Micheal Jonathan, Feb. 16, 1965.

Kirkendall, Robert and Elsie (Miller), Cridersville, Ohio, sixth child, fourth son, Michael Scott, March 14, 1965.

Kirkendall, Wilmer and Glenna (Smith), Elida, Ohio, first child, Vicki Sue, Dec. 15, 1964.

Kratz, Curtis and Eva (Derstine), Souderton, Pa., fourth child, third son, Ronald Dean, Feb. 10, 1965.

Kuhns, Adin J. and Hettie (Horst), Greencastle, Pa., first son, Adrian Jay, Feb. 21, 1965.

Leidig, Wilbur and Ruth (Kindy), Midland, Mich., eighth child, sixth daughter, Kristine Emilie, Jan. 25, 1965.

Miller, John H. and Anna (Witmer), Schuyler, Va., eighth child, sixth son, Timothy Jay, March 7, 1965.

Mueller, Charles and Edna (Groff), Mt. Rainier, Md., first child, Nancy Jane, Feb. 26, 1965.

Rudolph, Nathan S. and Lydia (Horst), Greencastle, Pa., fifth child, third son, Samuel Eldon, March 9, 1965.

Wicker, George and Barbara Ann (White), Calling Lake, Alta., second son, Edward Alan, March 9, 1965.

Witmer, John and Evelyn (Weaver), Columbia, Pa., fourth child, third daughter, Judy Lynn, March 13, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Frank Freed, son of Allen R. and Katie (Freed) Alderfer, was born at Franconia, Pa., Aug. 3, 1907; died at the Riverside Hospital, Newport News, Va., Jan. 23, 1965; aged 57 y. 5 m. 20 d. On June 8, 1928, he was married to Hilda Moyer, who survives. Also surviving are 2 sons (Richard and Harold), 4 daughters (Sarah—Mrs. Sam Weaver, Myrna, Dorcas—Mrs. Wallace Schaefer, and Kathryn—Mrs. Nelson Baer), 11 grandchildren, and 4 sisters (Mrs. Alice Landis, Irene Alderfer, Mrs. Orpha Kolb, and Mrs. Ruth Rush). He was a member of the Warwick River Mennonite Church, where funeral services were held Jan. 27, in charge of Truman H. Brunk and John H. Shenk.

Blucas, Mildred R., daughter of Erwin and Trella (Eash) Harshberger, was born at Hollsopple, Pa., April 24, 1930; died suddenly of a stroke at Bradford, Ill., March 24, 1965; aged 34 y. 11 m. She was in Illinois to assist in the care of her brother-in-law who is ill. On Aug. 29, 1952, she was married to Anthony J. Blucas, who survives. Also surviving are 2 sons (Jan Scott and Richard Mark), her parents, 3 brothers (Lester, Paul, and David), and 5 sisters (Dorothy—Mrs. Tony Ramos, Lois—Mrs. James

A. Cable, Mary—Mrs. Sanford Peachey, Martha, and Carol). An infant son preceded her in death in 1953. She was a member of the Scottsdale Mennonite Church, where memorial services were held on Saturday morning, March 27, and at the Stahl Mennonite Church, Johnstown, Pa., in the afternoon, in charge of A. J. Metzler, Gerald Studer, and Sanford Shetler. Interment in the Stahl Mennonite Church Cemetery.

Burkholder, David Oliver, son of the late Moses M. and Rosina (Bacher) Burkholder, was born near Hubbard, Oreg., Sept. 13, 1897; died at the Medicine Hat Hospital, March 6, 1965; aged 67 y. 5 m. 22 d. He is survived by 2 brothers (Joseph and Levi) and 3 sisters (Sarah Burke, Mary Weber, and Anna Brubaker). Three brothers preceded him in death. At the age of four he was a victim of polio, which left him a cripple for the rest of his life. He was a member of the Duchess Mennonite Church, where funeral services were held March 10, in charge of C. J. Ramer.

Diaz, Adrian, son of Eladio and Petra (De Leon) Diaz, was born at Denver City, Texas, Sept. 10, 1959; died in an automobile accident at Tamazunchale, San Luis Potosi, Mexico, Feb. 28, 1965; aged 5 y. 5 m. 18 d. Surviving are his father, 3 sisters (Yvonne, Jaqueline, and Veronica), one brother (Eladio, Jr.), his maternal grandparents (Leandro and Prudencia De Leon), and paternal grandfather (Florencio Diaz). His mother died in the same accident. Funeral services were held at the Calvary Mennonite Church, March 5, in charge of Paul Conrad and Lupe De Leon, Jr.; interment in the Descanso Eterno Cemetery, Mathis, Texas.

Diaz, Petra, daughter of Leandro and Prudencia (Paiz) De Leon, was born at Mathis, Texas, June 29, 1938; died as the result of an automobile accident at Tamazunchale, San Luis Potosi, Mexico, Feb. 28, 1965; aged 26 y. 7 m. 27 d. On Nov. 16, 1957, she was married to Eladio Diaz, who survives. Also surviving are 4 children (Yvonne, Eladio, Jr., Jaqueline, and Veronica), 2 sisters (Mrs. Lucia Mercado and Mrs. Trinidad Garcia), and 3 brothers (Cruz, Julian, and Ysidoro). One child (Adrian) died in the same accident. She was a member of the Calvary Mennonite Church, where funeral services were held March 5, in charge of Paul Conrad and Lupe De Leon, Jr.; interment in the Descanso Eterno Cemetery, Mathis, Texas.

Good, Eunice, daughter of Nathaniel and Nora (Seyler) Diltz, was born in Delphos, Ohio, Feb. 7, 1905; died suddenly at Elida, Ohio, of a heart ailment, Feb. 22, 1965; aged 60 y. 15 d. On March 8, 1923, she was married to Menno Good, who survives. Also surviving are 3 children ((LaVern, Norman, and Elouise—Mrs. Robert King), 9 grandchildren, 4 brothers (Russel, Ira, Gerald, and Ellis), 5 sisters (Louella—Mrs. Eugene Teman, Velma—Mrs. Bernard Teman, Annabelle—Mrs. Gerald Claypool, Loretta—Mrs. Gerald Kohorst, and Irma—Mrs. James Martin), and one half sister (Mrs. Blanche Bowers). Two daughters preceded her in death. She was a member of the Salem Mennonite Church, where funeral services were held Feb. 24, in charge of Richard E. Martin.

Good, Joseph Daniel, son of Chris and Lena (Brun) Good, was born in Worthington Co., Minn., July 15, 1890; died at his winter home in Blountstown, Fla., Nov. 23, 1964; aged 74 y. 4 m. 8 d. Death was due to a heart seizure. He was married to Anna B. Martin, who preceded him in death Dec. 28, 1958. One son (Marvin) also preceded him in death. On Aug. 27, 1960, he was married to Edna Gascho, who survives. Also surviving are 3 daughters (Clara—Mrs. Norman Tyson, Irene—Mrs. Edward Frynberger, and Nettie—Mrs. George Lampl), 4 sons (Leonard, Ross, Wilmer, and Ralph), one brother (Edwin), 30 grandchildren, and 9 great-grandchildren. He was a member of

the Hopewell Mennonite Church, Kouts, Ind., for many years. Three years ago he moved his membership to the Oak Terrace Mennonite Church, Blountstown, Fla. Funeral services were held at Oak Terrace, in charge of Oscar Schrock, and at Kouts, Ind., in charge of Samuel Miller and Emanuel Birky; interment in Hopewell Cemetery, Kouts, Ind.

Heatwole, Margaret, daughter of Samuel H. and Elizabeth (Hershey) Weaver, was born in Augusta Co., Va., Nov. 29, 1880; died at her home, March 14, 1965; aged 84 y. 3 m. 13 d. On Dec. 13, 1900, she was married to Etter F. Heatwole, who preceded her in death June 13, 1943. Surviving are 9 children (Elmer J., Roy E., Alvin W., Galen A., Mrs. Perry Showalter, Mrs. Clark Showalter, Mrs. William Smith, Rachel, and Alta Mae), 38 grandchildren, 30 great-grandchildren, and 3 brothers (Samuel B., Henry D., and Abner F.). She was a member of the Springdale Mennonite Church, where funeral services were held March 17, in charge of Mark Ross, Franklin E. Weaver, and Karl C. Baumann.

Herr, Esther H., daughter of Abraham L. and Amanda L. (Herr) Herr, was born in Lancaster Co., Pa., July 17, 1899; died at her home in Lampeter, Pa., Feb. 21, 1965; aged 65 y. 7 m. 4 d. She is survived by 2 sisters (Mary H. and Barbara H.) and one brother (Isaac M. Herr). She was a member of the Mellinger Mennonite Church, where funeral services were held Feb. 24, in charge of Paul G. Landis.

Hildebrand, Isaac N., son of Jonathan and Mary (Seldomridge) Hildebrand, was born in Lancaster Co., Pa., March 20, 1876; died at the Oreville Mennonite Home, Feb. 26, 1965; aged 88 y. 11 m. 6 d. He was married to Emma Stoner, who preceded him in death Dec. 31, 1942. He was a member of the Landis Valley Mennonite Church. Funeral services were held at the Oreville Mennonite Home, Lancaster, Pa., March 1, in charge of Ira D. Landis; interment in Landis Valley Cemetery.

Hostetler, Lola, daughter of Benjamin and Salina (Kauffman) Hartzler, was born at East Liberty, Ohio, July 3, 1892; died of a heart attack at West Liberty, Ohio, March 7, 1965; aged 72 y. 8 m. 4 d. In 1941 she was married to Simon King, who preceded her in death in 1948. On Jan. 31, 1951, she was married to Amos Hostetler, who survives. Also surviving are one sister (Alice—Mrs. Abram King), 7 nieces, and 2 nephews. She was a member of the Bethel Mennonite Church, West Liberty, Ohio. Funeral services were held at the Hostetler Funeral Home, in charge of Nelson Kanagy and Vernon Maddox; interment in Oak Grove Cemetery.

Kauffman, Daniel S., son of David and Fannie (Denlinger) Kauffman, was born at Gap, Pa., July 21, 1917; died at his home in Atglen, Pa., Sept. 26, 1964; aged 47 y. 2 m. 5 d. On Jan. 10, 1942, he was married to Esther Smoker, who survives. Also surviving are 2 sons and 2 daughters (Nedra, Glenford, Ellen, and William C.). He was a member of the Millwood Mennonite Church. Funeral services were held at the Wentz and Barry Funeral Home, Sept. 29, in charge of Leroy Stoltzfus and Reuben Stoltzfus; interment in Millwood Cemetery.

Kulp, Lizzie, daughter of Oliver and Esther (Detweiler) Bergey, was born near Doylestown, Pa., Feb. 26, 1881; died at the Rocky Ford, Colo., Hospital, March 11, 1965; aged 84 y. 13 d. She was married to Isaac B. Kulp, who died Jan. 22, 1955. Surviving are one son (Amos), 3 daughters (Mrs. Milton Vogt, Elizabeth, and Margaret), 3 sisters (Mrs. Mamie Gehman, Mrs. Priscilla Bishop, and Mrs. Esther Halcock), 4 brothers (Wilson, Oliver, Walter, and Nelson), 5 grandchildren, and 14 great-grandchildren. She was a member of the East Holbrook Church, where funeral services were

held, in charge of Lee Miller, Clifford King, and Milo Kauffman.

Lehman, Emanuel K., son of Peter and Mary (Kennel) Lehman, was born at New Bremen, N.Y., Nov. 17, 1898; died of a heart attack at Castorland, N.Y., March 7, 1965; aged 66 y. 3 m. 18 d. He was married to Christina Moser, who survives. Also surviving are 7 children (Eunice—Mrs. Wilford Roggie, Phyllis—Mrs. Norman Lyndaker, Richard, Joyce—Mrs. Ellis Moser, Carolyn, Janet—Mrs. Donald Roggie, and Elton), one sister (Rosina), one brother (Simon), and 13 grandchildren. He was a member of the Croghan Conservative Mennonite Church, where funeral services were held March 9, in charge of Richard Zehr.

Miller, stillborn infant, ninth son of Vernon and Janice Miller, Pittsburgh, Pa., was born Feb. 21, 1965. Funeral services were held at the Newman Funeral Home, Grantsville, Md., Feb. 23, in charge of Walter C. Otto; interment in Grantsville Cemetery.

Miller, Clemon E., son of Lloyd and Anjemima (Stevanus) Miller, was born in Elk Lick Twp., Somerset Co., Pa., July 2, 1901; died at West Salisbury, Pa., Feb. 21, 1965; aged 63 y. 7 m. 19 d. Surviving are 2 brothers (Howard R. and Ralph E.) and 2 sisters (Mrs. Elsie Klink and Mrs. Verda Joyce). He was a member of the Springs Mennonite Church. Funeral services were held at the Thomas Funeral Home, Salisbury, Pa., Feb. 24, in charge of Walter C. Otto; interment in St. Paul Cemetery.

Nafziger, Raymond, son of Henry and Mary (Sauder) Nafziger, was born near Archbold, Ohio, April 6, 1905; died suddenly as the result of a heart attack at his home, March 2, 1965; aged 59 y. 10 m. 24 d. On Aug. 24, 1926, he was married to Dora Short, who survives. Also surviving are 4 children (Anna Rose—Mrs. Peter Kiesow, Maurice D., Ada, and Paul Ray), his mother, 5 grandchildren, one brother (Edwin), and one sister (Cora). He was preceded in death by his father and one daughter. He was a member of the Inlet Mennonite Church. Funeral services were held at the Central Mennonite Church, Archbold, Ohio, March 5, in charge of Dale Wyse and Charles Gautsche.

Noe, Bernice Catherine, daughter of Jacob and Mary (Oyer) Noe, was born at Meadows, Ill., Jan. 4, 1906; died of a massive stroke at her home, Feb. 22, 1965; aged 59 y. 1 m. 18 d. Surviving are 5 brothers (Dale, Arthur, Clarence, Wilbur, and Clifford). Her parents, 2 brothers, and one sister preceded her in death. She was a member of the Roanoke Mennonite Church, where funeral services were held Feb. 24, in charge of Norman Derstine; interment in Olio Cemetery, Eureka, Ill.

Redcay, Lizzie D., daughter of the late John E. and Hettie K. (Denlinger) Musser, was born in East Lampeter Twp., Pa., Dec. 7, 1884; died at her home, Paradise, Pa., after an illness of five years, Jan. 18, 1965; aged 80 y. 1 m. 11 d. Her husband, William G. Redcay, died Jan. 2, 1946. She is survived by 3 children (Ada, Verna—Mrs. Harold H. Howe, and Harold M.), 6 grandchildren, one great-grandchild, and one sister (Annie D. Musser). She was a member of the Stumptown Mennonite Church. Funeral services were held at the Mellinger Mennonite Church, Jan. 22, in charge of Elmer G. Martin, John G. Oberholtzer, and Lloyd M. Eby.

Rice, Donald Allen, infant son of Albert and Miriam (Detweiler) Rice, Pipersville, Pa., was born at the Doylestown Hospital, Feb. 11, 1965; died the following day of a congenital heart condition. Surviving are the parents, one sister (Glenda Sue), and grandparents (Mr. and Mrs. Paul D. Detweiler and Mr. and Mrs. Mahlon Rice). Funeral services were held at the Deep Run Church, Feb. 14, in charge of Stanley Shenk.

Roth, Dan G., son of Nicolaus and Mary (Gardener) Roth, was born at Noble, Iowa,

Jan. 31, 1881; died at Albany, Oreg., March 4, 1965; aged 84 y. 1 m. 4 d. In 1903 he was married to Susan Oswald, who preceded him in death Aug. 1, 1950. Surviving are 10 children (Roy, Menno, Jesse, Florence Oake, Edna Kenagy, Perry, Leonard, Dan, Jake, and Allan), one brother (Aaron), 17 grandchildren, and 2 great-grandchildren. He was a member of the Fairview Mennonite Church, where funeral services were held March 8, in charge of Verl Nofziger and Nick Birky.

Schlabach, Brian Spencer, son of Abner J. and Virginia (Glass) Schlabach, was born at Sellersville, Pa., Sept. 21, 1964; died of pneumonia at the Martha Jefferson Hospital, Charlottesville, Va., Feb. 10, 1965; aged 4 m. 20 d. He is survived by his parents, his maternal grandparents (Mr. and Mrs. Forrest J. Glass), and his paternal grandmother (Mrs. Lula Schlabach). Funeral services were held at the Groff Funeral Home, Lancaster, Pa., Feb. 14, in charge of Paul Landis; interment in Mellinger's Mennonite Cemetery.

Schlee, Oscar L., son of Oscar and Sevilla (Eash) Schlee, was born at Johnstown, Pa., July 23, 1918; died at the Veterans Hospital, Altoona, Pa., Nov. 6, 1964; aged 46 y. 3 m. 13 d. On Dec. 9, 1939, he was married to Regina Hironimus, who survives. Also surviving are his mother, 4 children (Gloria—Mrs. Ronald Gramling, Linda, Ronald, and Raymond), and one granddaughter. He was an applicant for membership at the Weaver Mennonite Church, where funeral services were held Nov. 9, in charge of Harold E. Thomas; interment in Richland Cemetery.

Schrock, Alvin C., son of Jonas and Katherine (Kemp) Schrock, was born in Somerset Co., Pa., Jan. 25, 1885; died at his home in Niverton, near Springs, Pa., March 3, 1965; aged 80 y. 1 m. 6 d. On Aug. 30, 1906, he was married to Amelia Miller, who survives. Also surviving are 8 children (Allen, Alta, Mrs. Naomi Green, Mrs. Emma Kinsinger, Mrs. Orpha Shrader, Ada, Elnora, Mrs. Evelyn Kaufman), 4 brothers (Asa, Will, Elmer, and Lyman), 2 sisters (Mrs. Ada Bowser and Mrs. Amelia Brenneman), 13 grandchildren, and 13 great-grandchildren. He was a member of the Springs Mennonite Church, where funeral services were held March 7, in charge of Walter C. Otto and Roy Otto.

Shrader, Clyde, son of William and Nancy (Davis) Shrader, was born in Elk Lick Twp., near Springs, Pa., Aug. 22, 1893; died at the Meyersdale (Pa.) Community Hospital, March 2, 1965; aged 71 y. 6 m. 8 d. In August, 1919, he was married to Elizabeth Lee, who died July 10, 1959. On June 19, 1963, he was married to Orpha V. Schrock, who survives. Also surviving are 2 brothers (Ray and Nevin). He was a member of the Springs Mennonite Church, where funeral services were held March 4, in charge of Walter C. Otto and Roy Otto.

Snyder, Elo, son of Jacob and Hetty (Steckle) Snyder, was born near Bloomingdale, Ont., Sept. 2, 1895; died near Bloomingdale of a heart attack following a brief illness, Feb. 15, 1965; aged 69 y. 5 m. 13 d. On Nov. 25, 1919, he was married to Susanna Martin, who preceded him in death Dec. 19, 1961. Surviving are 6 children (Amos, Paul, Floyd, Salome, Ina, and Edith), 9 grandchildren, and 3 brothers (Austin, Roy, and Orlan). He was preceded in death by one foster sister. He was a member of the Bloomingdale Mennonite Church, where funeral services were held Feb. 18, in charge of Harold Groh and John Snyder.

Snyder, Richard Lee, son of Robert and Louise (Dean) Snyder, was born at South Bend, Ind., Nov. 2, 1964; died March 5, 1965; aged 4 m. 3 d. He was found dead in bed. He is survived by his parents, grandparents (Mr. and Mrs. Homer Dean, Robert E. Snyder, Sr., and Mrs. Evelyn Boyse), great-grandparents

(Mr. and Mrs. Earl E. Snyder and Mrs. Hattie Mullen), and a great-great-grandmother (Mrs. Belle Snyder). Funeral services were held at the Bubb Funeral Chapel, Mishawaka, Ind., March 8, in charge of G. Maurice Long; interment in St. Joseph Valley Memorial Park, South Bend, Ind.

Swartz, J. Clyde, son of John and Anna (Coffman) Swartz, was born in Rockingham Co., Va., April 4, 1885; died at Sarasota, Fla., Feb. 21, 1965; aged 79 y. 10 m. 17 d. Death was a result of injuries received in a train-car accident Jan. 5, 1965. On Aug. 30, 1908, he was married to Anna Flisher, who preceded him in death Feb. 23, 1959. In October, 1961, he was married to Bertha (Diller) Showalter, who survives. Also surviving are 4 sons (John C., Vernon O., Welden E., and Ernest), 3 daughters (Winona, Karen—Mrs. Charles Graber, and Opal—Mrs. Dwight Daniels), 3 brothers (Jay, William, and Alden), 2 sisters (Mrs. Bertie Stalter and Mrs. Ina Shenk Brenneman), 22 grandchildren, and 5 great-grandchildren. He was a member of the Salem Mennonite Church. Funeral services were held in the Chiles Funeral Home, Lima, Ohio, Feb. 25, in charge of Richard E. Martin; interment in Salem Cemetery.

Troyer, Melvin, son of John and Lucinda (Stutzman) Troyer, was born April 15, 1890; died at his home in Milford, Nebr., March 13, 1965; aged 74 y. 10 m. 26 d. On Feb. 4, 1912, he was married to Mary Saltzman, who survives. Also surviving are 5 daughters and 4 sons (Mrs. Uriah Stauffer, Mrs. Clarence Stauffer, Mrs. Frank Hartzler, Mrs. Virgil Brennehan, Mrs. Merle Eicher, Orve, Leonard, Ray, and Wayne), 29 grandchildren, 8 great-grandchildren, 6 brothers (Perry, Lloyd, Dan, Clayton, Vernon, and Abner), and 3 sisters (Mrs. Alton Miller, Mrs. Aden Klopfenstein, and Mrs. George Hostetler). He was preceded in death by his parents, one brother, and 2 sisters. He was a member of the East Fairview Mennonite Church, where funeral services were held March 15, in charge of A. M. Miller, Oliver Roth, and Sterling Stauffer.

Reciting or Praying?

BY EILEEN Z. LEHMAN

From where I sit I can hear the din of voices. A mother and her teenage son next door are reciting. Listening casually, one hears a sound like the mere buzzing of bees. But listening more closely, one can catch the phrases, "Holy Mary, Mother of God, pray for us sinners now and in the hour of our death, Amen. Blessed art thou among women and blessed be the fruit of thy womb, Jesus." Snatches of parts of the Lord's Prayer can also be heard, but prominent always is the reciting of the rosary in honor of the Virgin Mary. The reciting may go on for a half hour or more. Sometimes other family members will join in. The same phrases are repeated many times in the same tone of voice.

Nearly every day we hear the voices reciting as if in hearty protest to the singing, preaching, and praying which sound forth regularly from our little chapel here on the corner.

Many times I have thought, Are these people praying or are they merely repeat-

ing phrases? What do these words actually mean when the purpose is to repeat a certain number of "Hail Marys" as well as of "Our Fathers"?

When I pray, do I repeat empty phrases or do I pray meaningfully and with real purpose? My prayers must be an improvement over those of my neighbors if I claim to have the true faith. I have felt so sorry for these neighbors in their manner of what they feel is praying. Their lives show the same emptiness as do their prayers, but they are not open to any other way as yet.

Jesus said, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matt. 6:7).

Let us as Christians beware that we fall not into the same temptations of merely repeating habitual phrases in our prayers. When we pray, are we reciting or praying?

"O Lord, teach us to pray even as you taught your disciples to pray—with meaning. Amen."

The Happiest Canadians

Newfoundland is the happiest province in Canada according to an article by Richard J. Needham in *Maclean's* magazine for Nov. 2.

People in Newfoundland have the lowest per capita income of any province (only half that of Ontario). They are isolated from the rest of Canada—more than 75 percent of them have never been off the island. Their climate is harsh, with a winter that lasts seven or eight months. The sea is often foggy and there are big dangerous icebergs. And much of the land is rocky and unproductive.

Yet the people are happy and contented and seem to enjoy life more than the other provinces. They marry earlier and have larger families (15 children are fairly common) and their birth rate is one of the highest in the world—exceeded only by Mexico, Ceylon, and Venezuela. (The Minister of Health, Dr. J. R. McGrath, is himself the father of eleven children.)

Newfoundland has the lowest death rate in Canada and its suicide rate is one of the lowest in the world. It has Canada's lowest rate of death from cancer, ulcers, allergies, accidents, etc.

Divorce is practically unknown—never ten cases in any one year, sometimes only one in the entire province.

There is little crime. Newfoundlanders do not lock their cars and many of them do not bother to lock their houses either.

There are no snakes or skunks, and no poison ivy or any form of life hostile to human beings.

Newfoundland has Canada's highest death rate through plain old age. Old people feel that they are wanted. They are not shunted off into institutions but live with their children and grandchildren, doing useful jobs around the place.

"A deep religious faith permeates Newfoundland," says author Needham, "and is perhaps the biggest single reason for the contentment of its people." Two-thirds Protestant and one-third Roman Catholic, "they pack their churches to the point where worshipers have to stand in the doorway."

The church is the center of social life and outdraws television and radio. And in restaurants it is a common thing to see people pray before they eat.

—Gospel Banner.

What Do You Do?



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Many make this season of the year a time of attending special services, denying themselves luxuries, and living more godly lives. This is done in remembrance of and in response to what God has done for them.

You may not follow this custom but you could make an extra effort to read up on the subject. *The Resurrected Life* by J. R. Mumaw emphasizes the significance of the resurrection to the believer. The chapter titles are: The Resurrection Event, The Resurrection Message, The Resurrection Life, The Resurrection Walk, The Resurrection Community, and The Resurrection Hope. Available at the Provident Bookstores for only \$3.50.



ITEMS AND COMMENTS

BY THE EDITOR

A new book, *The Comfortable Pew*, by Pierre Berton, a well-known Canadian author and TV personality, is expected to cause as much controversy in Canada as *Honest to God* did in Great Britain. The book was written at the request of the Anglican Church for Lenten reading this spring.

Mr. Berton describes his own drifting away from the Anglican Church as an ultimate rejection born of apathy. Ministers in the pulpits, he felt, talked vaguely about wickedness, but never touched upon the grave injustices then plaguing the nation. Nor have they changed much over the years.

* * *

A recently enacted law makes it possible for many ministers, members of religious orders, and Christian Science practitioners, whose date for electing Social Security coverage had previously expired, to now obtain such coverage.

The new law provides that an individual may obtain coverage by filing a valid waiver certificate, Form 2031, after Oct. 13, 1964, and on or before the due date of the return (including any extension thereof) for his second taxable year ending after 1962, if he has had net earnings from self-employment of \$400 or more (some part of which is derived from the exercise of his ministry or practice) for at least two taxable years ending after 1954. For most taxpayers this will be not later than April 15, 1965.

* * *

A coming decade of decision for church-related institutions of higher learning was seen at St. Louis, Mo., by Dr. Hurst R. Anderson of Washington, D.C., president of American University and outgoing president of the National Association of Methodist Schools and Colleges.

A key decision, he said as he addressed the association's annual meeting, will be for each institution "to decide what kinds of support, if any, we are going to accept from government, state or federal. Each of us will have to decide whether it is possible for us to accept this form of aid and still maintain our close church relationship. The state, of course, will also have to decide, through the courts, whether such grants are in fact legally permissible under our Constitution."

* * *

Paul Duling, New York regional director for Protestants and Other Americans United for Separation of Church and State, said at a meeting of the Metropolitan Min-

isters' Fellowship of Greater New York recently that "superpatriotism and super-religion combine to give us a super silly-kind of Santa Claus patriotism and religion."

The official of Americans United stated, "all the banner and prayer-in-school battles that I have investigated have revealed little spiritual strength but a lot of power bloc heat. . . . This is what happens when good-hearted people, who think they are doing the right thing, attempt to combine church and state, patriotism with religion. . . . The question is," Mr. Duling declared, "are we taking the easy way out—substituting meaningful personal experiences in faith with meaningless banners, bumper stickers, flags, and statues? Must we, as deeply committed religious men and women, also become committed to a pennant?"

* * *

For the first time in history, Roman Catholics form the largest religious denomination in Congress. Fourteen senators and 94 representatives combine for a total of 108. Next are Methodists, with 24 senators and 70 representatives. Other leaders include 76 Presbyterians, 70 Episcopalians, 55 Baptists, 24 United Church of Christ members, 16 Lutherans, and 13 Unitarian Universalists. There are more Jews than in any previous Congress—two senators and 15 representatives. Interestingly, only six members of Congress list no religious affiliation whatever.

* * *

A Roman Catholic men's group at Detroit, Mich., and its priest-moderator are supporting an Amish community near Hillsdale in its dispute with state officials over education and religious liberty rights.

The Amish have been ordered by the state superintendent of public instruction to close their one-room schoolhouse at Camden unless they hire a teacher certified by the state. Pupils are being taught by a 20-year-old Amish girl with only an eighth grade education.

In a message to Gov. George Romney and state education authorities, Father Edmund Battersby, moderator of the 240,000-member Detroit Archdiocesan Council of Catholic Men, urged "favorable reconsideration" of the Amish case.

"We feel," the priest said, "that religious

liberty and freedom of conscience is violated if present policy of state school authorities toward the Amish is maintained. We wish to stress that the larger question of parochial schools is not involved. This is a question of fundamental religious liberty."

* * *

Christian colleges of America were challenged to "put Christ back into the marketplace among the people" by Sargent Shriver, director of the Peace Corps and the president's Anti-Poverty Program.

He was the principal speaker at the dinner meeting of the seventh annual session of the Council of Protestant Colleges and Universities at St. Louis, Mo. While commending the churches and church colleges for sending young people into the Peace Corps, he chided them for reticence in supporting the Anti-Poverty Program in the same manner.

"Not one private college has yet responded to the challenge to develop Job Corps training centers, despite our several requests that they do so," Mr. Shriver said. "Christians must be involved in human life as it is, just as Jesus was involved. Such involvement will have to include community and government programs such as the Peace Corps and the Job Corps."

* * *

Patriarch Alexei, supreme head of the Russian Orthodox Church, donated the equivalent of \$110,000 to a national Peace Fund which is being supported by voluntary offerings, Moscow Radio reported.

The station said the fund was established on "public initiative" and is being supported by "all segments of the population. The fund," it added, "has a current account at all branches of the State Bank and anyone is free to donate any sum."

The station noted that "this is not the first contribution made by the Patriarch of Moscow to the fund."

* * *

A committee of the Canadian Council of Churches in Toronto, Ont., planned a study, Jan. 11-15, on the effects of television on children. Personnel from the television and education fields and experts in the behavioral sciences debated the impact of TV as a cultural factor on the attitudes, relationships, and behavior of children.

GOSPEL HERALD



Tuesday, April 13, 1965
Volume LVIII, Number 14

"Eloquent Easter"

By Glenn Asquith

"Do people die with you? Have you no charm against death?"

This sad question of the natives gathered around David Livingstone in deep Africa many years ago voiced the query in every heart.

To the dark-skinned men of that occasion, the white man who had come from across the rolling seas represented a new possibility for an answer to the problem of death. This same expectancy gripped the people with whom Jesus walked in days long gone. To them He seemed as one from a far country. But then He died on a cross.

On the day of the crucifixion, what happened to the long-desired charm against death?

The answer to the cry of all hearts is found in one word—*Easter!* This term has become the amulet of the spirit and the assurance of immortality. And yet there are some who wish for a better word; they trace Easter to a Teutonic goddess who bore that name, a deity of the springtime. Is it not possible, however, that Easter stands for the universal meaning of new life and resurgence, and that the Germanic originators of the expression were trying to articulate the searchings of the heart? In any event, when Easter is mentioned among us, no one thinks of a man-imagined idol but of an empty tomb.

That empty tomb (the exact location of which has been lost in the scurrings of time) has become both the proof and the symbol that the fear and power of death concern us no more. Death had taken and buried a man in a massive, rock-hewn sepulcher; callous soldiers had closed the corpse in with a huge door stone; and across the face of the unyielding surface the soft rays of sunset and sunrise had passed twice. In the meantime, hopeless mourning was creasing the souls of the deceased's family and friends for the third day.

But on that third day . . . !

On that third day the empty tomb took its place in history. Early morning visitors to the burying place found the ponderous boulder rolled away and no signs of the erstwhile dead man. They found, instead, a messenger with a word for them and all mankind. "*He whom you seek is not here—he is risen.*" *Easter had come into the world!*

And how shall we describe Easter? It was that astounding, disturbing, inescapable event of the long ago and the now—the time when time was not and eternity was—

(Continued on page 312)

*Tomb, thou shalt not hold Him
longer;*

*Death is strong, but Life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right;
Faith and Hope triumphant say
Christ will rise on Easter Day.*

—Phillips Brooks.



FIELD NOTES

Homer Stoltzfus, Snow Hill, Md., at Rockville, Honey Brook, Pa., April 16-18.

Western Mennonite School Chorus, Salem, Oreg., will give a program at Fairview, Minot, N. Dak., April 15.

An International Student Team from Eastern Mennonite College, Harrisonburg, Va., will present a program April 13 at First Mennonite, Hyattsville, Md.

Belleville, Pa., Mennonite High School Chorus at Tavistock, Ont., April 9.

Iowa Mennonite School Chorus, Kalona, Iowa, at Arthur, Ill., April 15, and at Crown Hill, Rittman, Ohio, April 18.

D. R. Yoder, worker at Mennonite House, MCC project at Atlanta, Ga., will speak on the subject, "Understanding the Race Problem," at Maple River Church, Brutus, Mich., April 16-18.

A penspirational program—a promotional meeting in the field of writing Christian literature with the theme, "Writers, Writing, and Witnessing," at East Chestnut Street, Lancaster, Pa., May 8, 7:30 p.m., and May 9, 2:00 p.m. and 7:30 p.m. The program features J. C. Wenger, Princeton, N.J., Sanford Shetler, Hollsopple, Pa., and local writing enthusiasts. For information contact John K. Brenneman, Box 309, Route 6, Lancaster, Pa.

Elisabeth Elliot, author and missionary, will serve as speaker at the WMSA spring meeting of the Indiana-Michigan Conference, Goshen, Ind., May 1.

J. Otis Yoder, Harrisonburg, Va., in an annual Bible meeting at Elizabethtown, Pa., June 19, 20.

J. C. Wenger, Princeton, N.J., at Souder-ton, Pa., April 16, p.m.

Frank Shirk, Leola, Pa., and Elam W. Stauffer, Lancaster, Pa., at Bossler's, Elizabethtown, Pa., April 16-18.

Clyde Fulmer, Morton, Ill., at Metamora, Ill., in Passion Week services, April 13, 14.

Mrs. Hettie B. Mininger, widow of J. D. Mininger, died April 5, in her sleep. The funeral was held April 7 at Prairie Street Church, Elkhart, Ind., and at the Argentine Church, Kansas City, April 8. Burial was at Kansas City. Memorial gifts may be made to Goshen College, Hettie B. Mininger Memorial Scholarship Fund. This is a Goshen College Biblical Seminary fund for women students. Mrs. Mininger was an alumna of Elkhart Institute.

Allen Martin, Brazil, at Bethel, Albuquerque, N. Mex., April 21.

George Beare, Upland, Calif., South Pacific Conference overseer, at Albuquerque, N. Mex., May 14-16.

Good Friday and Easter meeting, Pleasant View, Chambersburg, Pa., April 16-18.

Speakers are I. Mark Ross, Waynesboro, Va.; Harold Eshleman, Harrisonburg, Va.; Daniel Miller, Lancaster, Pa.; Victor Dorsch, New Hamburg, Ont.

Paul Miller, Goshen, Ind., speaker at the church dedication, Bethel, Ashley, Mich., June 13.

Charles Wert, in Good Friday service, New Holland, Pa., April 16.

John A. Lapp, associate professor of history at Eastern Mennonite College, has been awarded a Fulbright Scholarship providing for an eight-week Institute in Indian Civilization at the University of Mysore, India, during the summer of 1965. The fellowship provides for all travel expenses, plus living allowance while in India.

Eli J. Yoder, Sterling, Kans., was chosen by lot and ordained to the ministry at Plainview Conservative, Hutchinson, Kans., March 28. Morris Swartzendruber, Kalona, Iowa, officiated, with the charge given by Jonas Yoder, Hutchinson, Kans.

John Howard Yoder, Elkhart, Ind., was speaker at the regional conference of the Inter-Seminary Movement at St. Paul, Minn., April 2, on the general theme of peace.

Leon Yoder, Shipshewana, Ind., who returned from Pax service in Indonesia approximately two months ago because of illness, died April 5.

New members: six by baptism at Lakeview, Wolford, N. Dak.; ten by baptism at Broken Bow, Nebr.; two by confession at Rockville, Honey Brook, Pa.

Eastern Mennonite College invites friends and alumni to Homecoming activities April 23-25. Homecoming events will begin on Friday evening with an alumni banquet. The program planned is in honor of President John R. Mumaw, with special music by the Faculty Quartet.

Saturday events include a seminar at 2:30 p.m. and the thirty-third annual rendition of Gaul's "The Holy City" at 7:30 p.m., J. Mark Stauffer conducting. "Holy City" tickets are available for one dollar each at the Business Office. The seminar entitled, "Transmitting Christ in Our Various Vocations," is planned in the form of a symposium. Persons planning to attend the seminar are urged to read one or more of the following books as background material: *Message and Mission*, Eugene Nida; *The Improper Opinion*, Martin Marty; *God Our Contemporary*, J. B. Phillips.

The program for Sunday will begin with Missionary Fellowship at 8:30 a.m. and the worship service at 10:00 a.m. The worship service will include personal testimonies by several alumni, and a sermon by President John R. Mumaw. Special music will be in charge of Earl Maust. Homecoming activities will conclude with the Camerata Singers giving a program of sacred music at 2:30 p.m., Wilbur Maust conducting.

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Cover photo by H. Armstrong Roberts

GOSPEL HERALD

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Hooded Bigots

"This hooded society of bigots" were the words of President Johnson in describing the Ku Klux Klan following the murder of Viola Gregg Liuzzo of Detroit. Mrs. Liuzzo was shot while driving from Selma to Montgomery on one of her trips hauling civil rights workers.

The original Ku Klux Klan was organized in December, 1865, in Pulaski, Tenn. Its purpose was to oppose the reconstruction policies of the Republican Congress and to maintain "white supremacy."

It had strange disguises. It conducted midnight rides and silent parades. The riders muffled the horses' feet and covered the horses with white robes. The members dressed in white flowing robes with white masks and with skulls at their saddle horns. They posed as spirits of the Confederate dead returned from battlefields.

These practices were most effective in playing upon the fears and suspicions of the Negroes. There was little need to resort to violence because the Negroes were terrified at such sights. The Klan in these years was especially effective in keeping the Negroes away from the polls. Thus the ex-Confederates were able to gain political control.

A general organization of local Klans was effected by a former Confederate cavalry leader, N. B. Forrest, in April, 1867, at Nashville, Tenn. He became the General Wizard of the Empire assisted by ten Genii. Each state was a realm under a Grand Dragon with Hydras as staff members. Several counties formed a Dominion controlled by a Grand Titan and six Furies. A county was a Province ruled by a Grand Giant and Night Hawks. The local group was a Den governed by a Grand Cyclops and two Night Hawks. Private members were called Ghouls. The names for these offices indicate something of the spirit of secrecy and possible treachery.

In time the earlier movement practically died out. But in 1915, William S. Simmons, an ex-minister and promoter of fraternal orders, started a second Ku Klux Klan with its first meeting at Stone Mountain, Ga. The Klan now was not only anti-Negro, but also anti-Catholic and anti-Jewish. According to Don Whitehead in *The FBI Story* the real growth began in 1920 with Edward Young Clarke as promoter, whose Southern Publicity Association had managed World War I membership drives for Red Cross, YMCA, and other worthy causes. Clarke became an Imperial Kleagle and sent his kleagles across the country, both north and south. By the mid-twenties it is estimated that the membership was between 4,000,000 and 5,000,000.

It was an outlet for militant patriotism during World War I. Although it claimed to be nonpolitical, it was especially influential in Texas, Oklahoma, Indiana, Oregon, and Maine. The northern part of Louisiana was so terrorized by the Klan that the governor made an especial appeal for federal aid to break the Klan's grip. Here the power of the Klan was gradually broken by the FBI and local officials.

Don Whitehead writes that in the mid-twenties in an "incredibly short time fiery crosses were blazing in the night from New England to California. Grown men, many of them leading citizens of their communities, gathered solemnly at night and peered from behind their bed sheets to watch initiation ceremonies."

Various causes contributed to almost a collapse by the 1930's. One of these was the depression, making payments of dues difficult. Another was its extra-legal activities. As early as 1870 and 1871 Congress attempted to pass laws to combat it. Many states passed laws forbidding masks and the secret elements. The organization suffered from

bad publicity because of the thugs and swindlers among its members. In recent years Whitehead says that the FBI's oldest enemy in the field of civil liberties has been the Ku Klux Klan. It has been fighting this organization for more
(Continued on page 326)

A Living Hope

Man needs an answer, a satisfactory answer as to the meaning of life here and hereafter. The materialistic answer that death ends all is not enough. To say the belief in resurrection is simply superstition has long since ceased to satisfy. Man needs a hope, an assurance which rests on something beyond this scene of sense and time.

Scripture says that "life and immortality [are brought] to light through the gospel." That is, the meaning of life here and the reality of life hereafter is revealed in the good news of Christ. Christ's resurrection converted hopes, surmises, speculations, trains of inference, into strong certainties. "Because I live, ye shall live also."

The resurrection fact is real when it affects our thoughts, our feelings, our life. It is just as natural for us to breathe the air of eternity as it is for a pagan to be engrossed with things of time and sense. If the resurrection hope is real, there will be a looseness to earthly things. To have caught a glimpse of the eternal is to see the unseen in its proper relation to the seen. To have the permanent in view is to see the insignificance of the passing. A living hope of an inheritance incorruptible, undefiled, and unfading enables us to understand life and live it in its real proportion.

Then, too, the sincerity of our hope is measured by the sacrifices which we make. He who ventures little, hopes for little. A sure and steadfast hope of life hereafter causes us to live differently here and now. This glorious fact of a risen Saviour, and the hope which is in Him, turned doubting and discouraged disciples into brave, believing bearers of the good news. How can it be otherwise? Easter determines our devotion and direction.—D.

"Eloquent Easter"

(Continued from front page)

that dawn when death was melted away in the morning sun, and life pulsed out from a stone-walled prison.

Dating from Easter, life took on a newness which made it a different kind of life not known before, life that is contagious and will not be content until all the world comes alive. Despair is death, and despair faded from the minds of men who believed; fear is death, and fear no longer invaded the still hours; cowardice is death, and cowardice ceased to be a part of those who knew Easter.

This strange transformation came to pass first among immediate followers of the living Lord. Out from rooms where they had hidden themselves for fear; out from fishing boats where they had fled to forget; out from old and arid haunts they swarmed around the world to tell the good news. "*He is risen! the Lord is risen!*" became the rallying cry to which gathered the generations. This is our charm against death; no longer do men die among us.

Even so, after centuries of the eloquence of Easter, men pause once a year to question the bearers of such good tidings. It happened on the third day? But it could not have happened on the third day, on the thirtieth day, on the three millionth day—that a man choked by death breathed again. And a man dead by such a death; death that was inexorable, horrible, exulting. Death that held its victim fast to a cross and drained His life through the cross-pieces and the upright and the drying rays of a hot sun and the spears of the guard. How could this be?

Yes, we pause to doubt and wonder, but we accept the great gift. We do not know how it can be, but we know it is. Even the careless deck themselves in *new* clothes, and walk with a *new* joy, and sing *new* songs, and go among men with *new* faces of hope. Unworthy sharers of the resurrection, men, women, and young people respond in the depths of their beings to the liberating mystery of Easter.

Perhaps our halfway doubt can be forgiven when we remember that the intimate companions of Jesus doubted, too. Had He not said to them that if His temple was destroyed He would rebuild it in three days—that He must walk today and tomorrow and the third day be perfected? They did

not receive this, and the empty tomb surprised them as men ill-prepared for that which had been foretold. Even after the empty tomb Thomas continued to doubt until he could put his fingers in the wounds.

Happily, to us, as to them, the tomb is proof, the testimony of the many is proof, the power that attends the preaching of Easter is proof, and—greatest of all—the meeting up with the Saviour who has gone before us is proof. Death *has* been swallowed up in victory. The proof has fortified the martyrs of the arena, the cross, the stake, the firing squad who have known that their vulnerability was of the body only. Paul was the spokesman as he kneeled for the headsman's ax and murmured, "For me to live is Christ, but to die is great gain."

Fortified as the martyrs were fortified, we look across the landscape of the world and are stricken with puzzlement. Why, after the many birthdays of the empty tomb, do we find men bent on destroying one another, threatening to take the lives of millions, building up weapons stores and machines of frightfulness, considering even the erasure of mankind from the shores of time? Has Easter no power in this year of our Lord?

Oh, Easter is the same. No one can shut the tomb. No one can kill the Lord again and put Him into the dark place sealed with a Roman seal. What has been done is done forever. Death has no legions to rally to turn the tide of battle decided once and for all. Where, then, lies the difficulty?

Could it be that the racing eagerness of the early disciples to tell men of the great thing that had happened for them has cooled to a desultory word whispered from our comfortable habitations; could it be that the hatred of the young church for darkness has changed to a slight distaste; could it be that love for this world is choking out love for a better world?

Perhaps the sharing of Easter needs to be more like the old Greek Orthodox custom on Easter Eve in the ancient Church of Holy Sepulcher when fire, holy fire, was thought to come down from heaven at the place of the tomb. And when the fire descended, it was passed by taper and torch, from hand to hand, by foot, by horseback, by ship, to all the Christian world.

Or like the leading of Moses who had found his freedom but must go back with a message of a burning bush to stir his people to their God-given Promised Land. How hard to learn that selfishness and life cannot be sliced off for carrying away into an individual bomb shelter!

In trembling, let us refresh our souls at the fountain of the first Easter joy.

There were the women steeling themselves to do service to a dead Leader; there were the guards drowsing away a long and futile night; there was the stir of a morning beginning; there was a delicate fragrance in a garden. Then, suddenly, there was journey's end; there were the affrighted soldiery; there was the luminous angel; and beyond the gaping, uninhabited tomb.

And then the urgent and positive tones of the heavenly visitant bidding the women begone to seek the disciples that they might know what had happened and be on their way to meet their Lord in Galilee. And the women dashing away in obedience, and the men in their turn running to tell others until the holy fire of the news of life eternal was shining in heart after heart in all the known world.

In our turn we pause at the empty tomb. The messenger is there as ever; the word is the same—go and tell.

In our day, also, the man next door, the man around the corner, the man across the seas, is asking:

"Do people die with you? Have you no charm against death?"

The Prayers of Luke Warm

(Satire)

Dear God:

How often I wish you were still around and could attend our church sometimes. Especially today.

All those new clothes were really something to see. Easter in the Mennonite Church didn't used to be much, but we've changed—we've changed.

Some of those dresses were a sight. Good stewardship of cloth! I think it's appropriate that we have new clothing at Easter. After all, clothes were the first evidence of the resurrection. Say—I'll bet our preacher could make quite a sermon out of that. He could title it "Grave" Clothes.

No doubt it does your heart good too, to see a lot of folks who hadn't been there since Christmas. I'm all for these special days and celebrations that give everyone a chance to turn out and show our community who really is Christian. It's also a good witness of the size and influence of your church.

Yes, it's good we have Easter so that you get the praise and recognition you deserve at least once a year.

Joyously,
Luke Warm

Dr. Glenn H. Asquith is editor in chief of the American Baptist Publication Society, American Baptist Convention, Valley Forge, Pa. He is also director of the Green Lake Christian Writers' and Editors' Conference, and has written many articles himself. The most recent of his four books is "The Selected Works of Ryters Krampe," Judson Press.

Resurrection— Decisive Event

By Roy S. Koch

On June 6, 1944, the combined might of the Western world was launched against Nazi Germany on the beaches of Normandy, France. The enemy territory was strongly held and vigorously defended. The Normandy beachhead became the point through which the Allied reinforcements poured into the conflict until the whole German might was decisively defeated.

The resurrection of Jesus Christ was the beachhead on Satan's territory by which ultimate victory has come to the Christian. The resurrection is the decisive event.

By means of Adam's sin, Satan enslaved the whole human race. Every effort to throw off the yoke of his tyranny was futile. Minor victories were achieved here and there, but the fortress of *death* held firmly until Jesus "burst the bars of death and triumphed o'er the grave."

Tell the Good News

A well-known Negro spiritual says,

"Go, tell it on the mountain
That Jesus Christ is born."

For the resurrection news we must have a greater couplet,

"Go, tell it around the world
That Jesus Christ is risen."

An ardent civil rights worker said recently, "Abe Lincoln struck the shackles off our legs; now we must strike the shackles off our minds." Jesus did more than that; He struck the shackles off our spirits. By His resurrection the doors of death were blown away and the morning sun of hope arose. This new freedom must be proclaimed. It has been proclaimed and will be told until He returns in glory.

The "Hallelujah Chorus" is not a cowardly "projection" of empty wishes; it is the glad heart response to an experienced fact. The song begun in the resurrection garden shall increase until we sing it new in the kingdom of God above. Rev. 5:9-14.

Are There No Doubts?

Sin and unbelief, in the guise of sophistication and scholarship, raise questions about the historicity of the resurrection event. They describe it as "myth"; they claim the resurrection account "bristles" with difficulties.

If there is no resurrection, the cross is the devil's work and Christ was a tragic victim. Then God is only a tin-pot Monarch whose "paths of glory" in the world "lead but to the grave," and His kingdom is nothing more than a growing graveyard.

But the resurrection is an accomplished event. Nothing less than the resurrection

can account for the sudden joy that sprang full-grown upon the world, and that positive certainty that braved suffering and martyrdom. The transformation of a gallows into a symbol of victory is not man's doing but God's.

What Easter Means Today

The resurrection offers intellectual respectability. "Intellectual respectability" is almost a fetish among modern thinkers. Must we abandon this respectability in order to believe in the doctrine of the resurrection and immortality? By no means. Dr. Wernher von Braun, the father of modern rocketry, said in an article in the *New York Herald Tribune*, "Nature does not know extinction. All it knows is transformation! . . . Everything science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death. Nothing disappears without a trace." (Quoted from the *Bible Society Record*, March, 1965.)

The modern mind is plagued with an insatiable curiosity. We send probing fingers into space. We have developed a check-off system for the heavenly bodies, first the moon, then Venus, now Mars. . . . We speculate regarding UFO's and measure the residual radiation of their brief visits with geiger counters. Let us not forget that the really significant event from outer space has already taken place. It is the scientific facts surrounding the incarnation, atonement, and resurrection of Jesus Christ.

Shall we fear to ask questions? Is it impious to probe the facts of science? Will our imagination outstrip God? Fear not. Jesus Christ is Lord of the universe. He LIVES. He is our Saviour and Lord.

The resurrection gives spiritual reality. Who of us can banish the consciousness of God from our minds? No one.

The resurrection is a major breakthrough into our spiritual world. It is the only means whereby it is possible to have a personal confrontation with the "living" Jesus. Our conversion is a personal resurrection and gives us a new dimension of life that contains beauty, light, and hope.

The Christian Church has become the "great society." True, she is still speckled with failure and branded unmistakably with humanity, yet she has about her the marks of the resurrection.

The resurrection meets our emotional requirements. There is something in man that wants to worship. Only in the resurrected, glorified Jesus is there an adequate object for man's devotion. The "living"

Jesus is a great magnet that draws to Himself publicans and sinners in every age and transforms them as they respond to Him.

All that is good, and noble, finds inspiration and power in Jesus Christ. In the world to come it is the "Lamb that was slain" (but is alive forevermore) who inspires the artist to "splash at a ten-league canvas with brushes of comets' hair," or to join the "harpers harping with their harps."

The resurrection inspires our motivational response. The reign of God in the human heart gives a motivation that spends itself in service and sacrifice. What dedication and determination have characterized the missionaries of the cross and the open tomb! Our service may express itself by clinging to His feet in adoration, by awesomely confessing Him "Our Lord and our God," and by triumphant songs of praise.

Ask no more if there is purpose in history. Writer after writer has said in a hundred different ways, "If history has no meaning, it hardly seems worth while going on living." The resurrection of Jesus has answered this longing for meaning. No other event in the world's long history, like the resurrection of Jesus, has branded upon the human heart the conviction that God cares for His people and will work out His purposes for them.

A Prayer

FOR THIS WEEK

O Lord our God, let our devout approach to Thee be that of the heart, not of the lips. Let it be in obedience to Thy spiritual law, not to any outward ritual.

Thou desirest not temples nor offerings, but the sacrifice of a lowly and grateful heart Thou wilt not despise. Merciful Father, to all Thy dispensations we would submit ourselves, not grudgingly, not merely of necessity, but because we believe in Thy wisdom, Thy universal rule, and Thy goodness. In bereavement and in sorrow, in death as in life, in joys and in happiness, we would see Thy hand.

Teach us to see it increase our faith where we cannot see; teach us also to love justice, and to do mercy, and to walk humbly with our God.

Make us to be at peace with all men, kind and gentle to those who offend us, faithful in all duties, and sincere in sorrow when we fail in duty. Make us loving to one another, patient in distress, and ever thankful to Thy divine power which keeps and guides and blesses us every day.

Lord, accept our humble prayer, accomplish in us Thy holy will. Let Thy peace reign in our hearts, and enable us to walk with Thee in love. This we pray not for ourselves alone, but for all Thy people everywhere with the forgiveness of sins, through Jesus Christ our Lord. Amen.

By the late Irvin G. Bauman.



Nurture Lookout

Down to Grass Roots

Yesterday Dan Kauffman reported to me enthusiastically about five Stewardship for Mission Training Sessions held in the South Central Conference from which he had just returned. "One of the emphases which people 'amened,'" he said, "was the idea that church organizations are the servants of the congregation." It is tremendously heartening to hear that congregations like this emphasis. It is even more encouraging to see among church agencies an increasing willingness to be the local congregation's servant. It seems to me that right on this point we are regaining something of the Anabaptist vision of brotherhood and are fitting that vision into the twentieth-century need for some organizational machinery. As long as the general church agencies truly think of themselves as servants whose duty it is to wash the feet of the local congregation, the fear of pyramiding power will be unfounded.

Two concerns emerge in the context of the new servant stance. One is that agencies, in spite of all their magnanimity, still tend to talk down to the congregations. To illustrate, last week a group of church councils met at Laurelville. They were searching together how a responsible group like a church council could lead a congregation forward with purpose to fulfill its mission in the world. In the discussions the term "down to grass roots" was used by a church agency man. "There you go," observed a brother from one of the congregations, "saying that agencies are up there and congregations are way down in the dirt somewhere." Even though it is not meant that way, the talk of church agency men carries a note of paternalism that comes through quite clearly to people in local congregations.

The second concern that emerges is that some local churches may presently find themselves in a kind of congregational adolescence. That is, the old lines of authority from above are somewhat gone, but congregations may not yet have fully sensed their own responsibility for congregational discipline and purpose. If church agencies are to be servants undergirding what local congregations do in their mission to and in the world, then it must be pretty clear to congregations what their mission is. They must have a real sense of purpose. They must know what they are being called to do, and in turn draw on the resources of the agencies which can give specific help in the task. They must begin to sense the heavy weight of their responsi-

bility also in order to call upon general church agencies to shape programs that will be most helpful on the local scene.

Congregations will need to sense that God has placed them where they are for a purpose. No one but the congregation itself can determine precisely what that purpose is for a given community. This calls for a constant evaluation of its program by the congregation. Is it fulfilling its mission? Is it properly nurturing its members so that they are witnessing disciples where they live and work?

Agencies of the church should no longer ask, How can we get our programs down to the grass roots? Rather, let the agencies ask the congregation, How can we help you in the battle?

—Arnold W. Cressman.

A sign in the lobby of Camp Hill (Pa.) High School, apparently fostered by a student, expressed a strong opinion on the issue of prayers in public schools.

The sign read: "As long as there are mid-year and final exams, there will be prayers in our school."

Prayer Requests

(Requests for this column must be signed)

Pray for a middle-aged man who has recently been released from prison and wants to begin life again as a Christian. Pray that he will have the power to resist the temptations which shall come. Pray also for his wife that she may put her trust in Christ and be willing to walk in His ways.

Pray for a young man who was released from prison and recently married. This young couple have made their decision to walk with Christ. Pray that they may have the strength to resist the devil as he comes to tempt them to return to the ways of the world and of evil.

Pray for the Trique who will be helping with the translation of the New Testament in the near future so that this experience will serve to help in the breakthrough of the Gospel in this tribe.

One of the first bills to be introduced in the 89th Congress was one which would exempt the Old Order Amish from all provisions of the Social Security Act.

Our Mennonite Churches: Meadville



The church at Meadville, Pa., had its beginning in 1937 when several families from Iowa and Nebraska in search for suitable farms moved into the Meadville and Conneaut Lake area. The first place of worship was an old schoolhouse on Baldwin Street. Various personnel from the Ohio Conference ministered to these families. In 1938 the families who had moved into the area began building a church house near Conneaut Lake, and this was established as the Sunnyside Church. The Ohio Mission Board decided that work should continue at Meadville, and purchased a house which was used for several years as a place of worship and a dwelling place for resident workers. In 1947 Raymond L. Kramer was ordained and served as pastor until 1958. In 1948 the Star Dance Hall at 339 Wadsworth Avenue was purchased and remodeled into a place of worship. This is the present location of the church. In 1948 the church was officially named the First Mennonite Church, and in 1954 received self-supporting status. Herman F. Myers was ordained to the ministry in 1957 to serve as assistant pastor, and became pastor upon the resignation of Bro. Kramer in 1958. The present membership is 71, with an average attendance of 90. Elders of the congregation are Ira J. Miller and Christian King. Present bishop is John F. Garber.

Goshen College

Seminary Dean Inaugurated

Goshen College Biblical Seminary and Mennonite Biblical Seminary inaugurated their new dean, Ross Thomas Bender, Goshen, in a public service Monday evening, March 22, at 7:30 in Goshen College's Church-Chapel.

Some 25 delegates from seminaries across the nation, and about 55 delegates from the Mennonite and General Conference Mennonite churches attended the inauguration ceremonies. In addition, some 125 alumni of both seminaries returned to Goshen to take part.

Taking part in the program of inauguration were Lloyd L. Ramseyer, vice-president of the Board of Trustees of Mennonite Biblical Seminary and president of Bluffton College; Orrin J. Smucker, chairman of the Board of Overseers of Goshen College; the Associated Mennonite Biblical Seminaries Chorus directed by Orlando A. Schmidt of Mennonite Biblical Seminary; Erland Waltner, president of Mennonite Biblical Seminary; Paul E. Mininger, president of Goshen College and Goshen College Biblical Seminary; Dean Bender; and Samuel F. Pannabecker, president emeritus and registrar of Mennonite Biblical Seminary.

As dean of the two seminaries, Bro. Bender will coordinate the program of both institutions. Goshen College Biblical Seminary had its beginnings in 1933. The late Harold S. Bender served as its dean until his death in 1962. The Goshen Seminary is owned and controlled by the Mennonite Board of Education, which represents 94,000 members of the Mennonite Church.

Mennonite Biblical Seminary, founded in 1945 and situated then in Chicago, Ill., is owned and operated by a board of trustees of the General Conference Mennonite Church, which numbers 55,000 members. The Seminary moved to Elkhart in 1958 and assumed occupancy of a new campus.

In connection with the inauguration of the new seminary dean, the second to be held on Goshen's campus, there were two consultations.

Role of the Minister

A consultation on the role and education of the Christian minister began Tuesday morning and continued through Wednesday noon. Part of the consultation were symposia on "The Ministering Church," "The Pastor's Function in the Ministering Church," "The Non-pastoral Ministries in the Ministering Church," and "The Curriculum of the Seminary."



Some 150 invited guests, delegates, and alumni of the two seminaries, and 30 faculty members and some 100 students of the two institutions took part in the consultation. Representatives from conferences and ministerial committees of both denominations also took part.

On Sunday evening and on Monday, before the inauguration ceremonies, a consultation on worship arranged by committees of the Mennonite and General Conference Mennonite churches studied worship in the Old and New Testaments, worship in the church A.D. 100 to 1500, and Anabaptist practice and theology of worship. Persons from both churches took part.

Joined Faculty in 1962

Dean Bender joined the faculty of Goshen College Biblical Seminary in 1962 as assistant professor of Christian education. His appointment as dean of Goshen College Biblical Seminary and Mennonite Biblical Seminary became effective last July 1.

Dean Bender is the son of the late Christian K. and Katie Bender, Tavistock, Ont. He attended Toronto Teachers College and the University of Western Ontario.

Dean Bender was graduated from Goshen College with the bachelor of arts degree in 1954 and from Goshen College Biblical Seminary with the bachelor of divinity and master of religious education degrees in 1956. He was graduated from Yale University with the master of arts degree in 1961 and the doctor of philosophy degree in 1962. At Yale he was a Rockefeller Doctoral Fellow, American Association of Theo-

logical Schools Faculty Fellow, and Lilly Scholar.

Dean Bender was a teacher in the Ontario public schools, 1947-53, and principal of Rockway Mennonite High School, Kitchener, Ont., 1956-60. He was ordained a minister in the Mennonite Church in 1958 and was associate pastor of Erb Street Mennonite Church, Waterloo, Ont., 1958-60. He was a member of the Mennonite Board of Education, 1957-61, and of the Mennonite Board of Missions and Charities, 1958-62. He is presently chairman of the Mennonite Commission for Christian Education.

Dean Bender was married to the former Ruth Steinmann in 1950. They are the parents of Lynn, 13 years; Elizabeth, 11 years; Michael, 8 years; Deborah, 5 years; and Anne Louise, 10 months. Dean Bender is 35 years old.

A Day in April

By Lorie C. Gooding

It was a day in April

They led Him out to die;

A sunny day in April

Beneath a cobalt sky.

They crucified the young Man

Upon a rocky dune;

And dark rose up the storm cloud

That April afternoon.

The lightning threatened judgment,

The thunder roared of doom!

But calm was the April evening

They laid Him in the tomb.

And calm His heart and spirit,

His terrible mission done.

So they sealed the cave and left Him

At the setting of the sun.

Sweet dawned the Sabbath morning

Under skies of softest gray,

And the heavens wept unceasing

That April Sabbath day.

But splendid broke the First Day,

After the Sabbath's rain.

It was an April morning

That saw Him rise again!



Two measures submitted to Congress calling for textbook aid to all students—parochial and private as well as public school pupils—were termed unconstitutional at Washington, D.C., by an official of Protestants and Other Americans United for Separation of Church and State.

Stopping the Resurrection

By Arnold W. Cressman

The most ironic line in literature—
“So they made the grave secure”—
a line written by Matthew long after
the temple police had turned in their badges
for sleeping while God burst out.

“They made the grave secure”
—as secure as the money changers
behind their wobbly tables
when they heard “*My House*”
on the lips of One who
stood ten feet tall with a whip cord in His hand,
the hand that had stopped waves
and had beckoned forth the dead.

With a sardonic smile Pilate said to them,
“Make it as secure as you can.”
He was still trembling as he
remembered how insecure he felt
on his cushioned seat
when the Man on trial tried him
with those piercing eyes
and with those unanswerable
words of Truth and Power,
“You would have no authority at all. . . .”

“They made the tomb secure,”
as secure as the temple police
in the Garden of Gethsemane
when they had fallen backward to the ground
in the presence of the *Light*
who they knew could call down
twelve legions of angry, waiting angels
with a single easy word.

“They made the grave secure . . .”
like Peter was when his emphatic swearing
uncovered his Galilean accent,
when the cock crew and
the Lord looked keenly disappointed
at him.

Caiaphas wanted things secure.
Had he forgotten the echoing words
of the Prophet in the corridors of the temple?
Had he not seen those insecure scribes,
who sat in Moses’ seat, slink stealthily
into the shadows of temple pillars
while withering words of
unmasking *Truth*
tore at them like bolts of celestial lightning?
“Blind Pharisee,”
Clean the inside of the cup!
You whitewashed tombs!

You look like honest men.
There! Let all men see your hearts!

“Secure?”
as secure as Caiaphas himself felt
when he was tearing at his clothes
and shouting “Blasphemy!”
to cover up the uneasiness
of his own disquieted heart
which was bursting to admit
that the long-awaited Messiah
really did stand there
in front of him
looking calmly
down at him.

Maybe as secure as Alabama state troopers
when they thought they had clearly heard
an order to charge, yet it was only
the cry of their own
moral bankruptcy and hate.

And the governor said,
“Go make it as secure as you can.”
“Go fence off your fears
with little tin soldiers;
let them stiffly stand guard
before the inevitable.”
In three days He will rise again!

We come crying to whatever governor
we think may be able to stay our fears.
We attempt to head off the resurrection
of new life in the church
by rolling great stones in front
of the places where
God might break out.

We fabricate our fantastic explanations
and drop rumors and lies
so the facts of certain resurrections
all around us
can be shrouded over.

We satisfy ourselves with the delusion
that our fabrications are true.
“After all,” we say,
“we have not seen the risen Truth.”
(. . . and their eyes were holden”)

Yet He Himself has said
that only those who
have eyes to see
will see it.



Jesus Taught Stewardship

By Carl Kreider

The two previous articles in this series on stewardship have sought to show (1) that Americans today are the stewards of far greater possessions than has ever before been true for any large group of people in any part of the world at any time in history, and (2) that the capitalistic form of economic life which has made this great abundance possible poses some new problems in applying our traditional concepts of stewardship.

These are matters of details, although very important details. Nevertheless, analysis of Jesus' teaching on stewardship will reveal that the principles which He taught are highly relevant, not only to the simple economy of first-century Palestine, but to the complex capitalistic society of today as well. It will be the purpose of this article to outline some of Jesus' basic teachings on this subject.

The middle chapters of the Gospel of Luke are especially rich in teachings on the subject of stewardship. Approximately 40 percent of the material in chapters 16, 17, and 18 of this Gospel is devoted to this subject. What conclusions can we draw from these teachings?

Give Them Up

In the first place, if our possessions form a wedge between ourselves and the kingdom of God, we must give them up. There is no alternative to this. The rich young ruler (Luke 18:18-25) had kept all of the rules. Jesus looked upon him and loved him. Nevertheless, Jesus commanded him to give up his possessions. This command, though hard, was unmistakable. To what extent are our possessions our masters? We must face this question with much prayer and in great earnestness. For our Lord has clearly taught us: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13).

In the second place, Jesus did not ask all of His followers to give up all of their possessions. Zacchaeus gave one half of his goods, and Jesus commented: "This day is salvation come to this house" (Luke 19:9). Jesus had friends among the rich of His

day. We read of "Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance" (Luke 8:3). Obviously, these people had taken no sudden vow of poverty. Instead, their property was a constant blessing to God as it ministered to the needs of our Master.

Furthermore, Jesus often spoke of giving alms. This is a continuing process and would obviously be impossible for someone who had suddenly parted with all of his possessions. Today among the followers of Christ there are those who give up home and possessions. There are also those who keep them as God's stewards in order that their gifts may be a continuing process as the kingdom of God grows.

Begins Early

The continuing process of giving should start as soon as a child has received the first cent to spend for himself, and it should be carried forth continuously until the Christian is called home in death. Obviously, the gifts should be larger when the Christian is at the height of his earning power, but they should not be confined to that time. The student who is borrowing money to pay for an education borrows money to spend on himself; he should also borrow money to give to the church.

The young person who begins to earn, but who is still in debt for his education and perhaps to buy a home and a car as well, is also spending money for himself; he should also spend to support the church. The middle-aged person with children in college (and this certainly is a drain on his resources) nevertheless also spends money for himself; he should also give to the church.

The senior adult whose children are through college and are now away from home and earning has to think of accumulation of funds to care for his retirement. Nevertheless, he spends for himself at the same time; he should also give.

The person on retirement, no longer earning, living on his capital—is also spending money on himself; he should also give. At any stage of life there are cogent arguments against giving. These arguments, however, are a snare. If we listen to them, we will never really give. Like the rich young ruler, we will turn away sorrowing from a clear command of Christ.

In the third place, Jesus clearly recognized the ethically dubious character of much of our wealth. This, it seems to me, is the great teaching in the difficult parable of Jesus on the unjust steward. Luke 16:1-8. Certainly Jesus did not mean to commend the dishonest acts of the steward in wasting his master's property, nor his dishonesty in settling the accounts of others to his own advantage to extricate himself from a difficult situation.

The real force of the lesson Jesus sought to teach from this parable is given in verses 9-11 (Weymouth trans.): "'And I charge you, so to use wealth tainted with dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish. . . . If therefore you have not proved yourselves honest in dealing with wealth tainted with dishonesty, who will entrust to you the true good?'"

Mammon is tainted at all times and everywhere with injustice. Our personal property is not necessarily a reward for virtue; abject poverty is not necessarily a punishment for vice. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). Let us not ascribe ethical rectitude to America's twentieth-century affluence.

Money Will Fail

Mammon will fail. Jesus did not state this as a proposition which needed to be proved, but as a self-evident truth. Of wealth, Jesus said "when it fails"—assuming that it will fail. The real danger lies in our confusing a temporary value (wealth) with the eternal values ("the tents that never perish").

It is an imperative, however, that mammon be used. "I charge you so to use wealth." Mammon should not be destroyed as an insidious danger. Mammon need not be given to others to relieve ourselves of the obligation of using it wisely. Mammon should rather be used by us for the building of His kingdom.

Why in the long span of world history—when for centuries the vast majority of the people of this planet were very poor—did God choose our generation as a time when men were entrusted with unparalleled wealth? Did He plan that we use it selfishly, or that we destroy it wantonly? The answer is clearly, no. It was God's plan that through this wealth His name might be glorified—that His kingdom might be extended through all the earth. When we use for ourselves that which we do not need, we are perverting God's plan.



Others remember a kind and generous person longer than one who may have a correct view of Scripture, but lack in kindness.—Donald Lauver.

This is the third article in a series by Carl Kreider, Goshen, Ind. Bro. Kreider is dean of Goshen College and professor of economics.

Mennonite Leaders of North America

John K. Yoder (1824-1906)

John K. Yoder, one of the outstanding Amish Mennonite bishops in the Midwest during the latter half of the nineteenth century, was born on Jan. 21, 1824, in Mifflin County, Pennsylvania. His great-grandfather, who was a native of Switzerland, came to this country with his family in 1761 and settled in Berks County, Pennsylvania. His son, John K. Yoder's grandfather, was bound out to a farmer until he was twenty-one years of age to pay his passage to this country.

Later the young man was married to Magdalena Yoder, and in 1784 they moved to Mifflin County, Pennsylvania, where they raised a family of three sons and five daughters. The oldest of these was John, the father of John K. Yoder.

In Mifflin County, John K. Yoder was married to Lydia Zook. On May 5, 1850, he was ordained preacher. The Yoders moved to Wayne County, Ohio, in 1855, where four years later John K. was ordained bishop of the Amish church, which later came to be known as the Oak Grove congregation.

His church at that time numbered three hundred members, divided into a north and south district. When the bishop in the north district and a small group of followers withdrew over the issue of baptizing in a stream, Yoder became the sole bishop of the entire congregation, which in 1862 erected a meetinghouse.

In the same year the first Amish general conference was entertained by the congregation. In a few years Yoder's talents and administrative ability gave him a leading role in the conference deliberations. When he was elected moderator in 1864, he secured the adoption of rules of procedure for the conference. A firm advocate of congregational rule, he agreed in 1889 to the appointment of a laymen's committee to set up a new discipline allowing departure from certain traditional Amish cultural practices, such as buttons instead of hooks and eyes on men's clothing, a "barber haircut," and holding evening religious services in the meetinghouse.

He was one of the founders of the Ohio Amish Mennonite Conference in 1893, and of the Ohio and Pennsylvania Amish Mennonite Conference, which was later called the Eastern A.M. Conference. A progressive leader, he early advocated Sunday schools and young people's Bible meetings.

A contemporary said of him, "In the pulpit he seemed perfectly at home. He had a commanding personality and a strong voice. He never failed to interest, and his speech was convincing and in manifestation of power. . . . I believe we are safe in saying that few, if any, left a greater im-

pression on the Amish branch of the church, from Pennsylvania and parts of Canada to Nebraska, during the time of his active ministry."

When he died on Aug. 1, 1906, his congregation had reached a membership of six hundred. Two of his sons had been ordained in his congregation, C. Z. and D. Z. Yoder.—John Umble.

"Daddy, What Is Easter?"

"Easter, honey, is the time when we remember what happened to Jesus. One time bad men killed Jesus. Then some friends laid His body in a grave, the kind that was cut into the stone of a hill. In a few days three women came to the grave and found it empty.

"They said, 'Oh! What has happened? Jesus' body is gone.'"

"Then an angel told them that Jesus was not dead anymore. He was alive again.

"The women were so happy! They hurried to tell the wonderful news to others. Jesus was alive and they would soon see Him!

"That was the first Easter Day. It was the happiest day in all the world because Jesus was alive. Now we are happy on Easter Day, and every day, because Jesus is alive and He is our Saviour."

* * *

(O God, make the truth of this thrilling message grip my own heart. Help me to know Christ as Saviour—as the real living person that He is. By the power that raised Him from the dead, help me to live a life of victory over sin and to have the hope of life after death. And give me the wisdom to unfold to our precious child more of the deep meanings of the Easter message as she grows older and more able to understand. Amen.)

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Richard Cardinal Cushing, Archbishop of Boston, used his Christmas sermon to re-emphasize a desire he previously had expressed—that Roman Catholics do more Bible reading.

In an extemporaneous comment during his sermon at the Cathedral of the Holy Cross, the cardinal urged Catholics to read the Bible "at least five minutes each day. For some reason or other," he said, "Catholics are reluctant to read the Bible. Protestants not only read the book but also study it. I met a woman who knows the Book of Psalms by heart. And to be honest with you, I don't know one Psalm by heart."

Monopoly

By J. G. YODER

My children like to play Monopoly. It is a game dealing with hundreds of thousands of dollars, houses, hotels, expensive real estate, and all kinds of stocks.

Little by little all the money and property comes under the control of one person and he is the winner. The children get a big thrill out of holding all that money and property in their hands.

It takes quite a while to finish a game—a rather harmless game and a pleasant way for children to spend an evening.

Of course, it is all play money and only pastime. It does not add anything to the family budget or do any real good.

So about nine o'clock, even if the game is not finished, Father says, "Come, children, it is time to go to bed."

So the board is swept clean. The money, houses, and hotels are put away for someone else some other time, and the children go to bed. But it was a nice game for children for an evening.

I also travel in airplanes. Many times I have been impressed, at low altitudes, how much the houses below look like the play houses we use in Monopoly.

However, as we get up higher the houses below are even much smaller than the play houses we use in Monopoly. And then I think: "In our knowledge of the size of the universe, in the light of real and eternal and ultimate values, in the light of values as God sees them, our real money is of actual less value than the play money is in value as the child sees it. And the little blocks of wood, in a child's world, are actually of more value than the largest hotels are in God's world."

But below the game goes on. The "children" collect money, houses, stocks, and hotels. It does not particularly add to the welfare of humanity nor to the kingdom of God. But it is an amusing way to spend a lifetime.

Then sometime when we reach about threescore and ten years, Father says, "Come, children, it is time to go to bed."

So the board is swept clean. The money, houses, and hotels are put away for someone else some other time, and the children go to bed.

But this alone is not a nice game for big children for a lifetime.

Big children can find something much better.

—In *Gospel Evangel*.



Advice for Lent: Fast from criticism, and feast on praise. Fast from self-pity, and feast on joy. Fast from ill-temper, and feast on peace. Fast from jealousy, and feast on love. Fast from pride, and feast on humility. Fast from selfishness, and feast on service. Fast from fear, and feast on faith.

He Is Going Before You

An Easter Meditation

By Gerhard E. Frost

Recently a friend startled me and several others as he said, "I learned my catechism in the middle of a graveyard." And then he added, "I believe that is the proper place to study it."

It seemed a strange thing to say until the speaker went on to explain that, as a child, he was a member of a small rural congregation in Texas. The parish education building was set a short distance back of the church and was surrounded by the well-kept cemetery. It was a quiet place. But the significant fact was that this boy's older brother had been fatally injured a few years before and now his body lay in one of the many graves outside the classroom building.

What a picture: an adolescent boy, that one grave among the many, a catechism, and a teacher. A child, listening intently and even critically to explanations and discussions, participating by recitation and conversation, all the while sifting each concept through the thought of three resurrections: Christ's, his brother's, and his own!

I will not soon forget that poignant reminder that the resurrection of our Lord is, in fact, the heart and center of the New Testament and the one proper vantage point from which to consider all Christian truth. But more than this, it is the focal event in the Christian's Gospel and the key to the church's present life and mission.

In our commitment to Christ, the Lord of the church, we celebrate a "little Easter" whenever we heed the call of the church bell.

An overactive imagination is not required for a child of God to place his finger on his wrist, and, as he feels the throbbing heartbeats, fancy that each one is saying the same word over and over again, "grace—grace—grace"! For we are not sustained by a memory but by a Life. We live by the present activity of the ever-living Lord.

It was as the Holy Spirit applied to each believer the fruits of Christ's resurrection that the New Testament church was born. It was as witnesses to the resurrection that the apostles found their life's meaning and task. This became for them the goal which gives meaning to all goals.

God's activity is best summed up in the one word, *grace*. Our history flows out of the glad news of a great Gift. Our strong tower and everlasting refuge is the name of Him who "so loved . . . that he gave." We were "no people," but now, like Israel of old, we have been made the "people of

God." We are the new Israel, born out of a great rescue!

By nature we are legalists. We tend to do our religious thinking in terms of laws and commands, forgetting the mighty "therefore" which God has supplied. Paul puts it this way, "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice. . . ." Without God's act of rescue there is no basis for our response to His command. The law leaves us powerless; the Gospel alone is our motive.

As we celebrate Easter once again, it is necessary that we be reminded that our spiritual birthplace is not in the Ten Commandments or the Sermon on the Mount. The gift of Life must precede obedience and mission. Grace is the fountainhead of service. God's new creation precedes ethical shape and pattern.

Long before the first Easter, when God spoke His commandments to His rescued people, He prefaced His words with the proclamation, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. . . ." It had been an act of liberation and without this they could not be free to live as the people of God.

Ours is not liberation from the strong arm of the Pharaoh, but from the stronger arm of sin and death. Just as God's voice addressed the ancient people with the double accent of loving appeal and righteous authority, so it speaks to us this Easter. "If then you have been raised with Christ, seek the things that are above. . . ." The resurrection is God's indelible "therefore" placed at the head of every expectation and command!

Of all the bells and chimes and "time-pieces" of the Bible, the Big Ben is the Easter event. What the Exodus is to the Old Testament the resurrection is to the New. A few hours with the Scriptures cannot fail to give a sense of the throbbing regularity with which these references to the resurrection mark the very footfalls of a working God.

Of this God it may be said in every hour of man's turbulent existence that He goes before His people. But it remains for Matthew to use the very words, in recording the aftermath of Christ's resurrection. "Go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee, there you will see him" (Matt. 28:7). It is difficult to find a more adequate summary of the continuing significance of Easter.

"He is going before you." This heralds the all-important truth that the Lord of the church is the Living One. To be a Christian is to live in faithful encounter with this reigning Christ. It is to walk in the forgiveness of Him who in the cross and resurrection has revealed Himself as holy love.

Existence, for us, need no longer be sterile and starless. The flatlands of dreary self-service may be forever forsaken for the rough and rugged terrain of the new life in Christ.

He is going before you through your grave. Baby's crib and grandfather's casket are not as far apart as they sometimes seem. Mortality and unpredictability stalk the peace of man. But Easter is high ground from which to face our darkest and strongest foe.

No one is ready for life who is not prepared for death. Bluff and bravado are not sufficient when the enemy is real and strong. Talk of victory will not do; whistling in the dark is not enough. In Christ alone may we walk with the victory stride. "Thanks be to God, who gives us the victory through our Lord Jesus Christ."

He is going before you into the humdrum monotony of the common and the ordinary, the very stuff from which your life is made. Nagging meaninglessness can no longer defeat us, for it cannot stand the presence of the Christ of Easter.

Many years ago I read of a naturalist who was studying the highland heather bell. He placed a beautiful specimen under the microscope and looked long and intently at it. After a while he became aware that a shadow had fallen before him and, looking up, was surprised to find an aged shepherd standing at his elbow. Without a word he handed the flower and the microscope to the old man and waited. When the shepherd returned them, the scientist was surprised to see the look of sorrow on his face and hear him say, "Man, I wish you had never shown me that." "But why?" asked the botanist. "Because," said the shepherd, pointing to his boots, "these rude feet have crushed so many of them."

The resurrection faith applies the microscope to little things. It magnifies the moment by relating it to the permanent. It reveals the rude attitudes — indifference, boredom, ingratitude, and all the rest — which crush God's weekday beauties underfoot. Easter comes once more to help us to see—not just to look, but to really see—with new eyes the uncommon glory in the commonplace.

He is going before you into the perilous opportunities of this present hour, into the unique challenges of our incoherent and difficult day.

Life is made up of the universal, that which is the warp and woof of sinful man's

(Continued on page 325)

A young Mexican farm worker in his 30's, with a heavy but well-groomed moustache, was finishing his Saturday evening meal at the counter of the 3-H Cafe.

As the waitress disappeared into the kitchen to place an order, the man got up and zigzagged to the door. He pushed, but the door didn't open. He tried again—twice—three times. He fidgeted with the latch, pushed again, but without success. The waitress returned and sternly reminded him that he had not yet paid his bill. He staggered back to the counter and, after mumbling incoherent phrases, fumbled through his change and paid his bill.

Back at the door he tried pulling instead of pushing and, to his surprise, the new technique worked. He staggered out of the door and down the sidewalk to join his friends at the "fellowship hall of winoes."

This was a typical Saturday evening occurrence in Stanfield, Ariz., a town where Mennonites had only recently become involved. Mennonite youth, through Voluntary Service, were destined to perform an unprecedented and unique service to the people of Stanfield. Perhaps the methods weren't so earth-shaking, but the results were a whole new outlook for this little cotton town. School officials, ministers, ranchers, cotton pickers, and other farm workers—all these and others have definitely felt the impact of the Stanfield VS unit.

Beginnings

It was in 1956, through the recommendation of the Arizona Migrant Ministry, that VS-ers from the Phoenix, Ariz., unit began a program in the camps near Stanfield. Clusters of cabins grouped together serve as dwellings for the field workers. Located in the open spaces in a dry climate, these camps are extremely dusty. The rough boards on the cabins remain unpainted. One room serves the whole family. Water is available from pipes sticking out of the ground at various places. A single gas burner is both heater and cookstove. Dangling from the middle of the ceiling a light socket is the sole source of electricity.

Family size ranges from three to fifteen members. As those early volunteers saw the plight of the migrant in Stanfield, it was indeed a place of needs—both physical and spiritual. "Why did conditions such as these exist?" they asked themselves. How could this segment of land within our prosperous United States, which only 15 years earlier had been a wasteland, become the scene of such a dismal habitat?

In the years between 1940 and 1945 a shallow water supply was found. This water supply, linked with the favorable climate and fertile land, made an ideal cotton-growing area. These factors, together with a high wartime price level, made cotton farming an attractive enterprise. But large-scale cotton growing meant large-scale

labor to pick the cotton. This demand brought migrant labor to Stanfield.

Boom Years

The next ten years were boom years for cotton growers. The more cotton grown, the higher the demand for workers. By 1952 there were, in addition to migrant families, more than 1,500 Mexican nationals imported into the Stanfield area annually.

Dr. Seydler, the Stanfield physician, related the following incident as he recalled the tremendous seasonal influx of migrants: "When I moved here in 1951 to establish my practice, I treated 10 or 15 patients before I could unload my personal belongings. And it wasn't unusual, in the next eight years, for me to treat up to 100 patients daily during the peak of harvest." Migrants were forming a large part of this rapidly developing community. It was to these people the first VS-ers directed their ministry.

There were churches in Stanfield that were concerned about the migrants. The Southern Baptist Church began as a mission in 1945. Later, in order to minister specifically to the Mexican migrant, a Spanish Baptist Mission was started. A community church sponsored by the Presbyterians emerged. Finally came the Pentecostals and the Assemblies of God.

In retrospect the churches seemed to break into classes. The Community and Baptist churches claimed the ranchers, businessmen, and schoolteachers while the other churches focused their programs on the migrant. Consequently, even though church groups were independently doing what they felt needed to be done to alleviate spiritual and physical poverty, outside help was needed.

What Kind of Ministry?

In 1958 a Voluntary Service unit moved to Stanfield. Where should volunteers begin? The migrants' most obvious need was physical. The health clinics needed assistance. Food and clothing were available for the poorest among the migrants, but they needed someone to bring these things to them. VS-ers responded. But how to define the migrants' spiritual needs, much less meet them, was most disturbing for these first volunteers.

They knew that the VS program was instrumental in developing Mennonite churches in Mathis, Texas, and Buckeye, Ariz. With their already established rapport, they knew they could establish a Mennonite Church in Stanfield. With this goal in mind a Sunday school was started in 1960.

But even before starting the Sunday school, another drastic change was sweeping the valley. To some it appeared a blessing, to others a curse. The cause of



From this . . .

They Go

By Pa

. . . to th

*A whole new outlook
for a small
cotton town in
southern Arizona.*



the change was the mechanical cotton picker which appeared in 1959.

By 1962, 90 percent of the cotton, which four years earlier was totally handpicked, was being mechanically picked. As the machine did more and more of the cotton picking, the seasonal influx of people dropped drastically. The Mexican nationals were no longer needed. In short, the seasonal laborer was no longer needed. The farm laboring class of people, in four years, changed from a highly mobile population to a more stable population.

In this time of rapid change the Mennonite service unit needed to reevaluate its goals and objectives. With a declining population and five churches already existing in Stanfield, should they hope to establish a Mennonite Fellowship? It appeared doubtful. The unit members, VS administrators, and other interested people deliberated, discussed, and reevaluated the community and the work. A decision was reached. The unit would gradually transfer its responsibilities to the churches of the community. A target date was fixed at April, 1965.

cal churches, never existing before, now exist; ministers who never knew each other were brought together to discuss, learn, and share concerns common to them all—the farm laborers in the camps and the church's responsibility; the public school officials, with the encouragement of VS leaders, increased their attempts to help the children of farm laborers in their education.

Rev. Richard Martin of the Community Church says, "The Voluntary Service unit has bridged the gap of communication between the farm laborer and the larger community."

"You gave a lot of time and energy to this community. We can't let you down by letting the work fizzle out when you leave," a local rancher told the unit leader.

Gave Leadership

Rev. Harold Lundgren, director of the Arizona Migrant Ministry, expressed his feelings this way: "We are sorry to see the VS unit go because they gave good leadership to the community. Their finest leadership was in showing the community people their responsibility to the farm workers

Together

Landes



"When I moved here in '51, I treated 10 to 15 patients before unloading my personal belongings," Dr. Seydler (r.) tells writer Paul Landes.

Success or Failure in Mission?

The experience at Stanfield, to some, exemplifies a classic failure in the mission of the church. The work has been halted before a Mennonite Church was established. But how do we measure the success of a particular mission of the church? By the number of people converted? By the amount of human suffering alleviated? Or by the mission's ability to arouse community and church participation in serving the needy areas of that community?

If the Stanfield VS unit can be measured by the latter standard, it is to be termed a success. True, much suffering was alleviated and many children and youth were given religious instruction. This is by no means insignificant. But perhaps more important, lines of communication between evangeli-

and to prepare them psychologically and spiritually to take on responsibility of a ministry to the farm labor camps."

Perhaps the highest achievement of the VS unit is the amount of cooperation it has managed to stir up. Judging by the quick response to the unit's proposal to turn over its responsibilities to the community, it is apparent that the unit's accomplishments have been well accepted. Community

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Paul G. Landes, now a student at Phoenix (Ariz.) Junior College, served as leader of the Stanfield unit from 1961 to 1963. Since then he has assisted in program planning for Voluntary Service in the greater southwestern U.S. area along with a half-time assignment for the Arizona Migrant Ministry. He and his wife, Janet, are originally from Bally, Pa.

The Missionary's War on Poverty

By Nelson E. Kauffman

In the past our home mission efforts were largely directed to those people in our society who were in the throes of poverty and its attending problems. A response to the example of Jesus, who came to preach the "gospel to the poor," it also signified obedience to Christ's command to make disciples of all nations and peoples.

We seemed concerned that these people have the Gospel in their poverty. We responded in love by giving them the Gospel and material aid. But we never felt led to concern ourselves greatly with correcting the causes of poverty. Since our government has now declared war on poverty, many Christians cry "socialism" or "communism" and preach "freedom," which implies that "we" should be "free" to live our lives of plenty. By these cries, we seem to say that the millions of poverty-bound people should not be "free" to expect equal privileges because their "freedom" would threaten ours.

Mennonites who consider themselves home missionaries and who find themselves working among the underprivileged and poverty-stricken should follow Jesus not only in "[preaching] the gospel to the poor," but also in "[setting] at liberty them that are bruised" (by poverty, as well as by sin). If we are concerned about a man's total welfare, his material state is as important as his spiritual state.

Granted, the forces that create and maintain poverty are integral parts of a country's economic, political, and social structure. In the past, our government's concept of relieving poverty was limited to a relief-giving program. The church, therefore, could do little more for the poor individual than move him to a different location where conditions fostered self-improvement.

Now that the government attempts to initiate steps for the removal of some of these causes of poverty, the church may feel that God is at work in government to effect these changes, thus enabling our "mission" churches (all of them) to help the poor not only to turn from their sin, but to improve their total circumstances. This process will not be easy, however, and will require great patience.

How Approach Problem Evangelistically?

We need to ask the question, "How shall our church relate herself in an evangelistic way to the government's 'war on poverty' program?" Obviously, I am not qualified to

discuss the total political, economic, and sociological implications of the program. But the "hope for better days" that comes from this program cannot be ignored by our church workers.

A more scholarly rationale should be given for our involvement in this "war." Until this becomes available, I should like to suggest that our Mennonite congregations could and/or should:

- Become informed about conditions of poverty in their church communities and counties. How many and what type of people are living on poverty levels and why, so that stereotyped, inaccurate views about those struggling on low incomes could be corrected. (Could any of us support a family of five on a minimum wage of \$50 a week?)
- Be ready to cooperate with other interested people in taking steps to bring these poverty conditions and their causes to the attention of community leaders who have the power to effect a change in conditions.
- Volunteer time to give self-help skills (counseling, tutoring potential school dropouts, teaching occupational skills, sewing, health practices, etc.).
- Make church facilities available on a loan basis for assistance in anti-poverty programs (retraining, teaching, etc.).
- Become involved in low income population areas in order to secure better educational facilities and teachers for the people. Instead of having all our teachers teach in "good" schools, send some to "poor" school systems to raise the level of educational experience for all. (This has been done with gratifying results.)
- Consider new or added programs in consultation with community planners to change the situation where unmet or undermet needs are known. Why should not some of our people (who possibly cannot go abroad as Missions Associates or in our Teachers Abroad Program) move into neglected areas and identify with a community concerned to improve employment and school opportunities?

These suggestions are not exhaustive. They do not mean that we neglect preaching Christ, leading people to the new birth, and teaching them to love and obey Christ. But they do mean that we should become

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Missions Today

New Wind in Spain

By J. D. GRABER

The Vatican's Ecumenical Council has caused far-reaching reverberations in Spain, the last stronghold of Catholic conservatism. Generalissimo Franco in a recent message came out in favor of "exercise of freedom of conscience." Since Franco has thus placed himself on record it is a foregone conclusion that the bill giving more religious freedom will be passed, perhaps within this year, because the law-making body usually rubber-stamps Franco's decrees.

The text of the bill has never been made public, but it is presumed to lift some of the present restrictions on worship and rights. Jews and Christians cannot now mark their places of worship. They have no legal status as corporate bodies; marriages by their clergy are not legally recognized; they are not permitted to have their own schools or publications and cannot proselytize. When they die they must be buried in "civil cemeteries" but most towns have no such cemeteries.

Thirty thousand Protestants out of a population of 32 million makes the evangelical community a small minority in Spain. But their influence is out of proportion to their small numbers.

The Spanish government is much more aware than we are in North America of the revolutionary character of evangelism when it gets a foothold among backward and oppressed people. Much of the revolutionary fervor in Asia and Africa stems from Protestant mission schools which taught the simple doctrine of the importance of the individual, provided education, and opened the doors to the "winds of change" which only now are beginning to sweep through the Catholic world.*

Our interest in Spain goes back to the relief work done in Spain through the Mennonite Relief Committee in 1938-39. *Luz y Verdad*, the Spanish Mennonite Hour broadcast, reaches Spain from a shortwave station at Monte Carlo, and there is considerable activity in Bible correspondence courses in Spain as a result. Approximately 1,000 copies of *El Discipulo*, Spanish Mennonite monthly magazine, are mailed to addresses in Spain each month. A Mennonite congregation of immigrants from Spain is developing in Brussels, Belgium, and, with the "winds of change" blowing over Spain, we trust our evangelical activity can continue to increase and bear fruit.

*Adapted from "Between the Lines," March 1, 1965, issue.

More than 40 VS unit leaders attended the eleventh annual Unit Leaders' Conference held at the Mennonite Board of Missions, Elkhart, Ind., March 30 to April 2. The youth leaders came from ten states in the U.S., and from as far as Calling Lake, Alta., and Aibonito, Puerto Rico. "The purpose of the conference," says Ray Horst, secretary for Relief and Service, "is to share resource materials and ideas; evaluate program; study the spiritual, economic, and social needs of today's society; share program ideas; and sharpen up the leader's concept of good leadership."

The seventh inter-Mennonite March relief sale at Morton and Arthur, Ill., raised approximately \$11,800 for use in the Mennonite Central Committee's worldwide relief and service ministry. John Roth, secretary of the Morton inter-Mennonite Relief Committee, reported that the 2,000 people present represented the largest crowd in the sale's seven-year history. In his words, "The weather was good, interest very good, and cooperation extra good."

In 1964, Heifer Project, Inc., completed 157 shipments to 31 lands with a livestock value of \$291,122. In their 20 years of operation, the project has sent 1,218 shipments to 78 different lands. Robert Miller, of the Mennonite Central Committee, was elected secretary of HPI at the organization's annual meeting recently.

Due to the opening of a new post-office building in Elkhart, Ind., the Mennonite Board of Missions and Charities now has a new box number—370. The change was effective March 29, 1965. For faster mail delivery service, senders should include the box number and the zip code number 46515 when addressing the mission board.

Representatives of Eastern Board-related missions and churches in East Africa met together for the first time in Nairobi, Kenya, during Paul Kraybill's administrative visit recently. Among other concerns, the three representatives from Tanzania, two from Somalia, one from Kenya, and two from Ethiopia discussed with Board Secretary Kraybill need for a Bible academy and a Bible college.

When an Eastern Board missionary teaching at the Juba Elementary School, in the lower Juba area of Somalia, asked advice of the regional director who was visiting the school recently, the director replied, "We need to learn from you. Your school has a good reputation in the town." He seemed pleased with the students and complimented them for their good responses.

(Continued on page 326)

Twenty-one leaders from African countries and America.



"It was certainly remarkable that we could all be there from so many countries in spite of political conditions in various parts of the continent," reported Carson Moyer (second from left, kneeling), Ghana. This was the second inter-Mennonite and Brethren in Christ African conference held at Bulawayo, Rhodesia, March 3-10.

Each congregation is requested to contribute an average of \$30 per member per year for the work of the General Mission Board.

As a member, your individual contribution helps to meet this goal along with other programs of your congregation. The funds received by the General Board from your congregation are used to support seven major outreach programs.

It may be of interest to report how each dollar is used within the total program of the Board through these seven areas. The following division is based on current projected planning, including a prorated share for service departments (information, personnel, and business offices).

A Mission Board dollar is used for:	
Home Missions	\$.10
Overseas Missions	.46
Health and Welfare	.01 ½
Broadcasting and Literature	.21 ½
Relief and Service	.19
Student Services	.00 ½
Misc. mission projects	.01 ½
—H. Ernest Bennett.	

How Apply for Summer Work Camps?

MYF-ers who want to serve in a servanthood work camp this summer should complete the application form printed in the April 11 issue of Youth's Christian Companion.

They should then send the completed application, along with their \$5.00 registration fee, to their conference youth secretary. The MYF-er can expect to hear from the Elkhart Servanthood Office approximately one month before going to his assignment. At this time he will receive a packet of materials including travel instructions to his work camp location; a general study guide on Isaiah; information on insurance coverage during his ten-day stay; and some resource material which gives him some idea as to the purpose of the camp.

Approximately two weeks before going to his assignment, the MYF-er will receive a letter of introduction from his work camp leader. All camp participants are responsible for their own transportation. Camp planners suggest that MYF's in close proximity of each other form "car pools" to cut down on transportation costs.

Getting under way by June 11, 1965, the work camps are a joint project of the MYF Office in Scottdale, Pa., the VS Office in Elkhart, Ind., and the 16 conference youth secretaries. Some 50 work camps are expected to serve approximately 700 youth.

Institute Sharpens Laymen' Teaching Skills

Preparation of capable leadership at all levels of the church's life is the task which challenges all who participate in planting and nurturing new churches.

El Instituto Biblico Menonita, Aibonito, Puerto Rico, seeks to equip lay leaders in the Puerto Rico Conference for a ministry of teaching and nurturing. The 19 students currently enrolled are a combination of Sunday-school teachers, lay preachers, and pastors who serve in their home congregations.

Of this group three come to us from the Evangelical Mennonite Church in the Dominican Republic. Students take as many courses as their particular interests and schedules permit. Some are enrolled for a minimum of two credits while others are taking a full course of study.

All of the Institute's courses, except one, are offered in the evening for the benefit of students who, because of their work, would otherwise be unable to attend. Classes meet on Monday, Tuesday, and Friday evenings. In 1962, the Institute was moved from La Plata to Aibonito where its library and classrooms are housed in the educational wing of the Aibonito Mennonite Church.

For several years, due to limited interest, **El Instituto Biblico Menonita** has been offering only a few popular courses for the benefit of the congregations. But just recently the conference has been recognizing the need for more training-in-depth. This year formal courses of instruction leading to a diploma in Christian Education (two years) and to a diploma in Biblical Theology (four years) are again being offered.

Recognize Value of Instruction

Underlying the goal of better preparing lay leaders for effective nurturing is the

Institute's recognition that instruction in the meaning, use, and application of the Scriptures must be given to all who hope to participate meaningfully in the life of the church.

It also recognizes that there are those among the leaders of the church whose training will be more extensive as well as more intensive. These must receive more specialized training. The church expects the best possible use of their gifts.

In order to set some guidelines for the broad task of Christian leadership training, the Institute has set up these objectives:

1. To provide for the Biblical preparation of those lay leaders who will serve their congregations in the tasks of Christian education and evangelism.
2. To provide an elemental theological preparation for those with pastoral vocation.
3. To provide, for those pastors who have not been able to complete their formal theological studies, the opportunity to enrich their ministry by means of serious study.

Do Practical Work

Most of the students of **El Instituto Biblico Menonita** are actively engaged in some phase of the work of their local congregation. Seven students carry pastoral responsibilities. Others are lay leaders with positions of responsibility in the evangelistic and educational programs of the church. For these students the course of study which the Institute offers is not merely an academic exercise but a vital contribution to their daily work and witness.

—John Driver.



Instructor John Driver makes a point in Elementary New Testament Greek. Students (l. to r.) are: Ramon Torres, Samuel Rolon, and Jose M. Ortiz.

With People in Service

In Nairobi, Kenya . . .

Elizabeth Hostetter, second term missionary for the Eastern Board, arrived in Nairobi on March 23, where she will be housekeeper at the Mennonite Centre guest house. En route to Nairobi, she spent one week in Ethiopia, where she had served her first term in Menno Bookstore, Addis Ababa.

After a commissioning service at the Mellinger Mennonite Church on March 21, Hershey and Norma Leaman and sons Larry and Jimmy were scheduled to arrive in Nairobi on April 5. Hershey has been assigned as Kenya director of the Eastern Board East Africa area office. During their furlough, he served as assistant to Paul Kraybill, secretary of the Eastern Mission Board.

A two-story duplex adjoining the Mennonite Centre in Nairobi has been purchased by the Eastern Mission Board. The new dwelling will supply housing for the Hershey Leaman family and for the Junior Lehman family who serve as manager couple of Menno Travel Service in Nairobi.

The Paul Gingrich family are making plans to return to Ethiopia for their assignment at the Mennonite Centre in early May. When they return to Addis Ababa, they will leave their three school-age children in Mara Hills School, Tanzania, to complete this term. Their assignment in Ethiopia will be to replace Daniel Sensenigs who are going on furlough in early July. The Gingrichs previously served two terms in Ethiopia.

Pierre Widmer of Valdoie and Grand-Charmont, France, suffered a mild heart attack on Tuesday, March 9. Bro. Widmer is a minister in the Mennonite congregation of Montbeliard, editor of the French Mennonite Church Christ Seul, teacher in the French section of the European Mennonite Bible School at Bienenberg, Switzerland, one of the founders of the youth and welfare agencies of the French Mennonite



Lester Hershey (head of table) teaches the class in pastoral theology. Others are (l. to r.): Samuel Rolon, Enrique Ortiz, Jose M. Ortiz, Ramon Torres, Juan Colon, and Ray Landis.

Churches and the executive secretary of their Mission Committee.

In this latter capacity he has been active since the early 1950's as counselor, legal representative, visiting minister, and "trouble shooter" for MCC and especially in recent years for the General Mission Board, in connection with the work in Belgium, France, and Algeria.

Orie O. Miller, former executive secretary of Mennonite Central Committee, attended a memorial service in Philadelphia on March 26, for the recently deceased Clarence E. Pickett, world-renowned Quaker and former executive secretary of the American Friends Service Committee. Miller and Pickett worked together in representing their denomination's concerns on Selective Service and peace issues. Under his 22 years of direction, AFSC carried out service programs to such diverse groups as Spanish civil war refugees, 4,000 children in the U.S. coal fields in a New Deal program, and 250,000 Arab refugees. Later he co-chaired the Committee for Sane Nuclear Policy.

David Helmuths and Addona Nissleys, missionaries to Puerto Rico, are planning a month to six weeks' vacation in the States, beginning June 21.

Cecil and Margaret Ashley, missionaries in Brazil, will return for a year's furlough in August.

Evelyn Kinsinger and Caroline Nebel, both registered nurses, were scheduled to fly from Miami, Fla., on April 7, for Brazil. Evelyn returns, after a two-year furlough, on a self-supporting basis as nurse at the meat packing plant in Araguacema. Caro-

line, from Versailles, Mo., will spend her first term of service with the medical clinic at Araguacema.

Mrs. Ralph Metzler, Nappanee, Ind., began work on March 15 at the Bethel Home for the Aged, Newton, Kans., as an assignment under MCC's Senior Voluntary Service program. Mrs. Metzler served in a similar capacity at the Frederick, Pa., Home for the Aged, and at the Meadows, Ill., Mennonite Home.

Wesley and Grace Metzger, Elmira, Ont., spent February and March at Botijas, Puerto Rico, giving their time in helping to get the new VS house ready for use there.

THEY GOT TOGETHER

(Continued from page 321)

cooperation is a much-talked-about subject in many areas. In Stanfield it became a reality, thanks to the sweat, vision, and flexibility of Mennonite volunteers.

VS-ers now place their confidence in the churches and individuals of the community to carry on the work that remains to be done. Now, instead of the small base of a four-member service unit, the whole community is accepting responsibility. With a start on this broader base, men, like the young Mexican farmer at the 3-H Cafe, can expect greater understanding, a little more love and forgiveness, and most important—spiritual help to alleviate their problems.

The happenings at Stanfield can profoundly affect other Mexican cafe-goers, the people of Stanfield, and the Mennonite Church.

Your Overseas Missionary of the Week

Dora Taylor



Dora Taylor arrived in British Honduras in May, 1964, for her third term of service with the Eastern Mennonite Board of Missions, Salunga, Pa.

Miss Taylor serves as a missionary nurse at the government-owned clinic at San Felipe. During her years of service she has established a prenatal clinic, a well-baby clinic, and a home visitation program. She currently assists in mobile clinic work under the direction of Dr. Harvey Mast. Conducting Bible study in national homes is also part of her assignment.

Originally from Elverson, Pa., she received her nurses' training at La Junta, Colo., School of Nursing and later took a course in midwifery at the Preston Maternity Hospital. She attended two years at Eastern Mennonite College.

WAR ON POVERTY

(Continued from page 322)

concerned about the "whole man" as was Jesus.

He healed the man at Bethesda because he was sick for 38 years. Jesus did this without even informing the man who He was. He did not ask the man born blind to believe in Him before He restored his sight. He healed the man because he was blind. He told Zacchaeus He was going home with him without saying anything first about the necessity of faith in Him.

If God is at work in various ways in our world today, we should be aware of it. His people will allow Him to work through them.

GOING BEFORE YOU

(Continued from page 319)

existence, but also of the unusual and unrepeatable. Each moment of history presents its own unique frontiers which beckon and call. No one can disown his day. He is born for it. It belongs to him and to no one else. At times it may seem to us that our day is overborne with problems of



These . . . did this. The Mississippi landscape is dotted with sturdy concrete church buildings rising from seedbeds of ashes and rubble to take the place of old frame structures. The Pleasant Grove Baptist Church, Brandon, Miss., was burned the night of July 30, 1964—one of the more than 25 buildings completely destroyed and the 15 severely damaged as a result of the southern racial ferment. On Sunday, March 7, the 200-member Pleasant Grove congregation were the recipients of a large new church building—built largely by Mennonite Disaster Service volunteer craftsmen. Shown here are members of Unit Four, comprised of: John Showalter, Abram Froese, Alfred Ewert, Milford Kenner, Bernie Thiesen, Oren Zuercher, Devon Leu, Lloyd Barth, Larry Hooley, Charles Miller, Tobias Stehman, and Clifford Brenneman.

such crushing proportions and complexity that they admit to no solution. Then we are seized with the urge to "retreat to the caves."

Life is always peril and pain. Faith does not flourish in a vacuum of negation and quest for false comfort. Numbness is a high price to pay for "peace." That is why

our Easter celebration draws us to Him who is the soul's haven and true rest, but having done this, sends us on new and more difficult errands of mercy and justice. It causes us to hurt where we have never hurt before. It gives us concerns which are like an ache in the bones. It makes us sensitive to humanity's exposed nerves.

AS IT HAPPENS

(Continued from page 323)

Postage stamps send out the Gospel. At least the postage stamps Mrs. John H. Yoder collects have this job to do. She collects commemorative and foreign stamps, sells them, and turns over the proceeds to Mennonite Broadcasts, Inc. Last month she sent \$35 for Luz y Verdad, MBI's Spanish broadcast. Want to help? Clip a quarter of an inch around commemorative and foreign stamps you receive, put in an envelope, and send to Mrs. John H. Yoder, Route 1, Mohnton, Pa.

More than 250 stations across America are now carrying Minute Broadcasts. And more than 100 stations have asked for a continuing supply of the spots. Mennonite Broadcasts, Inc., is now producing a second series with plans for more awaiting Board action at their annual meeting, April 30 to May 1.

Small conferences to discuss and arouse interest in Sunday-school work for children and adults have been held at most of the mission stations in Tanzania. Also, an evangelistic meeting for the elders of the community was held at Shirati recently. The 40 men attending the meeting listened to the Gospel quietly—some with much interest and good perception of the times. Tanganyika Mennonite Church leaders brought the messages.

Mennonite Hour's overseas office in Liberia is on a LeTourneau project, 150 miles down the coast from Monrovia—accessible only by plane. Waldo Neufeld, branch office manager, tells B. Charles Hostetter that consequently, follow-up work with broadcast listeners has to be done by mail. "The response to the program is definitely on the increase," says Neufeld. "There are a number who have professed salvation through both the broadcasts and the Home Bible Study courses. During the last months we have enrolled several who are government officials. And the new release over ELBC should mean additional responses. . . ."

The annual Worldwide Missionary Conference, sponsored by the Eastern Mission Board at the request of the Lancaster city ministry, will be held June 9-16 on the Lancaster Mennonite School campus, Lancaster, Pa. Further details will appear later.

In addition to the usual Sunday services and midweek activities at the Manor Road Mission, Laindon, England, a new venture has been undertaken, according to Constance Taylor. Together with the Laindon Baptist Church, it has been arranged that a bus, nicknamed the "missionary bus," should pick up members of the two congregations, taking them to the Sunday morning services. In the afternoon, another bus collects children from the nearby new town, and brings them to Sunday school.

MCC Canadian Summer Service will reopen its unit at the Winnipeg Municipal Hospital, announces Mennonite Central Committee (Ontario). The hospital has requested nurse aides, licensed practical nurses, and registered nurses as summer replacement help. Ten volunteers are needed by May 1, ten others by June 1, and ten by July 1. A total of 30 workers can be placed in this unit. The hospital will provide living accommodations, meals, and a salary. Interested persons should contact the Mennonite Central Committee at 104 Princess St., Winnipeg 2, Man., or at 50 Ken Ave., Kitchener, Ont.

A twelve-week seminar for ministers began April 1 at Brook Lane Hospital, Hagerstown, Md. Sponsored by the Department of Pastoral Care, the series provides opportunity for pastors to gain a better understanding of emotional health through study and discussion. The three-hour weekly sessions deal with topics such as "Marriage and Family Counseling," "Children and Adolescents," "Middle-aged and Aging," "Pastoral Care of Emotionally Distressed Persons," and the many problems associated with personal adjustment and emotional and religious goals. Opportunities for academic credit for work done through these seminars are now available under certain conditions. For further information write to Brook Lane Hospital, Hagerstown, Md.

Our Easter faith is meant to get us into trouble, God's kind of trouble! Christ did not steal quietly into history as a cozy, innocuous presence, hiding congenially in the selfish designs of sinful men. No, rather He came as the shattering presence that He is. He was not invited; He "broke in." He left nothing as it had been. Therefore His church dare not be less than the "sworn enemy of the status quo."

God-pleasing worship gives vision. Vision, not that you and I may find a cheap and easy perpetuation of personal bliss, but that we may unflinchingly face with Him the burdens which must be borne. Not ease, but creative purpose and motivation; not something to make our beds upon, but something to set our starting blocks against—this is the painful gift!

These are explosive times. They cry for more than static and sterile responses.

Christ leads us straight into the festering places of our society—places where questions long ignored will no longer "stay down." He designs to toughen our love into courageous justice. In order to do this He offers us a new sense of wonder and renewed joy in believing. He goes before us to make us hungry and homesick, to lure us to higher ground.

This is the time for greatness. The call for spiritual astronauts has gone out. Racial tensions, international uncertainty, profound interior confusion and moral fatigue, a forlorn sense of meaninglessness—these are felt today as Christ commissions His church to bear witness to His resurrection. Nothing less than He—going before us—can provide the courage, humility, industry, and joyous doxology which are required for this hour.

EDITORIAL

(Continued from page 311)

than thirty years. At times sheriffs and policemen were members and thus law enforcement and arrests became difficult.

The Supreme Court's decision and the acts of Congress on civil rights have given new impetus to the Ku Klux Klan. Harry Golden in *Mr. Kennedy and the Negroes* believes that "the failure of the political leadership to set a direction for the implementation of the Supreme Court's decision gave the White Citizens' Council and the Ku Klux Klan a good head start."

Perhaps the greatest fear of the Klan today is that the Negro will receive full rights as a citizen. The organization has not lost its purpose of white supremacy, a purpose which will meet the final challenge at the polls.

Fear, cowardice, and treachery thrive on secrecy. Burning crosses symbolize in a way the burning to ashes of the love and forgiveness of Christ. The tendency for people to organize secretly into groups to exert pressure or force upon government, religious groups, or other races is ever present. In promoting their causes these groups use fine and righteous phrases which have deceived many an unwary believer. The Klan's manifesto even contains many noble and humane purposes such as "to protect the weak, the innocent, and the defenseless."

Christ came to manifest the work of His Father. He was not a secret agent nor did He form secret organizations. His teachings were open to all the people. The Gospel was for all men. It was the secret connivings of the Jewish leaders that brought about His death. If actions, plans, and motivations are secret, one can be almost certain they are also dangerous and untrustworthy. Secrecy is an enemy to openness, repentance, confession, and forgiveness. If we as Christian believers cannot talk with each other and our leaders about our ideas and questions, the only answer is repentance and forgiveness.—Z.

Peace at Easter Time

By Abram Metz

"How can you smile when we are facing atomic bombs?" asked a man as he approached me in a business establishment.

Then another question, even more searching, came to mind: How can anyone smile when sin is dwelling in all of humanity? How can anyone smile when he thinks of the awful punishment for sin—eternal hell? But, praise God, my friend, there is a balm in Gilead for sin-sick souls!

"Peace—that's what I want!" cries the soul of every man and woman. "I want that peace that passeth human understanding!" There is no living person in his right mind who does not desire peace of mind and of conscience. A troubled mind is a miserable bed partner and is not a respecter of persons.

Why is there no peace among nations or in the lives of individuals? Sin is the answer because sin separates us from a loving Father. Isa. 59:2. Sin hides us from God so that He does not hear us. Sin blinds the minds of those who do not believe. II Cor. 4:4. Sin also binds men. Go to the Word of God and read the account of Samson who was empowered with the Holy Spirit, but because he yielded to sin, he was blinded and bound by fetters of brass. Judg. 16:21. Sin finally damns the soul. Read II Thess. 1:7-9. Friend, you can have peace—peace that abides in the face of atomic and hydrogen bombs. It is the "peace of God which passeth all understanding" (Phil. 4:7).

and how can I get this peace?" Friend, go to Calvary to view the death of Jesus for your sins and mine. There He died, "the just for the unjust, that he might bring us to God." At Calvary, view His intense suffering. At Calvary, see the blood flow to atone for your sins. At Calvary, hear Him cry, "It is finished!" Oh, dear friend, go to Calvary with your sins and come away with peace. It is only because of the cross of Calvary that there can be an Easter. Go to Calvary for the forgiveness of sins, for there Jesus satisfied the demands of a just God for the punishment of sin. See Isa. 53:10, 11. Jesus made peace for us through the blood of His cross so that we might be reconciled to God, since we were enemies to God. Col. 1:20; Rom. 5:10.

Friend, as you go to Calvary and confess your sins, you will be forgiven by God. Oh, such love! I can't grasp such affection, but I have experienced it by faith in Christ. Won't you accept the peace Christ offers you? Go to Calvary and plead for mercy so that at Easter time you may receive this peace. Throughout all eternity you will be praising God for the day you found peace through Christ, the Prince of Peace. "Therefore being justified by faith, we have peace" (Rom. 5:1). Then you, too, will be able to smile and have real joy through Christ. "Acquaint now thyself with him, and be at peace."

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The sin of disunity is probably the greatest sin of the church because it hinders the work of the Holy Spirit in bringing conviction on the unsaved. The sin of schism probably sends more souls to hell than all the rest of the sins of God's people combined.—Paul E. Billheimer, in *Herald of His Coming*.

Shammah of the Lentil Patch

By JOHN L. HORST, SR.

I

II Sam. 23:11, 12 gives an interesting account of one of the leaders of King David's army. This man distinguished himself in defending a field which would provide a food supply and which was hotly contested for by the Philistines. The foraging for or destruction of food supplies is a well-known stratagem of contending armies. Those of us who live in the Shenandoah Valley of Virginia hear the recounting of tales of such strategic moves as the armies of the Civil War swept over this agricultural storehouse.

The field of lentils referred to here provided a supply of food that was well worth contending for. The Philistines had taken possession of it, and David's army had fled. Shammah was left alone to defend this important piece of ground. He well realized the value of this food supply for the armies of David, and so, single-handed, he overcame the troop of Philistines and saved the precious lentils for the Lord's cause.

This most significant exploit showed the fine sense of values that Shammah had. Men of lesser perception might not have been aware of the potential of this source of food. It shows more—for it was by the help of the Lord that he could win this great victory, since we are told that through Shammah "the Lord wrought a great victory."

Of course, this was in Old Testament times before the peace principles which Jesus enunciated came into effect. But we can gain valuable lessons here for our times. We now have need of defending sources of spiritual food which the enemy of our souls would snatch out of our hands. We have an abundant Source, but we are in danger of being robbed of our supplies.

I. The Bible gives many references to the Word as being spiritual food. Job esteemed the words of God more than his necessary food for the body. Job 23:12. Jesus said that man should live not by bread alone, but by every word that proceeds from "the mouth of God," quoting from Deut. 8:3. Paul compared the Word to milk for babes and meat for men. I Cor. 3:1, 3. Hebrews makes the same comparison. Heb. 5:12-14. The psalmist compares it to honey. Psalm 19:10; 119:103.

In view of this it is not surprising that the enemy of our souls tries to undermine the authority and accuracy of the Bible as the Word of God. It is considered a mark of intellectualism to cast aspersions on the Bible as the Word of God. Like Shammah, let us defend this source of spiritual food. The Lord will help us even if we need to stand alone.

II. Jesus in His great discourse in John 6 made it very emphatic that He is the Bread of life. This may be a difficult concept, but Jesus says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53b).

God gave us both the written Word (the Bible) and the living Word (Christ). Both concepts are fundamental, but it is the first that leads us to the second. It is the function of the Bible to lead us to the Christ, as our Saviour and Lord. If we open our hearts to both of these sources of spiritual nourishment, we receive that which provides both life and growth. I Pet. 1:23; 2:2.

Again we find enemies undermining the truth of Christ as the Bread of life. Men deny His deity. Also discounted and denied are His virgin birth, His miracle-working power, His atoning death, and His victorious resurrection.

III. We can learn two important lessons from Shammah:

1. We need a keen awareness of the Source and value of our spiritual food.
2. We need to take our stand on the great truths of redemption through Christ, and have full confidence that He will give us the victory over the enemies who would undermine our faith.

Satan and all his hosts may try to keep us from both the written and the living Word, but "one with God is the majority" that is assured of victory. I John 4:4.

The Frame-Up

BY EDWIN RAYMOND ANDERSON

A gentleman of my acquaintance recently had the good fortune to come into possession of some of this world's "delicious green" of currency; with a goodly portion, he purchased one of the art masterpieces of the Old World. Proudly he displayed it from the vantage point of an honored position on the wall.

However, those who came to view the painting went away with quite other thoughts. With one consent they exclaimed, "Wherever did you pick up that terrible frame?"

The lesson is too evident; many a Christian living and testimony turns out to have become a rather pathetic "frame-up." The diminishing of the beauty of a painting is of little account, compared with the Christian clouding of the fairest Lord Jesus, via the framework of inconsistency.

"Let the beauty of Jesus be seen in me" is a precious prayer thought, but it is diminished when that crystal beauty becomes bespotted in the course of practical transference into daily deeds. "The picture picks up dust along the way." Sinners

saved by grace have an unfortunate way of getting in the way of *The Way*, and sinners hardly see the Saviour.

After all, "the picture is the thing" in art, as well as in the greater "art" of Christian living. Nothing, whatever the measure, is to detract, distort, or diminish the revealed glories of our wonderful Lord Jesus. As believers we are exhorted to "adorn the doctrine of God our Saviour in all things" (Titus 2:10). Dress it up! By the way, that is "adorn," not "adore." Some of us may be theological experts in "adoring" the doctrine, icily correct, but then practical wash-outs when it comes to the "adorning." The frame of practice is made of jarring, clashing material.

I do not know whether Peter ever beheld such a "frame-up," but he captured the practical truth in his inspired reminder, "that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).

We can't improve on the painting; that's perfect! But we can, and should, do something about the frame!

Cold or Hot

BY STANLEY C. SHENK

In Rev. 3:15, 16, Jesus declares, in essence, "I wish you were either cold or hot—one of the two. Either be in earnest about being a Christian, or don't be a Christian at all. Consecrate your life to me or live it for the devil."

Jesus makes it clear that His first preference is for us to be "hot" for Him (that is, earnest and consecrated). And He makes it equally clear that His second preference is for us to be "cold" toward Him (that is, non-Christian and pagan). It is astonishing but true that His second preference is not for us to be halfway hot for Him. It's this halfway type of Christian that He can't stomach. In fact, it makes Him throw up. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16).

This is a case where we're not supposed to find "a happy medium." The "half-yes and half-no" attitude about giving one's life to Jesus is completely unacceptable to Him.

Moreover, the half-hot and half-cold "Christian" is about the poorest fish you can imagine. He'd get a lot more meaning out of life, at least temporarily, if he'd be a full-scale sinner. Of course, he'd find still more meaning in life, and permanently, at that, if he'd completely turn his life over to God. But for a fellow to be in-between and lukewarm in his attitudes toward Christ is to be neither fish nor fowl. He's not "in it" either way. Real Christianity flows by him on the one side, and full-fledged paganism streams by him on the

other. True Christians pity him and pray for him, and the pagans don't quite accept him.

It's also true that there's more hope for the salvation someday of the cold, unconsecrated, thoroughgoing pagan than there is for the lukewarm, careless church member. The pagan may come to realize that he's unsaved and needs Christ; the lukewarm fellow has likely kidded himself into thinking that he's saved already.

—from *Herald Youth Bible Studies*.

Everybody Does It!

BY DONALD E. YODER

"Everybody does it!" Have you ever used these words in order to try to justify some action of yours which was questionable? There is a story in the Bible that should be read by every person who is tempted to excuse himself in this way. The story is about a young man who was many miles from father and family but never far from God. Even though a woman laid temptation right in the middle of his path, he did not sin. He was even cast into prison for doing the right, yet he remained true to God! This young man was Joseph. His story is found in Gen. 39.

Now Joseph was not a superhuman fellow. He was a country boy who was far away from home. However, there were several important principles which kept him true to God even though there were times when he was tempted to do that which everybody else was doing.

What were these principles which kept Joseph true to God as he rose from dungeon to diadem?

Joseph believed that God was with him. Joseph was many miles from home. He was in a strange city. His father would have never heard of any misbehavior which he may have done. Any story of his indulgence in sin would never find its way back home. However, there was in the mind and heart of Joseph the awareness of God's nearness even in this land far from home. Three times the Scripture says, "The Lord was with Joseph."

God is with you too! If you have been born again, God is with you. If you have accepted Christ as your Saviour, then God is with you in the person of His Spirit. Write this truth deep in your heart. Think on this truth as you awake every morning. Believe it every moment of the day. Accept it as a great gift of your salvation. The next time you are tempted to sin, remember that God is with you and He is "faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (I Cor. 10:13, RSV).

When Joseph was tempted to sin by Potiphar's wife, he realized not only that God was with him, but also that to sin was to sin against God. The Bible tells us in Gen. 39:9 that Joseph replied to Potiphar's wife, "How then can I do this great wickedness, and sin against God?"

The Word of God is clear in telling of the results of sin. Too often we live only for the present. We do not think of the harvest which we shall reap tomorrow, or next year, or in eternity because of our actions today. The Bible teaches that sin separates us from God. The sinner is under the wrath of God. The sinner is doomed to an endless hell of fire.

The Bible is just as emphatic in stating that Christ has set us free from sin and its horrible punishment. Through Christ we have been "made free from sin, and become servants to God" (Rom. 6:22).

Too often we are like Bob. Bob was a man 36 years old. I met him during a street meeting on skid row in Chicago. He was a drunkard. He wanted to be freed of his craving for alcohol. That night as we knelt to pray, a bottle of whiskey fell from his overcoat pocket. Quickly Bob grabbed it and put it back in his pocket. I told him to let it go, but he said that he needed it in order to go to sleep that night. Bob was asking to be delivered, but deep down in his heart he wanted the old stuff! How often do we continue to want the "old stuff" when Christ offers us new life?

Joseph was also certain of God's leading in his life. Have you wondered how you can determine when and where God is leading you? George Mueller was a great man of God. Without asking anyone but God for money, he raised \$7,000,000 in his lifetime to build and operate a large home for orphans at Bristol, England. He has given four guides in finding God's will: (1) Surrender self-will. (2) Study the Bible. (3) Consider the circumstances. (4) Pray.

Personal Bible reading and prayer are important in determining God's will for your life. Several years ago a young man came to me with a deep sense of sin and guilt in his life and a realization that he had not been following the leading of God. His confession was this: "I am out of God's will for my life because I never study the Bible and I have never learned to pray!"

Several years ago *Time* magazine told the story of ninety-five musicians on the stage of Carnegie Hall. They played to a full house but to an empty podium. This was Toscanini's famed symphony orchestra. He had served as their leader many years. Following his retirement, the orchestra determined to give a concert in his honor. The music was rendered perfectly. The musicians had followed the leading of their master so often before that even now they could see his hand with the baton marking the time for them. When we determine to play in honor of our Master, He is there by

His Spirit to give direction and harmony to life for us.

Everybody does it? No, not everybody! Joseph did not follow the crowd. He followed God! So have many others through the ages. So are many others today. How about you?

Church Camps

Summer Schedule, Camp Hebron
Route 2, Halifax, Pa.

Women's Retreat	May 20-22
Wilderness Riders	June 8-11
Horse trail camp, 15 years and up	
Susquehannocks	June 12-19
Seven-day canoe trip, 15 years and up	
Pioneer Camp	June 14-19
Teenagers with four-hour daily project	
Comrade Camp	June 19-26
Boys and girls 9-10 years	
Tuscarora	June 19-22
Four-day canoe trip, boys 13-15 years	
Juanita	June 22-25
Four-day canoe trip, 15 years and up	
Ranch Riders	June 22-24
Three-day horse trail camp, 12-14 years	
Trail Blazers	June 22-25
Four-day trail camp for boys	
Youth Retreat	June 26-27
Family Camp	June 28-July 3
Frontier Camp	July 3-10
Boys and girls 11-12 years	
Teen Camp	July 10-17
Youth 13-15 years	
Indian Village	July 17-24
Tenting with two-hour project, 12-14 years	
Ruff-A-Week	July 24-31
Tenting with four-hour daily project, 15 years and up	
Teen Tent	July 31-Aug. 7
Regular schedule with overnight excursion, 13-15 years	
Youth Retreat	Sept. 4-5
Women's Retreat	Sept. 30-Oct. 2

Field Notes _____ CONTINUED

C. F. Derstine, Kitchener, Ont., instructor in a Bible Conference at Strasburg, Ont., May 14-16, and in a Spiritual Week-end Retreat, Metamora, Ill., May 1, 2.

Evangelistic Meetings

George R. Brunk, Harrisonburg, Va., at Sunnyslope, Phoenix, Ariz., April 15-20. Ivins Steinhauer, Bridgeport, Pa., at Millwood, Gap, Pa., April 11-18. Glendon Blosser, Harrisonburg, Va., at Weavers, Harrisonburg, Va., April 11-18. Raymond Charles, Lancaster, Pa., at Erisman's, Man-

heim, Pa., April 9-18. Richard Birky, Adair, Okla., at Fairview, Surrey, N. Dak., April 10-18.

Calendar

Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.
Ohio Mission Board meeting sponsored by the North Clinton congregation, Wauseon, Ohio, to be held at the Wauseon High School, April 23-25.
Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.
Mennonite Commission for Christian Education at North Goshen, Goshen, Ind., May 7, 8.
Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference, May 9-12, Oak Grove, West Liberty, Ohio.
Mennonite Mission Board of Ontario annual meeting, May 15, 16.
Mennonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Mennonite Conference, June 9, 10.
Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.
North Central District Conference and Associated Meetings at Red Top, Bloomfield, Mont., June 10-13.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.
Illinois Mennonite Conference, Aug. 5-7.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

The Church of the Catacombs, by Walter W. Oetting; Concordia; 1964; 152 pp.; paper, \$1.95.

This little book has a great message for our churches today. As we face the chaos and opposition to Christ and the church, we need to know the facts about the beginnings of the church in the first several centuries. Dr. Oetting has described in a brief, vivid, simple way how the church grew, suffered, survived, and conquered during the first two and a half centuries after Christ. He quotes sources and documents all his material. He describes the church of those early days with regard to mission, worship organization and officers, teaching, relationship to society and state.

This is a captivating, challenging story. One feels as he reads that Christ was real, and the church cannot be destroyed by persecution. The horrors of Nero's reign

are described. The beginnings of church life and ordination of leaders are reported. This small book can really be a wonderful addition to a church or pastor's library. It could form the basis of a number of most profitable group discussions. The publishers have quantity prices available.

—Nelson E. Kauffman.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Basinger, Clair and Doris (Maust), College Park, Md., a daughter, Darlene Kay, Feb. 8, 1965.

Brunk, Perry and Fern (Maust), College Park, Md., fourth child, second daughter, Janette Louise, Jan. 14, 1965.

Derstine, Stanley and Betty (Godshall), Ottsville, Pa., third child, first son, Keith, March 9, 1965.

Good, Claude and Alice (Longenecker), Tlaxiaco, Oaxaca, Mexico, fourth child, first son, Carl Richard, March 22, 1965.

Graber, Joseph and Dora (Troyer), Middlebury, Ind., a son, Joseph Scott, Dec. 20, 1964.

Heatwole, Enos E. and Glennys (Blosser), Dayton, Va., sixth child, third daughter, Ann Marie, March 16, 1965.

Herman, Don and Imogene (Birky), Lincoln, Nebr., first child, a daughter, Terri Lynn, March 18, 1965.

Hershberger, John and Grace (Bontrager), Denver, Colo., fourth child, first son, Jeffrey Owen, Feb. 27, 1965.

Hostetler, Darrel and Marian (Brendle), Uyo, East Nigeria, Africa, third child, first son, Bruce Akpan, March 25, 1965.

Keiser, John W. and Margie (Schumacher), Iowa City, Iowa, second son, Steven John, Jan. 23, 1965.

Lehman, Harold E. and Beulah (Kinsey), Wellsville, N.Y., eighth child, fourth living son, Mervin Daniel, Jan. 6, 1965.

Mast, Dr. Truman E. and Adamarie (Glick), Brentwood, Mo., third child, first son, Truman Douglas, March 18, 1965.

Musser, Richard L. and Dorcas (Zook), Alice, Texas, fourth child, second son, Donald Lynn, March 14, 1965.

Nissley, Wayne and Barbara Ann (Yoder), Plain City, Ohio, first child, Brian Scott, March 9, 1965.

Oswald, Lowell and Janet (Steiner), Orrville, Ohio, third child, first son, Terrance Jay, Feb. 16, 1965.

Richard, Wesley and Sue (Schlatter), Obihiro, Hokkaido, Japan, first child, a daughter, Crystal Sue, March 21, 1965.

Roth, Larry D. and Mary Lou (Nussbaum), Mt. Pleasant, Iowa, second son, Kurtis Ray, Dec. 26, 1964.

Shenk, Stephen L. and Cora Belle (McElmurry), Newton, Kans., first child, a daughter, Stephanie Lynae, March 3, 1965.

Smith, Albert and Norma (Diller), Markham, Ont., second child, first son, Kenneth Murray, born Dec. 1, 1964; received for adoption, March 26, 1965.

Smoker, Kenneth and Margaret (Palmer), Newport News, Va., second son, Steven Todd, born Aug. 16, 1964; received for adoption, March 17, 1965.

Snader, Aaron A. and Bertha (Sauder), Denver, Pa., ninth child, fifth daughter, Mary Jane, March 6, 1965.

Springer, Elmo and Irene (Litwiller), Stanford, Ill., fourth child, second daughter, Marjorie Ann, March 18, 1965.

Stutzman, Lawrence and Waldyne (Weyers), Denver, Colo., first child, a son, Marcus Jon, March 1, 1965.

Veal, William and Glenda (Stutzman), Milford, Nebr., second son, Mark Allen, March 5, 1965.

Vogt, Larry and Phyllis (Zehr), Florence, Kans., second son, Timothy Ralph, March 23, 1965.

Weaver, Glenn I. and Anna Mae Troyer, Middlebury, Ind., third daughter, Kimberly Kae, Dec. 26, 1964.

Yoder, Harold and Sue (Collins), Newport News, Va., second daughter, Sandra Dee, Nov. 23, 1964.

Yoder, Nelson Dee and Carol Susan (Kauffman), Sarasota, Fla., second child, first son, Glenn Michael, March 18, 1965.

Yoder, Pete and Florence (Ramer), Middlebury, Ind., third child, first daughter, Beth Ann, Feb. 20, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bennett—Smoker.—Robert Bennett and Verda Smoker, both of Newport News, Va., Providence cong., by Wilbur H. Smoker at the church, March 20, 1965.

Brunk—Kanagy.—Alden W. Brunk, Elida, Ohio, Pike cong., and Violet Kanagy, Cable, Ohio, Oak Grove cong., by Nelson Kanagy, assisted by Leonard Brunk, at Oak Grove, March 20, 1965.

Kauffman—Miller.—Loren Kauffman, Clarks-ville, Mich., Bowne cong., and Betty Louise Miller, Middlebury, Ind., Clinton Frame cong., by Vernon Bontreger at Clinton Frame, March 6, 1965.

King—Kauffman.—Duane King, Sweet Home, Oreg., Cascadia cong., and Ardis Kauffman, Salem, Oreg., Salem cong., by Orie L. Roth at the Foursquare Church, March 5, 1965.

Lehman—Gingrich.—Lawrence Jay Lehman, Sonnenberg (Ohio) cong., and Carolyn Kay Gingrich, Goshen College cong., by J. E. Gingrich, father of the bride, at the Goshen College Church, Feb. 12, 1965.

Litwiller—Bachman.—Allan Litwiller, Delavan, Ill., and Marilyn Bachman, Bloomington, Ill., both of the Hopedale cong., by Ivan Kauffmann at the church, March 20, 1965.

Miller—Stoltzfus.—Joseph B. Miller, Kalona, Iowa, Wellman cong., and Katie K. Stoltzfus, Sarasota, Fla., Conestoga cong., Morgantown, Pa., by Ira A. Kurtz at Conestoga, March 27, 1965.

Nieto—Trevino.—Jesse Nieto and Mary Trevino, both of Chicago, Ill., Lawndale cong., by Don Brenneman and Mario Snyder at the church, March 6, 1965.

Rhodes—Yoder.—Richard E. Rhodes, Harrisonburg, Va., Weaver cong., and Laura Lee Yoder, First Mennonite cong., Iowa City, Iowa, by John M. Troyer, uncle of the bride, at First Mennonite, Feb. 13, 1965.

Rohrer—Evans.—John D. Rohrer, Orrville, Ohio, Smithville cong., and Betty Rae Evans, Christian and Missionary Alliance, by F. L. Hartzfeld at the Christian and Missionary Alliance Church, Greensburg, Pa., Feb. 27, 1965.

Uhler—Murlatt.—George A. Uhler, Mechanicsburg, Pa., First Mennonite Church for the Deaf cong., and Linda M. Murlatt, Mechanicsburg, Pa., by Paul G. Landis and Paul Soules at the First Mennonite Church for the Deaf, March 20, 1965.

Wenger—Kreider.—Aaron M. Wenger, New

Holland, Pa., Weaverland cong., and Alta Kreider, Denver, Pa., Martindale cong., by J. Paul Graybill at Martindale, March 20, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Apple, George E., son of William and Mary (Winey) Apple, was born in Snyder Co., Pa., April 2, 1892; died unexpectedly of a heart seizure at his home, Jan. 9, 1965; aged 72 y. 9 m. 7 d. On Aug. 29, 1914, he was married to Della Kauffman. They celebrated their fiftieth wedding anniversary last August. Surviving besides his wife are 3 sons and 4 daughters (Paul E., Melvin C., Glen F., Kathryn—Mrs. Raymond Lauver, Orpha—Mrs. Jacob Brubaker, Dorcas, and Hazel—Mrs. Lloyd Graybill), 23 grandchildren, 2 great-grandchildren, and one sister (Ida—Mrs. Dennis Hoffman). Two brothers and 3 sisters preceded him in death. He was a member of Lauver's Mennonite Church, where funeral services were held Jan. 12, in charge of Donald Lauver and J. G. Brubaker.

Clark, Clara A., daughter of Reuben and Julia (Potter) Knowles, was born in Hillsdale Co., Mich., Sept. 27, 1883; died March 10, 1965; aged 81 y. 5 m. 11 d. On Dec. 25, 1902, she was married to Elwood L. Clark, who preceded her in death Oct. 26, 1942. She is survived by 3 sons (Earnest B., Aubrey B., and Russell D.), one daughter (Marjorie—Mrs. Linden Bradley), 10 grandchildren, and 23 great-grandchildren. Two sons, 2 brothers and one sister preceded her in death. She was a member of the Salem Mennonite Church, Waldron, Mich., where funeral services were held March 13, in charge of Earl Stuckey; interment in Evergreen Cemetery, Ransom, Mich.

Danberry, Rolland O., son of William and Eliza (Parker) Danberry, was born in Colon Twp., Colon, Mich., Oct. 18, 1892; died at his home, after several months of declining health, March 14, 1965; aged 72 y. 4 m. 24 d. On Nov. 17, 1915, he was married to Gertrude Brownell, who preceded him in death in 1947. One sister also preceded him in death. He is survived by 2 daughters (Mrs. Helen Clouse and Dorothy—Mrs. Irwin Yeomans), one son (Ernest), 13 grandchildren, and 4 great-grandchildren. He was a member of the South Colon Mennonite Church, where he was baptized Jan. 10, 1965. Funeral services were held at the Schipper Funeral Home, March 17, in charge of Ora D. Schrock; interment in South Colon Cemetery.

Delp, Gertrude, daughter of Joseph G. and Annie (Godshall) Mininger was born at Hatfield, Pa., Oct. 30, 1891; died at the Grand View Hospital, Sellersville, Pa., as a result of a hip fracture in a fall, March 22, 1965; aged 73 y. 4 m. 20 d. On June 15, 1915, she was married to Howard K. Delp, who preceded her in death June 26, 1962. Also surviving are 3 daughters (Marian—Mrs. Alfred Depermentier, Margaret, and Doris—Mrs. Paul Seaman), 5 grandchildren, 2 great-grandchildren, and one brother (Henry G.). She was a member of the Plains Mennonite Church, where funeral services were held March 26, in charge of Wayne N. Kratz and John E. Lapp.

Frey, Wendy Marie, daughter of Amsey and Ina (Bauman) Frey, was born July 12, 1959; died instantly when struck by a car at the end of the lane of her father's farm, St. Clements, Ont., March 12, 1965; aged 5 y. 8 m. Surviving are her parents, one brother (John David), one sister (Nancy Patricia), paternal grandparents (Mr. and Mrs. John Frey), and maternal grandmother (Mrs. Saloma Bauman). Funeral

services were held at St. Jacobs Mennonite Church, March 15, in charge of Glen Brubacher.

Good, Mark, son of Joseph G. and Anna (Brenneman) Good, was born in Jasper Co., Mo., Nov. 18, 1892; died at his home in Webb City, Mo., Feb. 26, 1965; aged 72 y. 3 m. 8 d. On Jan. 7, 1917, he was married to Viola Tweedy, who survives. Also surviving are 2 sons (Leland and Lyle), one daughter (Lucille—Mrs. Raymond Kennedy), 11 grandchildren, one brother (Amos), and 2 sisters (Sarah—Mrs. Arthur Downs and Esther—Mrs. Boyd Fox). One son preceded him in death. He was a member of the Oak Grove Mennonite Church, Adair, Okla. Funeral services were held at the Johnson-Simpson Chapel, Webb City, March 2, in charge of Richard Birky; interment in Ozark Memorial Park Cemetery.

Hochstetler, daughter of Paul and Ila (Roth) Hochstetler, was stillborn March 3, 1965. Graveside service was held that afternoon at Restlawn Cemetery, in charge of W. R. Nafziger.

Jantzi, S. Rudolph, son of Solomon and Anna (Lehman) Jantzi, was born at Lowville, N.Y., Sept. 14, 1907; died suddenly of a heart attack at Lowville, Feb. 19, 1965; aged 57 y. 5 m. 5 d. On April 5, 1941, he was married to Margaret Stoffle, who survives. Also surviving are 3 children (Shirley—Mrs. Clifford Cook, Solomon, and Louise), 2 grandchildren, 3 brothers (Aaron, Mahlon, and Elmer), and 5 sisters (Rosila, Kathryn—Mrs. Charles Forrester, Esther, Sarah—Mrs. Lloyd Zehr, and Marian—Mrs. Beryl Gingerich). His parents and 2 brothers preceded him in death. He was a member of the Croghan Mennonite Church, where funeral services were held Feb. 22, in charge of Richard Zehr, Elias Zehr, and Joseph Nafziger.

Miller, Lawrence, son of Jacob A. and Ma-linda (Gerber) Miller, was born at Shanesville, Ohio, Aug. 6, 1892; died of a heart attack at his home at Sugarcreek, Ohio, March 22, 1965; aged 72 y. 7 m. 16 d. He was preceded in death by his parents, one brother, and one sister. Surviving are one niece and 2 nephews. He was a member of the Walnut Creek Mennonite Church, where funeral services were held March 24, in charge of Paul R. Miller.

Neuhauser, William, was born at Flanagan, Ill., Feb. 22, 1880; died at the home of his daughter, Mrs. Joseph Baer, Marilla, N.Y., March 17, 1965; aged 85 y. 23 d. On Nov. 5, 1916, he was married to Anna Swartzentruber, who survives. Also surviving are one son (John), 3 daughters (Catherine Baer, Irene, and Vera Kindy), 8 grandchildren, and one brother (John). Interment in the County Line Cemetery, Alden, N.Y.

Richard, Joseph, son of Michael and Rachel (Begly) Richard, was born in Wayne Co., Ohio, Nov. 23, 1899; died suddenly of a heart attack at his home near Wooster, Ohio, Dec. 23, 1964; aged 65 y. 1 m. On March 18, 1924, he was united in marriage to Sarah Graber. Surviving besides his wife are 8 children (Helen—Mrs. Chester Steiner, Elmer, Anna—Mrs. John Gehman, Ruth—Mrs. Wilford Steiner, Mary—Mrs. Marvin Hilty, Martha, Junior, and Paul), 3 brothers (Michael, Peter, and John), and 30 grandchildren. He was preceded in death by an infant sister and one brother. He was a member of the Pleasant Hill Mennonite Church. Funeral services were in charge of Carl Good and Stanford Mumaw. Interment in Pleasant Hill Cemetery.

Stamm, Franklin M., son of Adolph and Ida (Short) Stamm, was born at Archbold, Ohio, April 17, 1918; died at the Detwiler Memorial Hospital, from chest injuries received in a farm accident, March 14, 1965; aged 46 y. 10 m. 25 d. On Sept. 7, 1947, he was married to Doris M. Short, who survives. Also surviving are 7 children (Dianna Kaye, Donna Faye,

Terry Jay, Curtis Dale, Sammy Lee, Susie Marie, and Judith Marie), his mother, 2 brothers (Henry and Frederick), and 5 sisters (Florence—Mrs. Raymond Grieser, Emma—Mrs. Eldon Roth, Katherine—Mrs. Harold J. Short, Mrs. Helen Liechty, and Ruth—Mrs. Dale Zeigler). He was a member of the Central Mennonite Church, where funeral services were held March 18, in charge of Charles H. Gausche and Dale Wyse; interment in Pettisville (Ohio) Cemetery.

Yoder, Amos C., son of Samuel K. and Barbara (Peachey) Yoder, was born at Allensville, Pa., July 1, 1889; died at the Lewistown, Pa., Hospital, March 23, 1965; aged 75 y. 8 m. 22 d. On Dec. 21, 1911, he was married to Emma L. Peachey, who preceded him in death Nov. 1, 1963. Surviving are 5 children (Solomon D., Katie—Mrs. Paul Hostetler, Thomas E., Mary—Mrs. Newton Yoder, and Grace—Mrs. Paul Glick) and 24 grandchildren. One son preceded him in death. He was a member of the Allensville Mennonite Church, where funeral services were held March 25, in charge of Waldo Miller and J. Elrose Hartzler.

Our Readers Say—

My heart was warmed by the two articles, "Six Days in the Soviet Union" and "The Church in Russia." Not only was I made to realize that Christ does come to the forefront in relations among His people whatever the political or national barriers, but also to see in a newer way that where man has Christ as the center of life, he will never meet defeat. A church that has its roots deep down in the rock bed of simple believing faith will stand the tests of all ages and pressures. Praise God.—Paul H. Buckwalter, Brentwood, Md.

In reference to Edgar Metzler's article on Selma, I wish he had gone. I would be interested in knowing if any of our ministers went to Selma in response to a call from fellow Christians.

Thank God for Christian leaders who believe that responding to human need is as important a function of the church as preaching the Gospel. As a matter of fact, unless we do, no one will listen to our "Gospel."—Abraham K. Gehman, Bally, Pa.

Thank you for printing Ed Metzler's communication (March 23 issue). It was both perceptive and penetrating. I suspect that more of us ought to join in the confession; not only did we pass by, we passed smugly by, which is worse. The frequent discrepancy between the real and the ideal becomes painfully

clear to the observer of social dynamics. It is a sad state, however, when this dichotomy becomes legitimated by the supposed symbol of the ideal—the Christian Church. James Reeb, and the other concerned pastors who went to Selma, took a giant step toward rectifying a tragic image.—Elmer S. Miller, Pittsburgh, Pa.

The issues raised in the Selma-Montgomery march as posited in the article, "The Road to Jericho Led Through Selma" (March 23 issue), reveal a certain developing trend of Mennonite thought in the past decade. If this "Biblical" bias is to become predominant in dealing with racial-moral issues, I trust another "Biblical" bias will not be forgotten.

Does the article assume that helping to build bombed out churches, working together with Negroes and white, is less relevant to the good Samaritan story than marching in mass resistance from Selma to Montgomery? Building bombed out homes and churches is a Samaritan act in the true sense of the word.

Does giving one's life for a civil, moral cause assure heaven? What about the Japanese suicide pilots (Kami Kaze) who died for the great cause of Japan? Did they go to heaven on the ultimate sacrifice?

Tragic as it is, James Reeb, as a Unitarian, does not necessarily believe in Christ or the diety of Christ. Is he more of a hero and more saved than Negro Jimmy Lee Jackson who threw himself in front of his mother to save her from the bullets that killed him? Why make more, humanly speaking, of James Reeb than of Jimmy Lee Jackson? Does our prejudice still show?

If the author's conscience would not rest because of bypassing Selma, what does his conscience do when he bypasses individuals in daily traffic who are hopelessly lost without Christ? Can he easily go to sleep? On what are our values of individuals based today?

These questions are not degrading the article or the author as such, but they are directed toward the "bias" that is creeping in that posits social status of equality and salvation of society as equal to salvation of the soul. Here I would differ as does the Bible.—Lee H. Kanagy, Harrisonburg, Va.

I wish to endorse the teaching in the article on fasting (March 23 issue) by Donald Schrader. No doubt the heavy eating as well as much other modern luxury is a heavy damper on the spiritual life of the Mennonite Church. The article may be read a number of times with profit. The days before the flood "they were eating and drinking . . . and knew not until the flood came . . ." (Matt. 24:38, 39). —John L. Musser, New Holland, Pa.

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ITEMS AND COMMENTS

BY THE EDITOR

MENNONITE BIBLICAL SEMINARY
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A drive to mobilize religious forces for world peace was launched at New York with announcement of plans by national Protestant, Roman Catholic, and Jewish leaders for a large-scale Conference on Religion and Peace to be held in the spring of 1966, at Washington, D.C.

The announcement was made by Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, at the conclusion of a three-day convocation on peace held at the Church Center for the United Nations.

He said the conference will communicate with the U.S. Mission at the United Nations to indicate a sense of urgency on the part of religionists in "stepping up efforts to make possible the resumption of orderly meetings at the U.N. and thus carry on the goals of world peace."

* * *

Local cooperation between public school and religious groups to improve the quality of television for preschool children was urged at Toronto, Ont., at a gathering of some 75 Protestant, Roman Catholic, Anglican, and Orthodox educators and audio-visual experts and TV network consultants.

The 26 million preschoolers in the U.S. and Canada were called television's most neglected audience by Dr. Lester Beck, behavioral psychologist and teaching research professor of the Oregon State System of Higher Education, who now is conducting studies on teaching techniques under a U.S. grant.

Dr. Beck said that, in general, the preschool child has a television diet of "crazy, animated cartoons, violent adventure stuff, and huckstering commercials," which has value only in relieving the "sheer dreariness and boredom of waiting until they are old enough to go to school."

At the same time, he said, youngsters from one to six years old are far more receptive to factual knowledge than most adults realize and this is the time when most ethical values must be inculcated.

Dr. Eleanor Maccoby, director of Stanford University's Laboratory of Human Development, made three main points in summarizing the implications of research findings:

1. If a child becomes an addict to television, this is a dependable danger signal because there is a strong relationship between such addiction and problems of interpersonal adjustment.

2. The effects of television in shaping values "are subject to be counteracted and

perhaps nullified altogether by teachings from the significant people in the child's life."

3. Because the contents of television programs offered to children have an impact on them, creative people in the mass media should provide young audiences with a greater variety of programs and a less stereotyped kind of fare than they are now getting.

* * *

Baptist ministers unanimously approved proposals to eliminate "quickie marriages" in Georgia. At the quarterly meeting of the Southwest Georgia Baptist Pastors' Conference on the Norman College campus, Norman Park, Ga., the clergymen recommended:

1. A three-day waiting period for marriages, with no exceptions, even for an emergency or "extraordinary circumstances."

2. Requirement of consent of both parents when either girl or boy is under 19.

3. A regulation that no license be issued on Sunday or at any place other than the official bureau.

The recommendations were outlined to 44 ministers by a Nahunta, Ga., physician, Dr. J. L. Walker.

* * *

A memorial service for 33 Protestant missionaries who have been reported slain during the past three years highlighted an evening session at Champaign, Ill., of the Seventh Inter-Varsity Missionary Convention. The 30-minute service was led by a former missionary to the Congo and included a prayer for the slayers.

"God has once again allowed His servants to be killed," said Dr. Wilbert Norton, professor of missions at Wheaton (Ill.) College, "and they speak now to the age of the nuclear bomb and atheistic existentialism."

* * *

The vast majority of the nation's teenagers were credited with being "honest, sincere, law-abiding, and useful" at a meeting of Seventh-day Adventists at Philadelphia, Pa.

"Let us play up accounts of their outstanding accomplishments, and put less stress on the delinquents, the thrill-seekers, the 'jump and jivers,' and the riffraff," Ed-

mund M. Peterson urged the church's youth leaders.

He blamed "lurid magazines on the newsstands that are brazen with crime and perversion" for increased sex crimes, breakdown in family life, and a lowering of morals among all classes of people.

The Adventists' publishing department, meeting at the same time, urged a "war on obscenity on the newsstands on a nationwide scale" and a stepped-up effort to attract youth to constructive reading.

* * *

Revolutionary changes in the world today should not create fear or surprise among Christians because the Christian faith is the "catalyst of authentic revolution," a theological professor said at Lincoln, Nebr., to some 3,500 Methodist students and campus ministers.

"The God with whom the Christian faith is concerned," declared Dr. Paul L. Lehmann, associate professor of systematic theology at Union Theological Seminary in New York, "is not one who lives in some external dimension nobody has ever located but is one who goes before His people like a cloud by day and a pillar of fire by night."

* * *

A world where all men believe in God was the overriding desire of a majority of Americans as 1964 neared its end, according to a copyrighted poll taken during the holiday season by the Louis Harris Organization.

Thirty-one percent of a cross section of the public that was interviewed placed the goal—"Get all men to believe in God"—as first among eight major areas of possible progress in America and the world.

Other top goals selected were: control use of the atom bomb, 16 percent of those polled; do away with communism, 12 percent; cure cancer, 11 percent; prevent depressions, 10 percent; rid world of poverty, 9 percent; full rights for minorities, 7 percent; cure heart disease, 4 percent.

* * *

Cliff Barrows, director of music for the past 21 years for Evangelist Billy Graham, has been named president of World Wide Pictures, a Hollywood company producing and distributing religious motion pictures throughout the world.

GOSPEL HERALD

Tuesday, April 20, 1965
Volume LVIII, Number 15



Is the Church College a Necessity?

By Tilman Smith

A college is people, ideas, and a place—and in that order. A Christian college must be academically sound, financially stable, currently progressive, spiritually relevant, socially aware, student-oriented, and must demonstrate personal concern for each student.

Brick and mortar are essentially the same in any kind of institution. So are books, test tubes, typewriters, classroom supplies and equipment, and credit hours. Where, then, is the real difference in a Christian and a non-Christian college? It is in the realm of people and ideas.

Five Classifications

Institutions of higher education in the United States in general may be classified thus: (a) state or municipal institutions operated within the framework of a state or municipality, financed largely through taxation; (b) private institutions which have no connection with a denomination, though at one time they may have had; (c) church-related institutions which were established by churches and still have some general ties, but do not particularly gear their programs to the denomination; (d) Christian colleges which are not responsible to any denomination or group; (e) Christian church-related colleges operated by and for the denomination, but which also accept Christian students from other denominations.

Church denominations have long felt that they are best able to promote a total program of service and witness through their own institutions. This does not imply that there is no place for denominational cooperation. Most denominations have their own publishing houses, mission programs, hospitals and homes, and their own boards of control for other denominational activities. It would seem, therefore, logical that the church should also operate colleges.

Times have changed. What had been a trickle of Mennonite college attendance, far below the national average, has recently become a flood; in some areas of the church above the national averages. There are Mennonite congregations in which

(Continued on page 336)



*The important thing is not so much
that every child should be taught, as
that every child should be given the
wish to learn. —John Lubbock.*



FIELD NOTES

The April 11 Midwest tornadoes affected several Mennonite communities. Most serious was the storm which passed through Jamestown, Dunlap, and Middlebury, Ind. It crossed between Elkhart and Goshen. Some Mennonite homes were destroyed or damaged west of Goshen and probably at other places. According to available information Sunnyside Church, near Dunlap, and Shore Shipshewana, were demolished. Numerous Mennonites in the Goshen area were killed. Hospitals at Elkhart and Goshen were filled with the injured, and Goshen College facilities were offered for housing.

Mennonite homes in the Kokomo area were not hit, but the Greentown school, where many Mennonite children attend, was badly damaged.

The Elida, Ohio, community was in the path of one of the storms, but as we went to press information on the damage there was not available.

Women's Retreat, April 24, Lancaster Mennonite School, Lancaster, Pa., and May 20-22, Camp Hebron, Halifax, Pa. Mrs. Elam Stauffer, former missionary to Tanzania, speaker at both retreats.

Ivan Lind, Milford, Nebr., First Mennonite, Indianapolis, Ind., April 25.

Marcus Bishop, Denver, Colo., at Chapell, Nebr., April 23-25.

Hubert Swartzentruber, St. Louis, Mo., and Winston Weaver, Harrisonburg, Va., at Illinois Mennonite Mission Board, Roanoke Church, Eureka, Ill., April 23, 24.

Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.

Maynard W. Shetler, Scottdale, Pa., will be representing Herald Press with a display of books and summer Bible school materials at the National Holiness Convention to be held at the Statler-Hilton Hotel, Detroit, Mich., April 21-23, and at the National Association of Evangelicals Convention to be held at Hotel Leamington, Minneapolis, Minn., April 27-29.

Daniel Kauffman, Scottdale, Pa., in a Stewardship Conference, Tuttle Ave., Sarasota, Fla., April 23-25.

New Every-Home-Plan churches for the Gospel Herald: Kalamazoo, Mich.; Forks, Middlebury, Ind.; Bossler's, Elizabethtown, Pa.; and Fairhaven, Sebawaing, Mich.

Russell Krabill, Goshen, Ind., has been granted a release by the North Goshen congregation, and has accepted the call as pastor of the Prairie Street congregation, Elkhart, Ind.

The Hartville, Ohio, congregation has extended a call to Edward Diener, Clarence, N.Y., to serve as pastor following the

resignation of Lester Wyse. Bro. Diener will be moving into the Hartville area the first part of June and will be installed as pastor.

Nurture-for-Growth-Teaching-Mission by Paul and Alta Erb at the following places: Midland, Mich., May 2-7; East End, North Goshen, Ind., May 9-14; Crumstown, Fish Lake, and Hudson Lake, Ind., May 16-21; Prairie Street, Elkhart, Ind., May 23-27.

Personnel Needs: Nurses for Haiti, Bolivia, Algeria, Newfoundland, Appalachia, Vietnam, and the Mennonite mental hospitals. A single person with some social work training to supervise the family-child assistance program in Korea. Contact Personnel Services, MCC, Akron, Pa.

Philhaven Hospital: Two registered nurses are urgently needed. There are also positions for two licensed practical nurses or nurses' aides. Interested persons should contact J. Horace Martin, Route 5, Lebanon, Pa. 17042.

Aldine Haarer was ordained to the office of deacon, March 28, to serve the Marion congregation, Howe, Ind.

Calvin R. Kaufman was installed as pastor of the Crumstown, North Liberty, Ind., congregation, Feb. 21. William R. Miller, former pastor, will serve as assistant. Bro. Miller is giving considerable time in evangelistic work.

B. Harnish Noll, Spring Grove, Pa., new telephone number: 717 223-6826.

Newton Weber, West Liberty, Ohio, is serving as interim pastor at North Ridge Christian Fellowship, Springfield, Ohio.

E. P. Bachan, principal of the Dhamtari Christian High School in India, arrived at Scottdale, Pa., April 12, for a six-month visit with the North America Mennonite brotherhood. His plans to arrive in time for the Publication Board meeting did not carry, due to a delay in his necessary travel papers.

New members: one by confession at First Mennonite, Denver, Colo.; three by baptism at Faith Mennonite, Oxford, N.J.; nine by baptism at Beaverdam, Corry, Pa.; seven by baptism at Barrville, Belleville, Pa.

Lester Hershey, Puerto Rico, at Christopher Dock, Lansdale, Pa., April 20, 7:30; at Clarence Center, Clarence Center, N.Y., April 22, 8:00; at Steinman, Baden, Ont., April 23, 8:00; at Elmira, Elmira, Ont., April 24; at Erb St., Waterloo, Ont., April 25, 10:00 a.m.; at First, Kitchener, Ont., April 25, 7:00; at North Clinton, Pettisville, Ohio, April 26, 7:45; at Salem, Elida, Ohio, April 27, 7:30; at Kidron, Kidron, Ohio, April 28, 7:30; at Eastern Mennonite College Chapel, April 30, 11:00 a.m.; and at Board Meeting, Harrisonburg, April 30, May 1.

John R. Mumaw, Harrisonburg, Va., at Upper Skippack, Pa., May 2.

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Photo from Eastern Mennonite College

GOSPEL HERALD

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How Shall They Hear?

The church needs an increase in the ranks of leadership. Our own denomination is experiencing great demands for trained young people in a wide variety of fields. New churches need ministers. There is the demand for specialized ministries.

If we are concerned about the mission of the church in the world and if we are sincerely committed to Christ, then we must share deeply in the concern for the replenishment of the church's ministry. It means, since the leadership for many congregations and nearly all missionary endeavors comes from our colleges, that we are concerned about the well-being of our schools, spiritually and financially. This responsibility we all share.

Some congregations have raised up a steady supply of young people to provide for the church ministry. Many congregations have not. Some churches use persons the church has supplied, such as pastors and evangelists, but have provided few if any to serve in the same way elsewhere in the world. When has your congregation provided a ministerial candidate, a foreign or home church worker?

There is no doubt about the fact that a great number of our young people are going on to higher education. They are preparing for some field of service. Have we confronted these with the claims of the church and the many ministries of the church? These claims should not be strange to our youth. Rather, such claims ought to be before them continually. In a Lutheran survey it was learned that approximately one half of Lutheran ministers decided on the ministry by the age of eleven.

Our denomination has designated April 25 as Church School Day. Might this not be a good time to challenge our churches with the great task before us in preparing our youth for service in the church? It would also be an excellent opportunity to place special emphasis on the place of Christian education and to encourage our people in giving both spiritual and financial support to our colleges and schools.

In this issue are two articles each member should read. Tilman Smith discusses very frankly the question, "Is the church college a necessity?" Leo Driedger brings to our attention what a student expects of the church.—D.

Report on Reorganization Study

A year ago the Coordinating Committee of the General Conference was assigned the task of studying our church structure and organization. There was the feeling on the part of numerous persons and agencies of the church that overlap of activities exists. It seems also that boards and agencies are competing for personnel and money. There is need for more coordination of work. The question, Do today's needs warrant the present committees and the functions originally assigned to the present committees and agencies? is raised from time to time.

During the week of Feb. 21, 1965,

committees and representatives of committees, boards, and General Conference agencies met at Laurelville Church Center. General Council met on Feb. 26 and 27, along with 44 guests representing General Conference committees, executive committees of the three general boards, district conference mission boards, college presidents, and chairmen of the Boards of Overseers of our colleges. These days were spent in extensive discussion with the major issue of the days being the function and organization of such boards and agencies.

One thing became clear during the

discussion. We cannot merely look at the function and organization of the church on the level of General Conference organization and church boards, without looking at it both on a conference and a congregational level. The fact is we must begin at the congregational level and all our organizations should symbolize more explicitly our concept of the nature of the church.

The Findings Committee report was accepted by General Council with a recommendation that it be passed on to General Conference and the three church boards for their action. It needs to have careful consideration by all.

Following is the recommendation of the Findings Committee:

A. "We, therefore, propose that the General Council recommend to General Conference and the three general boards a comprehensive study of how the church can organize for mission (its task). This study should:

"1. Clarify the aims of the church by formulating a statement of objective.

"2. Define the mission (task) of the church and then determine an organizational pattern to achieve that goal.

"3. Identify the roles of the congregation, the district conference, and General Conference in performing the task of the church.

"4. Define the relationships between the various agencies within the brotherhood.

"5. Delineate the functions of the church and identify the types of activities necessary to perform these functions.

"6. Outline methods of relating people in the service of the church so its goals may be achieved.

"7. Take into consideration the *facilities study* now being conducted by the General Mission Board.

"8. Explore new areas of programming along with a possible rearrangement of the existing program.

B. "We recommend that a Study Commission be given the responsibility for the study of church organization with the following guidelines; that we aim to have:

"1. An organizational structure that follows a very simple pattern.

(Continued on page 354)

Is the Church College a Necessity?

(Continued from front page)

80-90 percent of the young people get some college experience. In one conference district, 80 percent of the young people go to college. Very few of their parents went beyond the eighth grade. This statement is made only to report what is happening and not to evaluate; however, this phenomenon will very probably become the norm in every part of the church.

What Is Happening?

Exhaustive studies covering two years of research just completed by the Mennonite Higher Education Council show that as larger numbers of our young people go to college, a smaller percent each year select our own institutions even though the courses they are taking may be available in our own colleges. Our colleges continue to grow but at a much lower percentage rate than that of young people attending non-Mennonite colleges. In 1957 nearly 80 percent of our young people attending colleges were at Eastern Mennonite College, Goshen, or Hesston. In 1964-65 the percentage is less than sixty. Many reasons are given and certainly some are valid.

A Necessity Because . . .

I believe that the Christian college is a necessity for the church because many of life's most significant decisions are made during the college years.

The single most important educational factor beyond the student is the teacher. If we are to orient our young people to serve Christ through the program of the Mennonite Church, it should be largely through teachers who are committed to the way of Christian discipleship of the Anabaptist concept. I believe that a high percentage of our young people should therefore attend our Mennonite colleges. However, this does not imply that some Mennonite young people may not find it advantageous and even necessary to attend non-Mennonite institutions as undergraduates.

Students and the church have a right to expect that every faculty member of our colleges should actively demonstrate that he is "born from above." In colleges which make no claim to be Christian, there are many excellent Christian teachers. Many others demonstrate personal virtues and educational adequacy to a very high degree and are thoroughly moral and ethical persons.

In the Christian college every faculty member should be able to, and at Hesston

does, lead the chapel service, attest to his faith, read the Scriptures with reverence and understanding, and pray. This same atmosphere permeates his classroom, his counsel, and his total interaction with students. In the Christian college, it isn't a case of once in a while meeting a Christian teacher, but rather that Christian teachers are the norm. Faculty members do not in every instance exhibit every Christian grace. When they miss the mark, it is noticeable and below expectations.

This is the kind of Christian climate of higher education to which I was thankful to commend my own children for the years when they were resolving these problems, and long before I had any official association with a church college:

1. In going away to college, young people make the first real break with the home. The significant impact of the home, good or poor, has been established; the intimate contact with the home is at an end. Now the individual struggles to become himself in a new environment and the climate of a Christian campus is especially important.

2. It is during this period that honest doubts, which in the past may have been submerged, come to the surface. Everyone has to come to his own set of beliefs, even if those he received from his early environment were very good. One's beliefs must be more than noble verbalisms since a person finally acts the way he actually believes. There is no better place to raise and resolve, satisfactorily, honest questions about the meaning of life than in the fellowship of Christian faculty and students.

3. In the college years many of our young people come to a firm spiritual commitment. Very early in life they likely became members of the church, but now they want to acknowledge Christ as Saviour and Lord of their lives on a more mature level of response.

4. The question of life vocation is generally determined in the college years and the person must answer the question, "Where and how shall I serve God?" Although the decision may be tentative, certainly a general direction should be determined. This is a difficult decision since there are more than 40,000 different kinds of jobs. Many of our young people will ultimately be working at jobs which do not yet exist.

5. It is in the college years that an individual firmly establishes his own system of life's habits. He is now largely on his own and the patterns established are those of his own choosing. Habits have deep roots in the past, but the habit system firmly established during this time determines the future.

6. It is during the college years that many young people decide upon their life's companion. I can think of no better place for young people to get acquainted than on a Christian college campus.

7. A Christian college can greatly affect one's system of life values. A person must have outside of himself some objective plumb line for deciding what is right and what is wrong. One of the great and insidious dangers of communism is that it is predicated on the belief that there is no destiny. If there is no destiny, there is no moral authority; if there is no moral authority, man can, by his own will, decide what may be right in any given situation.

A Christian college during a very critical time can be of inestimable value in helping young people develop a Christian value system, in proper perspective, through interacting with faculty members who serve because of Christian concern for others rather than for material gain.

8. The stewardship of the whole of life must be faced. Education which is Christian brings individuals to realize their gifts and to assume the responsibility for using all gifts and to use them effectively. Henry Ward Beecher has stated, "Education is the knowledge of how to use the whole of oneself. Many use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty, how to open it, how to keep it sharp, and how to apply it in all practical purposes."

9. College students build a life faith. In the perspective of liberal arts study, one's

(Continued on page 354)

The Prayers of Luke Warm (Satire)

Dear God,

I'm not quite sure, dear God, how to say this, but I think you should know that most of us down here think that your idea of coming back again is great—now don't get me wrong—but we're in no hurry for it. Now understand, we like you, and some day we want to meet you, but it all seems so terribly final, and frankly there's no point in ditching this world just when we're getting it fixed up pretty nice. It's good enough for quite a bit yet. So please don't feel that we are pressing you to do anything soon.

Of course, we still have our hopes set on getting to heaven eventually; so we'll be keeping in touch with you. We're sure we'll enjoy that, because you've given us a real foretaste with these prosperous times "on earth as it is in heaven."

Sincerely,
Luke Warm

Tilman Smith, Hesston, Kans., is president of Hesston College. He is one with much interest in the church and Christian education.

What a Student Expects from the Church

By Leo Driedger

It may be presumptuous to write what the average student expects from the church. Students vary, and their needs are different. Nevertheless, some common denominators might be worth considering. Although I'm not a formal student at present, my recent studies and concerns as a student are still very fresh in my memory. Four things stand out with various related facets.

Significant Recognition. A common human need is recognition. To the student who is not always sure whether parents, relatives, or the church approve of further education, the need for recognition is important. In his classwork or research at the university he may be highly valued for his achievements. Does the pastor of a church understand (possibly forgotten from his school days) the sense of achievement in earning a degree or completing an important paper? Is any recognition given?

Does the church use the reservoir of skills, knowledge, and research that Mennonite students represent? How many of the Chicago churches, for example, have worked in cooperation with the many graduate students in that city to see whether they may be studying some welfare agency or a facet of the slums for a paper which might be very helpful to the churches? Sometimes churches and students might arrive at common worthy studies related to the student's work which could be done. Often the student feels that he is to fit into the existing pigeonholes of the church, and unless he is a Sunday-school teacher, usher, or sings in the choir, he is not of much use.

Too often the church expects the student to fit into the church structure entirely, instead of also looking at what the student environment and setting may offer the church for new insight and inspiration.

I remember talking to an MCC administrator about the use of students for research, and immediately he proposed a list of topics which MCC wanted students to work on. Fine, but why not make it a dialogue, recognizing that a university student may have been in MCC European service for several years, has studied many years, and is fairly mature with a richer background than many office personnel who want to outline the program forthright! I remember at least three students

who complained that some committees in our conference had been quite defensive when contacted with suggestions. Although one student offered to share some existing research findings on youth, no creative hearing or exploration was given.

Dialogue and Discussion. There is no doubt in my mind that the student is as much to blame for a lack of dialogue as the church. Since the church, however, is looking for new sights, let me mention a few possibilities.

The student is much engaged in discussion in bull sessions, in classes with fellow students and teachers. He finds himself in an environment where all topics and dogmas are open to examination. Usually this give-and-take is in his area of study; so there is a setting of commonality and rapport. Many students find that when they go to church, the opportunities for very intimate dialogue and discussion are lacking or minimal. Some churches provide some opportunity in Sunday school, but others do not. He often wishes that he

could match mind and soul with others of like faith in an attempt to integrate his studies and his faith and life. There is need for the spirit of "wrestling with" others to explore relationships of new faith, and study.

Often the student feels a lack of understanding in the church if he asks new critical questions. He gets the impression that many do not think through their faith. If anyone questions some area, or probes into it, he is ostracized or looked upon as one who wavers in his faith. He longs very often for a chance to look together with other brothers of the faith to possible needed changes in the church, based on newfound insights in cooperative sharing. Too often search and dialogue are cut short by clichés which do not really satisfy.

Acceptance and Fellowship. Most students long for some kind of fellowship. Some may have contacts with fellow students in some Quonset where they work each day, sharing their findings and work. Some find a Quaker group, or an action committee, or an interdenominational group for fellowship and worship. Often (although certainly not always) a student may feel more accepted, or be able to share more intimately in a group other than a Mennonite church. I still remember the student in such a group, who stated that the sharing and acceptance of an ad hoc once-a-month fellowship did more for him than any church could.

Our Mennonite Churches



The First Mennonite Church of Indianapolis, Ind., has a membership of 64 and an average attendance of 150. The concern for a church in Indianapolis began in 1951 with the interest of several Mennonite graduate students. Then the I-W's began going to the city for their alternate service, and in 1953 Cleo Mann was licensed to give direction to the work. Additional help was needed as the congregation grew and the I-W population increased, and in 1962 Victor Fast was licensed as associate pastor. Myron Ebersole, who is now in the city in a chaplain training program, is also assisting in the pastoral work. One of the major tasks of Cleo and Nellie Mann is to minister to the 137 I-W men currently in the city.

Leo Driedger recently completed doctoral studies at Michigan State University and is now teaching at the Canadian Mennonite Bible College, Winnipeg.

Thus it is apparent that the need for acceptance and fellowship is fulfilled in many ways by different students. Just to observe the various Mennonite student fellowships on campuses illustrates variety. Such a fellowship may, or may not, be as effective as the above-mentioned possibilities. Let's face it, some of our churches are cold and ingrown, so that a student is repulsed. In my days at MSU the closest primary group was not the church, nor the Mennonite Fellowship, but the offices in which eight of us worked (including a Catholic, Methodist, Mennonite, several nominal Christians, and several agnostics or atheists), and a small unofficial prayer group which met in homes once a month.

Freedom to Evaluate. Students are in various stages of mental development and questioning. Some may be working on a synthesis, whereas others are opening up to a new round of questions. These are attempts to broaden out by sharpening up the thesis and antithesis for a new synthesis. Sometimes of course criticism may be painful, and sometimes it is irresponsible. Nevertheless, it is wholesome for both the church and the individual if it can be accepted in love and understanding.

Possibly what irritates more than anything else, is when the church becomes defensive. Members of the church then begin to enumerate the many good things they have done, rather than explore with the student possible avenues of service. When criticism results in defensiveness, the church forgets its mission of humility and love. At this point of course the student often forgets that he is a member of the church also. To many within the church, the student may seem too detached.

Certainly, the church has many things to say to the student. In this article, however, I have earnestly pleaded for the church to listen to the student. Soon, I myself will be too far removed from student life to remember student needs and concerns.

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Nurture

Lookout

Twist His Arm

How long has it been since you have had an old-fashioned Sunday-school teachers' meeting? Whatever you call it, it is sorely needed. It can be an occasion to sharpen congregational teaching purpose. It can create a "teamness" of the teaching group. It can provide the occasion for sharing both teaching concerns and insights for improvement.

Alert Sunday-school superintendents are well aware of the 'values of the teachers' meeting. And they are reaping these values. Others, who are not alert, should be helped. Sometimes such superintendents have valid reasons for not being on their toes. Superintendent turnover may be too rapid. (Some Sunday schools elect every six months. Imagine that!) A superintendent may be inexperienced. He may not have been given a clear job description. He may not have been alerted to the need and values of teachers' meetings. He may be in a rut, or busy, or blind, or unscheduled, or just plain stubborn.

A little arm twisting can work wonders. If you are a teacher in a congregation where teachers' meetings are by-gones, resurrect them. Tell the Sunday-school superintendent why you feel the need for them. Don't be satisfied until the time and place are written down in his schedule book.

Now for a word to alert superintendents. Here are some things you may want to do in your teachers' meetings. You may not need them, but here are three suggestions.

Suggestion one: Sharpen teaching purpose. Have your teachers review chapter one, "Teaching for Mission," in the latest leadership training text, *Learning to Teach*, by Paul M. Lederach. (Since yours is a sharp Sunday school, your teachers will, of course, all have read it.) Do teachers see themselves as gifts to the church? Are they keyed in to a congregational purpose that sees each class hour as a preparation for mission in the world? Have they helped to determine that congregational purpose in the light of community needs? What is all this teaching for?

Suggestion two: Preview the lessons for a month or a quarter. Look together as adult and youth teachers at each lesson. Ask the question, What is the central issue? The central issue for one congregation in mission in a given community may not be the central issue for a congregation or a class somewhere else. What is the central issue for your situation? Rewrite the purpose of each lesson for your particular Sunday school.

Suggestion three: Assign Robert Baker's article, "On Your Toes," in the May *Builder* as a basis for discussion. Note the questions he raises. Can every lesson offer new material even if it has been taught twenty times? How? Do teachers know their classes? Are teachers reading books? Are they open to "feedback"? (Here it would be helpful to look again at chapter ten in *Learning to Lead* which your teachers likely studied last year.) Especially creative are Baker's comments about "shopping around" and "visiting your own class." See what he means by that. Discuss it.

Back to the teacher from the Sunday school where the less alert superintendent is in charge. Twist his arm a bit. Call his attention to Robert Baker's article. He

will not have noticed it. If he has, he is more alert than you knew.

—Arnold W. Cressman.

A Prayer

FOR THIS WEEK

Almighty God, Thou who by Thy power didst raise Jesus from the dead, to Thee we come with gratitude and with praise. As the disciples thrilled to the news of the resurrection, so, we pray, our hearts, too, might thrill anew to the glorious fact of victory over death and the grave.

Forgive us, Lord, wherein we have been men of little faith. Help us to find in the risen Christ the adventure of a faith that is adequate for a world of doubt and fear. May the light of our witness for Thee be such that others, too, might find the Way.

As we open our lives before Thee, we pray that we would be filled with Thy Spirit so that the uncertainties of life may be overcome by the reality of Thy presence. Help us to live victoriously through Jesus Christ our Lord, in whose name we pray. Amen.

—Richard Hostetler.

Prayer Requests

(Requests for this column must be signed)

Pray for a middle-aged man who has recently been released from prison and wants to begin life again as a Christian. Pray that he will have the power to resist the temptations which shall come. Pray also for his wife that she may put her trust in Christ and be willing to walk in His ways.

Pray for a young man who was released from prison and recently married. This young couple have made their decision to walk with Christ. Pray that they may have the strength to resist the devil as he comes to tempt them to return to the ways of the world and of evil.

Pray for the Trique who will be helping with the translation of the New Testament in the near future so that this experience will serve to help in the breakthrough of the Gospel in this tribe.



Dr. Lester Harnish, president of the American Baptist Convention, notes that the "savagery (in the Congo) differs from its counterpart in Mississippi in quantity but not in naked bestiality. The Bible belt of America and the heart of Africa are still basically unchanged by the Gospel of Jesus Christ, which still produces a new man through the miracle of the new birth. We have a long road ahead as the church of the living God."

Capital Punishment

By Guy F. Hershberger

Among the numerous questions related to the Christian peace witness is that of capital punishment. The witness of Felix Manz (the first Anabaptist martyr), of Menno Simons, and of the Anabaptists generally, against the use of the death penalty by the state is clear. As recently as 1910 Daniel Kauffman spoke on the question with equal clarity on the pages of the *GOSPEL HERALD*.

Strangely, however, it is only within the last decade that our various conferences and the Peace Problems Committee have begun to give serious attention to the question. Beginning in 1961, three district conferences, Indiana-Michigan, Ontario, and South Central, have passed resolutions witnessing against capital punishment.

In 1963 the Peace Problems Committee presented to General Conference a proposed statement of position on the question for study and discussion. This statement is in process of revision and it is planned to bring it to General Conference with recommendation for adoption in August, 1965. It is also planned to publish the revised statement in the *GOSPEL HERALD* sometime in June for further study before General Conference convenes.

The pamphlet, *The Christian and Capital Punishment*, by John H. Yoder, available from the Mennonite Publishing House and the various Mennonite bookstores, will be useful for study in the meantime. It is especially helpful in presenting the Scriptural basis for the witness against the death penalty.

As a help in understanding the current legal status of capital punishment in the United States, and particularly the movement for its abolition, we submit herewith the following statement prepared by Vern Preheim of the Committee on Peace and Social Concerns of the General Conference Mennonite Church, Newton, Kans. It should also be noted that there are current developments in Canada similar to those in the United States.

Capital Punishment Dies a Slow Death

Iowa recently joined the circle of states that have abolished capital punishment. Others include Alaska, Hawaii, Michigan, Rhode Island, Wisconsin, Minnesota, North Dakota, Maine, and Oregon. An abolition bill passed by the Indiana legislature was vetoed by the governor in March, 1965. It seems likely that the issue will come up again next year. Gradually the list of states having abolished capital punishment increases.

Many states have pending legislation to eliminate capital punishment. This list includes Oklahoma, Ohio, New York, New

Jersey, Massachusetts, and Tennessee. Missouri and Kansas have killed efforts to abolish capital punishment this year.

In at least sixteen states where capital punishment is legal, special committees are organized to work for the abolition of the death penalty. In other states individuals or other organizations work for this same goal.

During the past several years, bills to abolish capital punishment were introduced annually in Kansas House and Senate committees. A committee in the House killed this year's bill, but the vote was very close. Perhaps next year a bill will be reported to the Senate and House floors for consideration.

In actual practice capital punishment is dying a slow death. The number executed annually in the United States has steadily declined from the peak of 199 in 1935 to 21 executions in 1963 (figures for 1964 are not yet available). It is interesting to note that the 21 executions in 1963 took place in 13 jurisdictions in the United States. Six states (Texas, New York, Ohio, Georgia, Mississippi, and Arizona) were responsible for two thirds of the total executions in 1963.

While the number executed steadily declines, a large number continue to be sen-

tenced to death each year, which means that the number in "death row" increases each year. On Dec. 31, 1963, there were 291 persons under the death sentence. This represents an increase of 86 in four years. Of those under the death sentence, 49 percent were held in California, Florida, Louisiana, New York, and Maryland. The median age of those 297 waiting execution was 30.3 years. Their ages range from 17 to 62. The medium lapse of time since receiving the death sentence was two years. One of the 297 has been awaiting execution for over ten years.

In the struggle over capital punishment, most penologists and lawyers oppose the death penalty while most policemen favor retaining capital punishment. The principal argument centers on the question: Does capital punishment deter persons from such crimes as murder, or does it not?

Most studies indicate that there is no significant difference between the homicide rates of states that have the death penalty and those that do not. This indicates that capital punishment is not a deterrent. A more significant correlation is that of the state of our economy to the number of crimes. An economic recession results in increased unemployed and increased crime.

Many denominations have officially gone on record opposing capital punishment. A compilation of such statements is available from the Connecticut Friends Committee on Social Order. It includes statements from 17 different denominations as well as many local, state, and national councils of churches and other groups.



STEWARDSHIP

"Five Percent Increase for Missions Must Be Too Much!"

By Daniel Kauffman

"A businessman's values can be determined by observing his decisions," quoted a recent article in the *Harvard Business Review Magazine*. The article went on to say that a man's values can also be determined by observing for what he spends money. It was an arresting article. I suppose many people observe my own value scale by observing my decisions and how I spend my money. I make decisions and spend money for that which I believe in!

If these statements are true about an individual, can they also be applied to a group of individuals? or a denomination?

Let's look at a specific case to see what it says.

Last June, at La Junta, Colo., the Mission Board was in session. This was the church coming together to plan its work for the next year in areas of responsibility assigned to the MBMC. Our missions personnel, broadcasters, relief and service men, WMSA people—all were there in search of truth and direction. How would the Lord have us go next year? A program was finally approved, requiring cash gifts of \$1,621,000 to put it into action. This represented a 5 percent increase over 1963-

64 (really only a 2 percent increase because 3 percent is needed to take care of inflationary costs).

Now how are we doing one year later? Do we believe sufficiently in the work of our church to move out with a 5 percent increase for MBMC? The records would say, No! If you are a careful reader of the church papers, you know that we missed our goal by \$86,000. What does this mean in terms of the first paragraph of this article? Where are our values? What do we believe in? Where are we spending our money?

Sargent Shriver, in an address to Congress on March 17, 1964, in support of the "War on Poverty Program," asked the question, How rich are we? He then gives this picture of America:

"They (i.e., the majority among us) drive one or more cars, watch one or more television sets, own one or more telephones. They have added freezers to their refrigerators, automatic dryers to their automatic washers, swimming pools to their backyards, air conditioners to their homes and cars, and they have more time than ever to switch off the appliances and get away from it all."

With the exception of the swimming pool, this statement by Shriver could apply to most of our Mennonite communities. I

am still haunted by implications of the statements in the first paragraphs of this article. If they are correct, and I believe they are, what is Sargent Shriver telling us? Are we more committed to the material pursuits of life than we are to the real issues of life?

H. Ernest Bennett reports to us weekly, in the GOSPEL HERALD, of the contribution situation. He keeps reminding us (the church) about this 5 percent increase and the poor follow-through on the June action. Finally, he says (GOSPEL HERALD, Feb. 16, p. 127):

"We are seriously concerned, of course, because it appears that either we have failed to communicate our planning and situation to the church, or we have misjudged the mind of the church in this area."

It's too late to change the situation this year! The Mission Board's fiscal year closed March 31, 1965. But how shall we plan for next year? What kind of counsel will you give to your Mission Board?

Why don't you check your values by looking over your family personal spending budget? If the Harvard article is right, we had better look at our personal expenditures rather than listen to what we say we believe in our pious Sunday-school and church meetings!

from the pulpit against the evils of tobacco and alcohol and he actively supported the mission and educational interests of the church. He was one of the first Amish preachers in his area to use the English language in the pulpit.

He was active beyond his local congregation, serving the Western District Amish Mennonite Conference six times as secretary and three times as moderator. He was chosen bishop successively of the congregations at Flanagan, Mackinaw, Tremont, and Arthur, in addition to the two congregations at Roanoke. Several years before his death all of the congregations in the state not otherwise provided for were placed in his care by the Western District Conference. He traveled extensively in other states in behalf of the Gospel.

His health had always been robust and he never knew what it was to be sick. The last day of his life was an active one. He had spent the afternoon in behalf of poor children from Chicago who were coming to the community to spend the summer. In the evening he discussed church matters with several of the brethren and made several appointments for the next day. Ten minutes after retiring he died of a heart attack, on July 6, 1906. Fully fifteen hundred people attended his funeral.—Melvin Gingerich.

Mennonite Leaders of North America

John Smith (1843-1906)

John Smith was born in Woodford County, Illinois, Nov. 27, 1843, the son of Christian and Catrina Smith, both of whom were born in Alsace. In 1829 Christian came to Lancaster County, Pennsylvania, and in 1833 settled in the Black Partridge Creek area of Woodford County. An only son, John worked on his father's farm during his youth, experiencing the hardships of pioneer life. He spent only a few short winters in school. In 1864 he with other Amish youth traveled to Springfield, Ill., to prove that they were Amishmen of good standing and therefore entitled to the exemption from military service that had been provided by the national government for conscientious objectors.

In 1865 he was married to Magdalena Schertz, who died in 1898. Ten children were born to them, seven of whom grew to adulthood. Among them were Joseph D. Smith, who was for many years superintendent of the Home for the Aged at Eureka, Ill., and C. Henry Smith, widely known Mennonite historian. Among John Smith's grandsons are Willard H. Smith of the Goshen College faculty and Tilman R. Smith, president of Hesston College. In 1899 he married his second wife, Mrs. Lydia Albright. Shortly after his first marriage he

purchased a farm three miles east of Metamora, Ill., where he spent the greater portion of his life and brought up his family. In 1890 he moved to a new home, one-half mile west of the old homestead.

Bro. Smith was ordained to the ministry in 1887 by Bishop Christian Ropp in the Roanoke Amish Mennonite Church and a few years later to the office of bishop. In his later years he gave almost all of his time to the work of the church, although the duties of his office bore heavily upon him. In 1907 his biographer said of him, "He was a man . . . with a good deal of practical common sense, wide experience, and sane judgment. This, together with his kind heart and peaceful disposition, brought him into demand as a peacemaker in the church quarrels. . . . He was talented with more than ordinary executive ability and in his circle was usually considered a leader, not only in matters of religion, but in temporal affairs as well."

Although he held to the conservative doctrines of his church, he was nevertheless in favor of progressive changes. He took an active part in the Sunday school and young people's meetings, holding the confidence of the young people and enjoying their company. He was one of the first to speak

FAMILY CENSUS

(Continued from page 343)

Mennonite Household Population

Conference Area	Number in Household Median	Number in Household Average	Average number less children below age 12
Lancaster	3.08	3.9	3.06
Other East Areas	2.55	3.6	2.82
Total East	2.83	3.8	2.98
Ontario	3.21	3.9	3.06
Other East Central	3.03	3.7	2.90
Total East Central	3.07	3.7	2.90
West	2.98	3.7	2.90
Grand Total	2.99	3.8	2.98

From the above table it is clear that the median Mennonite household has approximately three members. That is, half of the Mennonite families had slightly less than three members per household. The average Mennonite household, however, was slightly larger, with 3.8 members. On the other hand, the average Mennonite household had only 2.98 persons twelve years old and above.

—Melvin Gingerich,
Historical and Research Committee.

Through a Teacher's Eyes

By Delores Friesen

Today I mailed my resignation to Superintendent Eve. In two short months, the door to my fourth grade room will be closed for the last time and I will walk away, a better person for having been there. Long after I have forgotten the stacks of papers to be graded, the endless questions, the brisk moments of playground duty, and the lesson planning, I will remember the people with whom I have worked. There is Jenny, the tall, Catholic first year teacher who taught in the room beside me; Susan, upturned face wondering if there is someone who loves her in spite of her disfiguring burns, dirty clothes, and limited ability; Don, the intelligent, gifted child who finds it easy to look disdainful'y on others, not so blessed; Steve, with his gift check from rich relatives; Joyce and her made up stories, Linda's tears, Richard's continual amazement at the joys of learning, Marilyn's loneliness. . . .

Persons Matter

Yet, it is not strange that people, individual children, fellow teachers, and parents stand out in my mind, for it is the very way in which a teacher deals with persons that matters. The Christian teacher attempts to help each child achieve according to his capacity, respecting all, even the slow; refuting by her very actions the oft expressed philosophy of colleagues, who "don't waste their time on that kind." In her room there is a sense of care and concern for all, regardless of color, appearance, ability, or poverty; and an attempt is made to accept each person as a new individual, not just as someone else's sister or brother. The Christian teacher *shows* by the way she treats Joan's tardiness, Ronnie's inability to pay for his flutophone, Peggy's stealing, and Philip's overemphasis on grades, that people are more important than the subject matter that is taught.

You interpret, absorb, and love the emotional and physical cripple, the retarded and retained, the intelligent and the gifted; their joys, fears, questions, even their reactions to death. How well I remember the day when the news of Lee Oswald's shot and President Kennedy's death flashed over the loudspeaker with no previous warning. It is to the teacher that children look at such a time of crisis, searching her face for signs of fear, worry, and trust; asking her to interpret and allay their fears and questions. It is her responsibility to help them realize that their immediate conclusion, "It was a communist who did it," is unfounded and unjust. Her faith is communicated and shared whether she realizes it or not.

Faith Shared

Similar opportunities to share one's faith and commitment often come during class discussions, such as the day when the creation of the world was under scrutiny by my fifth graders. One child, a seminary professor's daughter, asserted with finality that God created the world in seven days, only to receive the reply from one who was wise for his years, "Yes, but how do you know that each of those days wasn't a thousand years long?" There in fifth grade you have a question, rarely faced by adults, and as the teacher you are expected to bring the two ideas and persons together in a helpful exchange. Or take social studies, with its wealth of information about other peoples and countries. Your attitude as a Christian toward social issues and problems is bound to show. Take our recent *Weekly Reader's* front-page article on the Peace Corps. Naturally the children wonder why anyone would want to go and work among poverty and need when a good paying job could be had at home. So, the teacher's service orientation and motivation come out into the open and the children's views of vocation are broadened. Then there are the questions the teacher can't answer; the times when she simply has to share her sense of reverence and awe and her belief in Someone greater than men. How else does one help children comprehend the hugeness of space, when confronted by the fact that if they were standing on Pluto, the sun would look like a mere pinpoint of light?

Attitudes Caught

You open to them the world of books and reading and show by your choices of library books and the stories that you read aloud what kind of person you are. *The Hundred Dresses* and *Onion John* speak for themselves, communicating and teaching an attitude toward the unwanted and unloved persons in society that will not soon be forgotten.

You use the absence of a child to help the rest of the class become more aware of her problems and the ways they can befriend her. You try to teach them responsible stewardship of their gifts and abilities, by challenging and motivating the intelligent to go beyond their regular work, and allowing the slower ones to take extra time to do the required. Children soon catch on that you are individualizing your treatment of them because you care about each one as a person, unique in his own right.

The Reach Beyond

Yet, the Christian teacher's responsibility

never ends within the classroom. It must reach beyond to the community of parents and fellow teachers. It becomes necessary to read the daily paper, including its society page, so that you can understand the family situations from which your students come. The grocery store and laundromat often become an opportunity for exchange with someone's mother. This is as it should be. Too long we have been content to remain in our closed communities, unaware of the natural bridges that can be built in our community through the vocation of teaching in a public school. The local teachers' association needs its Christian teachers to help develop the philosophy, spirit, and morale of the profession and to express some of their ideas on salaries and labor negotiations. True, the Christian teacher may find his ideas in conflict with those of his colleagues; but a witness is often clearest when it does contrast with the American capitalist ideals of our society.

These years of teaching have demanded much, but it has been good to learn and share in such a yeasting profession. At times I have seen the world through my students' eyes; other times they have seen the world through mine. There have been many opportunities for personal growth in the Christian graces of love, patience, understanding, gentleness, tolerance, self-control, and joy, as I have forgotten myself in the involvement with others. Open to me, as I leave, are wide opportunities for continued involvement abroad and at home through our church service agencies, community projects among the retarded and disadvantaged, the local church's program of Christian education, and the walls of my own home. Still pertinent is Paul's injunction in Rom. 12:7, "If . . . [our gift] is teaching let us give all we have to our teaching" (Phillips).

Books Abroad Presents a Need

Have you thought of sharing books from your well-filled bookcases with those not blessed with good reading material? We have several urgent requests for books at the present time. We believe you will be interested in helping to supply these and other needs.

The following from Mrs. Marian Hostetler explains the need for books for a reading room in Uyo, Nigeria:

Come with me down Main Street in Uyo, Eastern Nigeria. What do you see? People. Morning, afternoon, or evening, it's much the same—people everywhere. People climbing into lorries, people getting out of taxis; people cycling, people walking; people carrying a heavy load to market, people with nothing much to do; people go-

ing to school, people coming home from work.

Uyo is a provincial headquarters with a population of about 70,000. In a few months it will officially be called an urban area—a city, in American terms. What do the people in this city do in their leisure time, during school holiday, or when there is not a job to be had?

Some sit on the post-office steps day after day. Many stand around in the market, or walk the streets with their friends. Occasionally there are some “attractions” or programs to attend, such as a football game at the TTC or a show at the cinema. Haven't we heard that Africans are learning to read and are hungry for literature? Then why aren't these people spending their time with a book?

Perhaps there aren't any books in my house that I haven't already read. The few “book stores” in town sell mostly paper, exercise books, and other such stationery items; besides, I have no money for the few books that are there. A library? Yes, some have heard of the excellent new library in Ikot Ekpene, but that's twenty miles away with no money for taxi fare.

Would anyone stop at a reading room in the center of town that has a variety of good books?

What do you think?

Would the town government be in favor?

“We're behind you,” says one councillor, “but we're sorry we have no money budgeted for such a project.”

Would there be an empty room available?

There are at least three new buildings going up along Main Street with rooms to rent.

Would the Eastern Nigeria Library Board approve of such an undertaking?

“I see no reason why the Bookmobile could not supply you with additional books,” answers the attendant at the Ikot Ekpene library.

Are there people in America who would like to share from crowded bookcases and overflowing bookstores?

We'll be waiting for your answer. If you have books to share, write first to Books Abroad and tell them what you have, giving full information. They have information on what is needed and will inform you which of your books can be used.

In addition to the reading room, which is currently receiving priority, other urgent needs include books for a high school, a Bible school, and two missionary children's hostels.

A few specific needs include elementary piano instruction books; world atlases of recent date; dictionaries; encyclopedias: World Book, Compton's or Collier's—age limit, 1950; *Pilgrim's Progress*; *Thompson's Chain Reference Bibles*; *Bible Survey Course* books—MPH; sets of Bible Commentaries: Erdman's, Barclay's, Clarke's,

etc.; *Church Hymnals* (Mennonite); nursing journals—1965 issues. (Complete book lists are available.)

This is a call to share books that are a worthy contribution to others. All books need to be well bound and up-to-date in content. Books for school libraries and reading rooms need to be well-bound, hard-back books. (Paperbacks are also needed, in other phases of the program.)

Send a list of your books to Books Abroad, 512 S. High St., Scottsdale, Pa. 15683. (DO NOT send us the books.)

Procedure:

I. Sort your books and eliminate books with a poor binding (unless you repair them), brittle, yellowed paper, soiled and dog-eared margins, and books that are so old the information is misleading. Also eliminate unwhole-

some fiction books, books that are unsympathetic in their approach to race, books that contain questionable philosophy, and religious books that are not doctrinally sound.

- II. List on a separate sheet books that are not relevant to other cultures, such as complicated machinery for farming, etc.; also books with binding and format that show the antiquity of an otherwise good book, such as classics.
- III. List the remaining books according to subject and school level: primary, middle school, junior high, high school, college (this is very important). Give the exact grade of textbooks when you can.
- IV. List each title, author, publisher, and date of printing. Indicate all paperbacks. Give number of copies.



FOR DISCUSSION

Speaking of Believers' Baptism

By Gerald C. Studer

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

I feel constrained to reply to the concern being expressed about the lowered or lowering age of baptism. For many years I have shared this concern and expressed it repeatedly. I was rather vaguely troubled, however, by the fact that, though everybody was talking about it, no one was doing anything about it. But I wasn't either.

I was a pastor and I presumed if anybody could do anything about it, a pastor should, at least in his own congregation. I was excited when Gideon Yoder decided to make this the subject of his doctoral dissertation and I supplied him some material he seemed unable to find elsewhere. For long I had rejoiced in the excellence of our Sunday-school and summer Bible school materials, but I scarcely made any connection between these and our so-called problem of early teenage conversions and baptisms. I simply went about my calling as a pastor, troubled and perplexed.

Recently, I read the last chapter in a new book entitled *Baptism: Conscience and Clue for the Church*, by Warren Carr, a Baptist minister serving a large Baptist community at Duke University. Though I neither understand nor do I necessarily agree with all that he says, a few things “hit home” and caused many other things rather suddenly to fall into place. I shared these “new discoveries” with the congrega-

tion that I serve and invited questions and reactions. If there were any, I haven't received them so far and many weeks have passed since the sermon on “The Answer of a Good Conscience.”

A Qualitative Difference

I believe there is a qualitative difference between infant baptism and the baptism of a twelve-year-old. It is a difference in kind, not merely one of degree. God's grace and man's response are the two fundamental acts which constitute the church, whether we are speaking of becoming a member of Christ's body or maturing as a Christian in it. Infant baptism excludes a believing personal response. Believers' baptism does not exclude God's grace but it does tend to obscure it by emphasizing man's act of faith. The very phrase focuses our attention not on the vertical but on the horizontal.

The fact is that the New Testament does not speak to the question of how the early Christians handled the matter of believing children of believing parents. We simply do not know. There are some arguments in favor of baptizing believers at an early age if they make their free confession of repentance and faith as against putting it off until they are older. There is evidence that parental concern and brooding faith are considered substantial and pertinent realities in the New Testament.

Whatever I Cor. 7:14 means, it seems clear at least that Paul declares that the children of a household in which one par-

ent is a believer and the other an unbeliever are holy because of the believing parent. Obviously he assumes that the believer is providing an atmosphere by precept and example in Christianity and that the Holy Spirit is applying it to the hearts of children just as He may use it to convict an adult and unbelieving companion.

Our Lord rebuked the disciples for minimizing and discouraging those who were bringing their children to Him for blessing. In Matthew and Mark it says "children" but in Luke the word is "infant." Again our Lord commanded Peter (John 21) to feed both the lambs and the sheep. Through this all we attempt to have a believers' baptism church.

Dilemma Intensified

We have intensified our own dilemma by great emphasis upon the production and use of the best in SS and SBS materials. We continually attempt to improve our Christian education of children and youth. We try to steer equally clear of moralism on the one hand and legalism on the other, but we do try to preserve the voluntarism that is our heritage. We read the Scriptures with a clear eye to decision for Christ and commitment to Him and His body, the church. We know the dangers of procrastination and the hardening of the spiritual arteries when the Holy Spirit's convicting power is not responded to in repentance and surrender. *But how can we expect to improve the presentation of spiritual truth and yet want to postpone response?* That is just not like children, fortunately!

Perhaps this explains why we continue to fret and fume about the lowered age of baptism while we proceed to practice it. We do not know how to teach children that they are to respond to Christ's call *but not now*. Perhaps our practice is a better reconciliation of a conflicting belief and practice than all our anxiety is. Maybe we should stop stewing and simply open our minds to some further understanding.

The mild legalism that may be inevitable in much Christian education of children is not altogether bad, for the law does bring us to Christ. What is probably worse is the other alternative of postponing baptism until much later and thereby give the clear impression that true faith is one that is intellectually achieved and legalistically lived. A child's response to the Spirit of the risen Christ must not be complicated by an insistence that he "know what he is doing." The important element for the child and for the church is that the response that he makes is his personal response. And, of course, when we say this, we have unquestionably ruled out infant baptism.

What Is Faith?

Faith is not an acceptance of dogma as though it were the end of a catechism class. Baptism would never become the gradua-

tion rite at the end of an indoctrination course satisfactorily completed. Neither is faith a clear conviction about things not understood or yet a willingness to accept them even when they are not understood. Faith is response in surrender and gratitude to God's loving invitation and redemption.

Faith is not dependent upon what is to be but upon what already is, namely, the deliberate choice to accept and follow Christ. That is the beginning of salvation and we generally refer to it as conversion. It is a beginning only and not the end nor yet a point along the way. It is this beginning which we mark with baptism according to the New Testament.

Faith is the act of a trusting person—not the act of an adequately informed person. When faith emphasizes man's believing in the sense of knowing right answers to questions long before the answerer would normally ask those questions, it is no longer faith but knowledge. We expect the schools to teach knowledge not immediately needed or perhaps even deeply understood. But the church's interest is in people's wills to begin with.

If you would lead catechism classes one after the other and attempt to discuss questions that you know all the while are meaningless to the students, you would begin to feel the frustration of our present practice. But this does not necessarily mean that the solution is to refuse to acknowledge with baptism the youth's confession of faith as a result of a sense of sin. For conversion is a change of our will, not primarily a change of our mind.

We have caused faith to come perilously close to being a work and a knowledge which it is not. It is a response of trust and surrender. The individual under the former conditions of baptism following catechism is liable to be subtly, but sinfully, proud of his theological faith and his legalistic goodness. On the other hand, the baptism of a child who is old enough to make a personal response and has done so may be the best preventative for avoiding this brand of Christianized legalism.

It may be a major fallacy to suppose that the conversion of children is one of the main causes of the nominal and legalistic Christianity that has beset us for so long. Mere baptism earlier, to be sure, will not free us from this either, but the signs of an emergence from this legalism to a grace and love oriented faith can.

We have all noticed the tendency for youth to reconsecrate themselves later in early life to Christ. We have taken this to prove that they should not have been baptized so young. But the fact may be that we are responsible for this confusion and questioning, because we have preached for these things when it should have been understood by us and by our people that every believer will progress from insight to in-

sight with new commitments as long as he lives the Christian life.

Baptism—a Beginning

Baptism then marks the beginning of a loving response and not the end of an accomplished standard of life. We should never suppose nor yet desire that baptism mark the end of a person's Christian education. No, baptism marks instead the beginning. It appears therefore that the desired blend of grace, faith, and obedience may be best assured by the conversion and baptism of a child at the time when he is yet spontaneous and receptive and before he has become the prisoner of or inclined toward a legalistic kind of life and thought.

My proposal that a child is a proper candidate for baptism must not be taken to mean that his conversion shall be a smooth, unconscious transition. Not at all. The church is a company of those who have made a deliberate choice and have testified to their wish to become new creations in Christ. This obviously cannot be confused or even compared with infant baptism. I am saying that according to the New Testament baptism marks the beginning of this personal choice and it should not be used to mark some degree of maturity of understanding and practice.

In conclusion, those young people who are baptized at their initial and responsible decision have committed themselves to God and to us. They have vowed their continued openness to God's teaching and leading, however it comes. And they have further vowed to make their contribution to the life of their congregation according as God has given them gifts. Their choice to join the fellowship is an implication of their good conscience toward God.

Family Census Report

Number fourteen in series

Number of Persons in Mennonite Households

The number of persons residing in Mennonite households, including parents, children, grandparents, relatives, etc., is of interest in ascertaining, for instance, the number of potential readers of the church periodicals going into these homes. To gain an accurate figure for those who would use literature for mature readers, it is necessary to subtract the percent of those who are children in these households. Children below twelve years of age constituted 21.5 percent of the population in the households sampled in the Mennonite census of 1963. The right-hand column therefore is adjusted to show the number of potential mature readers of church literature in Mennonite households.

(Continued on page 340)



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Need for Christian Com

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Partners in World Mission

By H. Ernest Bennett

The word "partners" stresses a significant aspect of present-day world mission outreach. To lift up this concept the General Mission Board has chosen the theme, "Partners in World Mission," for its 1965 annual meeting.

To be truly missionary we must above all be servants of and partners with Christ. If our message to the lost is to be meaningful and relevant, we must have first found faith ourselves through the Christian message. As Christ has brought faith, hope, peace, joy, and meaning to our own experience, He can bring this to others. Our partnership with Christ will result in our testifying to what He has done for us.

The complexity of our modern world calls for a fresh look at the relationships we attempt to establish and maintain through partnership in world mission. A brief look at some of these will stress the significance of this theme.

Partners in Evangelism

We sense a growing conviction among Christians today to find the way to stimulate church growth. An indication of a church's spiritual temperature is its zeal for witnessing. As we attempt (in line with acceptable mission planning) to place younger churches on their own in the areas of support and evangelism, we must maintain a concern and readiness to help. Younger churches need the continuing support and vision of the missionary.

We also know that we have much to learn from our brethren in other lands as they apply the Christian message to their lives. Standing together, as partners in the total task of evangelism, is significant to the vitality and strength of us all. Our Mennonite churches in America must find more ways to become partners in evangelism with our Mennonite brethren in other countries.

Partners in Service

Meeting the physical and social needs

of men cannot replace the ministry of God's Word. But we know that a proper and relevant expression of Christian love can significantly interpret the meaning of the Gospel. We can be most thankful for a heritage which has emphasized the need to express Christian compassion for others.

We must recognize, however, that along with this great heritage comes a spiritual responsibility. Can we maintain spiritual values in a prosperous society? Can we ignore the material needs of our brothers when we say we understand Christian compassion so well? Can we become "partners in service" with our brethren from younger churches in other countries as well as here in America?

Many of our brotherhood have served through relief, Pax, Voluntary Service, and other programs to help those in need. Can we now find new ways of teaming up with Christian brothers in other lands to continue and broaden the channels of sharing?

H. Ernest Bennett is executive secretary of the Mennonite Board of Missions, Elkhart, Ind.

Missionary Intercession

BY J. D. GRABER

"An intercessory foreign missionary is a 'laborer' who cannot go in person to the foreign field. He sets himself apart to pray for the definite details of the foreign missionary work." This definition is taken from a pamphlet published by the Moody Press, Chicago, entitled, "How to Pray for Missionaries."

Prayer is more important than strategy. There is a spiritual dimension to the missionary's task. The Bible speaks in various settings about the "principalities and powers" against which we contend. The Bible shows missionary activity to be a spiritual war between the forces of Christ and those of Satan. After Paul has described the armor we are to wear in our spiritual warfare we are reminded that with all this, prayer is to be made with perseverance, especially for the missionary apostle himself.

What can be done by intercession?

1. A host of intercessors can be prayed into being.
2. Missionaries and the funds needed to send them out can be found. We are commanded to "pray . . . the Lord of the harvest, that he would send forth labourers."
3. Suitable missionaries can be found, and the unsuitable can be prevented from making the mistake of going. Even Christ Himself prayed all night before selecting the Twelve whom He sent forth. It was after fasting and prayer that Paul and Barnabas were sent out.
4. Wisdom and direction can be found for missionary policy and for the solution of problems, which are many in today's unsettled and revolutionary world.
5. Individual persons can be prayed for by name that they might open their hearts to Christ.
6. Fresh fillings of the Holy Spirit can be given to discouraged and overburdened missionaries.
7. National leaders and church workers can be raised up.

God's book of rewards will contain many names not found in our books on the history of the church. It is the unseen "warriors" who exert spiritual force through their fervent prayer that often accomplish more than some in public places and in so-called positions of influence. In this way we are all called to be "workers in the Lord's vineyard."

Prayer with the Christian brotherhood around the world.

We recognize the values of service in our own lives. But we also need to recognize that growing churches must also experience the value and joy of serving. Together we must identify with Christ when He said, "[I] came not to be ministered unto, but to minister."

Partners in Fellowship

The New Testament speaks much of the unity of the church. A unity born of common faith, serving together and enjoying the depth of Christian fellowship, will bridge the gaps created by culture and economic structures. Congregational relationships are primary to all Christian fellowship.

However, the expansion of world concerns and ease of world travel bring us closer to our Christian brotherhood around the world. In the decade ahead our Mennonite brotherhood should strive for increased personal fellowship with Christians in other lands, particularly with our Mennonite congregations.

To develop this fellowship, a two-way exchange should emerge. Ministers and laymen from overseas conferences and congregations should visit and share with our American congregations. In some cases, they will need our assistance to do this. In turn, many from our American congregations should find new opportunities to serve, witness, and share in many world areas. Those both "going and coming" should be able to find deep Christian fellowship with brethren in other lands and cultures.

Partners in Prayer

Common prayer concerns strengthen Christian fellowship. Christian workers who pray together strengthen their dedication and vision. In the world Christian brotherhood there is the urgent need to pray for God's leading in bringing Christian faith to unsaved multitudes in all nations. Partnership with our brethren in other lands will certainly mean a strengthening of prayer support for the church and its outreach efforts.

Prayer intercession by Christian people can be effective in opening new doors of service, in preparing hearts to receive the Gospel message, and in strengthening the faith of believers. Hardship and persecution may well become the norm for the faithful disciple. Earnest prayers, asked in faith, can be a major foundation in strengthening Christian believers and in preparing "soil for seeding."

Relevancy

Christian faith becomes relevant only when it meets man in his hour of trial, uncertainty, and lostness. Christ came to seek and to save that which was lost. To share Christ at such a time means to know intimately the need and to have the faith that Christ can meet the need. As each one of us lets the Word and the Spirit of God guide him in finding Christ relevant in solving his own problems, he then can become a "partner in world mission" to help another in need of our Saviour.

ANNUAL MEETING

of the
Mennonite
Board
of
Missions

THEME: Partners in World Mission

WHEN: Inspirational Sessions, June 25-27

WHERE: Goshen College, Goshen, Ind.

Partnership Workshops in:

The inner city, interracial concerns, voluntary service, overseas relief, overseas associates and TAP, broadcasting, literature, health and welfare services, student services, personal witnessing, peace witness, training national leaders, Far East, Africa, Latin America, missionary education, American Indian work, Spanish American concerns.

Speakers:

Milton Vogt, J. D. Graber, Mario Snyder, Thomas K. O. Migire, E. P. Bachan, Rone Assef, Wilbert Shenk, Yorifumi Yaguchi, Laurence Horst, Nelson Kauffman, Mrs. David Lehman, Myron Augsburgur.

"Unnamed Women of the Bible," a dramatic portrayal

Sunday afternoon the Women's Missionary and Service Auxiliary program.

Missionary Consecration

(Business sessions, beginning Tuesday, June 22, will conclude by Friday afternoon, June 25, in time for the first inspirational session on Friday evening.)



J. D. Graber, keynote speaker. "Partners in World Mission"



Myron Augsburgur, concluding speaker. "Called to Commitment"

"Persons are encouraged to pre-register for the workshop sessions. Registration forms will be available next month. Request one from your pastor or from the Mennonite Board of Missions, Box 370, Elkhart, Ind."

A new bookstore is scheduled for opening around June 15 in the city of Ponce, Puerto Rico, according to Urie Bender, secretary for literature, who recently spent a week with a Puerto Rico literature committee in finalizing plans for the store. Located three fourth of a block from the busiest street in this city of nearly 100,000 people, the store will be an attractive building with a large plate glass and stone front. Included in the \$150-a-month rental are utilities and access to six spaces in a large nearby parking lot. Bender expects that the customers will include evangelicals who will come to know of the store; a general audience comprised of businessmen who frequent the island-known office furniture supplier next door; Singer customers across the street; and the man-on-the-street who will buy on impulse. After some consideration, the committee chose as manager of the store Jesus Moralis, 43-year-old member of the Summit Hills congregation in Rio Piedras. Becoming a Christian three years ago, Moralis was supervisor for 13 years in the mimeographing department of "Fomento," government agency administering "Operation Bootstrap" for Puerto Rico.

At latest reports some 84 work camp projects have been finalized for MYF's summer servanthood emphasis. Original plans had called for only 50, involving approximately 700 youth. Weekend workshops for work camp leaders are scheduled at six different locations across the country during the month of May. The first one is scheduled for Hesston College, May 1, 2. Others are scheduled at Smithville, Ohio, May 8, 9; Goshen and Eastern Mennonite colleges, May 15, 16; eastern Pennsylvania and Ontario (exact location not certain), May 22, 23. Designed for anyone interested in leading a work camp, a special appeal is being made to MYF sponsors.

A volunteer trained in agriculture is needed to spearhead an extension program to broaden the economic base of 20 to 30 selected southern Appalachia families, reports Mennonite Central Committee. Additional workers may be recruited if there should be a growing demand for consultation and services. Already at work is a government agricultural service for the commercial farmer. MCC visualizes a similar service for the small landowners and ambitious youths who could profit from the introduction of new ideas, methods, equipment, and farm animals. Clubs similar in purpose and function to 4-H are also viewed as possible stimulators of agricultural efficiency. Persons interested in exploring such an assignment should write to the Personnel Dept., MCC, Akron, Pa.

Eight young Mennonite theology students, ministers, and teachers from North America and Europe are preparing for a study trip to East Germany and Czechoslovakia during three weeks in June. They will participate in an East-West encounter on "Christian Obedience in a Divided World," first with theology students from East Germany and then from Czechoslovakia. Cosponsored by the Christian Peace Conference and the Peace Section of the Mennonite Central Committee, the seminars will concern themselves with Christian obedience in an age when church and society are different rather than identical groups. Led by John Howard Yoder of the Goshen College Seminary, the Mennonite participants from North America are Nick Dick of

"Our recent youth retreat was an exciting experience for me," reports Darrel Hostetler, missionary to Nigeria. "The two held before

were not quite such large-scale projects. Each camper paid a small fee, but most of the money came from the church, and some from the Nigeria missionaries. Classes included Bible Study, Friendship Between Boys and Girls, Youth Organization, and Sunday School Teaching. Campers wondered at first why the church should be interested in boy-girl relationships, but by the end of the week they knew. This was the most enthusiastic class and seemed profitable. (For example, in the past everyone in this culture became married through polygamy. Now, girls especially need to consider the possibility of living without marriage! This is a real problem.) Singing was most thrilling in its unorganized aspects. One day I entered the camp to find nearly all campers divided into five or six groups, which continued to sing for about two hours."



Preliminary financial reports indicate that contributions for the fiscal year, ending March 31, will be about \$1,535,000. It is possible that final reports not yet received may increase this slightly.

Last year's final report recorded contributions of \$1,540,000. Contributions this year for all areas of the Board's program (missions, relief, service, and broadcasting) have stayed firm, but show no increase.

Expenditures are expected to be up about three percent in line with approved budget. Final figures will be given as soon as all final disbursements are made and adjusted.

Again this year we can be grateful for estate funds received. These make possible the allocation of sufficient funds to meet the committed budget. Estate balances are used for major capital needs and for special designated purposes. This year again shows how important this type of bequest given through the "last will and testament" of our brethren can be to the mission work of the church.

We are grateful to God for those who have continued to support the mission program through regular gifts and through their wills.

—H. Ernest Bennett.

Toronto, Ont.; John Redekop of Fresno, Calif.; Roy Vogt of Winnipeg, Man.; LeRoy Walters, Grantham, Pa., currently a student at Associated Mennonite Seminaries in Elkhart, Ind.; and Henrique Enns from Brazil, now studying at Elkhart. Joining the group in West Germany will be Alle Hoekema, Dutch theology student from Amsterdam, Holland; Hugo Jantz, Mennonite Brethren minister in Neuwied, Germany; and Paul Bauman from Switzerland.

To help the local arrangements committee of the 59th annual meeting of the Mennonite Board of Missions to be held June 25-27, at Goshen College, Goshen, Ind., the Board this year is asking that attendees register in advance. The printed program (available in May) will include registration forms. Lodging will be provided in local homes and in college dormitories (\$1.00 per night; furnish own sheets and towels). Motels are available. Meals will be available at the college dining hall and snack services will supplement this service. The transportation committee is prepared to meet planes and trains in South Bend. Trains will also be met in Warsaw, LaPaz, and Elkhart. Buses will be met in Goshen, South Bend, and Elkhart.

A "coffee house" type facility is being drawn into the plans of the new church building for the Trinity Mennonite Church, Phoenix, Ariz., according to its pastor, Donald E. Yoder. "This facility," says Yoder, "is to be a place which lends itself to informal sharing fellowship. It will be used by small group Bible studies as well as a place to fellowship and share problems and concerns over a cup of coffee."

"Involved as God's Stewards" is the theme for the 48th annual meeting of the Franconia Mennonite Board of Missions to be held, May 3, 4, at the Blooming Glen, Pa., Mennonite Church. Speakers include J. C. Wenger, Mrs. Linwood Landis, John I. Smucker, Norman Yutzy, Lewis Strite, George Miller, Stanley Shenk, and Paul Kraybill.

First grade teachers of public schools in south Texas indicated recently that language development is the most valuable contribution VS-sponsored kindergartens are making. This was what Pauline Yoder, kindergarten teacher in a public school in Elkhart, Ind., found out after

spending her spring vacation evaluating VS-sponsored kindergartens in three different locations in the panhandle state. Teaching the Spanish-American children the English language was the most valuable educational tool these schools can give, the teachers stated. Look for a full report on Miss Yoder's trip in a later issue of Gospel Herald.

"Back from Bedlam" is a 25-minute documentary film explaining the services of the Oaklawn Psychiatric Center, Elkhart, Ind. The film features interviews with staff members and simulated therapy sessions, both group and individual, which help the viewer understand how the staff goes about helping persons with emotional problems. Since the Oaklawn Center is one of the few pioneers in this type of treatment, the film should have wide interest for Mennonite and Brethren congregations supporting the church's efforts in mental health. Request the film from Information Services, Mennonite Board of Missions, Elkhart, Ind. 46515.

ligion" and becomes almost immune to the Gospel.

Augsburger: Let's say he's more willing to put up with religion then, or give ear to it. Our responsibility is to see to it he really hears the message through any shield of immunity he may have. But really any openness to the message depends on the Spirit of God working in his life. . . .

Fairfield: What was it about the program you think would enable it to get the Gospel across to people?

Hostetter: The first Easter is a long way off in history, to most people. We've brought it into current news, right into their present experience. We've tried to make it compelling, to make them face the reality of Christ living now, today!

Augsburger: And the news format itself demands attention. It's our responsibility to make a man think about what he hears. That's why we used the newscast format and the personal interviews, and even the "commercials."

Fairfield: The "commercials" you speak of ran the first four days of "The Greatest Week in History." What was the idea in using them?

Augsburger: A newscast wouldn't be a newscast without a commercial! And the tongue-in-cheek humor in them was intended to relax people for the Gospel realities which came in the message immediately after.

Hostetter: We used them primarily to catch and hold men's attention and pull their minds to what was being said. And they gave a touch of everyday life that made you feel you were really there!

Fairfield: Your special Christmas series was an inspirational approach with a sermonette. Why did you change here to a newscast?

Augsburger: Well, the Gospel is news, isn't it? Good news? And a newscast is really a familiar friend to listeners. It tells them things they feel they should know. . . .

Hostetter: We have used here the vehicle which probably communicates most to the modern man—newscasts. What better way to preach the Gospel?

Fairfield: And using interviews and "commercials" probably fits into the same idea?

Hostetter: Yes! The "commercials" were really much like a preacher's illustrations. Same with the personal interviews.

Augsburger: People will shut off—either actually or mentally—a program that does not catch them. We are competing for the attention of the minds of busy people, and the competition is fierce today!

Fairfield: There has been an excellent response from the radio stations. What does this indicate to you?

Hostetter: Our major interest is to bring Christ alive in the hearts of men. If stations broadcast the Gospel so the Holy Spirit can work, then we are doing our part.

Augsburger: We definitely tried to tell the

The Story Behind Unusual Easter Broadcast Series

Interviewed Mennonite Hour Speaker B. Charles Hostetter and Program Director David Augsburger tell of the building of "The Greatest Week in History."

The unusual Easter program produced by The Mennonite Hour was released on more than 120 stations in the United States and Canada during Easter week, April 12-18. A daily seven-minute newscast of the events of the first Easter week was climaxed in a special news windup Easter Sunday. Reporter for the following interview is James Fairfield, staff writer for Mennonite Broadcasts.

Fairfield: "The Greatest Week in History" is an unusual program, to say the least! What was the purpose behind it?

Hostetter: To tell the FACT of Christ's resurrection so that modern man can get hold of it.

Augsburger: We wanted to confront today's man with the supreme event of history . . . to face up to the question, "Who is this Jesus, and what is He up to?"

Fairfield: Has this type of thing been done before?

Hostetter: A program from a newscast slant was tried last year on a Christmas Day program. . . .

Augsburger: But this has a different style and flavor. I don't think anything like it has ever been done before.

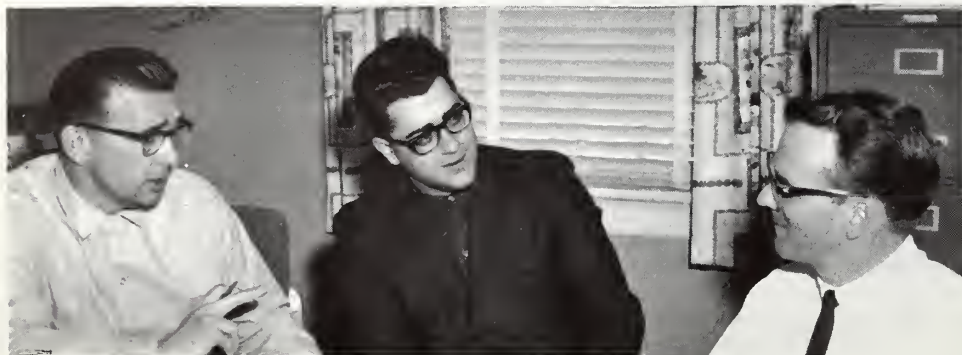
Fairfield: Who were you trying to reach with the program?

Augsburger: Mr. and Mrs. Average-Slightly-Church-Related - But-Not-Christian-American.

Hostetter: There are more than 80 million radio homes in America, plus car radios. . . . These folks were our "target."

Fairfield: Do you feel that on these special occasions—like Easter and Christmas—Mr. Average American is more open to the Christian message?

Hostetter: Definitely, yes. He expects a religious tone in the mass media. But this has its disadvantages. He hears "re-



saving Gospel of Jesus Christ in a fresh, interesting way — without a “churchy” sound. We thank God for the way the stations are using the program.

Camping for Families of Retarded Children

A pilot venture into service for families with slow-learning children is being planned for 20 or more such families for the week of July 19-26, 1965, at the Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

A special Retardation Study Committee of the Mennonite Mental Health Services and the Laurelville Church Center are working cooperatively to provide a camping experience that will broaden understanding of the “unusual” child’s capacities and needs as well as provide creative recreational and educational opportunities for the retarded children and their families.

Directing the special family week at Laurelville will be qualified persons trained in the care and education of retarded children.

Limited funds are available for financial assistance to families who may require aid. If you want to explore further this venture, write to Raymond Troyer, Adriel School, West Liberty, Ohio.

With People in Service

Leon C. Yoder, 23, a Pax man from Shipshewana, Ind., died at the Goshen Hospital on April 5, after suffering from a two-month cancer illness. Stationed in Indo-

nesia for the past 17 months, he discovered a lump on his back in December. Later sores developed which didn’t heal. He was immediately flown to a hospital in Evanston, Ill., for testing and treatment. Four weeks prior to his death he was transferred to the Goshen Hospital. He was the son of Mr. and Mrs. Ora M. Yoder.

E. P. Bachan, India’s representative to the 1965 General Conference sessions, arrived in New York City, Sunday, April 11.

Missionary children coming to the U.S. this summer while their parents remain on the overseas field are Darrell Fisher, son of Lloyd Fishers of Nigeria, who will complete his high school in Oregon; and Delbert Friesen, son of John Friesens of India. Delbert goes to school at Hesston, Kans.

Egda Schipani, a young woman from the Floresta congregation in Buenos Aires, Argentina, arrived in New York recently to spend a year in the States under MCC’s Trainee Program. A schoolteacher who has worked with slow learners for ten years, she will spend the first four months of her stay at Boys Village, Smithville, Ohio. After that she hopes to be assigned to some home in a college community.

Harvey and Mildred Miller arrived home on a five-month furlough from Europe on April 2. Their address is 230 W. Main St., Belleville, Pa.

The address of the James Stauffers is now

Hong Kong Mennonite Mission, 152 Waterloo Road, Kowloon, Hong Kong.

Alice Snyder, missionary to Ethiopia, who served as receptionist in the Eastern Mission Board headquarters office during her furlough, terminated her services there on March 31. She is looking forward to returning to Ethiopia in June.

Elaine Zuck, 45 Glen Brook Road, Leola, Pa., has replaced Alice Snyder as receptionist in the Eastern Board headquarters office.

The Omar Stahl family moved into new and larger quarters in Saarbrücken on March 29. Their address is now 66 Saarbrücken 6, Saargemünderst. 12, Germany.

“Ross T. Bender, dean of Goshen College Biblical Seminary, establishes several ‘firsts’ in coming to St. Louis,” states a re-

Your Overseas Missionaries of the Week

Harold and Constance Stauffer



Now in the third year of their first missionary term, Harold and Constance Stauffer serve in Somalia with the Eastern Mennonite Board of Missions, Salunga, Pa.

Arriving in Mogadiscio in October, 1961, the Stauffers serve as a business manager couple. Both teach also in night school classes, English classes, etc. Connie teaches the women sewing and other homemaking skills.

Son of Mr. and Mrs. Norman E. Stauffer, Lancaster, Pa., Harold is a graduate of Lancaster Mennonite School and he also attended Eastern Mennonite College two years.

Connie is the daughter of Mr. and Mrs. Raymond B. Heisey, Palmyra, Pa. She is also a graduate of L.M.S. and attended Hershey Junior College.

The Stauffers served two years of VS in New York City before their Somalia assignment.



Representing the “four corners of North America” this group of five attending the Unit Leaders’ Conference held at General Mission Board headquarters in Elkhart, March 30 to April 2, discuss with Ray Horst (center) one of the key issues in community outreach—poverty. From left to right, they are: Ronald Nyce, leader of the six-member unit at Claremont, N.H.; Milford Lahman, area leader for four VS projects in south Texas; Horst; Jerry Miller, leader for a 23-member unit at Aibonito, Puerto Rico; Keith Martin, leader of a newly developed work among the Negroes and Spanish of Buckeye, Ariz.; and Isaac Glick, area director for five community projects among the Cree Indians of northern Alberta. Coming next week is a photo story on the eleventh annual conference.

lease from the Metropolitan Church Federation of Greater St. Louis. "He is the first Mennonite ever to appear on the 47-year-old union noonday Lenten series at Christ Church Cathedral. He is the first theologian to have done a doctoral dissertation on the family in contemporary culture interpreted by contemporary theology. He is the first theologian to address our noonday congregations who is definitely of the younger generation. He is in his early 30's." Dr. Bender gave a noonday sermon in St. Louis, Mo., on April 5.

* * *

Ruth and Rhoda Ressler, missionaries to Japan, have recently moved into a new house in Kamishi. Their new address is: c/o Ebisubashi Yosai College, 14, 2 chome, Naka Kitabatake, Abeno ku, Osaka, Japan.

* * *

Robert W. Miller, director of MCC's foreign relief and services, left on March 21 for an administrative trip to five countries in Asia. Also included in the trip are stops in Jordan, Israel, Germany, and the Netherlands. He returns on May 1.

* * *

Mary Jane Brenneman is scheduled to return to Woodstock, India, on June 23, for her second term as missionary teacher. School begins on June 28.

* * *

Caroline Nebel and Evelyn Kinsinger arrived safely in Brazil on April 8, to begin their missionary service at Araguacema.

A Personal Testimony

BY STANLEY C. SHENK

This moving personal statement tells how a girl found Christ, and how He became the center of her life. It was written in 1949 by a German refugee girl, and was later translated into English. I received a copy of it in the late 1950's while visiting a Mennonite couple who had served under the MCC in the European refugee home where this girl had accepted Christ. In fact, they had really been her spiritual parents. Here is her testimony, just as she wrote it, except for a few changes to protect her identity, and a few other very minor alterations:

"Thou great and merciful God, I thank Thee with all my heart that I may give this testimony today, that Thou hast given me the understanding through our Saviour, Jesus Christ, though I do not deserve it, and I would pray Thee, give me the power to use the right words for this. Amen.

"I, ——— [name omitted], am a child of Mennonite parents and forefathers, and was born in East Prussia, near the city of Königsberg, in 1927.

"I grew up in Nazi Germany, and until the collapse in 1945, was an active member

of the Hitler Youth, trusting that all and everything happening in Germany was good and correct. The church was then no longer important, and Jesus Christ had been a Jew. What did I know of Him? I did still pray to God, but how could I know Him unless through Christ? When then Germany broke down, everything broke down in me too. I was not saved from the Russians either, and my despair was so great that I tried to take my life. But people came who saved me, and from that day I knew that God had intervened. I sensed His will and a strong feeling of guilt rose up in me. Yet I did not know how to get freed from it, what to do to make it good. Oh, how hard is such a life without Jesus! No genuine pleasure would grow up in my heart. I accused everything, and I knew that my child's belief had lacked a foundation.

"But where was I to find a foundation in this disunited, shattered Germany, where my stepmother, my sister, and myself were but tolerated, even hated, for we had to leave our village; we were fugitives, strangers in our own beloved country.

"For three long years I struggled with this anguish, until the Almighty God intervened again and took my sister and myself and put us, miraculously, in the household of the Mennonite Central Committee.

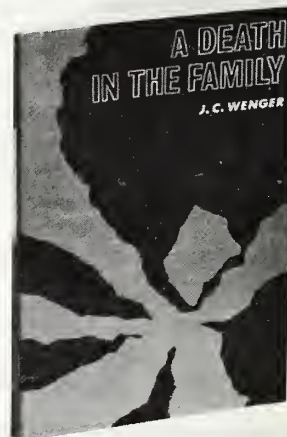
"What kind of house was this, and what sort of people? We had hardly heard a thing about the MCC, and that I was a Mennonite had till then never been important to me. Here, suddenly, everything was different, and I could never stop marveling. All were so kind to us; not an unkind word was heard. We were not looked upon as shabby refugees, and yet were Germans in an American house! In their storehouse we were fully clad, since we had lost all our things, and there my eyes nearly overflowed, when I saw the innumerable bales of clothing and food parcels. All this they had brought from over the sea to help us Germans who were now poor. But there it said everywhere: 'In the Name of Christ,' and that again was something new.

"The first question to rise in me was: Would we in Germany have done all this? Previously I had sometimes felt compassion for suffering people outside Germany, but that one could help such people. . . ! Now these Americans came to help us without gaining the slightest benefit for themselves. Luke 12:33, 34. This made me feel ashamed. I felt what they did was good, and it had a foundation, and this foundation was Jesus Christ. Then the Lord made me understand that for me also the foundation is laid in Jesus Christ, and that He alone is the Way, and the Truth, and the Life. John 14:6.

"Now a new life began for me, and it was worth living it. John 3:5. In the daily morning devotions which were also new for

me—I first got in touch with the Bible. In the beginning it was difficult for me when I was to read out of the big Book, but God Himself helps wonderfully. At first I found stories about Jesus of which I had a faint recollection left from the religion lessons of my first years at school. Now the pleasure in reading grew, and I knew that only the Lord's Word can be the most important and the most beautiful thing for my spare hours. I felt the strength from God flow into my life, the power of the Holy Spirit. Now all of a sudden I had so much to think about. I knew that my whole previous life had been a mistake, that I had much to repent, much to deplore, but I had also now

How Do You Teach Your Children About Death?



In correcting the views of the Sadducees, Jesus reminded them that God is not a God of the dead but of the living. J. C. Wenger reminds us: "Death is not a stark tragedy; it is a glorious entrance into the life of the glory world, the realm of God and our resurrected Lord, the abode of the saints of all history, the home of those who have been redeemed 'out of every kindred, and tongue, and people, and nation' (Rev. 5:9)."

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the wonderful certainty that the blood of my Saviour Jesus Christ cleanses me from all sin.

"Every day is now a Sunday, for it is sanctified in Jesus. I know that He is with me every day, that I can speak to Him anytime, and that He can always give me something, for He is very rich. Now I see with changed eyes which make me recognize how few only have chosen the living God, and that the others are chasing after the dead life, that they worry and never find peace, and then I hear the Saviour's words of distress (Matt. 23:37) which still mean today what they meant then, and my prayer is: Lord, be Thou merciful on us, and grant that yet many souls may be saved before night begins.

"We all may, and if God so wills it, shall see the day when our Saviour comes to us Himself, just as He was raised to heaven before the disciples' eyes. Then there will be eternal happiness for those who truly followed Him, never minding the masses, for those who were not afraid to take up the struggle with Satan, and eternal darkness will be for those who sneered at Him or thought that He was not to be taken so seriously. Therefore I know that every hour is important for me and precious, and with every passing day I am nearer the coming of my Saviour, for Christ is my life, and death is my gain. Amen." Zurich, Easter Day, 1949.—*Herald Youth Bible Studies*.

Our Readers Say—

I thank you and I thank the Lord for the printing of "The Church in Russia," by J. C. Pollock (March 16 issue).

Oh, that every one of us likewise had "a clear-cut faith" and "walked with God"; had a "hunger for the Word" and an earnest desire to obey God's requirements above all else.

Oh, that we individually knew and experienced the meaning and depth of what it is to be "the salt of the earth" and "the light of the world."

I would that we all would lay claim to all He has for us and wants of us by faith in Jesus Christ and would know Him as our supreme joy, and as Lord and victory.—G. Bernice Kauffman, Gold Beach, Oreg.

I am an avid reader of the *Gospel Herald* and thought the March 23 issue had several good articles. The one written by J. Mark Stauffer on letter writing was perfect. Mail time here is a high spot of the day. We buy stamps by the sheet but think it a good investment. To get letters, letters must be written. The article on fasting was also very good. This is one doctrine that I have had very little teaching on. Since I came into the Mennonite Church by choice, this is an area that I have often pondered. Why isn't it taught?

The moving article, "The Road to Jericho Led Through Selma," moved me to write this letter. I, too, have been watching this movement. A great amount of time and money is spent here in behalf of social justice. This morning I, too, couldn't sleep. I reread this article. Nowhere did I see any concern to make citizens for the kingdom of God. Yesterday

a man told me that a large group of movie stars gathered together with this group. I am wondering if I, a person redeemed, could join with a group to push people around so that others could vote. Nowhere did I read an appeal that we as Christians gather a group together and have evangelistic meetings for both sides. It is very evident that this is needed. We need to be concerned with things of this world. But I find that, for me, my greatest concern is, Are the people citizens of heaven which will last and not only citizens of the U.S.? When I was ordained, I was charged with the message of reconciliation of lost men with a holy God. I was under the impression that this was the work of the church.—Alvin Miller, Port Allegany, Pa.

Occasionally a periodical prints an article that deserves to become a "small Christian classic," worth reading and rereading. Ed Metzler's poignant message in "The Road to Jericho Led Through Selma" (March 23 issue) is such a classic. No one can read this quiet, but moving, account without pricking his own conscience and asking some of the same questions.

At what point must we turn from semi-active involvement to complete involvement? It is hard to practice with our feet what we profess with our mouth, but it is also a public way of proclaiming our nonviolent faith. In a local sympathy march in De Land I felt a sense of Christian brotherhood not experienced in any such way before. Probably Rev. Reeb would tell us that the tragedy of life is not dying, but that the real tragedy of life is not having anything worth dying for.

If you missed reading "The Road to Jericho," it will be worth your time to find it and read it. For some time, somewhere, we all go through the agony of Christian decision-making.—Harold J. Schultz, De Land, Fla.

Doubtless these columns are often used to negate some religious ideas held forth in various printed messages. Be that as it may, certainly no true Spirit-filled saint would raise a voice against the recent articles on fasting as published in the March 23 issue. Rather, all of us should praise God for so boldly holding before us, by His Holy Spirit, this fundamental rite of Christian experience. The fact that both Old and New Testament saints practiced and taught the divine virtue of fasting should be enough to revive within us today a desire to believe and obey God concerning this neglected avenue of power and blessing.

Let us criticize ourselves for so often assuming our own carnal failures while leaving the path of self-denial and faith as taught in the Word of God.—Orrie D. Yoder, Belleville, Pa.

The article in the March 23 *Herald*, "The Road to Jericho Led Through Selma," raised some questions it failed to answer. I'll agree that the Negroes have not always been treated fairly and that the arguments appeal to logic and humanitarianism, but when did Jesus tell His followers that if the civil authorities (the powers that be) do not do as one person (or group of people) thinks, they have the right to disregard the laws, do as they please, and use whatever means they think best to coerce the civil authorities to give in to their wishes? Christ instead told His followers not only to endure to the end, but if they persecute you in one city, flee to another. The church fathers in the time of the Reformation embraced these truths.

Now if conditions get to the place where it would become necessary to flee, it would be commendable if the agitators in Boston and Lancaster County would be so concerned and willing to help the oppressed that they would

invite, help, and welcome the oppressed to move into their communities even to the extent that the white people in those places would be outnumbered four to one. With a similar situation on their own doorstep the agitators would lose much of their zeal and find that they didn't need to go to Alabama to lose their lives supporting a political issue.—Mark R. Wenger, Dayton, Va.

Please continue the "Readers Say" column. It does for me exactly what you suggested—it gives new insight into issues discussed in addition to the article itself. A good example is the article a couple years ago by the man who explained why he did not pay his income tax. Another subject of interest to me is the one on "outside" people who join the Mennonite Church. Since we live in the city, the different attitudes expressed by the people who wrote in have been very enlightening to me.

Some of the outstanding articles are often discussed in our adult Sunday-school class and very often the members in the class mention what readers write in, more than they discuss the original article, because it broadens our understanding of the problem under discussion.—Mrs. H. L. Weaver, Portland, Oreg.

I read with some sympathy and some dismay the disparaging account Mr. Metzler gave of himself in the March 23 issue of the *Herald*, "The Road to Jericho Led Through Selma."

Have you forgotten that among the friends you spoke of was Rev. Reeb, a Unitarian preacher? Now if you will remember, a Unitarian denies the deity of Christ!

Was Rev. Reeb going to Selma to proclaim Christ the Son of the living God as the answer to the race problem there? No, not possibly! Certainly he was very brave and must have loved justice as we all do, but can we go at the cost of yoking ourselves with unbelievers, as well as believers? In that crowd are communists, atheists, modernists, some who hate white, some who hate Negro, and yes, Christians. Tell me, aren't the Christians a bit lost in that crowd?

If we love our colored neighbor at home and pray for him as we should and speak up on his behalf, we don't have to go to Selma, Ala., to get involved. We have our own Selma here at home to clean up first!—Mrs. Joseph A. Miller, Mt. Union, Pa.

Edgar Metzler's "The Road to Jericho" deserves comment. It is indeed deplorable that the somewhat impatient Reverend James Reeb (see Psalm 111:9—only God is reverend) was murdered in the Selma, Ala., area, where his sense of altruism had prompted an imitation of large numbers of the clergy at that time flocking from far and near to this southern state where "he knew that violence was in the air." For this reason he left job and family to protest against grievous wrongs suffered by Negroes there. In my Bible there are several dozen places, at least, where patience is set forth as one of the Christian virtues: actually, it is of the essence where an integrity of character and a working wisdom are to be kept alive. . . .—B. L. Winger, Broomall, Pa.

The March 23 issue of the *Gospel Herald* came today. Having read it, I want to convey my thanks and appreciation for this paper. I like the thought-provoking editorials and articles. The wide range of subjects, and types of features, make a most pleasing paper.

The present series on Mennonite Family Census Report is interesting, as are the comments each time by Bro. Gingerich. His closing statement seemed very fitting for our church in these days: "We are our brother's keepers and we must be concerned about his

physical needs as well as his spiritual welfare." How can a person's spiritual need be met when ignoring him as a human being?

Since we live in the city, Willard Gingerich's "Your City" (March 23 issue) makes me wonder which city he had in mind, although I realize it can be wherever and whatever city a person is in. Does our church have the answer? Must I be involved? Perhaps an answer comes from "Racism" by Max Hostetler (March 23) when he quotes John Howard Griffin: "All that is required for the triumph of evil is that good men remain silent."—Mrs. Marilyn Brenneman, Chicago, Ill.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Called to Be Sent, edited by Paul N. Kraybill; Herald Press; 1964. 238 pp.; paper, \$1.95.

This fiftieth anniversary edition of the Eastern Mennonite Board of Missions is a moving account of modern missions. The nineteen writers all are able to inspire the reader with God's marvelous power to draw all men unto Jesus Christ. This reviewer was thrilled to learn of the moving account of the development and able leadership of the Eastern Board. The trials and triumphs of God's workmen will disturb any reader out of complacency.

The stories of the American missionaries and of several native Christian leaders lay bare some of the real problems confronted in new countries, and patience and trust required of the home personnel as churches grow into independent conferences.

This book will stimulate both youth and Christian workers who have an interest in the missionary aspect of the church. It is a fitting book for a Sunday-school class or group study and discussion topic. It should be in the church library and promoted as reading material for many during the coming year. In my mind it rates with the best in missionary books—for both Mennonites and other Christian friends alike.—Donald E. King.

The Responsible Church and the Foreign Mission, by Peter Beyerhaus and Henry Lefever; Eerdmans; 1964; 199 pp.; paper cover, \$1.95.

This is not an easy book, but a very significant one. Overseas missionaries and people administering missions overseas as well as those interested in the planting and development of a living church abroad will not only read but study this book with profit.

Written first in German in 1956, it was not translated but paraphrased in English in order to make it more easily readable while preserving faithfully the German author's views.

He first of all analyzes the missionary principles of four representative Anglo-American missionary writers: Henry Venn, Rufus Anderson, Roland Allen, and J. Merle Davis. Each has a bias or emphasis peculiar to himself but agreeing in fundamental principles. Gustav Warneck and Bruno Gutmann are next analyzed as representing the "German concept of the national church."

The author then makes three case studies: (1) The Anglican Church on the Niger; (2) The Lutheran Batok Church in Sumatra; and (3) The Korean Presbyterian Church. This use of actual mission-church development creates interest and brings realism into the study.

Section III goes deeply into a theological study, based on the New Testament, of the nature of the church, how it develops to responsible self-hood, its reaction to the culture in the midst of which it grows, and how a new or mission church is related to the church universal.

A very practical chapter is the last one dealing with the relationship between parent and daughter churches. New churches are to grow to responsible self-hood as rapidly as possible, but this does not mean a break in relationship or in isolationism. A warm, spiritual brotherhood should continue indefinitely, and a genuine partnership in the continuing world mission of the church will be normally maintained. "The conditions for unity are more likely to exist," quoting from page 184, "where the church is obedient to its call to 'go and make disciples of all nations' than where it spends its energies for the sake of self-assertion. . . ."

Peter Beyerhaus, the author, is principal of the Lutheran Theological College in Natal, and Henry Lefever, a Quaker, who skillfully paraphrased and adapted the book into English, is professor of Missions at Selly Oak College, Birmingham, England.—J. D. Graber.

William Carey, Missionary Pioneer and Statesman, by F. Deaville Walker; Moody Press; 1925, 1964; 256 pp.; \$3.95.

This comprehensive biography of one of the most talented and versatile missionaries illustrates Carey's own oft-quoted words: "Expect great things from God, attempt great things for God." Originally published in 1925, this biography is newly designed and printed for the Tyndale Series of Great Biographies. Considering that the text was written 40 years ago, it is surprisingly fresh and easy to read.

Carey's life is divided into two main parts. The first took place in England, where he established his principles of modern missions and stimulated acceptance of them by his preaching and the printing of his amazing Enquiry. The second part took place in India where he spent the last 41 years of his life without a furlough. Carey established a Christian college, founded the Baptist Missionary Society, and translated and printed the Bible in many languages.

An outstanding biography of a great man of God, who earned the title "father of modern missions," deserves to be widely read.—Evelyn Bauer.

How to Teach One and Win One for Christ, by Frank C. Laubach; Zondervan; 1964; 90 pp.; \$1.95.

This is compassion for the world put in words, acts, and plans. Of particular interest to Dr. Laubach is the need to teach people how to read and how to do so with maximum profit. The focus is always on the compassion of Jesus through a nonprofessional Christian teacher to another and the practical care for the whole person. The whole world is waiting for this help.

Two quotes will set in context the motivation of the author: "Service, plus witness, plus prayer, is the trinity on earth, that can save the world—if enough of us do it" (p. 24). Service without witness is

The Resurrection: What Does It Mean to You?



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The resurrection of Christ is the key-stone fact of the Christian faith. It has been proclaimed by the apostles and all succeeding preachers of Christianity. It is the one event that separates Christianity from all the religions. The author in *The Resurrected Life* has attempted to give an adequate description of this great event with an exposition of the meaning of the event for the believer. The resurrection event has far more meaning for the Christian than just giving substance to his beliefs. Your Provident Bookstore is holding your copy for you. Pick it up today for only \$3.50.

inadequate; witness without service lacks the power to convince. "What we do for people verifies what we say; what we say tells them why we do it" (p. 40).

The author, one of the world's outstanding linguists, is a man on fire for his Lord. That expresses itself in a practical program of teaching begun in the Philippines in 1929. There is a lot of emphasis on the "how" used in the title.

There are of course lots of books on missions. This could be considered just another volume. But I think that in view of the maturity of the author (80 years) as well as his contemporaneity to the situation right now, we are obliged to give this author a careful ear. He is blueprinting a plan for armies of compassion who will support and utilize through any possible Christian means the insights of the Laubach Literacy Fund.—Gene Herr.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bachert, Keith and Janet (Bender), Stratford, Ont., first child, Sherri Lynette, Feb. 4, 1965.
Begly, Vernice and Pauline (Mumma), Goshen, Ind., third child, first daughter, Juanita Rose, March 18, 1965.

Brubaker, Marvin and Barbara (Lamp), Selinsgrove, Pa., first child, a daughter, Marlene Faith, March 16, 1965.

Buckwalter, A. Lee and Donna (Mowen), Lancaster, Pa., fourth son, Phillip Lamar, March 24, 1965.

Chupp, Mervin D. and Edna (Eigsti), Goshen, Ind., first child, Brent David, March 18, 1965.

Diller, Lester and Ella (Hege), Waynesboro, Pa., sixth child, fourth son, Jonathan Dale, March 7, 1965.

Duits, John and Barbara (Schwartzentruber), Ostrander, Ont., third child, second daughter, Lisa Jane, March 19, 1965.

Frey, Ralph and Fannie (Diller), Chambersburg, Pa., first child, David Ralph, March 20, 1965.

Gingerich, Laverne and Marjorie (Ropp), Wellesley, Ont., first child, a daughter, Sharon Lynn, March 23, 1965.

King, Darrell and Mary Ann (Hostetler), Mentone, Ind., third child, second daughter, Marilyn Fay, March 29, 1965.

Landis, Ross and Vesta (Witmer), Orrville, Ohio, fifth child, second son, Kenneth William, Jan. 18, 1965.

Ledyard, Roger and Rosalyn (Grieser), Lititz, Pa., second son, Roland Lynn, March 18, 1965.

Lehman, Wilmer R. and Mary Louise (Rufenacht), Harrisonburg, Va., third child, second daughter, Jewel Ilene, April 1, 1965.

Miller, John G. and Ethel (Ranck), Bridge-ton, N.J., fourth child, third daughter, Jean Louise, March 28, 1965.

Mullet, Melvin E. and Sara (Miller), Goshen, Ind., first child, Karen Jo, March 11, 1965.

Ramer, J. Robert and Phyllis (Showalter), Edmonton, Alta., second son, Joel Kenton, March 22, 1965.

Roth, Kenneth and Barbara (Schweitzer), Seward, Nebr., third child, second daughter, Paula Marie, March 26, 1965.

Schrock, Mose and Mary Etta (Mishler), Topeka, Ind., fourth child, third son, La Von Dee, March 24, 1965.

Shrock, Silas and Dorothy (Slaubaugh), Lionier, Ind., fifth child, third daughter, Jan Renee, March 9, 1965.

Stichter, Loren and Rachel (Buchen), Waka-rusa, Ind., second son, Bruce Evan, March 1, 1965.

Wenger, Andre and Susan (Weaver), Souder-ton, Pa., third child, second son, Samuel Vin-cent, March 12, 1965.

Wiand, C. Edward and Anna L. (Baker), Mansfield, Pa., sixth child, fourth son, Joel Nevin, March 10, 1965.

Yoder, Roger and Myra (Rogers), Fairview, Mich., second child, first daughter, Andrea Dee, March 25, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Jonas—Ruby.—Grant Milton Jonas, Kitch-ener, Ont., and Mary Lou Ruby, Baden, Ont., both of the First Mennonite Church, by Rob-ert N. Johnson at the church, April 3, 1965.

Martin—Eby.—Harvey Martin and Elta Eby, both of Ephrata, Pa., Indiantown cong., by Mahlon Zimmerman at the church, Feb. 27, 1965.

Martin—Hurst.—Donald Martin, Ephrata (Pa.) cong., and Anna Ruth Hurst, Ephrata, Pa., Indiantown cong., by Mahlon Zimmerman at the Indiantown Church, Feb. 20, 1965.

Seiler—Minnick.—Ronald D. Seiler, Auburn, Ind., and Sandra K. Minnick, Grabill, Ind., by Martin L. Brandenberger at the Leo Mennon-ite Church, March 20, 1965.

Stauffer—White.—Jay G. Stauffer, Milford, Nebr., Bellwood cong., and Patty Jean White, Minneapolis, Minn., Baptist Church, by Mar-cus Bishop at the First Mennonite Church, Denver, Colo., March 20, 1965.

Weaver—Gerber.—Alvin Weaver and Donna Gerber, both of Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman at the church, March 19, 1965.

Yoder—Willis.—Arlie M. Yoder, Blountstown, Fla., and Virginia Willis, Altha, Fla., both of the Bethel Mennonite Church, by Raymond Byler at the Church, March 13, 1965.

Anniversaries

Egli. Mr. and Mrs. Simon Egli were married March 4, 1915, and have been lifelong residents of the Hopedale community. They observed their fiftieth wedding anniversary on Sunday, March 7. The children met in the family home in honor of the occasion and then went to the Hopedale Nursing Home where Mr. Egli has been a patient for two years. At the Nursing Home an anniversary cake was served to other patients, nurses, and visitors.

Mr. and Mrs. Egli have 7 children (Leo, On-tario, Calif.; Ralph and Roy, Hopedale, Ill.; Orville, Miner, Ill.; Alta—Mrs. Don Ingold, White Pigeon, Mich.; Lorene—Mrs. Frank Mc-Coy, Rochelle, Ill.; and Marietta—Mrs. Lester Sutter, Norwood, Ill.). 31 grandchildren, and 8 great-grandchildren. The Egli's are members of the Hopedale Mennonite Church.

Egli. William Egli and Anna Nitzsche were married March 11, 1915, at Wisner, Nebr. They have lived in the Manson, Iowa, area since their marriage. Their children held open

house for them on March 14 at the Manson Mennonite Church. They have 7 children (Lloyd, Irene Bacon, Leonard, Bette Smothers, Darlene Klotz, Donna Strutzenberg, and Norma Jean Carver), 23 grandchildren, and one great-grandchild.

Hollinger. Wayne Hollinger and Sue Hertz-ler were married March 27, 1915, at the home of Bishop Benjamin Weaver. Original plans for open house were set aside in favor of a quiet celebration of their fiftieth anniversary on March 27, 1965. A few relatives and friends called on them. They began housekeeping at Elverson, Pa., but lived at Frazer, Pa., since 1936. They are members of the Frazer Men-nonite Church. They had one daughter who passed away at the age of 16.

Kimble. Jesse and Rissie (Ketterman) Kim-ble, Flintstone, Md., observed their fiftieth wedding anniversary on March 8, 1965. The ten children were all present in the home on the evening of the anniversary. The children are: Ray and Leonard, Ridgeley, W. Va.; Norman, Cumberland, Md.; Pauline—Mrs. Amos Rudolph and Elizabeth—Mrs. Samuel Martin, both of Greencastle, Pa.; Mary—Mrs. George Stickley, Paul, Daniel, and John, all of Flintstone, Md.; and Martha—Mrs. Silas Martin, Hagerstown, Md. They also have one stepson, Glen Kimble, Cumberland, Md., and 31 grandchildren. They are members of the Flintstone Mennonite Church.

Weaver. Henry D. Weaver, Sr., and Sallie Wenger were married on Jan. 19, 1915, at the home of the bride by the late Bishop Lewis Shank. They celebrated their fiftieth anniver-sary with open house at their home in Park View on Sunday, Jan. 17. About 200 relatives and friends called during the afternoon. The attendants at the wedding were all present at the anniversary. The couple have 5 children and 20 grandchildren. All of them were pres-ent for the occasion except Dr. Henry Weaver, Jr., and family of Lima, Peru, and a grandson, Nelson Driver, serving in a Pax unit in France. The other children are Mrs. Justus Driver, Richard, Cleo, and Mrs. Morris Yoder. Mr. Weaver was associated with City Produce of Harrisonburg, and later was business manager of Eastern Mennonite College until retirement.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Armstrong, Barbara, daughter of Joseph B. and Christina (King) Short, was born near Archbold, Ohio, Feb. 13, 1887; died as a result of a stroke and complications at the Detwiler Memorial Hospital, March 29, 1965; aged 78 y. 1 m. 16 d. On Feb. 14, 1914, she was married to Clifford Armstrong, who survives. Also sur-viving are 6 children (Pearl—Mrs. Owen Sigg, Aretha—Mrs. Conrad Hausch, Hilda—Mrs. Carl Dohn, Carl, Jesse, and Lloyd), 23 grandchil-dren, 22 great-grandchildren, 3 sisters (Mrs. Mary Beck, Mrs. Leah Werder, and Anna Mae), and 2 brothers (Elmer and Ira). One son preceded her in death. She was a member of the Central Mennonite Church, where fu-neral services were held April 1, in charge of Charles H. Gautsche and Dale Wyse; interment in Lockport Cemetery.

Bowman, Lizzie, daughter of the late Israel and Anna Bowman, was born in Brecknock Twp., Pa.; died at the Oreville Mennonite Home, March 29, 1965; aged 83 y. 2 m. 13 d. Surviving are one sister (Lydia Ann Duke) and one brother (Martin B.). She was a member of the Bowmansville Mennonite Church, where funeral services were held April 1, in charge of H. Z. Good and Ben Weaver.

Hahn, Charles, was born Oct. 30, 1879; died on his way to the Olive Mennonite Church, Jamestown, Ind., March 7, 1965; aged 85 y. 4 m. 5 d. On Nov. 20, 1893, he was married to Emma Lechlitter, who preceded him in death Oct. 3, 1916. In 1921 he was married to Laura Shirk, who preceded him in death April 27, 1957. Surviving are 4 daughters, 3 sons, 16 grandchildren, 12 great-grandchildren, one sister, and 2 brothers. He was a member of the Olive Mennonite Church, where funeral services were held, in charge of Elno Steiner and D. A. Yoder.

Jantzi, Moses O., son of the late Daniel and Magdalene (Oesch) Jantzi, was born in Wellesley Twp., Ont., Nov. 6, 1881; died at the K.W. Hospital, March 28, 1965; aged 83 y. 4 m. 22 d. On Dec. 14, 1905, he was married to Annie Litwittter. Bro. Jantzi served his Lord and the church faithfully in various ways. In February, 1932, he was ordained as deacon to serve the Steinman and St. Agatha churches; in 1936 he was ordained as minister, and on Nov. 2 of the same year he was ordained as bishop of the Wilmot congregations. He conscientiously stood for the faith and truth of God's Word as he understood it. Surviving, besides his wife, are one son (Clinton), 2 daughters (Beatrice—Mrs. William Lichty and Bernice—Mrs. Wilfred Iutzi), 11 grandchildren, 15 great-grandchildren, one brother (Daniel), and one sister (Mathilda—Mrs. John Holst). Funeral services were held March 31, in charge of Orville Jantzi, Urie Bender, and Elmer Schwartzentruber.

Martin, Anna Mae, daughter of Joseph B. and Leah (Horst) Kuhns, was born at Chambersburg, Pa., July 6, 1921; died at the Chambersburg Hospital, after a brief illness, Feb. 21, 1965; aged 43 y. 7 m. 15 d. On June 26, 1941, she was married to Omar R. Martin, who survives. Also surviving are 4 sons (Eugene, Wilmer, Lyle, and Linford), her stepmother (Mrs. Amanda Kuhns), 2 brothers (Christian and Clarence), and 4 sisters (Rhoda—Mrs. Austin Gable, Fannie—Mrs. Alvin Forry, Elizabeth—Mrs. Alvey Bair, and Sarah—Mrs. Henry Bair. She was a member of the Chambersburg Mennonite Church, where funeral services were held Feb. 24, in charge of Amos Martin and Harold Hunsecker.

Martin, Peter M., son of the late Mr. and Mrs. Amos Martin, was born near Elmira, Ont., Jan. 19, 1881; died suddenly at his home in Kitchener, Ont., March 23, 1965; aged 84 y. 2 m. 4 d. In 1907 he was married to Nancy Shantz, who survives. Also surviving are 2 sons (Amos L. and Oscar), 3 daughters (Kathryn—Mrs. Orville Shantz, Greta—Mrs. David Martin-Smith, and Mrs. Irene Lichty), one brother (Angus), and 2 sisters (Mrs. Lydia Ann Schmidt and Kate—Mrs. Moses Shantz). He was a member of the First Mennonite Church, where funeral services were held March 25, in charge of Robert Johnson.

Mullenax, Sadie, was born Oct. 15, 1882; died at her home near Whitmer, W. Va., where she spent her entire life, April 1, 1965; aged 82 y. 5 m. 14 d. She is survived by her husband (Ben), 3 daughters (Velvie, Ethel, and Mary), 3 sons (Tom, David, and Russel), 28 grandchildren, 39 great-grandchildren, and 2 great-great-grandchildren. She was a member of the Mennonite Church for many years. Funeral services were held at the Horton Mennonite Church, April 3, in charge of Olin McDorman and Warren Kratz.

Schmidt, Walter Erwin, son of Daniel and Caroline (Schmidt) Schmidt, was born near Newton, Kans., June 13, 1919; died at the Harper (Kans.) Hospital, March 27, 1965; aged 45 y. 9 m. 14 d. On Oct. 6, 1946, he was married to Josephine Naffziger, who survives. Also surviving are 3 daughters (Rosemary, Linda, and Phyllis), one son (Roger), his mother (Mrs. D. W. Schmidt), 5 brothers (Edmund, Marvin,

William, John, and Alfred), and 4 sisters (Luella—Mrs. Jacob Peters, Hilda—Mrs. Ernest Speck, Ethel—Mrs. Wilbur Walker, and Esther—Mrs. Eugene Doyle). He was a member of the Crystal Springs Mennonite Church, where funeral services were held March 29, in charge of Earl Buckwalter, Alvin Kauffman, and J. D. Comer.

Shepard, Verna L., was born at Girardville, Pa., Oct. 12, 1889; died at Betts Hospital, Easton, Pa., Feb. 26, 1965; aged 75 y. 4 m. 14 d. She is survived by her husband (James Shepard), one adopted daughter, and 2 sisters. She was a member of the Easton Mennonite Church. Funeral services were held at the Adams Funeral Home, March 2, in charge of Claude B. Meyers; interment in Greenwood Cemetery, Allentown, Pa.

Smith, Henry K., son of Henry B. and Anna (Kulp) Smith, was born in Bucks Co., Pa., Oct. 7, 1884; died at the Eastern Mennonite Home, Souderton, Pa., Feb. 10, 1965; aged 80 y. 4 m. 3 d. He is survived by nieces and nephews. He was a member of the Blooming Glen Mennonite Church. Funeral services were held at the Eastern Mennonite Home, Feb. 13, in charge of Marvin Anders; interment in Blooming Glen Cemetery.

EDITORIAL

(Continued from page 335)

"2. An organization that expresses our concept of the nature of the church.

"3. An organization that allows initiative in developing new programs, preferably within the overall church structure.

"4. An organization that provides flexibility with wide latitude of participation by different groups with varying convictions.

"5. An organization that is designed to provide services to the local congregation that will help it achieve the goals of the congregation.

"6. An organization that will conserve and enhance the values that obtain in our present organizational structure.

C. "We recommend that a Study Commission on Church Organization be provided under the following conditions:

"1. That it include the Committee on Coordination and six additional persons chosen by the Committee on Coordination.

"2. That the Commission be authorized to secure resource persons from within or outside our present church organization.

"3. That the study be conducted during the next biennium, the report to be presented to the 1967 General Conference.

"4. That the cost of conducting this

study be shared equally by General Conference and each of the general boards.

"5. That the Commission be responsible to the General Council and report to the General Conference and the three general boards."

We see immediately that this is no small task. What is done has tremendous implications. It will affect every congregation and member. Let us be in prayer on behalf of this work. General Conference delegates will want to think through the implications and what is said very carefully.—D.

CHURCH COLLEGE

(Continued from page 336)

faith must be carefully thought through because of the challenges which come through encounters with all studies, but particularly science. Men of science are men of faith, but not necessarily of Christian faith. Not every scientist verifies every scientific law. For instance, Boyle's law or Ohms' law is accepted without individual testing, whether the believer lives in Moscow, Cambridge, St. Louis, or Peking.

Scientists frequently have qualities such as humility, accuracy, and tolerance which all Christians should embrace. But for real strength, scientific faith is not sufficient. Even though scientists share thousands of assumptions in common, it does not give them spiritual faith. Belief in scientific laws does not necessarily indicate ethical or Christian conduct.

We cannot predict the ethics of persons who are sincerely dedicated to Newton's law of motion. We can predict the ethics of persons who are sincerely dedicated to the Sermon on the Mount. In the Christian college, all instructors are expected to accept the norms of the Sermon on the Mount. We do not expect this on the campus of schools not dedicated to a Christian cause.

10. Today there is a great trend to urbanization and to bigness. This trend is affecting higher education. Presently more than 84 percent of all the American people live in 212 metropolitan areas. These same areas provide 80 percent of all our productive capacity in the United States. About 75 percent of all our college students attend less than 25 percent of the existing colleges and universities, and most of these are in cities of 100,000 or more.

If there is any general individualization of instruction and a calculated program to deal with the individual as a whole person, it must be done on the Christian campus. Small non-Christian colleges can deal with the individual; but without an emphasis on

spiritual life, they cannot deal with all of man's needs. The Christian college places a high priority on meeting spiritual needs without neglecting other basic needs.

The University of California, recently the scene of a student uprising, is a multi-versity of twelve campuses, 71,000 full-time students, and 120,000 part-time students. Clark Kerr, president, made this statement before the advent of the student uprising: "The university has become a multiversity and is a confusing place for students. Students have the problem of establishing identity and the walking wounded are many. A multiversity becomes a faceless giant where it should be a community of scholars and not a factory."

The Christian college must be interested in the worth of the individual soul. It is vitally interested in providing a good learning environment for the intellectually gifted, but takes into account the needs of all in the church and seeks to meet their needs as individuals, not en masse. This does not mean that Christian institutions can tolerate low standards or slipshod methods. In fact, every Christian institution must strive for the highest quality, since to be worthy to be called Christian means that we are using every circumstance to bring credit to the name of Christ.

Today the various arms of the Mennonite Church are staffed largely by those who have attended our church colleges. A recent survey of Hesston College graduates shows that 83 percent are today members of the Mennonite Church, with 90 percent of these serving actively in some church responsibility. Nearly 600 graduates of Goshen, Eastern Mennonite College, and Hesston are serving the Mennonite Church in foreign service. Thirty percent of Hesston College graduates are at this time giving the church full-time service. A good percentage of our Mennonite ministers have attended our Mennonite colleges. Many other institutions are served in the same way.

We must emphasize a strong program of discipleship, of evangelization, of publications, and a strong service program dealing with man's physical needs both at home and abroad. However, if we purposely or by default fail to support our Christian colleges by adequate finance, with students, and through our prayers, we could be drying up the source for our church workers and church leaders. We might be eating the seed corn.

The late William Allen White, editor of the *Emporia Gazette*, the most quoted small daily newspaper in the United States under his editorship, once told an audience: "Unless those who believe in a Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished, that tyranny with its hard and fast ruthless rules of life

will be substituted for the good life. . . . If American churchmen fail to support the kinds of colleges that turn out Christian leaders, American life under another leadership will soon close the church.

"And the only place where still we can even expect Christian teaching, is not in the enormous institutions, but in the small, independent colleges heroically trying to stem the tide. In these surely lies the hope of redeeming America."

Strong words! Are they ominous words?

Field Notes _____ CONTINUED

Jake Flisher, India, at Sweet Home, Oreg., April 25, a.m.; at Fairview, Lebanon, Oreg., April 25, p.m.; at Albany, Oreg., April 27, p.m.; at Plainview, Shedd, Oreg., April 28, p.m.; at Brownsville, Oreg., April 29, p.m.; at Winston, Oreg., April 30, p.m.

Allen Martins, Brazil, at Beth-El, Colorado Springs, Colo., April 20; at Bethel, Albuquerque, N. Mex., April 21; at Sunnyslope, Phoenix, Ariz., April 22; at Valley Sunday School, Lakeside, Calif., April 23; at Faith, Downey, Calif., April 24, 25; at Calvary, Los Angeles, Calif., April 25, p.m.; at Seventh Street, Upland, Calif., April 27; at Sharon, Winton, Calif., April 28, 7:30 p.m.; at Grants Pass, Oreg., April 30.

Lawrence Greaser, Puerto Rico, at Limon, South Limon, Colo., April 25, a.m.; at Flagler, Colo., April 25, p.m.; at First Mennonite, Colorado Springs, Colo., April 27; at Pueblo, Colo., April 28; at Walsenburg, Colo., April 29; at La Junta, Colo., April 30.

Norman Kraus, Goshen, Ind., at Scottsdale, Pa., April 25.

"Teacher training is an opportunity. Many congregations have taken advantage of the new course, 'Learning to Teach,' during this past winter. Many congregations also used the first course in the series, 'Learning to Lead.' The third course, 'Learning to Understand Persons,' will be off the press for this fall.

"Teacher-training credit is given for taking these courses toward a teacher-training certificate. There are six courses in the series, and each credit card should be held until the six are completed at which time a student may receive a certificate.

"The requirements are minimal; a student should attend not less than four fifth of the class sessions and read the text. Some teacher-training literature prescribed a final test; this is being eliminated.

"All correspondence should be addressed to the Mennonite Commission for Christian Education, Mennonite Building, Scottsdale, Pa., for teachers' report blanks, credit cards, and the pupils' books and leader's guide. Previously, some of this material was sent through the secretary of teacher train-

ing; however, we are attempting to centralize the teacher-training program. You may now write to Scottsdale for all materials."—Don Augsburger, Secretary of Teacher Training.

Calendar

Illinois Mission Board, Roanoke Church, Eureka, April 23, 24.

Ohio Mission Board meeting sponsored by the North Clinton congregation, Wauseon, Ohio, to be held at the Wauseon High School, April 23-25. Franconia Mennonite Board of Missions and Charities annual meeting, May 3, 4.

Mennonite Commission for Christian Education at North Goshen, Goshen, Ind., May 7, 8.

Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference, May 9-12, Oak Grove, West Liberty, Ohio.

Mennonite Mission Board of Ontario annual meeting, May 15, 16.

Mennonite Conference of Ontario, Elmira Church, June 2, 3.

Western Ontario Mennonite Conference, June 9, 10. Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.

North Central District Conference and Associated Meetings at Red Top, Bloomfield, Mont., June 10-13.

Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.

Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.

Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.

Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.

Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1. Illinois Mennonite Conference, Aug. 5-7.

Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.

Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.

South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.

Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.

Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Thirty seniors enrolled in "The Bible as Literature," a new elective course added for the second semester at South Side High School at Fort Wayne, Ind. Purpose of the course, described as an experiment, will be to acquaint public school students with Bible passages quoted frequently enough to be considered part of the tradition of English literature.

Principal Jack Weicker emphasized the course does not constitute religious education and that material is presented in a nonsectarian manner with efforts to avoid theological interpretations.

Students introducing questions of a strictly religious nature will be referred to their priest, minister, or rabbi. Authorized by the Indiana Board of Education as a full credit elective subject for high-school seniors, the course is now being offered in about 20 Hoosier public high schools, Mr. Weicker estimated.



ITEMS AND COMMENTS

BY THE EDITOR

MEMNONITE BIBLICAL SEMINARY
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A Roman Catholic priest-sociologist said at Chicago that "if a call came to go out on the streets and man the barricades," the new breed of American youth might just sit and ask, "Will this fit in with my goals?"

According to Father Andrew Greeley, "The new breed of young people who have arisen since 1960 are very self-conscious about such questions as 'Who am I?' and 'What does life mean?' They are also touchy and sensitive about accepting established ways of doing things."

For this reason, it is difficult for older people to help them find the answers, said Father Greeley. "About the best we can do is to point out things that need to be done, and when the young people begin to do something, let them alone."

He said the "new breed" differs drastically from the conformist, apathetic young people of the 1950's. "The new breed," he said, "see that the good life of their parents and older brothers and sisters is not enough. They have to have something more exciting and more significant, or life gets dull."

Father Greeley also listed these characteristics of the "new breed"—

1. They are not ideological. "They show no radical inclinations. They are not out to remake society. They seem to want to help people on an interpersonal basis and feel that service is a reward in itself."

2. They are greatly concerned with honesty. "Holden Caulfield (hero of 'Catcher in the Rye') is their patron saint. They detest phoniness, compromise, and deviousness."

* * *

The John Birch Society was accused by a nationally known theologian at Boston, Mass., of making a deliberate attempt to infiltrate and subvert the churches of America with "Lenin-like cell" groups.

Dr. Franklin H. Littell of Chicago Theological Seminary, a Methodist clergyman, made the charge during a talk before 400 ministers and laymen attending the fifth annual New England Conference on Evangelism.

"There are currently 18 or 19 churches in the Chicago area which are under attack by members of this totalitarian organization," he said.

Earlier he had stated that the "terrible problem of the twentieth century has been the apostasy of the baptized, betrayal of the church in massive measures."

He cited the rejection of involvement as Christians of the unchurched people of Russia during the rise of communism and

in Germany before and during the rise of Hitler. Dr. Littell compared this "apostasy" to the current case in which 21 men in Mississippi, accused of involvement in the death of three civil rights workers, were set free without a trial.

"And this in a state where the governor claims to be a Christian," he stressed. "But have we learned from the Nazi tragedy in Germany?" Dr. Littell asked. "Churches and churchmen which involve themselves in social issues are under constant attack by extremist groups. When I served a parish in Dallas—the Algiers of America—my life was threatened over the phone every night until we had our phone unlisted."

* * *

Evangelist Billy Graham said at Champaign, Ill., that modern education is losing its grip on students because it avoids "the ultimate issues."

Addressing a crowd of 13,500 at a public service highlighting the Seventh Inter-Varsity Missionary Convention, held on the University of Illinois campus, Mr. Graham identified these issues as sin, suffering, death, and the purpose of history.

"We educate not to make a life, but to make a living," he said. "Higher education has never enjoyed a level of efficiency and performance so high and a level of influence so low." The 45-year-old evangelist asserted that "only the Bible speaks to man's ultimate situations."

* * *

About a year ago, Dr. Irl Whitchurch, 75, a visiting lecturer in philosophy at the Denver center of the University of Colorado, was offered the ministry of the Hilltop Community Church near Parker, Colo. Its only activity at that time was a Sunday school.

Dr. Whitchurch asked himself a question when he received the offer: "What would happen in a modern, sophisticated community if it were presented with a religion its people could live with?" He was intrigued by the idea of a "lively church home for people of all denominations" and accepted the offer.

* * *

Worshippers of the Negro First Baptist Church, Montgomery, Ala., were told, in effect, that their state of near panic was

unnecessary when an explosion rattled windows in the sanctuary on Dec. 13. A city official said they weren't in danger.

Three white men who pleaded guilty to charges of disturbing religious services by setting off the blast were sentenced by City Judge Eugene Loe to six-month jail terms and fined \$200 each. They were to serve only 10 days of the sentence, however, with the rest of the period probationary.

One of the defendants, Alexander, in 1957 was one of four white men indicted after a series of explosions that damaged four Negro churches and the homes of two ministers active in the civil rights struggle. Two of the defendants were acquitted and all of the charges eventually were dropped.

* * *

Latest pro-atheist programs of the Soviet radio system hold that at no period in history has Christianity endorsed "equality among men."

A recent broadcast heard throughout Russia featured Petrovna Polyakova, described as a professor of philosophy. He disputed an "assertion" by theologians that Christian teaching has advocated the equality of man.

He told his audience that the word "equality" "never appears in the Bible," and that such equality as was "implied by the Apostle Paul and by Catholic and Orthodox theologians was confined to equality in the eyes of God or to equality in life after death.

"In fact," said the communist spokesman, "Christianity never suggested equality be established on earth, and throughout the centuries Christianity gave its blessings to exploitative forms of society, such as serf-owning and capitalism."

* * *

President Johnson has asked Congress for \$1.5 billion for federal aid to education, earmarking it primarily for preschool and elementary school students in poverty areas and to assist students from needy families. The program would embrace students attending public, private, and parochial schools.

Without using the term "parochial" in his State of the Union message, President Johnson referred to "private" schools, a term the administration is using to designate any school not in the public systems.

GOSPEL HERALD

Tuesday, April 27, 1965
Volume LVIII, Number 16



Forgiveness Is Costly

By Charles E. Zunkel

Robert Browning, the great English poet, was one day telling some people that he had once met Shelley, another famous English poet. "And what else? What happened to you on that outing?" they asked.

"What else?" he cried in amazement, "I tell you I saw Shelley. In view of that, everything else faded from my mind."

It is exactly like this when we suddenly confront Jesus dealing with such an important subject as the matter of forgiveness. We delight in talking about the cross. We speak glowingly about how we have found forgiveness for our sin, because Christ went to the cross for us. But how much do we comprehend that in this cross is revealed a deep-seated Godlikeness that must also be in us? We sing, "Jesus paid it all," but we forget that we also have responsibility in forgiveness.

A Shocking Discovery

This was the shocking discovery Peter made one day in a conversation with Jesus. Jesus had been giving that matchless lesson on how to patch up our differences with our brothers and sisters. We Brethren have made this a basic teaching for church membership. It is the way to have and preserve real brotherhood.

"If your brother sins against you. . . ." What do you do? Become hurt, sore, offended? Then nurse your nasty feeling until it becomes bitter, resentful, deep-seated emotion? Then wait until you see your brother someday and tell him off—blow your top—all over the place!

No, Jesus did not say that! He said we should go talk it over, try to explain, try to understand, try to get reconciled. And "if he listens to you" and you listen to him also, then you have gained your brother, you have kept him a brother and friend.

The point in going is to break down the wall of separation. You go not to justify your opinions, not to nurse your pride, not to say how right you are and how wrong he is, but to restore brotherly oneness!

But Jesus goes further! Suppose you are too fumbling and unskillful, or your brother is too stubborn and you fail, then what? Take along one or two helpers. Someone not emotionally involved, not mixed up in the misunderstanding, can help resolve the points at issue.

But Jesus does not stop there! He says that you should tell it to the church, the loving fellowship, (Continued on page 360)

Nature Song

*God is not far from anyone
Who plants a seed,
And ministers unto the daily need
Of fruit and flower.
He who would turn the sod
Works hand in hand with God,
And sees in nature's ways
His mighty power.*

—Paul Christner.





FIELD NOTES

B. Charles Hostetter, Harrisonburg, Va., at Fawcett, Fawcett, Va., May 7-9; at Hartsville, Hartsville, Ohio, May 14-16; commencement speaker at Belleville Mennonite School, Belleville, Pa.

David Augsburger, Broadway, Va., baccalaureate speaker at Johnstown Mennonite School, Hollsopple, Pa., May 23.

The Lancaster Chapter of the Mennonite Teachers' Association, May 7, 7:00 p.m., at Locust Grove Mennonite School, 2257 Old Philadelphia Pike, Lancaster, Pa. Election of officers will be held and study groups will discuss "Directives for Christian Schools."

Don Blosser, Goshen, Ind., at Salem, Elida, Ohio, May 2.

Due to a recent nervous breakdown, Ivan Yoder, secretary of the Conservative Mennonite Conference, will be unable to serve as secretary for several months. Until further notice, all correspondence should be sent to Paul H. Yoder, Grantsville, Md. The prayers of the brotherhood are requested for Bro. Yoder's continued recovery.

Allen Martin, Brazil, at Meadow Brook, Mulino, Ore., May 1 and May 2, a.m.; at Portland, Ore., May 2, 6:30 p.m.; at City Acres, Nampa, Idaho, May 3; at First Mennonite, Denver, Colo., May 5; at Iowa Valley, Lone Tree, Iowa, May 7; at Morrison, Ill., May 8; at Science Ridge, Sterling, Ill., May 9, a.m.; at Freeport, Ill., May 9, 7:30 p.m.

Lester Hershey, Puerto Rico, at Weavers, Harrisonburg, Va., May 2, 9:30 a.m.; at Springdale, Waynesboro, Va., May 2, 7:30 p.m.; at Eastern Mennonite H.S. Chapel, May 3, 9:10 a.m.

Lawrence Greaser, Puerto Rico, at Emmanuel, La Junta, Colo., May 2, a.m.; at Rocky Ford, Colo., May 2, p.m.; at East Holbrook, Cheraw, Colo., May 4; at Greeley, Colo., May 5; at Aspen, Colo., May 6; at Glenwood, Colo., May 7; at First Mennonite, Denver, Colo., May 9, a.m.; at Glen-non Heights, Denver, May 9, p.m.

Jake Flisher, India, at Hopewell, Hubbard, Ore., May 2, a.m.; at Zion, Hubbard, Ore., May 2, p.m.; at Salem, Salem, Ore., May 4; at Western, Salem, Ore., May 5; at McMinnville, McMinnville, Ore., May 6; at Wildwood, Sheridan, Ore., May 7; at Sheridan, Ore., May 9, a.m.; at Portland, Ore., May 9, p.m.

A correction to the article, "Books Abroad Presents a Need," April 20 issue: On page 342, column one, the third paragraph from the bottom of the page concludes Mrs. Hostetter's write-up. There should have been a break between this and the next paragraph. The additional needs

referred to are not needs of the Hostetters; they are needs in other areas of Africa which Books Abroad has been asked to supply.

Lancaster Writers' Fellowship was changed from May 16 to Saturday, May 29, at 1:00 p.m. John M. Drescher, editor of the Gospel Herald, to participate in the meeting. Welcome is extended to visitors. Meeting place—Shenk's Fruit and Vegetable Farm (peach floor). Leaving Lancaster take Route 501 past Municipal Airport. First crossing turn right on Millport road. Next crossing turn left on Kissel Hill road. At dead end turn right on Woods Drive. First farm.

Myron Augsburger was the speaker for the Spiritual Life Week at Bethel College, St. Paul, Minn., April 12-15. He also addressed the college and seminary faculties at a dinner meeting during the week. He served as chapel speaker for the Billy Graham headquarters staff at Minneapolis, Minn., April 12.

The Myron Augsburger Team will appreciate the prayers of Christian friends for the Greater London, Canada, Crusade, beginning Sunday, May 9, and continuing for one week. Scene of the Crusade will be the Treasure Island Gardens Arena, seating 6,500. Area Mennonite churches are included in the effort, which already is officially sponsored by more than forty churches. Crusade chairman is the Reverend Martin O. Wedge of Wortley Baptist Church in London. The assistant superintendent of London Rescue Mission, Mr. Roger Smith, has been coordinating all crusade preparation on the local level. Bro. Augsburger will serve as a lead speaker at the 23rd Annual Convention of the National Association of Evangelicals, April 27-29, at Minneapolis, Minn.

The Conrad Grebel Lectureship Committee announces that it has some funds in hand to pay for additional John F. Funk lectures. Lecturers are required to deliver the lecture at least once and to submit a manuscript for publication. Applications should be sent to Paul Erb, executive secretary of the Conrad Grebel Lectureship Committee, Mennonite Building, Scottdale, Pa., proposing a topic and suggesting a time schedule.

Nurse needed for June 19-26 and for July 5-10 at Laurelville Mennonite Church Center. This is an opportunity for a vacation of service for a week or more. Write Kenneth King, Business Manager, R. 2, Mt. Pleasant, Pa. 15666.

The West Liberty, Ohio, area is sponsoring two hours of local historical interest in connection with the Ohio and Eastern Conference at the Oak Grove Church. Anyone interested should be at the church May 10 at 10:00 a.m. The tour leaders are Ira Thut and John L. Yoder.

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GOSPEL HERALD

Established 1908 as successor to
Gospel Witness (1905) and *Herald of Truth* (1864)
 JOHN M. DRESCHER, Editor
 ELLROSE ZOOK, J. C. WENGER, Consulting Editors
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Racism or Reconciliation

Standing near one of the grim buildings at Dachau, a few miles outside Munich, Germany, is a monument that proclaims Dachau's message to the world. In English the words mean, "In honor of the dead, as a warning to the living."

Dachau stands today, along with all the other concentration camps, as an ugly reminder of man's sinful nature and separation from God, himself, and his fellowmen. The gaunt figure on the monument represents all who experienced the indignity and savagery of the war crimes. It calls forth not only confession but vigilance.

Today, almost daily, we are seeing the same spirit of racial strife and sin which raised its devilish head to such proportions during World War II. It tells us again that the end of racial hatred is murder. Drawn to their ultimate conclusion, racial feelings result in the elimination and destruction of all those persons who do not further the race that considers itself superior.

The race problem carries with it the threat of death, violent destruction, murder, the gas chamber, and the mass grave. And in the death chambers, gas ovens, and shallow graves filled with human ashes, we see where race hatred really and finally ends. Its ultimate end is the elimination of a race—not because its members have committed some crime but merely because they are part of a hated race.

What form of pride is more ridiculous or more sinful than racial pride? It has no basis. None can choose his race or change it. It leads to a blindness of the virtues and accomplishments of others and a false glorification of ourselves. It leads to white supremacy, black supremacy, or yellow supremacy, whatever the situation may be. It carries with it its own punishment.

We must recognize afresh, especially

as Christians, that we walk the road which leads to murder when we indulge in emotions that generate ill feelings of race, when we deny another the same rights and privileges we have, when we have hatred and dislike for others on any count, when we willfully oppose action designed to give another equal rights and opportunities.

The proof that racism leads to murder is not only in such illustrations as Dachau, Bergen-Belsen, Auschwitz, Buchenwald, and similar places, but also in such recent happenings as in Jackson, New York, and Selma. It is when the fires of racism are allowed to run rampant and unbridled that mass murder and concentration camps are accepted. This can happen in any country, including our own, when the dignity of persons is disgraced or when persons because of race are deprived. Lord Acton said, "The most certain test by which we judge whether a country is really free is the amount of security enjoyed by minorities."

It is past due for the church and each of us as Christians to name without question the serious sinfulness of the stirring of all hatred, name-calling, malice against others and to declare by life and word unalterably opposition to all the evils of racism in any form.

The savagery and sin of the taunting crowd that kicks and mauls a Negro is only different in degree from the hatred which herded hundreds of humans daily into the gas chambers, made lampshades from human skin and soap from human fat. The dread disease of hatred and disdain of any other is a disease of the sinful human heart.

Our day is a day of revolution. The dynamics of revolution are seen in three great human drives: the urge for freedom, the urge for equality, the urge for a better life. To deprive, deny, or delay such drives does not drive the hungers away. They rather express themselves negatively in extreme nationalism, rac-

ism, or in gross materialism. And this is the story of our times.

The fundamental human situation of course is separation. Man is separated from God, from himself, and from his fellowmen. According to the Scripture man's separation from himself and others is the measure of his separation from God. Distance from God develops indifference and callousness toward others and even resistance to reconciliation.

Accepted and reconciled by God, we accept ourselves and others. Accepted and reconciled through Christ, we are entrusted with the *message* and the *ministry* of reconciliation. This makes it imperative, yes, an absolute necessity, to take a divided world and divided people with the greatest seriousness. We, as Christians, if we are true to our calling, cannot help being aroused about the tensions which divide and destroy. We are interested in men meeting men in Christ, not merely as races and nations.

We work for peace and abhor hostility. We seek to quench the spirit of hatred in our own heart and to follow the way of love in all ways and always. For the difference between the gas furnaces and murder of war is only a difference in degree from the ill-feeling and malice toward another person.—D.

Think on This

Possessions are not in themselves a mark of God's favor. We can as easily kid ourselves as did Jack Horner that because we have the plums we are good boys. A Texas layman once boasted to Chuck Templeton that God had given him his Cadillac. Templeton answered him, "It's interesting that God gave you a Cadillac; He gave His only begotten Son a cross. He gave His first and best disciple decapitation, imprisonment, stoning, shipwreck, and all the other thousand troubles he faced."

"The history of Christianity could be written in the ingenious and fatal ways in which Christians have tried to make their faith and practice easy," says David A. MacLennan.—Winburn T. Thomas, Secretary, Interpretation and Stewardship, United Presbyterian Church in the U.S.A.

*Failure to forgive denies us
our forgiveness from God.*

Forgiveness Is Costly

(Continued from front page)

the redemptive group of which your brother and you are both a part. Perhaps the church—the pastor, the deacon body, or others—can find the way to untangle your messed-up relationship.

And if that fails, then are you allowed the luxury of hating this brother? "Let him be to you as a Gentile and a tax collector." "Ah! Now I can hate him." For Gentiles and tax collectors were shunned and hated! Is this your privilege, now? No! Far from it! For Gentiles and tax collectors were those whom Jesus loved, those He sought to win to God, those for whom He prayed.

How Often?

After listening to Jesus, Peter blurted out, "But, Lord, how often do I have to forgive my brother, when he sins against me?" Thinking he was most generous he chose the Jewish perfect number—seven times.

"Ah, no, Peter, until seventy times seven!" And Peter was utterly dumbfounded!

Why was Jesus so seemingly unreasonable? To understand this, we need to go infinitely further than we have yet gone in understanding Jesus—and His Father, God. Jesus' whole life was devoted to showing us that we are made for love and also for fellowship.

Love Relationship

God is love! Our relationship to Him is to be one of love—deep love and commitment. When we break this relationship by our stubborn wills, our sinfulness, His heart is broken. He yearns for us to come back to His loving relationship with Him. He is not angry, but heartbroken!

And so He forgives us, even before we ask forgiveness. But it is when we ask, when we come back to Him, that our relationship is made right. No wonder that, as we think of the cross, we sing our hearts out in joy for such love showered upon us.

But now comes the responsibility we want to sidestep. Everywhere Jesus says that our forgiveness from God depends upon the way we forgive all our brothers and sisters! What a blow!

The Lord's Prayer (Matt. 6:12) says, "Forgive us our trespasses as we forgive. . . ." It follows up with these words (vv. 14, 15): "For if you forgive men their trespasses, your heavenly Father will forgive you; but if you do not . . . neither will your heavenly Father forgive you. . . ." Luke

6:37 says, "Forgive, and you will be forgiven."

An Expensive Luxury

Failure to forgive is a very expensive luxury! It denies us our forgiveness from God. This is Jesus' unmistakable teaching. More than that, to harbor unforgiveness, or bitterness in our hearts often wrecks our physical and even our mental health. We are made for love and forgiveness—not for unforgiveness, bitterness, and ill will.

To forgive is costly! But we cannot neglect it!

President Hyde of Andover College had a physician whose counsel he sought often. The doctor had a wild son who was found one morning dead on the railway tracks. Close examination revealed he had been strangled to death and placed there. A day or two later President Hyde met on the street a man whom he looked through and through. That night the man, knowing he was discovered, came to the doctor's office. He began to confess. The doctor stopped him. "I know all about it; you needn't say another word."

"Then," said the wretched man, "what are you going to do about it?"

"Only one thing. I ask you to promise me that for the rest of your life you will say every day from your heart the Lord's Prayer."

The man was amazed. He went out of the doctor's office that night a redeemed, forgiven man.

Forgiveness is costly; but how marvelous it is!

—*Gospel Messenger*.
Used by permission.

We Belong to a Great Company

BY STANLEY C. SHENK

The redeemed host in glory will include people of every nation, race, and language. The Word of God tells us so. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:9, 10).

On the basis of this passage, no country, race, or language can claim a monopoly or a near monopoly on salvation. Neither can any single denomination, for there is no church that takes in all the racial, geographical, linguistic, and historical ground that these verses do. When we stand before the throne, Christ isn't going to ask what country we came from. He isn't going to ask us for proof of our "racial purity" (what a stupid term that is, anyway). He isn't going to ask us to identify ourselves by language. He isn't going to ask us for our church letters.

He will see if our names are written in the Book of Life. He will see if we possess the wedding garment of salvation. He will check us for such standards as I John 1:9—"If we confess our sins"; Luke 9:23—"If any man will come after me, let him . . . take up his cross"; John 3:3—"Except a man be born again"; and Matt. 7:21—"he that doeth the will of my Father."

Let no man attempt to explain away the great concepts of Rev. 7:9, 10. Furthermore, if the kingdom of God won't be limited by national, racial, linguistic, or denominational lines in glory, it's not limited that way now. We belong to a great company.

—from *Herald Youth Bible Studies*.

The Prayers of Luke Warm

(Satire)

Dear God. Had I reported that we're moving? Yes, our address will be changing again—for the better. It's going to be great to have a new house once more. A change of scenes, a fresh set of neighbors, a better community. A change is good for one's system. I guess I shouldn't be raising this since you never get to change—but we do, and we sure needed it this time.

What a relief to get away from the prying eyes of those next-door neighbors! You know how those people treated you in Nazareth—well, we always have that same trouble. Criticism, criticism! Well, "All they that live godly . . .," I guess you warned us.

Now that we're moving up, I think they'll be silenced. This should show them who's ahead. Especially those Joneses across the street.

Gratefully,
Luke Warm



A reckless driver is a person who passes you when you are exceeding the speed limit.—D. Carl Yoder.

He Is Our Peace

By Carl Beck

"It happened some six years ago, when I was in Bible school.

"I had grown up near a Korean settlement in Osaka. One of my best buddies was a Korean. I knew, of course, that Koreans were different and that my friend's father had little hope of ever advancing beyond the very lowest of day laborers.

"But then we were all poor in those days. To us children, adult ways of judging race and discriminating didn't make too much sense. Then as we grew older our ways separated and I lost track of my Korean friends."

A frown flickered over the face of my spare, almost frail companion. He was Fumio Kurita, a young evangelist of the Osaka Mennonite Brethren churches. We sat opposite each other on the straight-backed bench seats of the train, threading its way through the mountain passes of central Honshu. As he spoke, a booming voice and gold-flashing smile told of inner strengths which gave the lie to the frail exterior.

Each time we rounded a curve or emerged from a tunnel, his story was punctuated by one of those breathtaking scenes of cropped pine and lacy bamboo forest walling off in irregular contour the snow-splashed paddy fields below. Close-clipped evergreen tea bushes hedged paddy from paddy. Smoke curled out of the halfgables of sturdy, straw-thatched homes far below. Each miniature valley was different—each a veritable garden. The majestic movement of the kaleidoscopic scene seemed to accentuate what he was saying. His rhythmic voice went on:

"It was after the war, while I was in Bible school, that I learned what we Japanese had done to the Koreans. It made me ill for several days. Now I knew why my Korean friends and I had drifted apart.

"One day I was reading in Matt. 5. These words leaped out at me: 'If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.' I knew in that moment what I must do.

"But I was in school full-time, plus another full-time job of pastoring the Hirano Church. There seemed no way to do what I knew I must.

"Last year my conference called me to

be conference evangelist. Now my schedule was more free than before.

"Just about then Karl Bartsch of the Korean Mennonite Central Committee unit came to Osaka to visit. What he told about Korea made the old fires burn afresh.

"These folks are suffering like this because of what we did to them,' I thought. 'The least I can do is to give a bit of myself to make amends.'"

Again a pained expression dimmed the perpetual smile.

Now I understood better that letter I'd gotten from Bro. Kurita in early summer. It had asked "for the help for arrangements about my possible trip to Korea." In it he mentioned his long-standing interest in overseas evangelism (he is a member of the Japanese Overseas Evangelistic Association, I have learned from other sources) and added:

"I have the strong conviction that we, as Japanese Christians, should show our love in Christ toward Korean Christians by asking their forgiveness for what we had done to them in our past years, so that we might be reconciled in Christ, and the peace of the Lord, who is the Prince of Peace, might be created among us."

By mid-November he was in Korea. The six-week "tour of reconciliation" was at his own expense.

Just after his return I had to be in Osaka in the interests of our first Christian Students Peace Seminar in that area, so stopped in to visit Kurita. He was bubbling with joy at what God had done. Evangelistic services (Bro. Kurita is first and foremost an evangelist) he conducted were well attended—as many as 1,500 people crowding into some services. They were hungry for fellowship with their separated Japanese brethren. They wanted reconciliation.

"Please tell your people," they said, "We have forgiven and are forgetting. We want to be friends again, to be brothers in Christ. Why don't your people accept our forgiveness and become brothers again?"

Thus it happened that Bro. Kurita and I were making the long trek to Yamaguchi district this cold mid-January morning. Reconciliation must work two ways. The Japanese churches must be willing to accept the proffered and unsolicited forgiveness. Where better to start than among Kurita's own sister Mennonite and Brethren in Christ churches?

Bro. Kurita's presentation was really an evangelistic message. With a rapid-fire colored slide presentation he showed the economic distress, the ill-clad orphans, the health and growth of the churches. He

challenged his own people in their affluence to at least equal the achievements of their destitute Korean brethren in zeal, evangelism, self-support, and dedication. He told of the early morning prayer meetings, of the magnificent houses of worship built by the penniless refugees' own hands and daily earnings, of the longing for fellowship with their Japanese brethren, of the numerical growth of the churches. He told of the many questions he was asked, of one professor of economics who took out four hours of a busy day to have him come to his office to talk about the complexities, possibilities, and necessities of real reconciliation. He told of district pastors' meetings where the discussions were similar, of the questions of old men and women who had borne the brunt of the Japanese occupation, of younger men who had seen their fathers or mothers slaughtered and their sisters ravished by the occupiers. Without one exception the whole Korean Christian community wanted reconciliation. "Such reconciliation is ours through Christ. It is a gift. We need but accept it.

"We must learn from our Korean brethren to pray, to witness, to give, and to forgive," he concluded, after pointing to Him who had accomplished this miracle of love in Korean and who could do likewise in Japan.

If, in the ensuing discussion period, the conversation moved toward political considerations and difficulties, Bro. Kurita skillfully brought it back to center around Christ. "He is our Peace. In Him we are reconciled. Now it is up to us to show our sincerity and gratitude by doing something for the thousands of Korean orphans which are a part of the legacy of poverty and slave mentality our fathers foisted on them. To do this we need an MCC-like organization among our Japanese churches."

Only God can foresee what may be the fruits of this dedicated effort at reconciliation.



Nurture Lookout

Insignificant Piece of Inconvenience

Vernon Bishop used the above catchy phrase to describe junior boys in a talk he gave at the Allegheny Christian Workers' Conference on the Torchbearers program. He explained that we adults often give small boys the impression that we think of them as an "insignificant piece of inconvenience." This is a devastating impression to leave with them.

I am reminded of the junior boy who was

Carl Beck is a missionary and peace worker in Japan. This is the story of Fumio Kurita, a young Japanese evangelist of the Osaka Mennonite Brethren churches.

walking with his dad down the back pasture to get the cows. Dad was preoccupied, thinking about the farm operations. Junior asked, "Dad, what makes the clouds stay up in the sky?"

Dad replied, "I dun know, Johnny; never learned much about clouds."

They trudged on. The small boy broke the silence again. "Dad," he queried, "what makes the leaves get colored like that in the fall?"

"I dun know, Johnny. I never learned a whole lot about leaves." Then Dad went back to his thoughts.

Junior tried once more. "Dad," he started.

"Yes, Johnny," Dad said distantly.

"Dad, what makes— Well, never mind, Dad."

"Go ahead, Johnny; ask questions. Ask lots of questions. How else are you gunna learn?"

God gives the questioning thoughts to the growing child. He also gives dads who should have some answers. What an opportunity has been missed when the child says "never mind" when he gets the impression that he is considered an "insignificant piece of inconvenience."

Junior girls have GMSA and the Wayfarers program. For boys the church has

provided the Torchbearers program. But many congregations have not become aware either of the availability or of the value of the latter. John R. Smucker, 1303 St. Mary's Ave., Ft. Wayne, Ind., is the Mennonite Commission for Christian Education's Secretary of Junior Activities for Boys. He is available to help congregations and conference Junior Activities Secretaries get a program for juniors started.

Vernon Bishop pointed out that junior boys want to belong to something. The club program provides for just such a need. There are many fathers who are like the dad in the story above, and there are more and more fathers who do not have the opportunity to walk with Junior to the back pasture because urbanization has put a row of houses there and Dad is away most of the day at his job.

A wide-awake Christian person interested in boys, one who can teach them how to make a good horizontal bow when tying their shoes, can do a great service in influencing young lives for God. He can discuss what keep the clouds up and why the leaves change color in the fall from a Christian perspective. He can make them feel that they are important, not insignificant, and that the local Mennonite Church is their church.

—Arnold W. Cressman.

A Prayer

FOR THIS WEEK

Our Father,

We thank Thee for Thy heart of perfect Father love that knows and understands and cares, for Thy tenderness and patience when we go astray, for boundless Calvary love. For the children Thou hast given us and for all those whose lives have touched our own so very close we praise Thee. We thank Thee for their love. We're so unworthy of it all. We fail so often in our pride and selfishness, yet they forgive and still love on.

Into Thy tender care we trust each one. Keep them from sin and evil, walking with Thee day by day, doing Thy perfect will.

For those who've never known love, but only fear and hate, we pray. Oh, send us forth to make Him known who gives men perfect love, until we meet as one great family from every tribe and nation around Thy throne. Amen.

—Mrs. Martha Keener.

Family Census Report

Number fifteen in series

Mennonite Home Ownership

Home ownership is one index to the permanency of a community. When a high percent of Mennonite families own their own homes, it is an indication that their church communities may be fairly stable. When the percent of renters is high, the community may be a shifting one, in which are present conditions that make it difficult for persons to grow the kind of community roots essential for stable community life. Before the church can do its best work in a community, it and its members must have been there long enough to understand its people and their problems. Although there is much to be said for short-term voluntary service in a new and novel situation, perhaps the best work can be done where church members are known for their consistent witness over a period of years.

The table below reflects in part the stability of our church communities. It is based on the Mennonite Family Census of 1963 in which heads of households indicated whether they own their own homes or are renters.

Key

Own home but no other residence	1
Own home and other residential property	2
Do not own home or other residential property	3

Our Mennonite Churches: Mt. Pleasant



The work at the Mt. Pleasant Church, Martinsville, Ind., was begun by some members of the Bean Blossom congregation, about 12 miles away, with a summer Bible school in 1947. Regular services began in 1951 in a remodeled schoolhouse. Dean Slagel is the pastor. Membership is 17, and the program is sponsored by the Indiana-Michigan Conference.

Home Ownership

Area	Which type of residence	No. of households	Percent
East (Franconia, Lancaster, Virginia, Wash.-Franklin)	1	716	61.2
	2	171	14.5
	3	285	24.3
East Central	1	1,093	64.6
	2	179	10.6
	3	420	24.8
West of Mississippi River	1	324	55.3
	2	89	15.2
	3	173	29.5
Conservative Conference	1	213	71.5
	2	42	14.1
	3	43	14.4
Total of the Four Areas	1	2,346	62.6
	2	481	12.8
	3	921	24.6
Percent of homeowners			75.4
Percent of renters			24.6

The table below, taken from the Statistical Abstract of the United States 1963, shows the owner-occupied vs renter ratio for the entire United States in 1960.

United States	Owners and Renters	
	Owner Occupied	Renter Occupied
United States	61.9	38.1
Northeast	55.1	43.9
North Central	67.0	33.0
South	62.0	38.0
West	61.3	38.7

From the comparison of the two tables it is apparent that the percent of homeowners among Mennonites is considerably higher than among the average Americans—75.4 percent compared to 61.9 percent.

—Melvin Gingerich,
Historical and Research Committee.

The gap between the number of the world's people who can read the Holy Scriptures and those who have a Bible is widening annually, reports the American Bible Society. In Northern India 40 years ago one portion of the Scriptures was available for every 10 literates; today it is one for every 300 literates.

It is estimated that of the 66 books of the Bible, 54 are specifically mentioned in William Shakespeare's 37 plays.

Elias Boudinot, of Elizabeth, N.J., was the first president of the American Bible Society which will celebrate the 150th anniversary of its organization on May 10, 1966. By some historians, Boudinot is considered to have been the first president of the United States when he served as president of the Continental Congress.

Mennonite Leaders of North America

Menno Simon Steiner (1866-1911)

Menno Simon Steiner was born near Beaverdam, in Allen County, Ohio, on April 30, 1866. He was the son of Christian P. and Barbara Thut Steiner. Christian was a minister in the Riley Creek, later called Zion Mennonite Church of Allen County. Christian's father was Peter Steiner, who was a Mennonite bishop in Allen County. For four generations before Peter there had been a minister of the Gospel in the Steiner family.

M. S. Steiner attended Bluffton High School, Bluffton, Ohio, graduating in 1887. During the next several years he taught school in Allen County and in 1891-92 attended Oberlin College. In the meantime during the summer of 1889 he worked as a book agent for the Mennonite Publishing Company, traveling through the churches in Ohio, Indiana, and Illinois. He continued this work the following summer, visiting churches in six states. During 1890-91 he worked as a proofreader for the Mennonite Publishing Company. Beginning in 1891, Steiner wrote regularly for the *Herald of Truth*, showing his great interest in missions and in church problems. In 1893, when the *Young People's Paper* was founded, he became the first editor. Later he served as editor of *Himmels Manna und Missions Bote*. He was also the author of two books, *Pitfalls and Safeguards* (1899) and *John S. Coffman* (1903). He had been converted under the preaching of Coffman in 1885.

In the meantime Steiner was becoming more involved in the work of the church. He became a Sunday-school superintendent in Elkhart, Ind., where he was working, in 1892. He also helped plan the first Mennonite General Sunday School Conference in that year, of which he was chosen moderator. On March 9, 1893, he was ordained to the ministry in the Elkhart Mennonite Church. Already that summer he was visiting Ohio churches and holding evangelistic meetings. During the rest of his life he spent part of his time as an evangelist.

His chief interest, however, was the promotion of missions. He was appointed the first superintendent of the Mennonite Home Mission in Chicago, in 1893. Two

years later, in January, 1895, he and his wife opened a mission in Canton, Ohio. He had been married to Clara Daisy Eby of Bluffton, Ohio, on April 8, 1894. He was the moving spirit in the organization of the Mennonite Board of Charitable Homes (1889) and its only president. In 1903 its charter was amended to include missions, with Steiner still serving as president. This board was merged with the Mennonite Evangelizing and Benevolent Board under the name of the Mennonite Board of Missions and Charities. He became president of the new board, a position which he held until his death. In the meantime he had helped organize the Mennonite Old People's Home at Rittman, Ohio.

After a year at Canton, Ohio, he moved to a small farm east of Columbus Grove, Ohio, where he eked out a modest living, aided by his loyal wife and friends. He helped his father in ministering to the Zion Church, but he was often busy away from home in church work. Here he raised his five children. He died at the Bluffton Sanitarium, March 12, 1911, at the early age of forty-four years. He was buried in the Zion Cemetery, west of Bluffton, Ohio.

He had a slender frame and was of medium height. His eyes were gray and his hair dark brown. After he was twenty-eight years of age he wore a beard. Although not robust, he had much energy. Generally serious, he was nevertheless a warmhearted person, blessed with a sense of humor. He was an able speaker and outspoken in his approach. His sense of mission was strong and he made a lasting impact on the church in his short life.—Melvin Gingerich.

Strong protests by the Westbrook, Maine, Ministerial Association have led radio station WJAB to discontinue carrying commercials advertising hard liquor. The commercials were on the air for a week.

Liquor commercials were approved by the Maine State Liquor Commission, and station officials had agreed that they would be aired only while teenagers were in school.

Put It in Writing

A noted preacher had a special black book labeled "Complaints of Members Against One Another." When one of his congregation told him about the faults of another, he would say, "Here is my complaint book. I will write down what you say, and you can sign it. Then when I have time I will take up the matter officially concerning this brother." The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" they would say. In 40 years this preacher never got anyone to write a line in it.

—Voice of Truth.

REVOLUTION: WH

By Donald McGavran

The world is going through a revolutionary upheaval greater than any which has preceded it.

The revolution is not merely political or military. Almost every aspect of human life is in the midst of change so rapid that one is justified in speaking of revolutions everywhere. Independence movements erupt in almost every nation and capture the headlines in daily papers. Ruled people have become self-governing in enormous numbers. Hundreds of millions of poor are in the midst of a revolution of rising expectations. Their ancestors accepted poverty as inevitable. They believe something better can be theirs.

Civil rights battles crackle along the entire front in North America. Eighty million depressed caste people in India are quiet now, but their goal is far from being attained. And the Malay Chinese troubles in Singapore are fundamentally the clash of a strong race with a weak one.

Automation in North America today, Europe tomorrow, and the rest of the world soon after is going to demand readjustments, the magnitude of which is now only dimly seen.

The population explosion gives mankind concern. Some Christians feel the church everywhere must take a strong stand for conception control or merit the scorn of nonbelievers.

Missions which grew up in European empires are now working in self-governing nations and must rethink and replan their strategy, philosophy, and theology of mission.

Huge wealth possessed by the few while the vast majority own little . . . landed gentry and pauper peasants . . . power machinery which makes individual ownership of land inefficient . . . and the communist lie that their rule means economic justice for the oppressed—all this fuel smolders under most countries.

What meaning does revolution have for Christian mission, committed as that is to multiplying churches and extending the Christian faith? What is God's will in this

world, at this time, under these circumstances? What should the dedicated Christian missionary do?

A Common Left-wing Answer

Some Christian leaders today believe revolution is a good thing. God, they say, is at work in it. Every demand for social justice is implanted by the Holy Spirit, they say. Every battle for brotherhood is blessed by God. Even when ignorant or evil men push the revolution for selfish or base ends, in some mysterious way God uses them to achieve His good ends.

Therefore, these Christians say, the first duty of Christian mission is to understand the revolution, discern how and where God is at work in it, and bend every effort to serve God's purpose in history. They feel that, because Christians are God's men and know God's purposes, they should be in the forefront of the battle.

Christians more than other men, they say, should be working at distribution of land and abolishment of special privilege for the hereditary rich, equal educational opportunity for all, and extension of religious and political freedom. They urge that, as the prophet Amos thundered against social injustice in his day, so the church and her missions should be leading mankind everywhere to a more just and brotherly social order.

No doubt the presence of the Communist party accelerates this conviction. Christians must not abandon the field of social justice to communists. Christians were there first. Their concern for social justice stems from the revolution of God and is required by it.

What About Evangelism?

These left-wing Christians scorn church growth. They have little use for evangelism. What use, they cry, to increase the number of slave Christians? Let us do away with slavery! What use to gather in the ignorant masses, for when the revolution ripens and non-Christian leaders institute the new reign of equal justice, Christianity will be seen to have been irrelevant to the greatest advance of the human race.

Left-wing Christians would lead the churches to the barriers. Christians should go to jail and die, if need be, in the cause of human brotherhood. In view of the present current in human affairs, this—they cry—is both God's will and ordinary prudence.

Donald McGavran is director of the Institute of Church Growth, subsidiary of Northwest Christian College, Eugene, Oreg. Born of missionary parents in central India, he spent many years there as a missionary under the United Christian Missionary Society, mission agency for the Christian Church (Disciples of Christ).



Does It Mean for Christian Mission?

Much Truth, Say Church Growth Men

What do church growth men think of this answer? There is much truth in it. The fatherhood of God, the brotherhood of man, and the new creation in Jesus Christ all speak of a good God who does not desire that any should perish, and who does desire that every man become a redeemed, glorious child of God. Obviously any societal structure which condemns multitudes to a subhuman existence, to poverty, ignorance, vice, and slavery to false gods, is not pleasing to God.

God is beyond doubt at work in His world, through the church and through other agencies, to bring His children to the place where they can confess Jesus Christ as Lord and Saviour and obtain eternal life. He is also at work, through Christians and non-Christians, remaking the framework of society in more Christian molds. Because self-will is strong and men are rebels, abundant evil remains for the Day of Judgment, but it remains in spite of God, not as part of His plan.

There is also much falsehood in it. The scorn of church growth is unchristian and shortsighted. It betrays a lack of faith in the salvation of the soul, a lack not pleasing to God. The Biblical example was to baptize slaves as the most beneficial possible action. Regardless of their bonds, life in Christ gave them more abundant life in the present world and redemption in the world to come.

Then, too, social action is much more effective where Christians are a large minority, own their own homes, form a stable part of a community, and social action does not lead to speedy liquidation. In a land where the church is a tiny minority—and this is the case in most lands of Africa—large social action can scarcely be expected.

It is sheer nonsense to expect a tiny church to "thunder" against social injustice. The church is not an avant-garde of intellectuals. Where it is gaining a foothold, it is much more like the Galileans about A.D. 40, the early Baptists, or the Salvation Army. It does not advise premiers, editors, and cultured landowners about social progress. Its mind on national affairs is largely made up for it by the printed and spoken word uttered by others.

No cultural overhang of the strong churches is more detrimental to beginning churches than that which demands that they as churches take a strong stand for the

revolution. The chief business of beginning churches, like that of beginning human beings, is to grow. When large minorities become Christian, the case is different.

In beginning churches, what is good sense, however, and what actually happens is that individual Christians—intellectuals, students, and others—demand democracy, justice, equal voting rights, equal pay, and equal opportunity for education. Indeed, if the church is ever to win the masses, some Christians and some churches must champion their cause.

In India, Christians must be seen (and are seen) as friends of the oppressed classes. Christianity is recognized as providing an antidote for what Dr. Ambedkar called "the poison of Hinduism which my people have drunk for four thousand years." Life in Christ makes men sensitive to injustice.

Two Other Important Meanings

Church growth thinkers make haste to point out that the left-wing answer is only one of three. The second important answer is that the Christian faith has sparked the revolution. Enormous spread of the Christian religion is necessary to give the revolution permanence and meaning. Nothing will help revolutions in Asia, Latin America, and Africa achieve their highest goals better than a vast multiplication of churches of Jesus Christ.

Any revolution dedicated to improving the lot of mankind desperately needs committed Christians. All such revolutions are betrayed and fall short of accomplishing their high ends by the lack of sufficient born-again Christians. When ordinary men come to power, they feather their own nests. It takes extraordinary men, men in Christ, to come to power and triumph over the temptations of selfishness.



The failure of some Christians to maintain a high standard in no wise invalidates this truth. True, Christian ministers, encouraging Christians to lead lives of probity and selfless service to the public good, often ask, "If the world sees Christians taking bribes, who will become a Christian?" What other religion (for only religion will give such inner strength) across the centuries and across the peoples raises up more honest people than does ardent belief in Christ?

The revolution needs Christ-given moral integrity both to achieve its ends and to maintain them after the revolution succeeds.

The third answer to the question, What meaning does the revolution have for Christian mission? is this: Revolutions constantly turn populations responsive to the Gospel. Revolutions upset the status quo. They thaw rivers long frozen. They break the bonds of henchmen and helots. These freed populations, rejecting the bonds of the past, seeing more, hoping more, and daring more, are often startlingly receptive to the Gospel. To be sure, sometimes the revolution hardens them, but more often it softens them.

Populations in revolution often discern in some vague way that real advance depends on great increases in humaneness, goodness, justice, and godliness. The good news that in Christ God has redeemed men penetrates their minds. Whereas formerly they heard the words with their physical ears and promptly forgot them, now they hear the words with their hearts and remember them. Becoming Christian by ones and twos and large groups suddenly becomes a real option for them.

Explain it as we will, the revolutionary world teems with sudden receptiveness to the Christian religion. This may be the most significant meaning of the revolution for Christian mission. As populations become Christian, organize themselves into churches, feed on the Word, all the main aims of revolutions are advanced and in addition the church is planted on a great new front, there to bless men and societies, there to serve as the gateway to eternal life.

All three meanings underline the importance of objective church growth. In the revolutionary world, the church dare not limit its contribution to that of foreign missionaries, coming in from the outside to

(Continued on page 369)



For four days all 42 of them listened, exchanged ideas, and talked-it-over. They came from ten states in the U.S. and from Puerto Rico and Alberta, Canada.



"One of the leader's major jobs," said Atlee Beechy, dean of students at Goshen College, "is to create an atmosphere where every member's resources can be used. Characteristics of good leadership include vision, courage, commitment, and compassion."



"When we can see only the other person's weaknesses, we are no longer able to help him," pointed out Lester Glick, associate professor of Social Work at Goshen College, in his talks on "Helping People with Limited Opportunities." "We too often tend to feel that dispensing food or giving emotional support is less of a service than preaching the Gospel, but this is not true."

VS UNIT LEADERS' CONFERENCE

Mennonite Board of Missions
Elkhart, Ind.

March 30 to April 2

Why?

—share resource material

—evaluate program

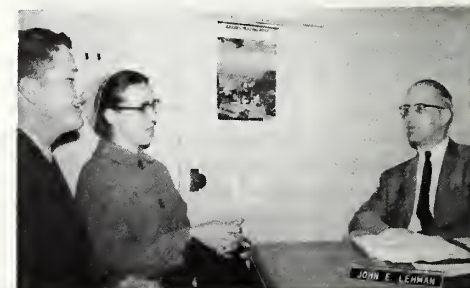
*—study spiritual, social,
and economic needs
of society*

—share program ideas

*—sharpen understanding
of leadership*



The seasoned and unseasoned. Leroy Chupp (r.) leader for two years of a 13-member unit at Portland, Oreg., makes sure that unit-leaders-to-be Alvin and Irene Schultz, Milverton, Ont., understand that it's not all glamour.



A good time to unload some of those headaches of a beginning unit. So think Edwin and Clara Yoder, unit leaders at Dwarf, Ky., as they counsel with their administrator, John Lehman.



"Let them pull out their hair over those problems," says this junior VS-er. "I'm having more fun breaking in this temporary mother (Mrs. Alpha Good, Elkhart)."

Hundreds of Mennonite Disaster Service volunteers poured into the Goshen-Elkhart, Ind., area to assist in the rehabilitation of the more than 1,400 left homeless by the devastation of the twin tornadoes that hit northern Indiana on Palm Sunday, April 11. MDS men came from Illinois, Iowa, and untouched areas of Indiana. Marvin Hostettler, McPherson, Kans., chairman of the Kansas area MDS unit, had just arrived home from Kansas City, where he had been assisting flood victims, when he heard of the death of relatives at Shipshewana, Ind. He arrived in Indiana in time to line up three crews of MDS men in the badly hit Sunnyside addition at Dunlap, Ind. The Shore Mennonite Church, Shipshewana, was flattened and some 17 members were reported dead as a result of the tornado. Many more were injured. Sunnyside Mennonite Church at Dunlap was also demolished, with one fatality reported. Four members of the Forks Mennonite Church, Middlebury, were reported dead from the storm. Watch for announcements from Mennonite Disaster Service as to volunteer needs.

"India is experiencing a food shortage which is being helped by rationing and importation of wheat from the U.S.," observes J. D. Graber, secretary of overseas missions. "Some mission organizations are unethically exploiting this shortage by advertising it as a famine and publishing pictures of the pathetically poor, of whom there are many in India. We urge that Mennonites be discriminating in their response to these kinds of appeals." In a recent release of India News, Prime Minister Shastri was quoted on the food shortage as saying: "On the agricultural front there is no doubt that we had to face a difficult situation a few months back. I do not say everything is all right now. Things are still difficult, yet it must be stated that we have turned the corner." Mennonite Central Committee is working with the Christian Service Fellowship of India in an attempt to relieve some of this shortage.

"Arrangements have been worked out with CROP (Christian Rural Overseas Program) to allow members of the Mennonite Church to designate contributions given at the time of the CROP solicitation for other relief agencies," says Ray Horst, secretary for Relief and Service. "Mennonites can designate their contributions for use by Mennonite Central Committee. By indicating you are a Mennonite on your receipt, we can work with CROP and MCC in counting your contribution as part of the total Relief and Service giving for your particular conference." Congregational pastors received CROP report forms last October. More are available from the Relief and Service office of the Mennonite Board of Missions, Elkhart, if these have been mislaid or lost.



Mark Schrag, Goshen College student and a member of the Clinton Frame Church, Goshen, carries part of a church bench from the remains of the Sunnyside Mennonite Church, Dunlap, Ind. The church was in the path of one of the tornadoes which roared through northern Indiana on Palm Sunday evening, April 11. Only one fatality was reported from the Sunnyside congregation, but many were made homeless.

Final reports on contributions received as a part of Missions Week, 1964, indicate a total of \$293,391.75. For the previous year the total was \$315,160.04. This reflects a decrease of about \$23,000.00 for the past year. Undoubtedly some of this decrease represents funds now being channeled through regular budget remittances.

The General Mission Board received \$199,682.20 and the district mission boards \$93,709.55 of this year's contributions. We are grateful for these close working relations between our mission agencies, and we believe that continued support of the total mission efforts of the church is most important.

Many persons have considered their giving during Missions Week to be a plus effort. As regular mission giving by our congregations begins to reach the per member goal of \$30.00 per member, would it not be possible to consider Missions Week contributions as a means to expand our witness?

This might become the "growth fund" for both home and overseas missions, or for special areas of mission opportunities. Above all, let us continue to use Missions Week as a time for special mission promotion and dedication. Our Lord's commission is to go, witness, teach, and make disciples of all peoples.

—H. Ernest Bennett.



MDS worker Menno Lengacher and son, Peter, from the Ridgeview Amish Mennonite Church, Woodburn, Ind., raze a demolished house so that reconstruction can take place. The Lengachers were two of the 400 MDS volunteers working after the storm.

Lectures from Congressmen and churchmen and firsthand observation of the government at work highlighted the annual conference of the Intercollegiate Peace Fellowship, March 25-27, 1965. Held in Washington, D.C., because of the topic, "The Christian and National Government," the meeting was attended by 92 students and advisers representing peace clubs in nine Mennonite and Brethren in Christ colleges. The program included a look at the federal government and its function in society, the Christian's part in the process of government, and the Anabaptist's role in a democratic form of government. Lecturers included Dr. Lewis Maddocks, Washington secretary for the Council for Christian Social Action of the United Church of Christ; South Dakota Senator George McGovern; Indiana Representative John Brademas; and Paul Peachey, executive secretary of the Church Peace Mission, who stated the Anabaptist's position.

"At the meeting of the Board of Governors of our school held on March 12," writes A. J. U. Ekong, principal of Qua Iboe Mission Secondary School, Uyo, Nigeria, "the Board was informed of a gift of 105 pounds (\$294) from the Mennonite Mission toward the formation of the Chapel Fund for this school. It was resolved to thank the Mennonite Mission for their gesture in donating this amount to the school." Missionaries Willis and Betta Lee Kaufman and family are stationed at this school.

Moody Press sales manager, Cliff Dudley, calls *Mennonite Hour's* book on witnessing, "perhaps one of the finest we have published." Printed in Moody's popular Acorn series, *Won by One* is by David Augsburg, *Mennonite Hour's* associate pastor and program director. "For myself," says Mr. Dudley, "the booklet has caused me to do much soul-searching as to my witnessing to others. I cannot think of any booklet on the market today as effective as this one in instructing others how to witness for Christ." Mr. Dudley tells of leaving the booklet in a Philadelphia restaurant with a tip. "It was the only thing I had . . . and I felt I must leave something. The waitress later informed me that on reading the book she contacted a pastor whom she knew who led her to a saving knowledge of Jesus Christ!"

Spanish broadcast director, Lester Hershey, tells of a new VS development in Puerto Rico. . . . Puerto Rican VS-er, Jorge Melendez, is now working as bookkeeper for Luz y Verdad. He replaces Kathy Martin Ortiz. Jorge will also work in mailing operations on the regular mailings of Radiograms, and program tapes.

The Ohio and Eastern Mennonite Confer-

ence currently has the highest number of VS-ers in service, according to the April 1 report from the Relief and Service Office of the General Mission Board. A total of 43 workers came from the Ohio Conference. Indiana-Michigan comes in as a close second with 38 volunteers in the program. The profile for the other nine conferences looks like this: Allegheny, 3; Alberta-Saskatchewan, 4; Conservative, 14; Franconia, 27; Illinois, 5; Apostolic, 1; Beachy, 3; Iowa-Nebraska, 23; and Lancaster, 6. The educational scale of volunteers shows that 16 have a seventh or eighth grade education; 19 have from one to three years of high school; 103 hold high-school diplomas; 58 have from one to three years of college; 30 have a college degree or more; and six did not list their education. A total of 232 volunteers were in the program as of April 1.

Construction of a new church building in Tocoa, Honduras, has begun according to the Eastern Mission Board. A local committee is in charge of the work. Plans are also being finalized for the annual Christian Life Conference to be held at Tocoa this year. After the conference the Amzie Yoder family will leave for a term of language study in Costa Rica.

Three Bible schools were held recently in the Gualaco, Honduras, area: In Gualaco with 70 persons attending; in San Esteban with 45; and in San Buenaventura with 32. Educational pictures and a dentist-evangelist visit brought out interested crowds. James Sauder's administrative visit to area churches afforded opportunities for pastors and workers to look at their problems and challenges in a brotherly way. The churches seem to be expanding and the Bible Institute is paving the way for more national leadership.

Local Mennonites of Saarbrücken, Germany, have agreed to use the new facility at 66 Saarbrücken 6, Saargemünderstr. 12, as their place of meeting. The Omar Stahls had moved into this house on March 29, and the local group met there on April 4. Official dedication will take place on May 30, in connection with a special youth day service.

The Bienenberg Choir from the European Mennonite Bible School near Basel, Switzerland, will visit communities in Manitoba, Ontario, Pennsylvania, Virginia, Ohio, Indiana, Illinois, Iowa, Minnesota, South Dakota, Nebraska, Kansas, and Oklahoma during August and September of this year. The program will feature renditions from the choir and a new 10-minute film showing the growth and expanding need of the Bible School. The 13 singers will be accompanied by choir director Willy Nussbaumer and

by the school's principal Samuel Gerber and his wife. Gerber is widely known as the speaker on the German language *Mennonite Hour* broadcasts.

One-horse garden cultivators are urgently needed in the Indian settlement program in Paraguay, says MCC (Canada). MCC is aiding the Mennonites in Paraguay to settle on farms. When J. M. Klassen visited Paraguay last fall, he saw Indians using cultivators that had been sent from Ontario. More are needed. Cultivators should be complete and in good condition. If the wooden handles are rotten, throw them away and ship the cultivator without them. Clean the cultivator, wire all attachments firmly to the frame, and take it to your nearest MCC collection center. Location of collection places will be announced locally. You can send a cash contribution earmarked "for General Relief" in lieu of a cultivator. Send your contribution to your provincial MCC treasurer or to MCC (Canada), 104 Princess St., Winnipeg 2, Man.

Your Overseas Missionary of the Week

Caroline Nebel



Caroline Nebel, Versailles, Mo., left the States on April 7 as a first-term missionary nurse to Brazil with the Mennonite Board of Missions, Elkhart, Ind.

A registered nurse, Caroline will be affiliated with the medical clinic at Araguacema. From this outpost she will give health care to the 8,000 people, mostly ranchers, in this northern Brazil area.

She received her nurse's training at the Kansas City General Hospital School of Nursing and also attended Goshen College for a year. While serving as a staff nurse in Kansas City, she took part-time courses at the Calvary Bible College.

Prior to her Brazil assignment, she spent two years in Voluntary Service as a nurse in the Mennonite Hospital, Aibonito, Puerto Rico. She is a member of the Mennonite Fellowship, Kansas City, Mo.

With People in Service

Israel has granted the Roy Kreider family a visa to return for missionary service. The Kreiders were scheduled to fly from Chicago, Ill., on April 23.

* * *

Mary Jane Brenneman, teacher on furlough from Woodstock School, Landour, India, has been asked to accompany a school party of 15-20 children from the U.S. to Woodstock School on June 23. The group will fly from New York City.

* * *

Anna Mary Yoder continues her outreach in literacy by teaching courses in various communities where churches have been established. At the invitation of ALFALIT she will spend a week or ten days in Costa Rica teaching a short course to students at the language school.

* * *

Elam and Doris Stauffer are expected to move to La Ceiba on May 1 to assume VS director responsibilities. They are presently in language school in Costa Rica.

* * *

Harold Reed was a guest at a dinner in honor of the Minister of Interior who visited Jamama, Somalia, on March 19. The meeting consisted of ceremonies and a sor (cornmeal) dinner in the mango grove. A delegation of 15 men, including the district commissioner, labor inspector, mayor, and deputies, visited the Jamama school and hospital on March 24. Their visit built "bridges" for further communication.

REVOLUTION

(Continued from page 365)

advise nations as to what would be a just order of society, pleasing to God. The possibility of the missionary confusing his cultural overhang with God's will is too great. The possibility of the nation concerned rejecting interference from the outside is too certain.

The only real hope for Christianity to exert a legitimate and permanent influence on this revolutionary world is large church growth. Christians must form, first, small minorities in each land, then large and still larger minorities, and finally, if the Lord delay His coming till then, majorities everywhere. Church growth is essential to revolution. It provides the basic stuff out of which all constructive revolution and all improvement in human relations occurs.

✻

Most of us are so busy trying to get what we don't have that we don't enjoy what we do have.—D. Carl Yoder.



OUR SCHOOLS



The 1965 graduates of Ontario Mennonite Bible School and Institute. Front row, left to right, Anne Carpenter, Mich.; Kathryn Reeser, Ont.; Lovina Martin, Ont.; Sarah Meekis, Ont.; Lorna Martin, Ont.; Dorothy Harnish, Pa.; Esther Jantzi, Ont.; Eva Shoemaker, Ont. Second row, Martha Smith, Ont.; Don Wenger, Ont.; Alson Martin, Ont.; Gordon Martin, Ont.; Elwood Wasmond, Ont.; Emil Broni, Ont.; James Herr, Pa.

OMBI

Thursday, March 25, commencement exercises were held by the Ontario Mennonite Bible School and Institute, Kitchener, Ont. Nine young people graduated from the three-year Institute, which is conducted for five months annually. The Bible School, held three months annually, graduated six students from its three-year course.

Laurence Horst, Evanston, Ill., was guest speaker for both the commencement and the alumni meeting he'd a day earlier.

J. B. Martin, Waterloo, serves as principal for the two schools.

Goshen College

Carl Kreider, Dean and Acting President, has announced that Goshen College will enlarge its 1965 summer course offerings by 60 percent to make year-round attendance possible for more students.

The college will offer 39 courses during four terms, June 8 to Aug. 27. Fourteen courses are open to high-school graduates of 1965 who want to begin their college studies early or who want to accelerate. By accelerating they can complete four academic years of work in three calendar years.

Program for High School Juniors

For the first time, Goshen will also admit to some summer courses persons who have completed their high-school junior year and who have high ability.

Dean Kreider said students from other colleges can study during the summer at Goshen, as well as high-school graduates who are planning to enroll at other colleges in the fall. This summer course offerings also give present full-time students at the college a chance for acceleration, greater flexibility in planning their course of studies leading toward graduation, or for

study that will enrich their program but that cannot be included within the usual eight semesters.

Intensive Plan

Dean Kreider said the intensive plan at Goshen College permits students to study one subject in each three-week term. With substantial selections available in each of the four terms, students can get the courses they want and still accommodate family trips, employment, and other plans.

Along with the enlarged summer course offerings, the college will provide an adequate number of religious, social, and recreational activities for the non-study time of its students.

Courses this summer will be offered in the departments of English, French, art, music, speech, social science, history, economics, political science, sociology, natural science, biology, mathematics, home economics, physical education, Bible, religion, psychology, elementary education, secondary education, and in the School of Nursing.

Copies of the Summer School bulletin are available from Office of Admissions, Goshen College, Goshen, Ind. 46526.

Hesston College

The thirty-eight voice a cappella choir, directed by Professor Lowell Byler, is touring the West and Midwest during the Easter recess. Traveling to the west coast, approximately 4,000 miles by chartered bus, they will sing in fifteen churches in seven states in thirteen days. They are singing in Colorado and Idaho churches en route to Oregon, and will finish the tour with concerts in Iowa churches. Mrs. Byler will travel with the choir as matron. Chorus members represent eleven different states, from Vermont to Colorado, and from Montana to New Mexico.

Included in the tour programs are three groups of anthems to give the listeners, as well as the singers, a Christian experience. The groupings are as follows: God—Adoration, with numbers by such composers as Nystedt, Pachelbel, and Tschesnohoffs; Christ—Incarnation, Passion, and Resurrection, with hymns and folk song arrangements by Shaw, Young, and Sateren; Believers' Affirmation, with spirituals, anthems, and three selections from Randal Thompson's *Peaceable Kingdom*.

Music holds an important place in campus and community life. The choir has been engaged by churches in the Hesston community practically every Sunday during the second semester. Upon their return, they will continue to meet a busy schedule. Besides the select choir, the larger choral society performs several major works during each school year. Before embarking on their tour, the choral society presented Dubois' "Seven Last Words."

Each year the Hesston College Young People's Christian Association sends out a Gospel team during the Christmas season and one during the Easter season. The Easter Gospel team will travel to Pennsylvania during spring vacation. Team members are Harley Kooker, Harleysville, Pa.; Duane Beck, Hesston; Vernon King, Hutchinson; Lois Gingerich, Parnell, Iowa; Roselyn Aschliman, Archbold, Ohio; Marjorie Detweiler, Harper, Kans.; Mr. and Mrs. Ed Stauffer, Hesston College staff, team sponsors.

The theme chosen by the team is, "Is It Nothing to You?" Included in the program is a portrayal of the trial, crucifixion, and resurrection of Christ, interspersed with singing. It is the hope of the students that the presentation will serve to make these scenes meaningful for present Christian living.

Spot Prayer

BY MAURINE CLEMENTS

In this practical and hardheaded world we live in today, we sometimes feel that an hour away from our business for prayer is utterly impossible. Nevertheless, we have moments when we may be waiting for an appointment, or riding a bus to work, or just a few moments before the dinner hour. These are the times to engage in spot prayers. While never as satisfying as a long quiet meditation period in one's own room, spot prayers can bring as much real joy as a quick greeting from an old friend. They are readily available to each one of us, and can bring tremendous power and a quickened sense of God's presence.

It is a time for remembering friends and loved ones. There is Charley, who has recently lost his life companion. He needs

God's comforting arm about him. An elderly aunt has lost her sight. How she needs to be remembered before the throne of God's grace! Or perhaps it is our neighbor who was injured in an accident and needs to know that his friends are praying for his recovery.

Of course, God knows the needs of each one of these dear persons for which we are concerned. By remembering others in prayer we become more conscious of our duty in ministering to them and of carrying out His will. We have opened the power lines through which God can speak to them—and to us. Then, too, it is practically impossible to harbor any ill will or animosity against anyone for whom we are praying. We will gain a more sensitive awareness of their needs and will find some way to meet them.

In the spot prayers, we can ask God to bless those people whom we dislike and shun; those who are irritable and impatient and uncharitable. One will find himself more at peace in his own heart and will find the annoyances more bearable.

Use spot prayers to rid your heart of envy and jealousy during a busy day. Then in the evening have a real talkfest with the Lord and give Him thanks for cleansing your soul of all the petty irritations of the day.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Boggs, Jack and Elizabeth (Zimmerly), Orrville, Ohio, first child, Karen La Vonne, March 15, 1965.

Derstine, Glenn L. and Sylvia (Moyer), Elroy, Pa., first child, Lori Beth, Dec. 13, 1964.

Eby, Clifford Ray and Alta Mae (Horst), Williamsport, Md., first child, Karlene Joy, March 29, 1965.

Elswick, Euell and Nora (Troyer), first child, Gregory Alan, March 28, 1965.

Eshleman, Kenneth and Myrna (Breneman), Richmond, Va., first child, Tina Lynne, April 6, 1965.

Frey, David and Elaine (Diefenbacher), St. Jacobs, Ont., second child, first daughter, Sharon Elaine, March 5, 1965.

Gingerich, Nathan and Marlene (Horst), Kitchener, Ont., first child, Nathan Scott, March 12, 1965.

Hartzler, J. L. and Martha (Ressor), Latour, Mo., fourth child, first daughter, Marilyn Joyce, April 7, 1965.

Kanagy, Dale and Janet (Lambright), Elkhart, Ind., second son, Brian Dean, March 27, 1965.

Kloha, David and Carolyn (Falb), Dalton, Ohio, first child, David Karl, March 9, 1965.

Mast, Elvin and Lucille (Mast), Wooster, Ohio, third child, second son, David Lynn, April 5, 1965.

Miller, Jonas and Miriam (Yoder), Bird in Hand, Pa., second daughter, Cynthia Renae, March 4, 1965.

Mumaw, Ward and Ruth (Schrock), Orrville, Ohio, second daughter, Angela Ruth, March 1, 1965.

Myers, Wilmer Leatherman and Naomi Ruth (Shoemaker), Linville, Va., second son, James Laverne, April 1, 1965.

Schrock, James and Kay (Firestone), East Lynne, Mo., second son, James Kelly, April 3, 1965.

Sensenig, Aaron S. and Verna (Martin), Myerstown, Pa., second daughter, Regena Ann, March 22, 1965.

Shenk, John and Evelyn (Landis), Richmond, Va., fourth child, third son, Joseph Paul, Feb. 28, 1965.

Sweatt, Beal and Lois (Hollingsworth), Springville, Ala., seventh child, fifth daughter, Kathy Lois, April 2, 1965.

Troyer, Clifford and Louise (Maurer), Waterford, Pa., third son, Steven Dean, March 19, 1965.

Yoder, Carlton and Janice (Stahly), Goshen, Ind., third child, first daughter, Lynette Renee, Oct. 10, 1964.

Yoder, Naaman and Linda (Lapp), Gordonville, Pa., second daughter, Edith Elaine, Feb. 28, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Magill—Yoder.—Jack Magill, Altoona, Pa., and Velma Yoder, Gap, Pa., by LeRoy S. Stoltzfus at the Lancaster Mennonite School, April 10, 1965.

Martin—Kuhns.—Roy Elwood Martin, Hagerstown, Md., Reiff's cong., and Verda Mae Kuhns, Greencastle, Pa., Chambersburg cong., by Amos E. Martin at the Chambersburg Church, April 3, 1965.

Riemenschneider—Weaver.—Richard A. Riemenschneider, Ordway, Colo., Rocky Ford cong., and Valera J. Weaver, Columbiana, Ohio, Midway cong., by Millard Shoup, uncle of the bride, at the Midway Church, March 5, 1965.

Schlabach—Kaufmann.—Albert R. Schlabach, Marilla, N.Y., Alden cong., and Mary Beth Kaufmann, Tiskilwa, Ill., Willow Springs cong., by John H. Mosemann at the Goshen College Seminary Chapel, April 10, 1965.

Yost—Nolt.—Wilmer E. Yost, Narvon, Pa., Meadville cong., and Ruth Ann Nolt, Mt. Joy (Pa.) cong., by H. Raymond Charles at the Mt. Joy Mennonite Church, April 3, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bare, Mahlon George, was born in Marion Co., Kans., March 27, 1873; died in the Moots County Hospital, Pryor, Okla., March 21, 1965; aged 91 y. 11 m. 11 d. He was married to Anna Holdeman, who preceded him in death Jan. 7, 1961. He is survived by 6 sons (Richard, John, Melvin, Benjamin, Tillman, and Harry), 2 daughters (Saloma—Mrs. Clarence Graber and Kathryn—Mrs. Frank Heyda), one brother (Joe), and 3 sisters (Mrs. Nannie Weaver, Kate Underwood, and Martha Hostetler). Three sons and one daughter died in infancy. He was a member of the Oak Grove Mennonite Church, Adair, Okla.

Bechtel, Francis, son of Henry and Fanny (Good) Bechtel, was born at Boyertown, Pa.,

Sept. 4, 1876; died at Sarasota, Fla., March 18, 1965; aged 88 y. 6 m. 14 d. On Oct. 26, 1898, he was married to Sara Kolb, who preceded him in death in 1938. On May 10, 1941, he was married to Jennie Ebersole, who died in 1945. In 1946 he married Ida Landis, who died in 1963. He was a harness maker by occupation. Also surviving are 3 daughters (Mrs. Esther Kauffman, Mrs. Salome Brenneman, and Mrs. Ada Ebersole), 9 grandchildren, and 9 great-grandchildren. He was a member of the Pike Mennonite Church, Harrisonburg, Va. Funeral services were held at the Lindale Mennonite Church, Linville, Va., March 21, in charge of D. W. Lehman and John R. Mumaw.

Brubaker, Reba Bernice, daughter of Arb C. and Pearl (Heatwole) Showler, was born at Dayton, Va., May 11, 1912; died at the Virginia Mennonite Home, Harrisonburg, Va., Feb. 8, 1965; aged 52 y. 2 m. 28 d. On Nov. 24, 1932, she was married to Jacob D. Brubaker, who survives. Also surviving are 6 children (Howard C., James W., Helen—Mrs. J. Edward Kurtz, Doris—Mrs. Charles L. Heatwole, Sophia—Mrs. Gerald E. Martin, and Lois—Mrs. Milford G. Lahman), 14 grandchildren, her father, and 3 brothers (Richard R., Harry A., and Frank S.). Her mother and one infant son preceded her in death. She was a member of the Pike Mennonite Church, where funeral services were held Feb. 11, in charge of Lloyd Horst, Daniel W. Lehman, John E. Kurtz, and Ralph F. Heatwole.

Dillon, Mary Golden, daughter of John and Mary Faulkner, was born at Scottdale, Pa., May 5, 1898; died of a heart attack at Alexandria, Va., March 21, 1965; aged 66 y. 10 m. 16 d. On Sept. 18, 1918, she was married to Mahlon R. Dillon, who preceded her in death Feb. 4, 1963. Surviving are 3 sons (John C., Daniel L., and Mahlon Alfred), 2 daughters (Elizabeth—Mrs. Ira Kothenbeutel and Grace—Mrs. Presley Calvert), and one stepdaughter (Ruth—Mrs. Jesse Sprinkle). She was a member of the North Scottdale Mennonite Church. Funeral services were held at the DeMaine Funeral Home, in charge of Kenneth G. Good; interment in Mt. Comfort Cemetery, Alexandria, Va.

Eshleman, Anna M., daughter of the late David Z. and Mary (Weaver) Shafer, was born in Franklin Co., Pa., June 24, 1888; died at the home of her daughter, Mrs. Kenneth E. Martin, Smithsburg, Md., after a 4-month illness, March 27, 1965; aged 76 y. 9 m. 3 d. She was married to Laban L. Eshleman, who preceded her in death Dec. 23, 1960. Surviving are 2 daughters (Mrs. Silas H. Petre and Mrs. Kenneth E. Martin), one son (J. Lester Eshleman), 9 grandchildren, 3 great-grandchildren, and one brother (Jacob). She was a member of the Miller Mennonite Church. Funeral services were held at the Paradise Mennonite Church, March 30, in charge of Amos J. Martin, Samuel Martin, and Irvin Shank.

Gross, Ellen A., daughter of Reuben C. and Elizabeth (Armstrong) Moyer, was born at Dublin, Pa., Oct. 15, 1900; died of a stroke at the Grand View Hospital, Sellersville, Pa., April 3, 1965; aged 64 y. 5 m. 19 d. On June 8, 1919, she was married to Elmer M. Gross, who survives. Also surviving are one son (William E.), 2 grandchildren, one sister, and 4 brothers. She was a member of the Blooming Glen Mennonite Church, where funeral services were held April 7, in charge of Richard Detweiler and David Derstine, Jr.

Kinsinger, Katie, daughter of Peter and Elizabeth (Yoder) Kinsinger, was born near Sharon Center, Iowa, April 15, 1884; died April 8, 1965; aged 80 y. 11 m. 23 d. She spent her entire lifetime in the Kalona community. She is survived by one sister (Mrs. Enos Kauffman). Her parents, 3 sisters, and 3 brothers preceded her in death. She was a member of the Kalona

Mennonite Church. Interment was in the Eash Cemetery near Sharon Center.

Kolb, Charles, son of Jacob F. and Emma (Buckwalter) Kolb, was born at Spring City, Pa., Jan. 9, 1884; died at the Rockhill Home, Sellersville, Pa., March 11, 1965; aged 81 y. 2 m. 2 d. On Feb. 14, 1905, he was married to Anna Mae Weaver, who preceded him in death in 1955. On May 26, 1910, he was ordained deacon to serve at the Vincent Mennonite Church. Surviving are 3 daughters (Edna Mae, Miriam—Mrs. Markley Clemmer, and Esther—Mrs. Samuel S. Yoder), one son (Paul), 2 brothers (Amos and Jacob), and 3 sisters (Anna—Mrs. Horace Longacre, Lydia—Mrs. J. L. Stauffer, and Grace—Mrs. Henry Good). Funeral services were held at the Vincent Church, March 15, in charge of Elmer Kolb and Norman Bechtel.

Martin, Phyllis Marie, daughter of Albert and Vietta (Martin) Martin, was born Oct. 17, 1964; died at the K-W Hospital, after a short illness, April 3, 1965; aged 5 m. 17 d. Surviving are her parents, one sister (Sandra), one brother (Brian), her maternal grandparents (Mr. and Mrs. Elam Martin), and her paternal grandparents (Mr. and Mrs. Isaiah Martin). Funeral services were held at the Elmira Mennonite Church, April 5, in charge of Howard S. Bauman.

Snead, Bettie, daughter of G. W. and Osa Henderson, was born at Lyndhurst, Va., March 24, 1895; died unexpectedly at the Waynesboro Community Hospital, Jan. 15, 1965; aged 69 y. 9 m. 22 d. She is survived by her husband, Tucker Snead, and 4 sisters (Bodie Coffey, Ida Snead, Daisy Fitzgerald, and Marie Quick). She was a member of the Mountain View Mennonite Church. Funeral services were in charge of Roy Kiser and Joe Esh; interment in church cemetery.

Wenger, John E., was born Nov. 5, 1879; died at the Goshen General Hospital, Goshen, Ind., as the result of a stroke, March 27, 1965; aged 85 y. 4 m. 22 d. On Jan. 28, 1909, he was married to Lucy Kauffman, who survives. Also surviving are one daughter (Dorothy—Mrs. Truman Miller), one son (Howard), 9 grandchildren, one sister (Mrs. Ed. Lape), and one brother (Fred). He was preceded in death by one son. He was a member of the Clinton Frame Mennonite Church, where funeral services were held March 30, in charge of Vernon E. Bontreger and John R. Smucker; interment in Clinton Union Cemetery.

Willis, Bonnie, died very suddenly April 4, 1965, at the home of her parents. The date of her birth seems not to be known, but she was perhaps 40 years old. Funeral services were held in the Nanih Wayia Mennonite Chapel, April 5, in charge of Nevin Bender.

Yoder, Amelia, daughter of the late Lewis and Elizabeth (Beachy) Yoder, was born near Grantsville, Md., Feb. 8, 1894; died at the Goodwill Mennonite Home, March 10, 1965; aged 71 y. 1 m. 2 d. She was married to Monroe D. Yoder, who died March 10, 1956. Surviving are 3 sons (Ray, Floyd, and Norman), 2 daughters (Elizabeth—Mrs. Gorman Beitzel and Alta—Mrs. Raymond Bender), 30 grandchildren, 12 great-grandchildren, 6 brothers, and 4 sisters. She was preceded in death by one son and one sister. She was a member of the Conservative Mennonite Church. Funeral services were held at the Maple Glen Church, March 13, in charge of Ivan J. Miller and Elmer H. Maust.

Yoder, Kimberly Dawn, infant daughter of Ray and Martha (Slabach) Yoder, was born at the Sarasota (Fla.) Memorial Hospital, Feb. 17, 1965; died Feb. 20, 1965; aged 3 d. Surviving are her parents, one brother (Terry Lyn), and the grandparents (Mr. and Mrs. David Slabach and Mr. and Mrs. Jacob Yoder). Graveside services were held at the Sarasota Memorial

Cemetery, Feb. 22, in charge of H. Michael Sherk.

Yoder, Leon Clair, son of Ora M. and Grace (Smeltzer) Yoder, was born Oct. 8, 1941; died of complications, after a short illness, April 5, 1965; aged 23 y. 5 m. 28 d. Surviving are his parents, one brother (Marion K.), and 2 sisters (Janet and Elaine). He was a member of the Shore Mennonite Church, where funeral services were held April 7, in charge of Robert Detweiler and Arnold Roth.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Diary of an Old Soul, by George Macdonald; Augsburg; 1965; 132 pp.; \$3.50.

Here is something quite different and I believe significant by way of devotional material. These 366 prayers, in verse form, are taken from the writings of the godly George Macdonald, a Scottish novelist and poet (1824-1905). Those who have a love for poetic expressions and deep spiritual insight will find much on these pages to reflect upon. The reader will find himself rereading these again and again and they will merit each rereading. To some it will not be easy reading. C. S. Lewis credited his conversion to Christianity in large measure to his encounter with the writings of Macdonald. Of Macdonald's work he writes, "To speak plainly I know hardly any other writer who seems to be closer, or more continually close, to the Spirit of Christ Himself." The book is attractive in format and print.—John M. Drescher.

Field Notes _____ CONTINUED

Arthur E. Smoker, Jr., has been awarded a Rockefeller Trial Year Fellowship for the school year 1965-66. He is a member of the Mennonite Church. This is an all-expense fellowship permitting him to see if he wishes to make the ministry a lifework. The 60 fellowships in this year's class were awarded from a nationwide competition of close to 600 outstanding nominees. In the eleven years of the program, the Mennonite Church has been awarded ten fellowships.

Change of address: John F. Garber from Burton, Ohio, to 2748-53rd Street, Des Moines, Iowa 50310. Levi D. Miller from Sarasota, Fla., to Route 1, Partridge, Kans.

Evangelistic Meetings

Harold Fly, Schwenksville, Pa., at Milford, Nebr., beginning May 9. **Paul Roth**, Masontown, Pa., at Millersburg, Ohio, April 26 to May 2. **Roy Kiser**, Stuarts Draft, Va., at Towamencin, Kulpville, Pa., April 18-25. **Isaac Risser**, Harrisonburg, Va., at Britton Run, Spartansburg, Pa., June 20-27.



ITEMS AND COMMENTS

BY THE EDITOR

The European Evangelical Alliance, in a declaration entitled "Profession to the Holy Scripture," has sounded a serious warning against modern theology, especially the "demythologization" of the New Testament promoted by Rudolf Karl Bultmann of West Germany, controversial Lutheran theologian.

Adopted at a conference of the Alliance at Hamburg, Germany, the declaration was signed by Dr. Paul Schmidt of Berlin, president of the Alliance, and two vice-presidents.

The declaration expressed gratitude to the theological teachers "who as believing Christians have opened to us the richness of the Holy Scripture" and sounded "deep concern that at an increasing rate certain trends of modern theology are spreading which question the inalienable truths of the Holy Scripture."

* * *

Pope Paul VI will open the fourth and last session of the Second Vatican Council on Sept. 14—the same date that the third session started in 1964, the Vatican Radio announced.

The Council's fourth session is expected to be concluded by the end of November or early in December. High on the agenda will be such widely discussed topics in the Christian and non-Christian world as the statements on religious liberty and on Catholic-Jewish relations, and the schema on the Church in the Modern World.

Discussed at the third session, the religious liberty declaration was sent back for revision despite a petition from 1,400 bishops—spearheaded by American prelates—for an immediate vote. The request was rejected by the pope who upheld the Council presidency's decision to give bishops more time to study changes in the draft.

* * *

New suburban congregations of the American Lutheran Church (ALC) are wooing fathers. Instead of merely dropping their children off for Sunday school, fathers are encouraged to join them in attending family worship and then attend adult classes while the youngsters have Sunday school.

Some 25 mission churches organized by the ALC in Twin Cities' suburbs during the past five years have shifted to the emphasis on father participation through the urging of Dr. Melford Knutson of Minneapolis, Minn., president of the ALC's Southeastern Minnesota District.

Behind this emphasis is his conviction that "a child learns more in worship from his father than he learns from any Sunday-school teacher or any minister. The father

is the strongest influence in the life of his child and we must use this kind of influence in the worship setting," he said at a service dedicating the new Grace Lutheran Church of suburban Apple Valley, one of the new congregations emphasizing dad's role in worship and in the family.

Mr. Knutson, author of *I Write to You Fathers*, said studies have shown that if a child is sent alone to church there is "about 15 percent chance of doing something for him. But, if the father accompanies the child to worship, there is about an 85 percent chance that the child will remain in the church," he said.

* * *

So-called sexy movie advertising has been banned by two major Philadelphia, Pa., newspapers. The *Philadelphia Inquirer* and the *Philadelphia Daily News* told their readers and entertainment advertisers that they will refuse to accept—or will censor—ad copy and illustrations thought to "arouse prurient or morbid interest."

Owned by Triangle Publications, the newspapers said they were acting because of "the large number of complaints received from readers." The morning *Inquirer* has a circulation of 725,000, Monday through Saturday, and 1,200,000 on Sunday. The *News*, an afternoon tabloid, sells 250,000 copies.

* * *

A Twin Cities' (Minn.) Lutheran group has received permission from a federal agency to prepare bids for a \$3.8 million retirement center in suburban Burnsville, Minn. The projects will be underwritten by the Housing and Home Finance Agency, according to Luther C. Gronseth, chairman of Associated Lutheran Services, Inc., its sponsor. Bids will be let in the spring and construction is scheduled to start next fall, he said. Construction time will run 15 to 18 months.

At the same time, Associated Lutheran Services will build a nursing home with about 100 beds on the same 40-acre site. Its \$1 million cost will be financed privately, Mr. Gronseth said.

The principal structure in the retirement center will be a 13-story tower. Several interconnected buildings of three to five stories will rise on each side of the tower. The residence for the elderly will

have 225 efficiency apartments for one person and 75 one-bedroom units for use by one or two persons.

* * *

The staff director of the Senate Juvenile Delinquency Committee urged the National Religious Broadcasters at Washington, D.C., to "work with the various segments of the mass media industry to obtain moderation and quality in program content of all kinds."

Speaking before the annual Congressional Breakfast of the group, Carl L. Perian said that despite a code of ethics subscribed to by the television networks, the code serves more as a facade for abuses in programming. These abuses contribute heavily to juvenile delinquency, he maintained.

Mr. Perian said the producers and executives who are responsible for brutality, violence, and play on sex introduced into homes via television daily and which are "used as bait that will attract teenagers to the movie houses and to the drive-in theaters" are men who "mutilate the moral and cultural climate in which youth must live. Their hunger for profit," he added, "is reflected in the price we pay for delinquency."

* * *

A record appropriation of nearly \$30 million for mission work in the U.S. and 48 other countries was approved at Buck Hill Falls, Pa., at the annual meeting of the Methodist Board of Missions.

The total—\$29,991,825 for the fiscal year beginning June 1—was about \$3 million more than appropriated last year.

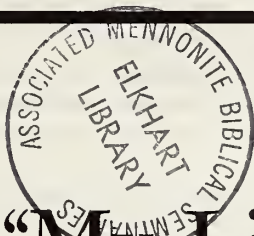
The board earmarked \$18,582,135 for overseas mission work in Asia, Africa, Europe, and North and South America, and \$8,626,522 for home mission and church extension activities in the U.S. and Puerto Rico. The remainder was designated for administration, promotion, Christian social relations, and other programs.

* * *

The most densely populated countries in the world are as follows: Belgium, 783 people per square mile; Japan, 654; West Germany, 586; Britain, 562; Lebanon, 444; and Italy, 434. India has 348 people per square mile and China 190. The United States has 53, Canada has 5, and Australia, 3.5.

GOSPEL HERALD

Tuesday, May 4, 1965
Volume LVIII, Number 17



"My Little Children"

By Audrey B. Shank

This is the time for honoring mothers, when people are dispatching the nearest FTD florist with red carnations and are hovering over the Hallmark counter at the corner drugstore. In many cases, our mothers have not only given us life, but they have waited and prayed until Christ was formed in us. Sometimes they were joined by others who cared enough for our souls to watch and wait and suffer, and to them also we need to give our gratitude and our honor. The Apostle Paul wrote to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you."

After we remember those who have so cared for our souls, we ought to ask ourselves if we in our turn are willing to make the sacrifice of suffering for those to whom God has made us responsible.

Let us look to the apostle for our example. His pain was repeated pain. He said, "Of whom I travail in birth again. . . ." He did not see the Galatians merely sign a card that they had received salvation and then abandon them on a spiritual doorstep. He did not receive verbal acquiescence from them and then leave them to be fed by the milk of another's kindness; he kept the constant close vigilance of a mother's nurture, and when he saw his children in spiritual danger, his instincts were to protect them from evil at all costs, even at the cost of personal soul-travail. Love was not afraid to suffer.

We are reminded of the great commission of our Lord. "Go," He said, "and make disciples." All too often we equate the great commission merely with going, and we forget the patient labor, the waiting, the anxiety, the agony, until men and women not only are born of God, but are built up in Him until they reach the point beyond spiritual adolescence which makes them fruit bearing in their turn.

Paul's love was of the sort which disciplined. He did not spare the rod when it was needed. "Who hath bewitched you?" he cried. "Are ye so foolish?" "I am afraid of you, lest I have bestowed upon you labour in vain." "I stand in doubt of you." The Galatians must have flinched under the decisive sting of those words. But back of the discipline was love. Only a faithful mother will discipline her child until he finds the inner disciplines, and only a misguided mother will allow her child the false freedom of his own way. In the hands of love—and only there—discipline is safe.

(Continued on page 376)

Divine Initiative

*Natural talents
Ennobled by the Spirit
Blossom like the rose.*

—Ruth King Duerksen.



FIELD NOTES

The spring music program for the public is to be given at the Lancaster Mennonite School, Thursday, May 6, at 7:30 p.m. Admission to this program will be by ticket only. Free tickets can be secured by writing to the school or by contacting a student.

New Every-Home-Plan churches for the Gospel Herald include Berea, Atlanta, Ga.; Central, Elida, Ohio; Liberty, Clark Lake, Mich.

A Peace Conference, Lancaster Mennonite School, Lancaster, Pa., May 28-30. Speakers and discussion leaders include Harvey Bauman, Lansdale, Pa.; Philip M. Cullem, Special Agent for the FBI; Myron Dietz, Hellam, Pa.; John Drescher, Scottdale, Pa.; John Eby, Salunga, Pa.; Noah Good, Lancaster, Pa.; Paul N. Kraybill, Salunga, Pa.; Paul G. Landis, Salunga, Pa.; Clarence E. Lutz, Elizabethtown, Pa.; Orie O. Miller, Akron, Pa.; and David N. Thomas, Lancaster, Pa.

C. F. Derstine, Kitchener, Ont., in a Bible Conference at Strasburg, Ont., May 28-30.

Rocky Mountain Mennonite Conference, Sept. 3-5, at First Mennonite, Denver, Colo.

Leland Bachman and a mixed quartet from Hesston College, Hesston, Kans., served in the Emmanuel and La Junta congregations, La Junta, Colo., April 25.

Lawrence Greaser, Puerto Rico, at La Junta and Rocky Ford, Colo., May 2, and at Holbrook, Cheraw, Colo., May 4.

Beginning April 25, the La Junta, Colo., and the East Holbrook, Cheraw, Colo., congregations will be using the Christian Service Training course, *Learning to Teach*, in joint meetings. Clayton Gingerich will introduce the discussions.

Seventeenth annual meeting of the Lancaster Mennonite Hospitals, Inc., at Philadelphia Hospital Chapel, R. 5, Lebanon, Pa., May 13. Melvin Kauffman, Roaring Branch, Pa., will be guest speaker.

Semiannual session of the Franconia Conference will meet in the Franconia Mennonite Church, May 6. J. C. Wenger, Princeton, N.J., will preach the conference sermon. All are invited to attend the sessions which begin at 9:00 a.m.

Sunday-school meeting at Stony Brook, York, Pa., May 9. Speakers are: J. Ward Shank, Broadway, Va.; Robert D. Hostetter, Beltsville, Md.; and Richard Buckwalter, Cochranville, Pa.

Clarence Fretz, Hagerstown, Md., will serve as instructor in the Bible Study at Churchtown, Pa., May 5, 9, 12, 16, 19, 23.

J. C. Wenger, Princeton, N.J., in a Non-conformity Conference at Deep Run, Pa., May 21-23.

Samuel and Ella May Miller, Harrisonburg, Va., in a Home Conference at Pinto, Md., May 15, 16.

Daniel Kauffman, Scottdale, Pa., in a Stewardship Conference at Pinto, Md., May 30, 31.

The Lancaster Conference Writers' Stimulus will have weekend meetings at East Chestnut Street, Lancaster, Pa., May 8, 9. Speakers include John K. Brenneman, J. C. Wenger, and Sanford Shetler.

Changes of Address:

Lloyd Gingerich from 4992 Espelkamp-Mittwald, Postfach 167, Germany, to 2 Hamburg 34, Rennbahnstrasse 12, Germany.

Raymond Schlabach from Costa Rica to Box 2487, Norman, Okla. 73071, and after Aug. 5, c/o Marvin Beachy, R. 2, Plain City, Ohio 43064.

Paul M. Gingrich from Nairobi, Kenya, to Box 1165, Addis Ababa, Ethiopia.

Corrections:

The name of Mrs. Mary Ann Swartley, a sister of Frank F. Alderfer, whose obituary appeared in the April 6 issue, was omitted from the write-up of the obituary. This means that he had five sisters, instead of four as listed.

The dates for five of the weekend workshops for work camp leaders were erroneously reported in the April 20 Mission News. The corrected dates are as follows: Hesston College, indefinite; Goshen College, May 15, 16; Eastern Mennonite College, May 22, 23; Eastern Pennsylvania, May 15, 16; and Eastern Ontario, indefinite.

Ruth and Rhoda Ressler, missionaries to Japan, have moved into a new house at Osaka, Japan, not at Kamishi. They moved from Hokkaido to Osaka, over 1,000 miles away.

Personnel Need. Pioneers Memorial Hospital, Rocky Ford, Colo., is urgently in need of a laboratory technician. There is also need for additional registered nurses in our Colorado hospitals, which include Rocky Ford, La Junta, and Walsenburg.

Premarital counseling sessions will be held May 5, 12, and 19 at Christopher Dock Mennonite School, Lansdale, Pa., at 7:30. This is for all engaged couples who will be married during the next year and all couples who were married during the past year. The speakers on May 5 will be John E. Lapp and Merrill Moyer; on May 12 Dr. Norman Loux will speak; and on May 19 Richard Detweiler will speak.

Ground-breaking exercises for the new building at Kraybill's Mennonite School, Mt. Joy, Pa., were held April 9. Construction is expected to be started soon in order for the building to be ready for the fall school term.

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Cover photo by Philip Gendreau

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
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Publication Board Meeting

Mennonite Publication Board, one of the three major boards in the Mennonite Church, held its annual meeting at the Tedrow Church, Wauseon, Ohio, March 26, 27.

E. C. Bender, President of the Board, said in his report that "we no longer have a captive market. Our people have become a part of the world economic system to the extent that they are making price comparisons and have in certain instances gone outside for the sake of the dollar. There is, however, a more serious competition that we are facing. There is the constant threat of certain congregations seeking their materials elsewhere if the contents of ours does not meet their standards of orthodoxy. There are even attempts of competitive Mennonite materials. Actually we should welcome all these threats to keep us humble and under constant self-examination."

Two years ago at the annual Publication Board meeting the Board took action with one dissenting vote for the Publishing House to continue the King James Version as the text in adult quarterlies but have the Revised Standard Version alongside for comparison and study. This decision followed several years of careful study.

The Publishing House implemented the decision of the Board. Requests, however, came from several sections of the church for only the King James Version. "After careful deliberation," said Bender, "your executive committee and Publishing Agent agreed that we should comply with these requests. We are aware that such action could have serious implications, and we are concerned lest it establish a precedent that could make Board action meaningless. But as nearly as possible we want to be the servant of every segment of the church."

Current trends have their profound effect on our publication work. Not

only do we face a diverse readership, involving educational exposure both from our own Mennonite and non-Mennonite schools, but we face a sociological change. In this we need to maintain a position of preservation of the good and move out in penetration into the world with the Christian message.

New frontiers face us. There is the trend toward more cooperative publishing and joint operations in order to produce more effective materials and avoid duplication of work and expense.

The Publishing House set up a new discount policy. The discount to ministers was reduced to 10 percent and limited to men who are active in the ministry. It is more logical that congregations assist pastors in buying books than that the Publishing House should provide financial support for each congregation's minister.

The list of 28 book titles published in 1964 included eleven hard-cover books. Twenty-eight new congregations enrolled in the Every-Home-Plan for the GOSPEL HERALD. There are still 142 congregations with 100 or more members who are not in the plan. Congregations responded in a fine way to the *Program Guide* during 1964.

Another bright spot is the fact that congregations are demonstrating much interest in improving their leadership and teaching. The *Learning to Lead* and *Learning to Teach* series sold well. *Learning to Understand Pupils* will be available soon.

With 175 full-time workers and 42 part-time workers, the Publishing House employs a total of 217 persons with 110 full-time at Scottdale and 65 in the eight Provident Bookstores.

The Board adopted "principles of operation" for Provident Bookstores. During the past year the total margin of the Publishing House and stores rep-

resents a 7.7 percent return on net worth. Total sales reached \$2,675,000.

There are certain clear emphases which we will need to keep in mind in the days ahead. We need to know our readership across the church. We must know what we as a church are thinking and what the needs of our people are. In the work of publishing, it is necessary to be spiritual leaders in the thought and life of the church. Then there is the all-important area of communication. The job of communicating correctly is a constant one. Many times the difficulties we face arise not because we differ radically or because we do not have the same goal. Problems present themselves very often because we do not communicate clearly. We need to give and receive counsel as brethren. We fear each other because we do not understand or know each other.

Publishing Agent Ben Cutrell summed up our need of fulfilling the servant role with these words: "With spiritual awareness we can meet men's social needs and their ultimate spiritual needs if ours is an attitude of service. One of our greatest resources in the church is the concept of brotherhood. But we must move beyond a preoccupation with ourselves and our image to obedience as humble servants of one another."—D.

Think on This

There is a story coming out of the French and English wars which is a parable for the churchman of our times. Admiral Phipps was in charge of the British Fleet which was to anchor outside Quebec, await the coming of the British land forces, and then proceed against Quebec in a joint attack.

Phipps arrived early and, being an ardent nonconformist, he was greatly irritated by the statues of the saints which adorned the roof and tower of the Catholic cathedral. So he spent his time shooting at them with the guns of his ships.

How many he hit and destroyed is not known, but this fact history records. When the infantry arrived and the signal for attack was given, Admiral Phipps found himself out of ammunition. He had used it up on the saints.

These words echo with overtones of pain and disappointment, hope and love.

"My Little Children"

(Continued from front page)

The apostle's love was affectionate. "I desire to be present with you now." "My temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." "Grace be to you and peace from God the Father, and from our Lord Jesus Christ."

His blame was mixed with praise. "Ye did run well; who did hinder you that ye should not obey the truth?" Paul was aware of the good as well as the bad. His affection did not blind him to their faults, nor his disappointment to their strengths. His was a blend of reproving and approving, each expressed in awareness of their real need.

The maternal concern of Paul was char-

acterized by its hopefulness as he admonished the Galatians. "Stand fast therefore," he pleaded. "I have confidence in you through the Lord, that ye will be none otherwise minded." Confidence in you through the Lord! How the words must have caused the Galatians to stand a little taller, to assert their wills with the will of Paul and the will of God for the correction of the error which had so dwarfed them in faith.

"My little children." The words echo with overtones of pain and disappointment and hope and love. But love begets love, and we can know that a part of Paul's reward in heaven will be to see the Galatians there with him, and then he will have forgotten the pain. □

Why I Believe

BY RUTH VAUGHN

There was a day when I walked out of a doctor's office and wondered if I had been wrong all my life. I had always believed with all my heart that the Bible verse I had been taught as a child was true. "All things work together for good to them that love God" (Rom. 8:28). That had been my mother's favorite Scripture, and early in life I had accepted it as my creed. But now my faith was shaken! I had just been told that I could never carry my baby!—that I must accept the fact that I could never hope to be a mother!

How COULD all things be working together for good? How could any good come from my losing the child for which I yearned so desperately? How?

Up until that day my life had been full, happy, wonderful, and complete. As a child, I knew only joy. Life was full of fun at our house. My parents exemplified the glory of Christ before me. My childhood and teen years sparkled with gaiety, laughter, and love.

Later came scholarships, honors, college, and a happy marriage with a wonderful husband. God had been very good to me. Certainly all things had worked together for good! But now! How could any good possibly come from this? I walked slowly to the car parked in front of the doctor's office. I climbed in and laid my burning cheeks on the steering wheel. There were no tears, no emotion, just a numbness as my heart cried, Why—Why?

Why should God let such heartache befall me? Hadn't I served Him? Hadn't I loved Him enough? What could be the meaning of this heartbreaking disappointment that awaited me?

During the weeks that followed, I fought with despair and bitterness. I was alone in my battle. My husband, so crushed too, had sensed from the first that somehow this battle of mine was something I had to meet, something I had to conquer on my own.

A few months later I lay on a hospital bed in very great pain. A minister, whose name I do not know, came into the room and prayed for me. Though I was not conscious enough to understand the words he said, I understood that he was communing with God—peace came to me—and I was at rest.

In the next few days I did a lot of thinking. And I did a lot of praying. I reached the point where I was able to say to God, and mean it with all my heart, "Not my will, but thine; be done" (Luke 22:42).

As the weeks wore on, I tried to cling to a mood of serene confidence that, no matter what happened, it would be a part of some heavenly harmony which as yet I could not hear. I clung to the promise that all things *would* work together for good. It was a struggle. Doubt was insidious. It broke into the back avenues of my mind—but I held firmly to the promise.

I do not pretend to know the reason for those awful black days, those agonizing moments of fear. But I believe I know a part. It burned out of me the foolish thought that life is always fun and joy. It made me

a stronger person. It filled me with heretofore unknown sympathies and understanding. During those long weeks and months I lived in closer communion with my Creator than ever before. My vision was broadened. My heart was enlarged with divine love. My foundation for faith was strengthened.

One morning a baby was placed in my arms. Although premature, he was sound and healthy. And, in the radiant joy of the moment, I thanked God for those days of testing which had brought me closer to God.

When I reached the ultimate point where I was willing for my desires to be foregone in the light of a greater plan which I could not see, I found the true basis for my faith—and now I KNOW WHY I BELIEVE!

The Prayers of Luke Warm

(Satire)

Dear God,

I've just been thinking about our town drunk who, I hear, got saved the other week over at the Salvation Army. It must take an awful lot of your grace to clean up such a sinful old bum. I guess it's the real sinners like him that use up your "grace."

When someone like me joins up, it does not take a great deal of your help. I can count my sins on one hand and most of them happened when I was too young to know better. I doubt if they count. A bit of dusting and polishing was all it took. You may apply the surplus grace that I saved you wherever it is needed most.

Oh, back to Al Koholik, why you fiddle with a fellow like that, I'll never know. I'm waiting to see whether you can keep him dry. If you only knew the life he's lived—I doubt if he confessed it fully—you might think twice before accepting him. Well, Al was at the bottom and I don't begrudge him a little help, but to accept him in as an equal isn't fair or right. Where does the reaping come in?

Sincerely,
Luke Warm



Roman Catholics make up 84.6 percent of Austria's population of more than 7 million, according to 1964 statistics published at Vienna. Of all children born in the country, 94 percent are baptized.

The report also disclosed that while 79 percent of all weddings are witnessed by a Catholic priest, only 31 percent of Catholics attend Sunday Mass regularly.

The Real Mother's Day

By Sherwood Eliot Wirt

If I were hanged on the highest hill,
I know whose love would follow
me still.

When Rudyard Kipling wrote those words, he was not simply being sentimental about his mother. He was touching upon reality. Whether we admit it or not, the one stable element in human society, the one great civilizing force of history, the one fountainhead of morality, has been neither school nor church nor hall of justice, but the concern of a mother for her young. The picture of Hannah kneeling in the primitive temple at Shiloh, her lips moving in silent prayer for the child yet to be born, is the classic stance of motherhood.

Since that early day the church of God which mothers helped to build has remained a sanctuary where their hopes and longings have been planted and watered and where they have borne fruit. That is another way of saying that the Christian faith has developed and encouraged the finest in human motherhood through the centuries.

Converts to Christianity from other faiths, such as Sundar Singh of India and Masahisa Uemura of Japan, have paid tribute to their non-Christian mothers, telling of the devotion they showed in fulfilling their vows to the idols and deities of their respective cults. Women of great character, they obviously were: greater, by any measure, than the images they worshiped.

New Dimension

Jesus of Nazareth, by contrast, added a whole new dimension to motherhood. He taught mothers the meaning of their vocation. More than one historian has described Him as the emancipator of the sex. I once heard the evangelist Billy Graham remark, "If I were a woman, I would run to Christ. He is the best Friend womankind ever had." The mothers of ancient civilizations, as they appear in the records, displayed many virtues, including heroism and self-sacrifice; yet so often something seems to be missing from their makeup.

A New Concept

The concept of motherhood that we draw from the history of the church is of a different cast. The Christian mother is seen to be tender without forsaking firmness, gentle without becoming flabby, loving without yielding an inch to unrighteousness. She does not think of herself as

a heroine, nor yet does she coddle her young as a "doting" parent. She thinks of herself, like Mary, as the handmaiden of the Lord; as a steward, responsible to God for the upbringing of children who will honor and glorify Him with their lives.

Monica, the mother of Aurelius Augustine, was a Christian woman who (like many in our own day) went through some heartbreaking experiences in child-rearing. She was one of those of whom Joaquin Miller wrote, "The greatest battle ever fought . . . was fought by the Mothers of Men." Her husband was a pagan with no interest whatever in Christ or the church, and her teenage son drifted into an immoral life. Yet Monica was a woman who believed in Jesus Christ; and she prayed for ten years. So far as we know, her husband was never reached, but her son became St. Augustine, and the world is her debtor.

Susannah Wesley, the mother of John and Charles Wesley; Mary Edwards Dwight, the mother of Timothy Dwight; Nancy Hanks, the mother of Abraham Lincoln: these and many others have made motherhood a sacred vocation that has blessed all humanity. It was for their kind that Mary Thomson wrote:

Give of thy sons to bear the message
glorious;

Give of thy wealth to speed them
on their way;

Pour out thy soul for them in prayer
victorious;

And all thou spendest Jesus
will repay.

New Problems Today

Now, it is clear that many questions facing mothers in the year 1965 differ from those with which their grandmothers and great-grandmothers dealt. Ours is a day in which the individual is losing his significance; where the demographic explosion is making masses out of persons; where the psychiatric social worker is forcing us to speak sociologically, to think of sibling relationships instead of children, and of units and groups rather than persons.

A mother is no longer worshiped on a pedestal as the noblest work of creation; she is cataloged as a unit of society who is (until she is proved incompetent) entrusted with the responsibility for other social units, namely, her own offspring.

What are the problems that are being raised for mothers today that our own mothers did not have to contend with? Consider the increased availability and hazard of motor transportation; the new leisure; television; racial adjustments; limit-

ed floor space; hazardous traffic problems; the free flow of money in an affluent society; the stepped-up advertising programs of the tobacco and liquor industries; the enormous expansion of the drug market; social misfits loose on the streets in alarming numbers; the invention of new and synthetic ways of seeking thrills; the rush for status symbols; automation; urban blight; the lack of adequate city recreational facilities; oral contraceptives; the disappearance of the countryside—and these are only a few!

To be sure, the mothers have not been idle. They have organized to meet emergencies; they have helped to provide, particularly in the areas of health and education, the greatest benefits of any society in history. Yet, even as they have labored, other social forces in North America have been at work; juvenile problems have soared to an all-time high; crime has jumped 10 percent each year; sexual laxity has thrown western society into a moral crisis. And everywhere the mother turns, there are new questions!

Now, in all fairness it ought to be reported that in some quarters the mothers themselves are being blamed for some of these ills. Do you remember the things Philip Wylie wrote about "momism" in "A Generation of Vipers"? The church has had its say about working mothers, and with some reason, perhaps; yet let me ask, Where would the labor force of our century be without the working mothers? What would happen to commerce and industry? Be realistic. To order them back to their homes and to return to the economy of 100 years ago, to the black stockings and knickerbockers for school children and the daily tasks of homemade bread and jam (to say nothing of ice cream) is just not feasible.

A Sameness Exists

The first step in motherhood, as every mother knows, is to face reality with the family she has, not with some ideal color-advertisement of what family life used to be like or ought to be. And she will very soon find that while the questions are all different in our century, most of the answers are the same as they have always been.

Successful motherhood in 1965 is built upon the same spiritual foundation that it had in the beginning. The opportunity to inculcate ideas of truth, love, courage, justice, equality, and faith is as present as it ever was. The standards of value that existed in the time of Christ are the same standards of value that exist today, despite all the prurient writers, the sex merchants, and the "new morality" theologians.

Right is still right and wrong is still wrong; the Ten Commandments have not been abrogated. The slaughter of the children in Bethlehem was no different in God's sight than the slaughter of the mis-

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sionaries and African Christians in the Congo. A hit-run crime at First and Main streets is no different from the crime of Macbeth or of Joab. An act of mercy in a Judean cave is no different from an act of mercy in a ten-story modern hospital. Nor has the responsible relationship of the mother to the child changed in an age of psychological "mother-figures" and artificial insemination.

Yes, the questions are all different, but the answers are the same. If this fact could be driven home to the millions of young mothers who are starting the long haul, it could turn Mother's Day into something more than a floral fiesta. "God pays a good mother," Billy Sunday once said. "Mothers, get your names on God's payroll."

God—Mother's Resource

God, and only God, can give to motherhood the depth and breadth of character needed for an age which talks about the "Great Society." A Hebrew chaplain under whom I went to chaplain school once pointed out that under the English code, all statutory law is based on common law; all common law is based on moral law; and all moral law is based on divine law. Giant social experiments behind the iron curtain aim to prove this thesis false. But who would relish the prospect of learning his morals and his jurisprudence from a tyrant?

Our highly industrialized society does bring to the surface some problems that baffle the experts, let alone the preachers. How, for example, does the Gospel of Christ bear on the question of railroad featherbedding, or the arrangement of shifts in a factory? How does a church pronouncement help in these issues?

But in the matter of a mother's relation to her child, the Christian approach is still limpid and clear: "Train up a child in the way he should go; and when he is old, he will not depart from it."

What is the way he should go? Robert Browning put it:

"I say the acknowledgment of God in Christ

Accepted by thy reason, solves for thee
All questions in the world and out of it."

And Whittier added his doggerel:

"We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

A few years ago child psychologists (Ligon) and religious educators (Bower) were claiming that theological concepts should not be taught the young child; that youngsters could not possibly grasp these

issues until they reached high school. Such claims have since been exposed as anachronistic. The whole history of the church is, in fact, against it. It is true that the mother needs all the wisdom she can get, all the spiritual discernment that she can receive, to drop the seed of faith in the heart of her child. But if she neglects to do just that, she is depriving her child of the most useful, and most glorious, asset of his future life.

The Child's Need

What the child needs is Jesus Christ as a Friend and a Guide in his emerging life: not a Christ who is a mere "good fairy" of pretty tales, nor yet a Christ who is forever shaking His finger at us, but a Christ "in us" with the whole Bible behind Him, the whole church behind Him, and the whole home behind Him.

As the years of motherhood pass, the mother's influence is cumulative. Her steadfastness of faith becomes the standard of reference by which the child builds his concepts of reality. He matures but he does not forget. He drifts, even (for this is the world), but not without the inner feeling that one day he will return. And the rock-bottom convictions that make up the difference between a good life and a bad life are still the same. A good mother is still a blessing to all mankind and a bad woman is still a reproach to her sex.

The joys of motherhood are many; but surely there is no greater joy than this, to see the fruit of one's womb stand before his or her Maker and to acknowledge the lordship of Jesus Christ. This is the real Mother's Day, the day for which she was born, the day for which she entered into marriage and bore her child. This, too, is the hope of the future; for in all the marvels and risks and terrors of the space age, the place of motherhood is secure; and where there is life, there is hope.

A Happy Home

The organization, **Parents Under God**, bases its program around the following practical observations:

1. You can't teach your child what you don't know yourself.

2. Your child's knowledge of God depends directly upon your knowledge of God. It must not be book knowledge only—it must be heart knowledge born of practical experience.

3. The best teaching is done quietly, and often silently, by parents who live their knowledge of God from moment to moment.

4. Parents must never lie to their children for any reason. Strict adherence to the truth must be observed in establishing

real confidence and respect between parents and children.

5. Children are more interested in God than in any other subject, but what parents teach them and discuss with them must be real and genuine. Children are keen to detect phoniness or hollowness, particularly in spiritual things.

6. Children's questions should always be answered. If parents can't answer the question, they should find someone else who can. Parents and children can understand and respect and truly love each other only when they see themselves in God and see each other in God. Secular sciences and disciplines can only supplement a God-centered home. They can never substitute for it.

Our Readers Say—

It seems to me that we are long overdue in becoming involved and identified with such issues as face us in the article, "The Road to Jericho Led Through Selma."

Might it not be true that while we are questioning the theology of the James Reeb's of the world, from our special vantage point, they are occupied with obedience to Christ? How does one communicate theology? It seems to be so easy to be concerned about their souls, and I'm sure much safer than to show and give real expression to concern about the needs of their daily pilgrimage. It is quite evident that a small amount of risk or danger, in any form, is involved in communicating our theology of today.

It was John (John 15:13, Phillips Trans.) who said, "There is no greater love than this—that a man should lay down his life for his friends."—Marion A. Lehman, Goshen, Ind.

* * *

As an educated person who happens also to be engaged in what is generally considered to be a profession, I feel I must register my personal disagreement with the basic theme of the article, "Professionals for Otisville," by John I. Smucker (March 30, 1965).

I do not in any way wish to cast discredit upon the efforts and sincerity of Herbert Zwickel and his family, or upon Bro. Smucker. However, for me personally, I cannot think of a church more dull or subject to total spiritual paralysis than one whose membership is made up wholly (or even mostly) of professional and/or intellectual people. It is so easy for us to escape into the theoretical. And we are extremely susceptible to the enticements of the American way of life.

Church integration means more than race. The fellowship of Christ is to break down all barriers. It demands that men and women from all walks of life come together in a loving, sharing relationship. I now know that the laborer brother has something to say to me which I need, that what he has is unique and does not come from books. Though he does not speak eloquently, he speaks with a passion which most of us sold to logic long ago.

It seems that more and more our church programs are requiring educated and professional people. This cannot be avoided, but we must not neglect using less trained people wherever possible. A church which is composed of only a small strata of society can honestly be questioned as to whether it is a church at all. The opposite of integration is sterility. A fine form but no depth.—D. R. Yoder, Atlanta, Ga.

The Church and Human Suffering

By C. N. Hostetter, Jr.

The annual meeting of the Mennonite Central Committee is now in session. My brethren, why have we come? Why are you representatives here from Mennonite and Brethren in Christ churches across Canada and the United States? Is it not because we believe sincerely that the church has an obligation to human suffering?

Jesus Christ, our Lord and Saviour, with great compassion, healed the sick, fed the hungry, and helped the helpless. He taught His disciples, by precept and example, to minister to human suffering. What is the duty of the church to human suffering? To help clear our perspective anew and to give us a positive and renewed sense of the duty of the church today let us look at a Biblical scene of action in the Apostolic Church when people were hungry.

The Young Church and Famine Relief

"During this period some prophets came down from Jerusalem to Antioch. One of them by the name of Agabus stood up and foretold by the Spirit that there was to be a great famine throughout the world. (This actually happened in the days of Claudius.) The disciples determined to send relief to the brothers in Judaea, each contributing as he was able. This they did, sending their contribution to the Elders there personally through Barnabas and Saul" (Acts 11:27-30).*

There are three noteworthy facts about this church and human suffering:

Through Personal Representatives

The church ministered to human suffering and delivered gifts through the church's personal representatives. Relief to those in physical suffering takes place in this New Testament church with preaching, teaching, and making disciples. This relief ministry comes into focus through a famine. In the Jerusalem church when the Grecian widows suffer neglect, the apostles delegate responsibility for serving tables to the deacons. But not so at Antioch. Here they depute two of the leading preachers and teachers, Barnabas and Saul, to personally deliver the relief money to their hungry brothers. Relief for human suffering was important to the Antioch church.

This concern for the relief of human suffering was not only taught and exemplified by our Lord and practiced by the Antioch church; it was an integral part of the life and service of the church in the first three centuries after Christ.

Tertullian taught it to be the duty of the Christian husband to permit his wife "to go about from one street to another, even to the meanest hovel—to visit the sick and relieve the needy." Dionysius, bishop of Alexandria, describes what Christians did during a contagious sickness which raged in that community during the reign of Gallineus. The pagans were terror-stricken. They drove from their doors the first who showed any symptoms of the disease. They fled from their dearest friends. The half-dead they deserted in the streets and the dead they left unburied. On the other hand, the Christians did not spare themselves in their earnest efforts to minister to the suffering. Christians nursed the sick, ministered to the suffering, and buried the dead.

In a similar plague of disease at Carthage, Christians, under the leadership of Cyprian, ministered to the terror-stricken pagans, even though the Christians were blamed by the Romans for causing the plague. The emperor Julian wrote to a pagan priest Arsacius saying: "It is a shame to Rome that Romans should be relieved by Christians when left by their own friends to perish."

The history of the church speaks to us. For any church today to say it wants to support missions and evangelism but is not interested in relief indicates that that church may be traveling on a dangerous tangent or it may unknowingly have accepted a camouflaged heresy. Relief for human suffering is an integral part of the mission of the church.

Persistent Purpose

The execution of the relief ministry of this Antioch church was backed by a persistent purpose. Note that they "determined" to send relief. Policy decisions of groups, like good personal resolutions, sometimes die in the process of birth. The decision to give yourself and your money to relieve human suffering needs the backing of persistent purpose for two reasons—first, it is difficult to deny the clamorous cry of our own desires and, second, to relieve the suffering of distressed people is a difficult assignment.

Plenty may have a paralyzing effect on generosity and interest in the needy. In our affluent society our personal needs increase easily and our individual wants multiply rapidly. We surfeit our desires. Our interest in others fades and the suffering who are far away drop out of our thoughts.

Ministering to the hungry, the homeless, the suffering, and the needy is a difficult task. How easy it is for a relief worker to

become "befuddled" as he struggles to relieve human suffering and need in the strange mixtures of poverty and greed, suffering and selfishness which he surprisingly finds. Relief workers have been kidnapped, shot at on the streets. Sometimes they who go to help are killed by those they help. The church must back its relief program with persistent purpose. Relief ministries do not run themselves.

Shared Generously

At this Antioch church everybody shared generously in the contributions for famine relief. Note Phillips rendering; "each contributing as he was able," or the King James Version saying, "every man according to his ability." No five-dollar gifts from men with \$10,000 salaries. All the members of the Antioch church supported relief—"each" disciple, "every" person gave.

Why should not relief be in every church budget? Why should not each congregation receive gifts for relief? Why should there not be family or boys' and girls' relief projects? Why should not community sales support relief? Why should not mission budgets support relief? Relief supports missions—it is an integral part of missions.

The Apostle Paul's participation in social welfare and relief was more than that initial commission by the Antioch church to the famine-stricken brethren in Judaea. Twenty years later he personally gathered relief money from the Christians living in Greece, Macedonia, and Achaia; from the churches in Corinth, Thessalonica, Philippi, possibly Berea, and others for the suffering saints in Jerusalem. Paul's chief task on the return trip of his third missionary journey was again that of a relief commissioner. (See Rom. 15:25-28; I Cor. 16:1-6; Acts 20:2-21:18; 24:17.)

In conclusion, then, brethren, I ask the question again, "What is the duty of the church to human suffering?" The answer is clear, not only from the example and teaching of our Lord, but from the life and practice of the Apostolic Church. It is the duty of the church to minister to human suffering. Brethren, may God help us to do our duty.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

C. N. Hostetter, Jr., Palmyra, Pa., is chairman of Mennonite Central Committee. This is his address to Mennonite Central Committee annual meeting, Jan. 15, 16, 1965.



Eastern Mennonite College

The Festival of Fine Arts was in full flower over the weekend of April 3. Festival activities began with Arthur Miller's tragedy, *The Crucible*, directed by sophomore Willard Gingerich. The theme of the '65 Festival followed that of the Public Lecture series, "The Contemporary Image of Man in Art." Twentieth-century motets, choruses, and student compositions added to the theme during the opening two days.

Climax of the Festival came on Friday, April 2, with Dr. Edmund Fuller's lecture on "Man in Contemporary Fiction." Fuller, a well-known critic and author from Kent, Conn., thundered against the majority of modern fiction as only depicting man, not elevating him. He stated that although there is no consensus of literature anywhere today, almost all of the writers of the past three decades are alienated from the great Western image of man. Fuller said the business of the Christian artist is to conjure the good of man out of his evils, but it is not enough to be merely on the side of virtue. He must also be an artist.

A tea for the *Phoenix*, E.M.C.'s creative arts magazine, was held afterward and a second production of *The Crucible* on April 3. Throughout the FFA, Dr. Paul

Friesen (of Hesston and Bethel colleges) was exhibiting his sculpture collection.

Homecoming Weekend (April 23-25) brought the biggest invasion of "the outside" to E.M.C. of the school year. In fact, more than a thousand ex- and prospective E.M.C.-ers came to hear the thirty-third rendition of Gaul's *The Holy City*, and from all indications there might have been another thirty-three of them. An Alumni Banquet in honor of retiring President John R. Mumaw, and an alumni-Courtier basketball game on the 23rd, class reunions and alumni seminars on the 24th, and a program by Wilbur Maust's Camerata Singers completed the weekend on the afternoon of the 25th.

Easter vacation began on April 9 and ended on April 20. During the vacation, J. Mark Stauffer's Alleluia Singers toured Pennsylvania and Ohio for ten days. The 32-member chorus sang a variety of sacred music arrangements, thematically centered on "For to me to live is Christ."

Meanwhile in northern Mississippi, ten E.M.C. fellows volunteered to help rebuild the Indian Mennonite Church, which was bombed last year. The ten went on a \$200 YPCA fund left over from a Mississippi project last summer and \$150 donated by

E.M.C. students in a one-day Fast-for-Freedom.

Back from the Intercollegiate Peace Fellowship Conference in Washington, D.C., were sixteen college delegates. The annual IPF Conference was held in the Dodge House on March 27, and was made up of 90 members from nine Mennonite colleges. Speakers on "The Christian and National Government" were Lewis Maddox, Senators George McGovern (S. Dak.) and John Brademas (Ind.), and Paul Peachey. E.M.C. sophomore Walton Hackman was elected vice-president at the IPF Conference, paving the way for presidency in 1966-67.

Campus news included several awards to students and faculty, and three new appointments to next year's college faculty: Gerald R. Brunk, history; Willard Swartley, Bible; and Truman H. Brunk, Jr., Pastor of Students.

Senior Donald Pellman was awarded a Woodrow Wilson Fellowship for the 1966-67 term. Pellman is E.M.C.'s second Fellowship winner, although he received a qualifying scholarship for additional undergraduate study, which he must complete before being formally accepted as a Wilson scholar. John A. Lapp, associate professor of history, was awarded a Fulbright Fellowship for an eight-week Institute in Indian Civilization at Mysore, India, this summer. The Fellowship pays for all traveling expenses.

Another E.M.C. senior, Norman Shank, received a National Defense Education Fellowship from Ohio State University which will provide three years of study leading to a doctor's degree in chemistry. And James L. Mullenex, assistant professor of mathematics, was awarded a scholarship by the National Institute of General Mathematics. Mullenex's study at North Carolina State University will lead to a PhD in biomathematics.

Goshen College

Goshen College, deeply grateful to God that it was spared from the destruction of one of the three tornadoes that inflicted severe damage in Elkhart County on April 11, donated needed facilities and manpower for the injured and the tornadoes' victims.

An aerial survey showed that one tornado, which cut a ½ to 1 mile wide swath, to the east of the other two storms, entered Elkhart County north of Nappanee. It inflicted severe but scattered damage until it reached the Elkhart River near the NIPSCO canal, which adjoins Goshen College property. It then lifted from the ground and spared Goshen College, Goshen General Hospital, the High Park Medical Associates Building—the latter two within a block of the campus—and a large residential area of Goshen, then dipped

(Continued on page 392)

Our Mennonite Churches: Kisaka



The Kisaka Mennonite Church, Kisaka, Musoma, Tanzania, was organized in 1954. The church building was completed in 1958, after about three years of building. At present they have no resident pastor. The deacon is Daniel Sigira, and J. Clyde Shenk is missionary pastor. The membership is 242.

Mennonite Leaders of North America

David Plank (1833-1912)

David Plank, bishop of the two Amish Mennonite congregations in the southern part of Logan County, Ohio, was born in Mifflin County, Pennsylvania, on May 15, 1833, the second in a family of nine children. His parents, Samuel and Juliana (Hertzler) Plank, were born of Amish parents in Mifflin County. In search of cheaper land, the Samuel Plank family moved to the pioneer Amish settlement in Union Township, Logan County, Ohio, in 1844. Here David grew to manhood and was baptized a member of the Amish congregation. He attended school in Mifflin and Logan counties, but was largely self-educated. On Feb. 14, 1856, he was married to Mary Hertzler, a fifth generation descendant of the pioneer, Jacob Hertzler.

David Plank operated a small farm, was a skilled carpenter and cabinetmaker, and always took excellent care of his poultry and livestock, but seemed indifferent to making money beyond what was necessary to provide a modest living for his family. In stature he was short, about five foot six, and in his later years decidedly heavyset. He took a keen interest in community life and affairs and served as township clerk, an elective political office, until his ordination to the ministry in 1859; then he resigned. After a rather hesitant beginning he assumed his duties as a preacher in great humility. Throughout his ministry his delivery was calm and deliberate with no attempt at the highly emotional half-chant then in vogue among some of his contemporaries.

When the division in the Logan County congregation occurred in 1862-63, he sided with the group which later built the Walnut Grove Church and worshiped on alternate Sundays with the Champaign County congregation under the bishop oversight of Bishop John Warye. Plank took little interest in the Amish Mennonite Conference and seldom attended its annual meetings. His sensitive spirit suffered greatly as a result of the division in 1862-63 and again in 1880 when a division in his and Warye's congregations lost to them most of their active Sunday-school workers.

In 1895 it was decided to place the leading minister of each of the two Logan County congregations in the lot for bishop and to ordain whichever one was chosen, as bishop for both congregations. The lot fell on David Plank and he was ordained, probably by John Warye or Jonas Yoder. By his tact and gentleness he succeeded in welding together the two long separated groups which are now the strong South Union congregation.

David Plank's outstanding contribution

to the life and work of the Mennonite Church was the organization, with the consent of his bishop and the Logan County congregation, of the first permanent Sunday school ever organized and conducted in an Amish or "Old" Mennonite house of worship. For a number of years he served as both superintendent and teacher in the Logan and Champaign Amish Sunday schools. Both in writing and speaking he was precise and exact in the use of language. One of his major delights was to drive to Champaign County on a Saturday afternoon to visit some of his wife's relatives or Bishop John Warye, talk far into the night, then attend services on Sunday morning and Sunday school in the afternoon.

He died at his home in Union Township on Oct. 4, 1912, and was buried in the Alexander Cemetery.—John Umble.

Family Census Report

Number sixteen in series

Years in Present Residence

Report number 15 presented a study of home ownership among Mennonites as a possible index to the permanency of Mennonite communities. Another approach is to look at the median number of years Mennonite families have lived in the houses in which they are now residing. The statistics below are again taken from the Mennonite Family Census of 1963.

Conference Area	Median Number of Years
Lancaster	12.8
Franconia	17.1
Virginia	9.0
Wash.-Franklin	9.4
Total East	13.3
Allegheny	4.0
Illinois	10.4
Ind.-Mich.	6.1
Ohio and East.	8.3
Ontario	9.3
Western Ont.	12.1
Total East Central	8.76
Alberta-Sask.	15.0
Iowa-Nebr.	10.3
Pacific	6.5
S. Central	10.6
Total West	10.1
Conservative	10.7
Total for All Areas	10.76

In the above sample were 3,776 households. The heads of half of these households, 1,888 in number, had lived in the same house for more than 10½ years; the other half had lived in the same house for

less time than this number of years.

—Melvin Gingerich,

Historical and Research Committee.

A Prayer

FOR THIS WEEK

Our Father, we thank Thee today for Thyself. The design of the heavens and the design of the snowflake reveal Thy wisdom and greatness. We are surrounded with a soul peace in the midst of perplexities, because Thou art on the throne. We thank Thee for the unity in heaven that radiates love to us that we may also be one.

We intercede for those whose body aches because of sickness—whose mind aches because of perplexity—whose soul aches because of sin: HEAL, according to Thy power and will, and according to our prayer and faith.

In thanksgiving and gratitude we pray, through Christ, the prayer He taught us to pray: "Our Father. . . . Amen."

—Frank Nice.



Nurture Lookout

The "Go Sunday-School Class"

There is the story of the man who was asked why he kept the old mule team now that he had sold his land. "How else would I haul in oats from town to feed my two mules?" he asked in return. There are lots of people who think adult Sunday-school classes are old mules and more who see the class as a never-ending excursion to get oats for itself. If this judgment is true, and there is some good evidence that it is, then it is time for the class to change its image. I propose making it a "Go" Sunday-school class. This would mean about eight things as follows.

The Sunday-school class sessions should become periods of briefing for battle in preparation for combat in the world. The church is in mission. That mission includes penetration into enemy territory. Sometime, somewhere in the gathered life of church members groups must get together to talk about penetration. The Sunday-school class could be such a group.

A Sunday-school class session dare not be a "holy" retreat from the world at the end of a week where people come apart and rest a while. A Sunday-school class of Christian adults should rather think of their gathering as a strategy mission at the beginning

of a new week. They should have their eyes focused on the field, which is the world, with a view of developing together a strategy for effective penetration in the coming week.

A class with such a stance will necessarily need to be prepared to wrestle with the relevant issues that are arising constantly during battle. No week of effective witness and confrontation, of "turning the world upside down," will be void of issues for the "go" class to make decisions about. There will always be the need for a judgment by the group on how God is to be obeyed rather than men in the specifics that arise.

Such a class of Christians will not need a curriculum in the usual sense. They will generate their own questions spontaneously from the data they gather by involvement in mission, yet class periods will be no less Biblical because experience in mission will drive the class back to the Bible for God's answers to their current questions.

There must, however, be room for flexibility so that extra time can be taken when needed to wrestle through to the answer of a pressing question. Like Jacob, a class must say, "(We) will not let you go unless you bless (us)." They will not have the heart to cut off discussion (as some Sunday-

school classes do) just when light is beginning to break through. Because of the rigid structure of "the Sunday-school hour," it will often be necessary to meet "extracurricular" during the week.

Nor will a "go Sunday-school class" be a meeting of people who never meet. By its very nature such a class assumes a cohesiveness. It becomes, in fact, a disciple band like the Twelve who met with Jesus in the upper room. The group is welded together as a battalion preparing to go out into hostile enemy territory.

When a "go class" gathers on Sunday morning, it does not ask, "Who had a birthday last week?" but "How can we best prepare today to scatter during the coming week into the community where we live and where our witness is integral with our daily work?"

The Sunday-school teacher in a class of this kind is not so much concerned about helping class members to prepare for future possible needs. He is rather aware of the tremendous need for helping class members to help each other through present actual needs. His role is that of democratic leader who by God's Spirit capitalizes on the "gifts" in the class.

—Arnold W. Cressman.

Why Has It Developed?

If the theological involvement of a new universalism concept could have remained sealed off in the inner chambers of dialogue, we might not have felt the impact of its presence today. But the concept has burst into the arena of missions and evangelism enterprises. My personal feeling is that this is to be seen in the increasing use of the term *mission*.

Not all who now speak more of *mission* than *missions* have become involved with the spirit of the new universalism. Sometimes people use terms because of a bent for new phrases, or to get away from platitudes, or because they are merely ignorant of the inner essence of the meaning or intent of words. In fact, terms often have a way of becoming relative. The sense of the absolute in the definitions of words increasingly is being lost. A good example is the word "democratic." To the citizens of the United States this means one thing—to the Russian an entirely different concept is involved.

The problem of word relativity is seen most sharply in theological terminology. Whereas formerly the simplicity of a fundamental versus liberal stance was one of sharp term definition (e.g., Jesus Christ, the redeeming Son of God, over against Jesus the Man, a great Leader), now one must probe behind the term or title used to determine what really is meant. When this preacher or that scholar speaks of the Incarnation fact or of the divinity of Christ, just what does he mean? Is he giving himself an out by some mental casuistry in which he uses the word but does not quite mean what the evangelical means by it? This is the case too often. It can be seen not only in Bultmannian theology but also in Barthian stance.

There are times, on the other hand, when the vagueness of the use of a word or phrase appears to cover up a shrewd and sharp attempt to state a new departure or development in theological expression. One of the most outstanding examples of this today is the statement, "From Missions to Mission." To some this has become a pet type of cliché—more or less innocuous—just a new term, no more and no less.

Basically, some still conceive of the term "mission" as embodying the concept of the great commission just as definitively as the former usage of missions. Or the word may be used to emphasize the sense of total church involvement in witness to a total world. Here mission demands the elimination of the seeming dichotomy in the concepts of foreign and home missions—or of missions on one hand and service situations on the other. The argument is that this connotes total involvement of the entire church.

R. Pierce Beaver puts it like this:

The frontiers of the mission are no longer at geographical far ends of the earth,

The New Universalism

Arthur M. Climenhaga

Old heresies have a way of cropping up in new garb. The spirit of the Gnostics is seen again in a humanistic and liberalistic spirit. The cosmological universalism of an Origen comes to flower in a nineteenth-century universalism and bursts out anew in a modern approach to an old subject. "There is no new thing under the sun," said the writer of Ecclesiastes. Variations there are in expression. But the heart of the matter is an attempt to revive the old Edenic query of the serpent, "Yea, hath God said?" to the divine affirmation, "In the day you eat thereof you shall surely die." In view of the fresh garb and modified approach to an older universalistic speculation, we speak of this movement as the "new universalism."

What in essence is new universalism? Why has it developed as a theological perspective? How is it manifested in practical action and where will the concept take us?

What Is It?

The new universalism is an expression of the belief that the Bible has a strain of universalism in it. Emphasis is laid on such phrases from the lips of Jesus, "God so loved the world. . . ." And "if I be lifted up will draw *all men* unto me."

Or again Paul is quoted in his statement

at Athens that all men live in God and move and have their being in Him. In the same vein an attempt is made to equate Jesus' statement in Luke 12:58 and 59 as an expression of purgatorial and expiatory suffering. In such Scriptures as Matt. 16:19 or 18:18 and John 20:23 the interpretation is that Jesus is speaking of the authority and intercession of the church reaching beyond this life and beyond this world—although not necessarily beyond the last judgment.

From Paul's writings the new universalism proponents cite the difficult passage in I Cor. 15:29 and the potency of intercessory baptism of the dead as an evidence of Pauline hope for redemptive processes beyond the grave. For them there is a feeling that the new universalism shadowed in outline in I Corinthians is fully worked out in Romans. The argument is that as man's fall is universal, so divine deliverance is set forth as including all.

This should demonstrate the attempt to prove a final universalism on the basis of textual treatment. Out of this proof-texting has come a philosophical-theological questioning which comes to no final conclusion but still leaves the door open for ultimately arriving at a total universalistic position in salvation for all.

but are wherever there are men and groups unreconciled to God and fellowmen in Jesus Christ. This does not lessen responsibility for points and peoples overseas, but it does mean the disappearance of a sharp distinction between mission and evangelism. The churches within the church must now be concerned with the total witness to the total world" (R. Pierce Beaver, *From Missions to Mission*, p. 108; Association Press; 1964).

Provided one properly understands the intent of the use of the idea of reconciliation there can be little quarrel with his statement. Lest it seem to be a case of semantics to stress mission instead of missions, and therefore much ado about nothing, we should look more sharply to see if another concept may not be back of the terms "mission," "church mission," and "mission of the church."

How Is It Manifested?

The movement first of all is to emphasize the necessity of combining all facets of church service under mission. Home missions, foreign missions, relief and welfare work, service ministries all are combined into one agency. With this too we are understanding as long as this is purely functional and administrative and no theological problems exist.

However, the issue is sharpened when a leader of the National Council of Churches such as the executive secretary of the Division of Foreign Missions says:

"... We are forced to contemplate the prospect of a giant and increasing jumble of programs and relationships if these two streams of 'mission' and 'interchurch-aid-and-service' continue to run in separate channels. In Europe there has been a tendency to conceive 'mission' in a rather narrowly evangelistic sense. In organizational terms, therefore, the Division of Interchurch Aid, Refugees and World Service has a mandate covering virtually all the action programs of the word 'church' except evangelism.

"On this continent, by contrast, the comprehensive understanding of mission has persisted and expanded.

"... Unless we are to confine mission to verbal evangelism—which means largely ineffectual evangelism—there is no way of maintaining a clear distinction between mission and services on either practical or theological grounds" (David M. Stowe, *A New Look at an Old Subject*, pp. 3-5; published by D. F. M. of N.C.C.; 1963).

What is really meant here? Is this a movement in pressing for jointure of the two areas of missions and service in order to get away from the dichotomy felt between what is termed a rather narrow evangelistic sense and a wider area of service? The case for equating this as the direction is strong.

If it is so, then the movement in service

connotes a sense of the brotherhood of man under the fatherhood of God and even suggests that this service becomes the act of reconciliation of the church in mission. In this concept sin is posited not as an individual act which must be dealt with by the message of reconciliation in personal redemption, but rather as the corporate deed by which man is alienated from God.

Corporate sin rends the fabric of the human and makes peace a fugitive. To reweave the torn fabric and have peace restored there must be a coming once more into right relation with God. But presumably the movement is on a corporate and not an individual level. (Cf. R. Pierce Beaver, *Envoys of Peace*, pp. 58 ff.; Eerdmans; 1964.) This would lead in the next step to the feeling that "if the overseas missionary enterprise is going to witness to peace, the missionary body ought far more visibly reflect the complete reconciliation of the nations and races that is accomplished in Christ" (*ibid.*, p. 95).

The conclusion of the whole process from the standpoint of theological development is most cogently expressed at length by D. T. Niles under the heading, "God in His Activity of Salvation."

Note these relevant statements:

"While it is true that men call themselves Hindus or Muslims or Buddhists or Christians and that each of these religions has identifiable and defined beliefs, it is nevertheless also true that the religion of one man is not exactly like the religion of another man. There is a true sense in which each man's religion can be more or can be less than his religious system. Whether men are engaged in flight from God or search for God or acceptance of God (and all men are involved in all these three attitudes at the same time), they are in all these things reacting to the action of God upon them in His work of salvation. No man's religion and no religious system is purely a product of man. To say that they are is to deny that man is made in God's image.

"... But what of those who already have 'faith' to whom this declaration is made? Are there not those who have not consciously accepted God in Christ, but who nevertheless in some measure respond truly to God's action on them? Are there not those who, being outside the Christian faith, still do the truth? John 3:21. The answer must be 'yes.'

"... May it not be that the whole discussion about the relation between Christianity and other religions has been vitiated by the fact that we have been talking, not so much about what happens when the Christian Gospel is proclaimed to adherents as about what happens when we who are of the Christian faith study other religions" David T. Niles, *Upon the Earth*, pp. 92-96; McGraw-Hill; 1962)?

Where Does It Lead?

And what is the conclusion then? The whole process of the discussion herein evolved is that the mission of the church is to live in the world with the belief that all religions may be brought under the beneficent reconciliation of God through a sense of inter-religion harmony.

This is a progression into a new universalism of all religions and faiths. The practical outworking of this is to be seen in a report which came to my desk the other day concerning an interfaith protest in the Republic of South Africa against apartheid and corollary concerns. The report noted:

"Some of the protesting churches were organizing a religious gathering which would include Jews and Mohammedans and where excerpts from the Koran would be read. Christians, Jews, and Mohammedans could probably work together in other spheres, 'but Christians cannot go to God together with those who reject Christ,' said the statement.

"Judging by press reports, this 'service of petition' in Cape Town must be a remarkable affair. *The Christian Recorder* informs us that: 'There was a reading from the Old Testament in Afrikaans, a reading from the New Testament in English, and a reading from the Koran in Arabic. Three choirs, one Anglican, another Roman Catholic, and a third Muslim, provided a musical background to the meeting.' According to the *Southern Cross* (a Roman Catholic newspaper), the chairman 'emphasized that this was not a political meeting but a religious service of petition.' The same paper reports: 'The form of service was devised so as to offend the consciences of none of the religious bodies participating. The prayers were silent and there were no hymns.'" (D.R.C. Newsletter, No. 79, July, 1964).

In the development of this sense of the mission of the church we come to full syncretistic flower. Here there is no necessity to challenge men to flee to the Lord Jesus Christ from the "City of Destruction." Here there is no "woe is me if I preach not the gospel." There is no wishing oneself accursed for his kinsmen's sake because they are lost!

Instead, here is the overflowing spirit of Christian love and service which looks to dialogue with the faiths and practices of the world with a view to introducing to them that which they already are by the grace of God and which they will be whether they accept it or not. This is the world moving on as children of God to ultimate salvation for all. To those who say, "But without the shedding of blood is no remission of sins," the benign reply can now be given, "True, but who of us can see and understand how God in His infinitude will so apply the provision to all?"

(Continued on page 392)

CHRISTIANS IN A COFFEE CULTURE

By Elmer Lehman



There is always fear—fear of the priest, fear of the neighbors, fear of one's family, fear of consequences if one is bold enough to depart from the traditional beliefs and superstitions.

This characterizes some of the people we have met in Costa Rica. "You people are happy in your religion and I have nothing," is an honest confession of a 23-year-old wife and mother. Spiritual hunger and unrest are prevalent. People are not satisfied. They have nothing firm to grasp hold of, nothing to undergird them for the demands of life.

Pride in Peace-Loving

But in spite of these testimonies of meaninglessness in life, Costa Rica is proud to call itself a peace-loving country. Its government is stable and democratic, with elections held every four years. After a communist-inspired revolution in 1948, the Communist party as such was outlawed. Communists are still active, but they are definitely a minority. The government and a majority of the people are very pro-American.

Typical of many Latin countries with its small landholding upper class, the country's masses in the lower classes are employed by the elite. The central plateau area, which includes the capital city and three of the other larger cities, is inhabited by approximately 75 percent of the total population. Much of this land is dedicated to coffee, which provides employment for many for three or four months a year.

Unemployment is a serious problem the rest of the year. Growing industrialization

is helping somewhat to alleviate this problem. The banana industry is growing in the coastal areas and provides year-round employment to an increasing number of persons.

Common laborers earn up to \$1.50 per day. Experienced laborers such as builders, painters, and electricians may earn from 30¢ to 40¢ per hour. Much of this income needs to be spent for food. The majority of the people live in rented houses all their lives.

A high duty is charged (often more than the original cost) on imported items, especially from the United States. Many new automobiles cost at least \$4,500 because of the high duty. Buses provide transportation for most of the people.

Strengthen Evangelical Witness

Even though Protestant missions working in Costa Rica number in the teens, one finds today village after village, community after community, with no evangelical witness. For this reason the Conservative Mennonite Mission Board felt the need for an added witness alongside other Christians working at kingdom extension.

In addition to establishing a Mennonite Church in this evangelical church arena, we seek to extend a witness in nonevangelical areas of the country. Evangelicals claim between three and four percent of the total population. The area in which we now work, Heredia, for instance, has an evangelical population of approximately one percent.

The evangelical churches working in the

country have organized an Alliance which serves as a clearinghouse and a channel of communication. The Alliance recommends needy areas for new work and points out areas elsewhere that need to avoid unnecessary duplication. Most Protestant missions and churches working in Costa Rica are members of this Evangelical Alliance.

On special occasions, such as Reformation Day, programs are arranged by this Alliance for a mass meeting of the various churches in some large auditorium. These services make a positive impact on people who usually look at the evangelicals as small minority sects fighting one another. Here they see a group of up to 1,000 or more persons united together in a common effort to make Christ known.

At the present time our Mennonite witness has extended into four different communities through our mission and service program. A fifth community outreach is under consideration. Our first location was the city of Heredia (pop. 19,000), twenty minutes from the capital city of San José. With only one other evangelical church in the city, the opportunities for witness seem beyond our ability to "keep up." One can go practically any direction out of Heredia and travel through nearby villages of more than 2,000 people with no evangelical witness. Two families from villages in opposite directions from Heredia have now become Christians.

Heredia, a conservative stronghold of Roman Catholicism, is gradually becoming softened to permit evangelicals to live and work there without being stoned. Over

previous years, no less than five evangelical mission groups were so pressured that they were finally squeezed out entirely and had to leave the city.

God clearly led in helping find a house for rent on a street corner near the central part of town in a dense residential section. Serving adequately as a chapel and living quarters, the neighbors began to criticize the landlord for letting "Protestantes" live there. When he threatened to rent it out for a night club with its associated drinking, gambling, and prostitution, the neighbors were happy to have the "Protestantes" stay.

In Small Ways

People are not responding in large numbers, but there are those individuals scattered about to whom God is speaking. There are those homes here and there which are feeling the impact of the Gospel.

Sunday morning attendance has varied from a low of four in those beginning months to as many as 40 or more recently. There are four baptized members. Several others have joined our fellowship since.

There is José Carvajal who accepted Christ in his youth, married a Christian girl, but then got involved in immorality and idolatry, until he came to Christ for cleansing a year ago. Three persons were together on that victorious occasion in the living room of our home—Lester Hershey, our evangelist for a week from Puerto Rico, José Carvajal, and myself. As we knelt to pray, José asked God to give him a desire to come, then immediately began to confess his sins while sobbing about his wasted life. In the same prayer his voice rose in thanksgiving for the cleansing which he now experienced.

There is Jovita who secretly attended services the first time for fear of her devoutly Catholic husband. A few days later she accepted Christ and her testimony soon impressed her husband who saw the change of a new creature in Christ. After 9½ months, Eladio, her husband, also became a Christian and more recently the oldest daughter accepted Christ. The rest of the children faithfully attend services.

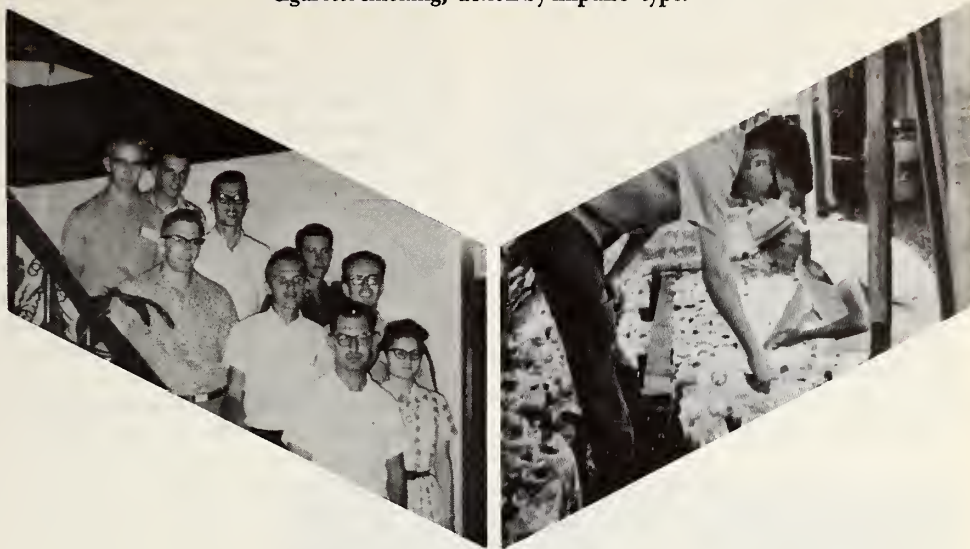
Schlabachs Among Indians

A majority of our workers are located in the province of Limón on the Atlantic side of the country. The Ray Schlabach family is located in Bambú de Talamanca and are working with the Talamanca Indians in that corner of the country next to Panama.

The Schlabachs are struggling with the Bribri dialect used by this tribe and hope eventually to be able to translate portions of Scripture into the dialect to more effectively

Elmer Lehman and his wife, Eileen, are second-term missionaries to Costa Rica, working under the Conservative Mennonite Board of Missions. They began their second term in September, 1964.

"They expected our fellows to be the typical movie-going, cigarette-smoking, action-by-impulse type."



Left: The VS team. Left row, top to bottom: Allen Peachey, David Sharp, Harley Wagler, and Paul Kauffman. Right row (t. to b.): Jonas Borntrager, Harold Miller, Marion Yoder, and Vernon and Dorothy Jantzi, host and hostess. Right: Harold Miller and Harley Wagler examine seedlings as part of their work in community development at Siquirres.

tively communicate the Gospel to these Indians. This tribe is located along several rivers and most travel among them is done by boat or by foot. Sudden rains can transform a small stream into a raging river and leave one stranded for several hours or even days.

A VS-er works with Ray and the two always make it a point to travel together for safety. Even though the Indians are generally quite passive, it takes tactful effort to be able to really get next to them and know them personally. A strict adherence to religious traditions blocks further our communication, not to mention the self-appointed Roman Catholic priest who keeps the Indians under his control by frequent threats.

Several Indian families at Chiroles have responded and look to the Schlabachs for spiritual leadership.

VS-ers Develop Communities

The village of Cahuita, hugging the Atlantic seacoast, is where two of our VS-ers work in community development. Included in this are gardening, poultry projects, hog projects, youth activities, library, reading room, cultural, agricultural, and health films. The impact left by the VS-ers here has apparently gone deeply since a church is now emerging and several villages have recently requested baptism into the Mennonite Church.

Cipriano, one of the men, attended school one week in his life before his father died. Unable to return to school, he has learned to read on his own and is being used by God in reaching his brothers and sisters and their families with the Gospel.

Nationals ask our VS-ers why they come to Costa Rica. Many nationals would like to go to the prosperous United States to work, because there money practically "grows on trees." The VS-er's willingness not only to share technical knowledge, but also to get his hands dirty along with the nationals, has clearly impressed our Costa Rican friends.

In Cahuita, very little was done in vegetable growing until our VS-ers introduced it. One of the nationals who was talking to me recently about his diet, said, "Since these young men are here, we also have tomatoes."

Soon after our VS project was started in Cahuita, our fellows helped build a road that connected the village with the main road about three fourths of a mile outside of town. As our fellows were perspiring in the tropical heat, placing stones for the road base, a truck driver said to one of them, "I should be doing this instead of you. I'm the one who needs this road, not you."

The VS men in Cahuita conduct Bible studies twice a week, at times in faltering Spanish.

Two Other Areas

Another community being influenced by VS-ers is the village of Siquirres in the Atlantic Zone, but inland from the coast. The program here is similar to that of Cahuita except that there is more emphasis on English classes and on films in the numerous villages along the railroad line. Since there are several evangelical churches in this area, the VS men work rather closely with the respective pastors of these churches.

And now the Sarapiquí area in northern Costa Rica is wide open to us for a service program and Spanish witness. "This is a community without God and without law," says a man in the community who anticipates our coming. This same man, Carlos Bonilla, had been a Christian at one time, no longer is, and has become discouraged about problems to the point where he has contemplated suicide. He seems to be struggling to renew his relationship with God. This is a community with no evangelical witness.

On a weekend the population of this village increases by 500. There are people who come in from surrounding farms and rivers, buy their groceries, and spend their remaining week's wages on many vices,

Alfalit attempts to train personnel to teach illiterates how to read, and also to conduct classes for persons with a limited reading ability. Besides booklets to teach the alphabetical sounds and simple words, illustrated booklets are prepared which are easy to read and which at the same time give practical ideas on health and sanitation.

These are followed by other more advanced booklets which paraphrase Scripture portions and Bible stories. All these materials are prepared and printed in Costa Rica and mailed out to the respective Spanish-speaking countries from which requests come.

Much of Vernon's time is given to ordering, mailing supplies, getting material



"In Cahuita, very little was done in vegetable growing until VS-ers introduced it."

Pan American Union

only to repeat the same procedure the next weekend. We are eagerly anticipating the arrival of Henry and Esther Helmuth in August. After language study, they will likely be working in Sarapiquí.

Our recently rented VS headquarters in San José is the home of Vernon and Dorothy Jantzi. They moved in while still in language study because of the need for someone to replace the Elam Peachey family forced to leave Costa Rica because of Elam's illness. Vernon is on loan to Alfalit, a literature and literacy organization with headquarters in Costa Rica and which serves Spanish-speaking Latin America.

Alfalit was begun by an elderly Cuban couple along with an ex-missionary to Cuba, all forced out after Castro's take-over. There people are Methodists, but the organization is interdenominational in its development. The "each-one-teach-one" approach, established by Frank Laubach, is followed.

printed, and keeping books. Dorothy keeps busy as hostess at the Center while continuing language study.

VS-ers come in to San José one weekend per month. Missionaries visit the Center when on business trips to the capital city.

Located in an area void of an evangelical witness, we hope the Center will serve as the first step toward a Mennonite church in this part of town.

Rewards Hidden Among Difficulties

One can easily become discouraged in working with multitudes who fail to respond. Patience almost runs out in trying to wade through legal technicalities and requirements. One's schedule is already overcrowded, but he is told to come back tomorrow. Dishonesty and stealing, so prevalent and taken for granted, are difficult to accept, especially when found in the mails and in the government.

(Continued on page 392)

Missions Today

Support a Missionary

By J. D. GRABER

Planned giving and individual supports are not in conflict. With the rapidly developing program of planned giving among our churches we often assume that now all giving has to be, as it were, impersonal. Now we give to the budget and support the planned giving program and we dare no longer think of specific projects or of individual missionary supports.

Individual missionary supports can nicely be integrated into a planned giving program. Suppose a congregation of 150 members budgets \$30.00 per member for the General Mission Board worldwide program. This is the suggested figure that allocates \$20.00 to Missions, \$6.00 to Relief and Service, and \$4.00 to Mennonite Broadcasts. This means that the budget will include 150 x 30 or \$4,500.00 for the General Mission Board program.

A missionary's cash allowance is averaged out at \$1,140.00 per year or \$95.00 per month. It should be remembered that husband and wife each receive this amount and that there is also a children's allowance for each child. Besides this, furnished housing with utilities, medical, dental, and oculist care, taxes, retirement and other fringe benefits are given. Usually, however, it is the cash allowance only that is assumed as a missionary support. The rest of the cost is taken from the general mission fund.

How would this fit into the congregation's budget? If a missionary support of \$1,140.00 is assumed by either the congregation as a whole, a Sunday-school class or other group, or even by an individual, this sum simply becomes a part of the total budget for the General Board of \$4,500.00, leaving \$3,360.00 to be raised otherwise. Additional missionary or children supports, or other specific projects, can be used to raise the remaining amount if desired. If, however, a congregation chooses to raise its entire budgeted amount for missions without any project designation, this is also completely acceptable.

Supporting a missionary has more than financial implications. You become prayer partners, exchange correspondence, and become personally acquainted with a missionary family. Children learn to think missions and to support missions by growing up with specific and personal missionary contacts.

Vietnam mission workers continue their ministry in a normal way in spite of war activity, according to reports from the Eastern Mission Board. A baptism and communion service was held at Gia Dinh, Saigon, on Easter morning. A special feature was the dedication of six-week-old Steven Anthony Martin by his parents, Luke and Mary Martin. On Good Friday evening, a "Stories of Jesus" program marked the close of the present term's classes at the center. With the approach of national baccalaureate exams in June and July, the student centers are filled with student refugees—refugees from the heat and noise of their homes. Many new faces are seen at the centers. One morning the monitor counted 75 studious persons using the classrooms (when there are no classes in session) and the rooftop area. A member of the Evangelical Church who had helped monitor the bookroom at the Saigon center was forced into the army. Now Luc, a member of the Mennonite congregation, is taking responsibility in the bookroom.

A Mennonite exhibit features "Jesus Christ, the Light of the World" at the World's Fair in New York City again this year as the Fair opened for its second season on Wednesday, April 21. Team attendants volunteering for the exhibit spent from Easter Sunday to the opening day of the Fair in orientation. Discussions centered around the exhibit theme. Serving as discussion leaders were: Kenneth Hiebert, designer of the exhibit and professor of graphics, Carnegie Institute of Technology, Pittsburgh, Pa.; Urie Bender, secretary of literature for the General Mission Board; Kermit Derstine, pastor of the Akron, Pa., Mennonite Church; Harold Bauman, student pastor of Goshen College on leave for graduate study at Columbia University; John Kraybill, pastor of Seventh Avenue Mennonite Church, New York; and John I. Smucker, pastor of Mennonite House of Friendship, Bronx, exhibit coordinator.

Slave Lake, one of the five communities in northern Alberta where VS-ers are working, has a doctor for the first time with the coming of volunteer Dr. John Rutt and his wife, Rebecca. Dr. Rutt opened his practice in Slave Lake on Monday, March 29. His first patient was C. J. Schurter, otherwise known as "Mr. Slave Lake," who came for a medical examination to qualify for his driver's license. Schurter had worked long and hard toward getting a doctor for the little community. With the coming of Dr. Rutt, Slave Lake, the center of a recent oil discovery, has now met all requirements for establishing a hospital. Until that materializes, Rutt will treat his patients at High Prairie Providence Hospital, 78 miles away, and at the hospital at Athabasca, 90 miles distant.

"The Meaning of Discipleship" is the theme of the I-W Sponsors' Retreat to be held at the Laurelville Mennonite Church Center, Mt. Pleasant, Pa., May 5-7. Atlee Beechy of Goshen College gives the keynote address on "The I-W—A Radical Disciple." Beechy also serves as resource person for the all-day meeting on May 6 for I-W service counselors. Gene Herr, secretary of youth work, and Laban Peachey of Eastern Mennonite College also serves as discussion leaders. The retreat is sponsored by the I-W Coordinating Board, an inter-Mennonite agency. John Eby, Jesse Glick, and Ray Horst will represent the Board at the meeting.

A Franconia Conference I-W orientation is scheduled for the second and third week in May at the Christopher Dock High School, Lansdale, Pa. Classes will be conducted on the evenings of May 3-5, and from May 10 to 12. A service tour to New York City is scheduled for May 8. David Derstine, pastor of the Blooming Glen Mennonite Church, serves as coordinator.

An orientation for prospective VS workers and earning I-W men will be held at Eastern Mission Board headquarters, Salunga, Pa., June 4-12. Registration will be held at 7:00 p.m., June 4. A weekend service tour to New York City, June 5, 6, is included in the program.

An estimated 50 I-W's from the Lancaster, Pa., unit pooled their financial resources during February for a new-car-for-the-area sponsor project, according to the Lancaster sponsor, Daniel E. Miller. During an evening visit at one of the couples' homes, unit leader Robert Miller presented the Millers with a check of \$1,212.50 toward a new car. "Our family is moved with great appreciation for what they have done," says Miller. "I understand the congregation at Rossmere is planning to lift an offering to help along with this. . . . The '51 Olds I'm now driving has turned 144,000 and is becoming more unpredictable all the time; so it is reassuring to know there is provision in case of need."

"Family ties are secondary to the call of Christ to become involved in the needs of the world," Ed Riddick, social worker from Chicago, told 300 youth meeting at Metamora, Ill., for a recent Peace Conference and I-W Orientation. This was a conjoint meeting between the General Conference Mennonites and (Old) Mennonites. High-

Total contributions for the fiscal year ending March 31, 1965, to the Mennonite Board of Missions amounted to \$1,530,000. In addition a number of bequests were received, increasing the estate fund balance by \$81,357.89.

For the previous year, total contributions reached \$1,540,000 for all areas of the program. This reflects a decrease in contributions of \$10,000 for the past year. Although this is not a large decrease, its significance becomes major in light of the fact that disbursements have increased by 3 percent this past year.

Current estate balances will be a great help in meeting the difference between income and disbursements in closing our account this year. We are grateful for the estate bequests which continue to play such a significant role in the mission program.

We now urge that within the current year we press toward increasing our gifts to the goal of \$30 per member. Only as this goal is reached can we hope to reach new areas of witness in the midst of great world need and enter open doors for the Christian message.

—H. Ernest Bennett.

With People in Service

Mervin Nafziger, administrator of Mennonite Hospital, Aibonito, Puerto Rico, was recently accepted at the University of Minnesota to do graduate work in hospital administration. Just when Nafziger will enter the university is not yet certain. Regarding the development of Mennonite Hospital, he says, "Our new hospital addition, which was to have been completed last Oct. 1, is still incomplete and we aren't sure when it will be finished. Pray with us that this project may soon reach completion."

* * *

John Litwiller, United Presbyterian missionary to Chile who was seriously injured in an auto accident last fall, is showing improvement, according to Daniel W. Miller, New York. "They give us reason to hope that he may be discharged from the hospital in two or three weeks," says Miller. Litwiller was transferred to a New York City hospital for treatment about a month ago.

* * *

Dr. H. S. Martin, acting medical superintendent of the Dhamtari, India, Christian Hospital, returned to London early this month with his family to resume studies toward the Fellow of the Royal College of Surgeons degree. Dr. Martin had previous-

lighting the race issue as one of the pressing needs of our world, Riddick pointed out that while many Mennonites condone integration, they are something less than willing to have minority groups move into their well-established rural communities. Others serving on the program were: Roy Bucher, Walter Gering, Laurence Horst, all pastors; Jesse Glick and Ray Horst, I-W administrators for the (Old) Mennonites; and Vern Preheim, I-W administrator for the General Conference Mennonites.

The big Westinghouse Electric Corporation plant, Verona, Va., held special Easter services for all employees Thursday, April 15. Mennonite Hour speaker, Charles Hostetter, spoke during the lunch hour shifts to two sections of factory personnel and a third section of office and administrative staff. With Hostetter was the men's quartet of the Chicago Avenue Mennonite Church, Harrisonburg, where he is assistant pastor. The program was rebroadcast over WTON, Staunton, Va.

Recently when the local priest publicly attacked station XEGL, Navojia, Mexico, the station manager canceled Mennonite Broadcasts' Spanish program, Luz y Verdad, on which Lester Hershey serves as speaker. The station had begun broadcasting the program just before Christmas. We thank God that while one station in Mexico is canceling, another, XEORO, Guasave, Sinoloa, just began carrying the broadcast. Also a new station, ZP-9, Asuncion, Paraguay, began releasing Luz y Verdad.

Corazon a Corazon, Mennonite Broadcasts' new Spanish program for women, is now on 21 stations with 23 releases, all sustaining time. Latest stations are Mexico: XEORO, Guasave, Sinoloa; XEFY, Guaymas, Sonora, and XEHX, Cd. Obregon, Sonora. United States: KIFN, Phoenix, Ariz.; KOFY, San Francisco, Calif., and KABQ, Albuquerque, N. Mex.

"We're off and running with our new Bible school program," reports Japan missionary Charles Shenk in an April 14 letter. "The opening ceremony was held at Kushiro last Sunday. Tanase-san had the message emphasizing that we are not setting out to see what good preachers we can make, but aiming primarily to learn together how to give ourselves to the Lord and the church—to become servants. The United Church pastor, Ito Sensei, spoke a few words of congratulations and personal sense of joy that this Bible school is being founded in Kushiro. He seemed quite moved by this. Also the Baptist pastor was present. One or so of his people will be auditing students. We have now six regular students and about 15 auditors which we think is not bad for a beginning. Classes began yesterday. May the Lord add His daily blessing and make us all faithful in this venture."

"In March of this year we saw many more patients than we had previously," reports Ghana missionary doctor, James Snider. "There were 4,200 patients treated. This is the season for an epidemic of measles, which is very serious here, since about 30 percent of measles patients get a secondary pneumonia. In the first quarter of this year we had 42 new TB patients, and now we are treating about 240 TB patients."

Canadian Mennonites can celebrate Christmas in May this year by preparing Christmas bundles for needy children abroad, says MCC (Canada). Interested persons may prepare their own bundles according to instructions contained in a folder available from pastors or the local MCC office. Cash contributions can also be sent for the bundles. Such should go via the local church or provincial MCC treasurer, designated for Christmas bundles. It costs about \$8.00 to buy the components of the bundles and to cover the cost of shipping and the purchase of a Bible to accompany the bundle. Bundles should be taken to the nearest MCC collection center and the \$1.00 contribution per bundle sent to the nearest MCC office. Deadline for the project is July 1. Cash contributions should be in well in advance of this date to allow sufficient time for purchase of the components.

A matron is needed at Boys Village, Smithville, Ohio, says Mennonite Central Committee. Her major work would be to cook for the VS unit at the Village and give some supervision to the 60 emotionally immature boys. For further information and an application form write to Personnel Service, MCC, Akron, Pa.

Mennonite churches of Illinois have acted to establish an MCC clothing collection center at Congerville, Ill. Representatives of the Illinois churches recommended the purchase of an unused church building at Congerville and elected a committee to be in charge of the center's operation. Situated in an area of approximately 40 Mennonite congregations, the Congerville Relief Center will serve Illinois and complement the work done by MCC clothing collection depots at North Newton, Kans., and Ephrata, Pa. Replacing the service formerly rendered by Maple Lawn Homes in Eureka, the center will operate as a collection and storage terminal for gifts-in-kind and as a pickup point for the MCC truck.

VS-ers from the La Junta, Colo., unit sacrificed a meal recently in order to send money to disaster victims of northern Indiana. "Many of our personal friends and relatives have been involved with losses in property, health, and life," says unit leader Virgil King. "Most of the \$37.00 is from a neighbor whose lawn we have been caring for. She wanted us to use this in the best way we could. The balance, however, was made up through our skipping one meal."

ly spent several years in London for study, but was recalled to India to replace Dr. Paul Conrad while Conrads came home on American furlough. The Martin family will be living at the London Mennonite Centre again.

* * *

Newton Weber, West Liberty, Ohio, recently accepted a three-month call to serve as interim pastor for the North Ridge Christian Fellowship, Springfield, Ohio. He will be available for personal counseling and visiting as well as bringing messages each Sunday morning.

* * *

New address for the Merle Sommers family is: 316 W. Main Street, Louisville, Ohio 44641.

* * *

J. Clyde and Alta Shenk arrived in the States for a short furlough from Tanzania, April 16, 1965. Their furlough address is (Continued on page 392)

Your Overseas Missionaries of the Week

The Ivan Leaman Family



The Ivan Leaman family is scheduled to arrive in the Somali Republic on May 8 for their second term of service with the Eastern Mennonite Board of Missions, Salunga, Pa.

As in their first four-year term, Dr. Leaman will give missionary doctor service at the Jama Hospital in Somalia. During his recent furlough he spent a year in residency at Lancaster, Pa., General Hospital.

From Columbia, Pa., Ivan is a BS graduate of Franklin and Marshall College, Lancaster, Pa., and an MD graduate of Hahnemann Medical College, Philadelphia, Pa. He also attended Millersville State Teachers' College.

His wife, the former Mary Ellen Eby from Ronks, Pa., attended Lancaster Business College and Pierce and Levitan Business School.

They are the parents of three children—Deborah Jean, 4, David Edward, 1, and Jonathan Glen, five months. Their first son died March 10, 1960, less than four weeks after their first-term arrival in Mogadiscio.



Pax man Leon Yoder

He Was One of Us

He was a rather ordinary boy, the third of four children in an average close-knit Mennonite family. There was nothing spectacular about his growing up, just the common everyday events that are special only to those closely involved.

Eventually he came to Goshen College and merged into the stream of class routine, papers, tests, and extracurricular activities. He was a typical student, average and yet distinct. He liked to sing and fly airplanes and smiled more readily than most. He was pleasant; he was "a good guy"; but he wasn't spectacular in what he did or said.

After graduating from college he decided that his Christian commitment compelled him to engage in an active service witness. So he entered Pax, as many young men have and will. He was earnest and dedicated and wrote letters to his friends here at home telling them of the needs in Indonesia. But he wasn't eloquent; he didn't write searing reports of injustice, poverty, and ignorance. He didn't overdramatize his commitment; he served quietly and faithfully in a day-to-day witness.

Yes, Leon was one of us. An ordinary, unspectacular Christian who was concerned with living his commitment in his honest and unspectacular daily living. Like us he was no great saint; he was human, with human failings. His fame was limited to his family, his college friends, his community and church, and the people he served in Indonesia. He hadn't really made any name for himself in our church or society.

He was one of us and he still is, but now in a special sense. He died quietly and almost as unspectacularly as he had lived. He faced his death with the same committed unspectacular faith that he had lived by. Death held no fear for him. He only regretted that his everyday routine could not have given more service to others.

Leon was one of us. His life held many events familiar to us all. And his quiet witness and faith, even when dying, has given us the Easter story again in terms that we as ordinary college students can understand best. Perhaps this was Leon's greatest service of all.—Goshen College Record.

In Thanksgiving for His Life

BY WILBERT SHENK

MCC's Overseas Assistant Director

In the providence of God, Leon Yoder, Shipshewana, Ind., was given a relatively brief life-span. He was 23 years old when he died of a malignancy (melanoma) on April 5, 1965, at Goshen, Ind.

Following graduation from Goshen College in 1963, he volunteered as a Pax man and was assigned by the Mennonite Central Committee to Indonesia as an administrative assistant. He arrived in Indonesia in September, 1963.

Leon Yoder adjusted smoothly to his new way of life and proved to be adept at learning the Indonesian language. His assignment required him to shoulder much supervisory responsibility for the distribution of foods in Central Java. In addition, he handled the transfer of funds to MCC volunteers on other islands and the accounting and correspondence for the MCC program.

During this time, Leon also became well acquainted with the Javanese and Chinese Mennonite churches, identifying himself with the life and witness of the church. He was a person on whom others came to depend.

Disease struck unexpectedly and with speed. The first single sign of any problem soon began multiplying, and by mid-February it was clear he was seriously ill and should return to the U.S. for treatment.

Entering the Evanston Hospital, Chicago,

for extensive testing and treatment on Feb. 22, he was moved 12 days later to the Goshen, Ind., hospital where treatment was continued.

Friend to Many

Leon gave generously of himself to others. From many sources it was reported during his brief illness: "He was my brother's best friend." Leon's gift of friendship graced the lives of all who knew him. He was favorite "uncle" to the children of other MCC workers, one who shared deeply in the concerns of others and was always a pleasant companion.

He was a deeply devoted Christian. In his manner of living and dying he showed that when faith lights a soul, man gains a profound peace, the strength to love, and uncommon courage.

During the last days of preparation for leaving Indonesia, Leon expressed gratitude to God that he had been given extra days for fellowship with those with whom he had been working. Repeatedly, as he lay ill, his conversation and thoughts turned toward the work in Indonesia that he had been forced to lay down.

In many ways, Leon showed that his sense of values was good. He believed in people and was willing to invest himself in them in many ways. Few knew until he left Indonesia that he was personally pro-

(Continued on page 392)

"He faced
his death
with the same
committed
unspectacular faith
that he lived by."

Victorious Praying

By LYLE D. FLYNN

Everything offered under the name "prayer" is not highly spiritual. In time of stress and danger we may ejaculate a cry, "Lord, help me!" It is merely an at-the-moment call for deliverance, and is purely self-centered. Neither habit nor insight is back of it. When the danger is over, we are likely to lapse back into our regular pattern of living.

I recall a neighbor in whose home a child became desperately ill, quite suddenly. Two doctors gave no hope. The young mother cried aloud, "God, save my child." It could hardly be called praying. The mother, as she herself moaned, was a stranger to God. She had never cultivated His acquaintance. She had neither the habit nor the conception of earnest prayer.

The child did not live. During the funeral ceremonies, there was no real search for spiritual companionship. All that was quite outside the field of prayer for the family. When it was all over, they soon dropped back into spiritual lethargy and indifference. When another crisis arises, there will be another cry, "God, help us!"

No prayer can bring victory that begs of and bargains with God in an attempt to cajole Him over to our favorite position. Real prayer seeks first to discover the will of God and then to have the spiritual ability and desire to line up with the divine process and purpose.

In childhood our devotions are likely to be of the "Give-me" type. We seek personal favors and sanctions for self-determined plans. So we tend to say, "Give us a beautiful night for our ball game." It does not worry us to ask God to set aside the laws of the universe to suit our fancies. Some of us never grow up; we continue the "Give-me" prayers. Then we experience disillusionment when the gifts are slow in coming and are not according to our order.

Maturing petitioners seek to find out what God wants done, how He works, what the laws of the universe are, how we can adjust to them, and just what our roles are to be. With insight into these and the expectancy of increasing light from above, we ask God to strengthen, assure, and uphold us in our endeavors to come over to His side.

At the heart of praying is the faith that God's way will triumph in the end. Without that faith, prayer is faltering and inefficient. If we line up with God in the assurance that His ways will surmount all obstacles, our eventual victory is assured.

Conviction about this victorious emergence of God's way grows slowly, with careful cultivation. So many times we think His work and program has gone to pieces when it is rather our ideas of His work that

have met frustration. Madame Soong, the pious mother of Mme. Chiang Kai-shek, used to spend hours in meditation and prayer. She insisted that an essential part of the prayer experience is opening the soul to receive from God. Sometimes we tend to monopolize the conversation in telling what we want and advising God about things He already knows. We can never sense a victorious companionship with the Father without a planned and cultivated association with Him.

Benaiah, the Lion Hunter

By JOHN L. HORST, SR.

II

"The people that do know their God shall . . . do exploits" (Dan. 11:32b). Benaiah was one of David's mighty men who did heroic acts. In I Chron. 11:22, 23 the story is told of a number of exploits which Benaiah accomplished. He overcame two bold and lionlike men whom few would have dared to engage in combat. He killed a lion in a pit, and he bested an Egyptian giant by plucking out of his hands his own weapon.

But we are most intrigued by the inspired statement that Benaiah "went down and slew a lion in a pit in a snowy day." In David's time wild animals were still a menace to dwellers in Palestine. They would prey on the people's herds and

flocks and might attack humans. Anyone who killed a lion rendered a valuable service to his community.

It is significant that the inspired writer mentions that this exploit by Benaiah occurred on "a snowy day."

Ordinarily a lion would be hard to track to his lair. But on a snowy day Benaiah could tell just where the lion was lurking and waiting to spring forth for a catch.

A less courageous man, or one who was not so public-spirited, would have gone his way, glad that the lion's tracks went in another direction. He would be concerned for his own safety first, little caring what harm the lion might do to people if allowed to live.

But Benaiah was a hero. He showed a concern for the welfare of his countrymen in all his exploits, and especially in his encounter with the lion. The lion would be especially vicious if molested in the pit where he had taken refuge. But, courageous man that he was, Benaiah faced the lion and overcame him. All of these exploits could only be accomplished by the help of the Lord. Even though we do not face lions, we too can do exploits by God's help. What are some of the lessons we can learn from this hero in Israel?

1. We need the courage to face our present-day enemies. There are giants and lions in our time which we have to face—intellectualism, materialism, spiritual indifference, social injustice, and moral corruption. These and other evils may be of gigantic proportions or they may manifest the viciousness and fierceness of lions.

THE LATIN-AMERICAN STUDY SEMINAR

July 22 to August 26, 1965

Conducted by: ERNST HARDER, Professor at the Seminario Biblico Menonita de Teologia.

Organized by: MENNOTUR, ASUNCION, PARAGUAY.

Purpose: To study political, social, and religious conditions of South America; to learn to know leaders personally and experience some of the problems South America faces through personal contact. For mission-minded, active church members.

Method: Interviews with political, educational, and religious leaders; field trips to slums, housing projects, university campuses, Indian jungle tribes, missionary projects, Mennonite colonies; lectures by U.S. embassy personnel and national professors and the Seminar leader.

Route: Miami, Bogota, Lima, Asuncion, Montevideo, Buenos Aires, Curitiba, Brasilia, Rio de Janeiro, New York (World's Fair).

Special features: See mission fields in Colombia, Paraguay, and Brazil; visit Iguazu Falls, Brasilia, the modern capital of Brazil; the Wycliffe Bible Translators in the Peruvian jungle.

Low cost: \$850 U.S. (any amount not needed will be refunded; this trip is at cost). To reserve a place with the 15-member study group, deposit \$100 U.S. on the Ernst Harder account at First National Bank, Hillsboro, Kans., and write a registered letter to Ernst Harder, Juan Jose de Arteaga 1376, Montevideo, Uruguay, who will serve as Seminar leader.

Take the liquor and tobacco industries, or the entrenched vice and crime in some of our communities. Do we have the Christian fortitude to testify against them? Will we gird on the armor of God to overcome the wiles of the wicked one by the truth of the Gospel? The Word of God is our sword with which to combat evil. The Gospel of Christ is the cure for all sin. It alone can halt the moral decadence of our time.

2. We need a concern for the spiritual welfare of others. Benaiah went beyond the line of duty when he searched out the lion and dispatched him single-handed. He was concerned about the welfare of the people of his community. A lion loose in the neighborhood was a menace to life and property. Was that any of Benaiah's concern? Yes, he made it so. We are a part of our community and nation and therefore need to be concerned about the enemies that go about, whether as angels of light, roaring lions, or massive giants.

How shall we accomplish this? Eph. 6:10-17 gives us a blueprint. The song writer caught the significance of this in the familiar hymn:

"Stand up, stand up for Jesus!
Stand in His strength alone;
The arm of flesh will fail you;
Ye dare not trust your own;
Put on the Gospel armor,
And, watching unto prayer;
sin 'gain.
Where duty calls, or danger,
Be never wanting there."

Blooms Like God's Mercy

BY ALICE J. KINDER

An old fisherman, who at one time was a neighbor of ours, used to say there were two kinds of people in the world and that their difference lay in the manner they accepted life. One kind, he said, accepted life as a precious present, wanted and gratefully received. The people who belonged to this type, said my fisherman friend, looked upon life as a privilege, upon each new day as a glorious opportunity that in all probability would never come again.

The second type of persons accepted life, said the old man, as an unwanted, unasked-for gift to be disposed of, to be gotten rid of somehow. The people who belonged to this type viewed life as a laden cargo to be emptied as quickly as possible with the least amount of effort that could be expended.

My grandmother belonged to the first type. For she possessed the gentle, seeing eyes of a poet whose heart instinctively reached out and up in thankfulness to God

as day by day she sensed loveliness in the commonplace, in all the simple things that made life meaningful to her.

Farm life in Kentucky was all Grandmother ever knew. Throughout the long summer hours and days she hoed extended rows of corn around steep mountainsides and looked with pride upon her work when she was done.

"The young green corn with dew shining on it looks mighty pretty just as the sun peeps down on it," she used to say. To her the rich black soil was a priceless heritage, to be cherished and handled with care as she sat resting in the shade, sifting its freshness through her roughened fingers while singing "How Firm a Foundation" or "Rock of Ages."

When Grandmother pulled her dasher up and down on summer evenings, churning vigorously out on the old back porch, she watched the swimming yellow bits gradually curling around each other to form a large, round mold of wavy butter.

"Like snowflakes cuddling together on a wind-tossed winter night," Grandmother said then. "Or folks sitting close to each other in the meetinghouse."

To her, spider webs were dewdrops stitched together like quilt patterns; rainbows were God's way of painting pictures of promise and hope in the sky; waterfalls on the creek bank she compared with fresh, flowing milk streams from the cows. Even a storm erupting from December skies called for awareness on my grandmother's part.

"A night like this makes one feel thankful for the orange-red flames beside the hearth," she said. "And the goodness in being close to the ones you hold most dear, makes you know the comfort of shelter and quilting and all the other things necessary for life that the good Lord meant for man to earn by the two hands given to him."

In springtide there on the farm the wild plum tree in Grandmother's clean-swept yard showered whiteness down in mound-like heaps that crept together, weaving one vast soft carpet to be swept away by April wind.

"These blooms are like God's mercy to man," Grandmother decided, looking up at them. "So pure and white and clean."

"Reckon I'll break off a few of them to take to John who's sick in bed," she remarked one afternoon when I had gone to visit her. "Nothing like flowers, you know, to cheer a sick person up and make one want to be out and on his feet again so as not to miss anything. I guess the Lord knows what He's about when He makes a few extra of these blooms every year for that purpose. We'll have plenty left for plum jelly anyhow."

The white radiance of the plum blossoms, I reflected, was like my grandmother's hair also, soft and glistening in the spring sunlight, and like her heart, too—a

heart that was ever intensely aware of the beautiful in nature, the loving care of a heavenly Father, and the goodness in mankind, a heart that could always take time to perform small acts of kindness to bring forth smiles of happiness on the countenances of others.

The Lord Rode with Me on Friday

BY JESS HAMILTON

This is not a companion piece of the famed article, "God Was My Copilot," written by an ace pilot of World War II. Rather, it is a story of an ordinary person engaged in the appliance business. This business has its wide variety of tastes, for instance—my men had just completed an air-condition installation and had gone on a heating plant installation. My foreman had called and asked me to bring some missing parts up across country to them.

It was a pleasant day. I had hung my coat on its usual hook just back of me and was driving along on a state blacktopped highway, minding my own business, when all of a sudden a truck I was following decided to turn into a field. There was no fanfare, signaling, or brake light to indicate the driver's sudden decision to turn left. In a flash I hit his rear left dual tire; the rebound immediately flipped me over on my top and spun me around.

I looked for a hole to crawl out. As the windshield was gone, I lost little time; so out I came. The truck driver who ran back said later, "It was a most unusual and funny sight, but most welcome to see a fellow come crawling out from under the hood, coming out the windshield with the cord of a food mixer wrapped around his neck."

I took a few steps, checking all the members of my body to see if they were O.K. Then I paused and thanked the Lord and silently said, "Thanks, pal, for the assist, also for sparing my life."

I am nursing a cracked rib, and I have some black and blue spots, but mentally I feel real good and am very thankful.

No, God was not my copilot, but He surely was with me on that February Friday.

On a number of occasions when my small granddaughter visited me she played with a box of cards. The lid had long since faded, but I think it was called "Golden Promises of the Bible." A few days after my accident I reached into the box and this was the first card I drew out:

"I'm so glad I learned to trust Thee,
Precious Jesus, Saviour, Friend;
And I know that Thou art with me,
Wilt be with me to the end."

COFFEE CULTURE

(Continued from page 386)

At times the people one rubs shoulders with seem so unreasonable, selfish, unappreciative, and then—a soul struggling under the stress of sin finds freedom from fear, and discovers peace and pardon and a new life. He tells you as don Eladio did recently, "I just can't explain it, but I have an inward quietness which I never had before. Problems come up but now they have a solution." You rejoice with him and realize that now the vital task of nurture must follow. You are confident that He who has begun a good work in him will perform it until the day of Jesus Christ.

WITH PEOPLE IN SERVICE

(Continued from page 388)

1916 Lincoln Highway East, Lancaster, Pa. Their son Daniel was expected home April 23.

* * *

Because of serious illness, Gerhard Hein, formerly of Berlin, has resigned the editorship of the German language monthly, "Der Mennonit." Beginning in May, Hein is planning to serve a Mennonite church in Monsheim, South Germany. Dr. Hans-Jurgen Goertz, new pastor of the Hamburg Mennonite Church, Hamburg-Altona, Mennonitenstrasse 20, Germany, is presently editing the periodical.

NEW UNIVERSALISM

(Continued from page 383)

The issue of the new universalism is no longer "God hath spoken" but "Man hath reasoned." This concept of mission instead of missions is the path to a new universalism if followed to its logical conclusion. Acts of church mission will be necessarily performed in terms of the corporate situation rather than of the individual. At the lowest level a strange, perhaps even unpremeditated, alliance would then exist in this monolithic approach to the spirit of political statism, sociological unification, and a uniform economic stratification now so apparent in other areas.

On the highest level the very essence of the question mark in the necessity for personal evangelism would lessen if not destroy the urgency to preach the Gospel. Paul's "woe is me if I preach not the gospel" (and especially the sense of woe) becomes a useless and outworn appendage in the church and mission politic. No wonder in the light of all this that the call to the harvest fields in so many quarters is but a glimmering light, that volunteers are dwindling away and the sense of evangelism

in the great commission is no longer one of urgency.

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THANKSGIVING

(Continued from page 389)

viding a scholarship to an Indonesian friend to enable him to get his master's degree at the Christian University.

It is especially difficult to understand why one still in life's spring should be called from us. But we are made deeply grateful to God as we reflect on Leon Yoder's life and the ways in which he touched the lives of so many.

Field Notes _____ CONTINUED

Baptisms. Seven at Lake Region, Detroit Lakes, Minn.; six at Benton, Ind.; two at Holdeman, Wakarusa, Ind.; five at Zion, Hubbard, Ore.; three at North Scottdale, Pa.; six at Milford, Nebr.; one at Sweet Home, Ore.; nine at Broken Bow, Nebr.; thirteen at Beech, Louisville, Ohio; two at Waterford, Goshen, Ind.; two by baptism and two by confession at Huntington Ave., Newport News, Va.

Evangelistic Meetings

Daniel W. Lehman, Harrisonburg, Va., in a series of meetings at Pensacola, Fla., May 10-16.

Joe Esh, Stuarts Draft, Va., at Rock, Elverson, Pa., May 9-16.

Calendar

Mennonite Commission for Christian Education at North Goshen, Goshen, Ind., May 7, 8.
Ohio and Eastern Church Conference and the Ohio Christian Workers' Conference, May 9-12, Oak Grove, West Liberty, Ohio.
Mennonite Mission Board of Ontario annual meeting, May 15, 16.
Mennonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Mennonite Conference, June 9, 10.
Pacific Coast District Conference, Western Mennonite School, Salem, Ore., June 9-12.
North Central District Conference and Associated Meetings at Red Top, Bloomfield, Mont., June 10-13.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.
Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.
Illinois Mennonite Conference, Aug. 5-7.
Conservative Mennonite Conference, Pleasant View

Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

OUR SCHOOLS

(Continued from page 380)

down to hit the Goshen fairgrounds, lifted again, and then ripped at ground level through Lagrange County, leveling more than a dozen houses and barns, reducing the Shore Mennonite Church and its recent \$110,000 brick addition to rubble, and killing at least eight persons.

Spared by the twister, Goshen College opened High Park Residence Hall for Women for patients from Goshen General Hospital that was quickly overcrowded by persons injured in this tornado and the two tornadoes that struck Midway Trailer Court, Middlebury, Jefferson Place Subdivision, Dunlap, and small communities north and east of Goshen. Forty-three stayed in High Park Sunday night.

When the tornado struck, the college campus was deserted except for a few students who had stayed on during spring recess. These, along with many of Goshen's faculty, School of Nursing teachers, administrators, and local alumni, including many alumnae nurses living nearby, responded to the call to help in High Park until the last patient was released Tuesday afternoon.

The High Park Medical Associates Building that contains the offices of Goshen alumni Willard S. Krabill, MD, John M. Bender, MD, G. Weldon Troyer, MD, and Keith Yoder, DDS, was used for treatment of some emergency patients.

Women at the College Mennonite Church utilized kitchen facilities for feeding the injured at High Park. On the days after Palm Sunday, the church was used as a clothing and food distribution center, for local MDS headquarters, and for feeding the injured and members of cleanup crews.

Families of two Goshen College students suffered the loss of four of their members. Mrs. Myron (Jean) Krehbiel, of Middlebury, and her five-month-old son, Timothy, were fatally injured while in a car along State Route 15 north of Goshen at the Jefferson Place Subdivision. Surviving are her husband; another son, Michael, four; her parents, Mr. and Mrs. Paul Noffzinger, of Sidney, Ohio; one brother and a sister. Mr. Krehbiel is a full-time student at Goshen College; his wife was a part-time student.

Willis Bontrager and his wife, Grayce, were fatally injured in the wreckage of their home south of Shipshewana. They

are survived by two sons—Eugene, a sophomore at Goshen College, and DeWayne, of Topeka. Mr. Bontrager is also survived by two brothers and three sisters. Mrs. Bontrager is also survived by her father, three brothers, and one sister.

Two alumni were also killed. They were LeRoy F. Yoder and his wife, Florence. Mr. Yoder was graduated from Goshen College in 1939. He had served as teacher, administrator, principal, and counselor in the Topeka-Honeyville area of Northeastern Indiana for 35 years.

Many alumni families sustained injuries, loss and destruction of personal property, cars, and homes. At the time this went to press, Goshen College students, just returning from the ten-day spring recess, were considering ways they could take part in the cleanup and reconstruction.

Church Camps

Black Rock Retreat
Kirkwood, R. 1, Pa.

Arbutus Camp June 28-July 3

For boys and girls, ages 9 and 10 years

Laurel Camp July 5-10

For girls, ages 11 and 12 years

Oakwood Camp July 12-17

For boys, ages 11 and 12 years

Teen Villa Co-Ed Youth Camps

(Camp 1) July 19-24

(Camp 2) July 26-31

For young people, ages 13 to 16 years

Octoraro Camp Aug. 2-7

For boys and girls, ages 11 and 12 years

Indian Echo Camp Aug. 9-14

For young people, ages 13 to 16 years

Christian Businessmen's Family Week

Aug. 18-22

B. Charles Hostetter, Speaker

Camp Mizpah Aug. 23-29

Real outdoor camping for the whole family. There will be unscheduled time for refreshing of spirit, soul, and body.

Camp Ebenezer Aug. 30-Sept. 4

Camp geared to the interests of the "Mary and Martha" Single Sisters' Group

Youth Music Camp Sept. 4-6

For 13 years and up

Retreat for Women Oct. 8, 9

Brochure available soon

Camp Luz Schedule
Kidron, Ohio

Bible Memory Camp June 7-12

Brethren Camps June 12-26

Youth Camp June 28-July 3

Sponsored by Ohio Mennonite Mission Board

Boys' Camp July 3-10

Girls' Camp July 10-17

Junior High Camp I July 17-24

Junior High Camp II July 24-31

MYF Servanthood Work Camp July 24-31

Boys' and Girls' Camp Aug. 2-7

Sponsored by Ohio Mennonite Mission Board

Mission Workers' Retreat Aug. 9-14

Sponsored by Ohio Mennonite Mission Board

Akron Youth for Christ Aug. 16-21

Aug. 23-28

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

The Old Testament in Dialogue with Modern Man, by James D. Smart; Westminster Press; 1964; 138 pp.; \$3.50.

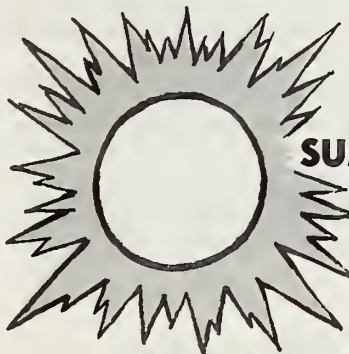
The eight chapters of this book were given as lectures at Union Theological Seminary, Buenos Aires, Argentina. In the first chapter the writer sets forth his main thesis, "The Restoration of Dialogue in Biblical Interpretation." This thesis is that the "dialogue character is intrinsic to the content of Scripture and for that reason is essential to the interpretation of it."

This dialogue is essentially a conversation in which man's very life is at stake. Into this conversation we find ourselves

drawn to become not outsiders but participants. The basic problem involved is how a modern man can enter into a dialogue recorded in the language and thought forms of ancient Palestine. Smart sees this as not insurmountable, since Israel herself went through certain changes in the form while the substance of the dialogue remained the same. The Biblical method may thus be a clue for ourselves. Our dialogue with God belongs to the twentieth century, but is also continuous with the dialogue of the Old and New Testaments. . . .

Professor Smart deals in this book with problems which the Mennonite Church is herself facing. The Old Testament, and perhaps the entire Bible, may well become a closed book to us. We face two threats: that the Bible become so "holy" that we dare not study it honestly, or that its study might become for us merely a scientific exercise. Whether the way out is expressed in terms of "dialogue" or of worship may not be too important. The main point is involvement, an involvement which includes the important act of obedience. From this radical commitment it would seem that Smart would at points pull back, at any rate in regard to an important matter such as patriotism.

The book is simply written and should help both pastor and layman find his way in the use of the Bible.—Millard Lind.



ATTENTION

SUMMER BIBLE SCHOOL WORKSHOP

Teachers, Superintendents, Pastors

The Fifth Annual Summer Bible School Workshop for the Herald Summer Bible School Series will be held at the First Presbyterian Church, corner of Chestnut and Mulberry Street in Scottsdale, Pa., on Saturday afternoon, May 22, 1965, at 2:00 p.m. Mark your calendar now. Plan to attend.

This workshop is for every Herald Summer Bible School teacher regardless of location or denominational affiliation. There will be a workshop leader for every grade. Workshop leaders will give instruction on lesson preparation and use of the materials in teaching. Bring the teacher's manual and pupil book for the grade you will be teaching.

In addition to the thirteen workshops, there will be three seminar workshops for those with previous teaching and workshop experience. One workshop is for the teachers of nursery through grade two entitled "Religious Concepts and the Child" and the second and third seminar workshop are for teachers of grades three through six, and grades seven through ten on the subject, "Making the Word Relevant."

There will be an administration workshop for superintendents and VBS directors.

MENNONITE PUBLISHING HOUSE, Scottsdale, Pa.



Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bixler, John and Rebecca (Troyer), Iowa City, Iowa, fourth child, second son, Peter Wesley, March 16, 1965.

Boll, Daniel and Dorothy (Ebersole), Lititz, Pa., fourth child, second daughter, Geraldine Rose, April 8, 1965.

Brubacher, Aden S. and Ida (Martin), Listowel, Ont., third child, second son, Dennis Ray, April 9, 1965.

Brubacher, John and Lorene (Good), Parkhill, Ont., third son, Franklin John, Dec. 28, 1964.

Burkholder, Merlin and Gertrude (Martin), Waynesboro, Va., eighth child, sixth son, Jay Calvin, March 29, 1965.

Denlinger, Raymond and Marilyn (Horst), Lancaster, Pa., second child, first daughter, Charity Rene, April 17, 1965.

Detweiler, Leon and Elaine (Miller), Lebanon, Oreg., second child, first son, Jeryl Ray, April 12, 1965.

Eicher, Ernest and Marilyn (Hooley), Burr Oak, Mich., first child, Rex Alan, Feb. 17, 1965.

Hartzler, J. T. and Martha (Reesor), Latour, Mo., fourth child, first daughter, Marilyn Joyce, April 7, 1965.

Hilty, Kenneth and Verda, (Helmuth), Arcade, N.Y., first child, Brant Edward, March 30, 1965.

Kreider, B. Franklin, Jr., and Mary Jane (Fultz), Manheim, Pa., third child, first daughter, Kimbra Lou, April 12, 1965.

Miller, John H. and Anna (Witmer), Schuyler, Va., eighth child, sixth son, Timothy Jay, March 7, 1965.

Miller, Lester and Savilla (Yoder), Kokomo, Ind., third child, first son, Glen David, April 5, 1965.

Petersheim, John and Ruby (Kratz), Chardon, Ohio, first child, Gail Yvonne, March 24, 1965.

Reed, Gilbert and Edna (Newswanger), Milford, Ind., first child, Lane Christopher, April 4, 1965.

Ribblett, William Forrest, Jr., and M. Carol (Adams), Goshen, Ind., first child, Corinne Lynn, April 13, 1965.

Showalter, Richard H. and Bertha (Hartzler), Harrisonburg, Va., first child, Brian Richard, April 4, 1965.

Smucker, James and Joan (Stutzman), Harrisburg, Oreg., second son, David Lee, March 16, 1965.

Stoltzfus, Dan and Ruth (Weaver), Lancaster, Pa., first child, Brenda Elaine, March 31, 1965.

Troyer, Kenneth and Phylis (Stutzman), Milford, Nebr., fourth child, third daughter, Katharina Joy, March 27, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Babcock — Bast. — Barry Babcock, Toronto, Ont., United Church of Canada, and Ruth Ann Bast, Kitchener, Ont., First Mennonite Church, by C. F. Derstine at the First Mennonite Church, April 10, 1965.

Bender—Maust.—Gordon D. Bender, Accident, Md., and Edna Maust, Grantsville, Md.,

both of the Casselman River cong., by Ivan J. Miller at Maple Glen, Grantsville, Md., March 6, 1965.

Bender — Yoder. — Loren Edward Bender, Meyersdale, Pa., and Leona Yoder, Bittinger, Md., both of the Casselman Valley Conservative Mennonite Church, by Ivan J. Miller at the Maple Glen Conservative Mennonite Church, April 10, 1965.

Carpenter—Welty.—Richard LaMar Carpenter, Goshen, Ind., Yellow Creek cong., and Janet Welty, Goshen, Ind., North Goshen cong., by Ralph M. Smucker at North Goshen, April 3, 1965.

Delagrance—Yoder.—Eldon Deloy Delagrance, Spencerville, Ind., and Sharon Rose Yoder, Hicksville, Ohio, both of the Hicksville cong., by Ralph Yoder, father of the bride, at the Cuba Mennonite Church, April 10, 1965.

Detweiler—Yoder.—Jerry Ray Detweiler, Harper, Kans., and Jane Ann Yoder, Aurora, Ohio, Plainview cong., by David F. Miller at Aurora, April 10, 1965.

Miller—Fitzgerald.—Melvyn Miller, Greenwood, Del., Greenwood cong., and Caroline Fitzgerald, Schuyler, Va., Rehoboth cong., by Ernest L. Swartzentruber at Rehoboth, April 3, 1965.

Norris—Wambold.—Thomas A. Norris, Scarborough, Ont., High Park United Church, and Catherine E. Wambold, Markham, Ont., Wide-man cong., by John H. Hess at Warden Park, April 15, 1965.

Rippey—Baumgartner.—Michael Rippey and Margaret Baumgartner, both of Goshen, Ind., by Irvin Detwiler at the East Goshen Church, March 19, 1965.

Shertz — Bauman. — Kenneth L. Shertz, Millersville (Pa.) cong., and Nancy Jean Bauman, Lancaster, Pa., Willow Street cong., by Clayton L. Keener at Willow Street, April 17, 1965.

Short—Short.—Leon Short, Wauseon, Ohio, West Clinton cong., and Janice Short, Archbold, Ohio, Central cong., by Charles H. Gautsche at Central, April 10, 1965.

Weaver—Kreider.—Melvin R. Weaver, Dru-more, Pa., Good Shepherd Church, and Norma Jean Kreider, Lancaster, Pa., East Petersburg cong., by H. Raymond Charles at East Petersburg, April 17, 1965.

Zimmerman—Horst.—Aaron W. Zimmerman and Esther Mae Hofst, both of East Earl, Pa., by J. Paul Graybill at his home, April 17, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Augustine, Simon S., son of Valentine and Elizabeth (Stolder) Augustine, was born at Flanagan, Ill., June 19, 1878; died of cancer of the liver at the Union City (Pa.) Hospital, March 31, 1965; aged 86 y. 9 m. 12 d. In 1902 he was married to Barbara Roth, who preceded him in death Feb. 28, 1963. Surviving are 3 daughters (Mabel — Mrs. William Stoltzfus, Tillie — Mrs. John Saltzman, and Clara — Mrs. Joseph Troyer), 21 grandchildren, 53 great-grandchildren, 3 great-great-grandchildren, and 3 sisters (Mrs. Lillian Scott, Mrs. Millie Underwood, and Mrs. Martha Kitzmiller). One son (John) preceded him in death. He was a member of the Britton Run Mennonite Church. Funeral services were held at Hays Funeral Home, Spartansburg, Pa., April 2, in charge of Daniel Johns and Orland Miller; interment in Rose Hill Cemetery.

Baer, Emma, daughter of Amos and Maria (Gross) Weber, was born at Kitchener, Ont., Aug. 9, 1888; died, after a lengthy illness, at Coutt's Pavilion, Freeport, Ont., March 6, 1965; aged 76 y. 6 m. 25 d. On Oct. 9, 1923, she was married to Norman Baer, who survives. Also surviving are 3 children (Willis, Reita — Mrs. Arthur Spracklin, and Ethel — Mrs. Ivan Metz) and 3 grandchildren. She was a member of the Mannheim Mennonite Church. Funeral services were held at the Ratz-Bechtel Funeral Home, March 8, in charge of Donald Wenger.

Burkholder, Nancy Lee, daughter of Joseph A. and Fannie (Showalter) Burkholder, was born at Roanoke, Va., Dec. 8, 1915; died at the Massillon State Hospital, Massillon, Ohio, April 11, 1965; aged 49 y. 4 m. 3 d. Surviving are her mother, 2 sisters (Elizabeth — Mrs. Melvin Hostetler and Frances), and 2 brothers (Harry C. and Joseph A.). Her father, 2 brothers, and one sister preceded her in death. She was a member of the Orrville (Ohio) Mennonite Church. Funeral services were held at the North Lima Mennonite Church, April 14, in charge of J. Lester Graybill, David C. Steiner, and Donald Nester; interment in Midway Cemetery, Columbiana, Ohio.

Hertzler, Elizabeth M., daughter of Ober and Katie (Schmidt) Warfel, was born in Baltimore Co., Md., Feb. 9, 1874; died after a short illness at the home of her daughter, Miriam Stoltzfus, Parkesburg, Pa., April 10, 1965; aged 91 y. 2 m. 1 d. She was married to Joseph Y. Hertzler, who preceded her in death Oct. 10, 1950. Surviving are 8 daughters (Mrs. Alice Abbott, Sara — Mrs. Menno Zook, Ruth — Mrs. Walter Blank, Martha — Mrs. Oscar Diem, Mrs. Miriam Stoltzfus, Rebecca — Mrs. Elmer Stoltzfus, Anna — Mrs. Sylvester Stoltzfus, and Esther — Mrs. Alvin Miller), 28 grandchildren, and 26 great-grandchildren. Two sons preceded her in death. She was a member of the Conestoga Mennonite Church, Morgantown, Pa., where funeral services were held April 13, in charge of Aaron F. Stoltzfus and Ira Kurtz; interment in Mast Cemetery, Elverson, Pa.

Keener, Joyce M., daughter of Leavitt M. and Elva (Meyers) Keener, was born at Greencastle, Pa., April 8, 1958; died at her home April 13, 1965; aged 7 y. 5 d. The cause of her death was a hydrocephalic condition which she had from birth. Surviving are her parents, 2 brothers (Leavitt, Jr., and DeWayne), one sister (Regina), her maternal grandparents (Mr. and Mrs. Harry J. Meyers), and her paternal grandfather (Aaron D. Keener). Funeral services were held at the Cedar Grove Mennonite Church, April 16, in charge of Nelson L. Martin and John F. Grove.

King, Clara M., daughter of the late Joseph and Anna (Conrad) Miller, was born near Canton, Ohio, March 1, 1889; died at the City Hospital, Meadville, Pa., March 15, 1965; aged 76 y. 14 d. She had been in failing health for the past year. On Nov. 26, 1911, she was married to Christian King, who survives. Also surviving are 2 sons (Floyd E. and Wilson J. C.), 8 grandchildren, and 6 great-grandchildren. One daughter, 6 sisters, and 2 brothers preceded her in death. She was a member of the First Mennonite Church, Meadville, where funeral services were held, in charge of Herman F. Myers; interment in Kingsley Cemetery, Townville, Pa.

Landis, Amanda M., was born Oct. 13, 1874; died at the Eastern Mennonite Home, Souder-ton, Pa., March 1, 1965; aged 90 y. 4 m. 16 d. She was married to Joseph D. Landis, who died in January, 1959. Surviving are 2 daughters, 3 sons, 14 grandchildren, 6 great-grandchildren, and one brother. She was a member of the Deep Run Mennonite Church. Funeral services were held the evening of March 4 at the Eastern Mennonite Home, in charge of Marvin Anders, and on March 5 at the Deep Run Church, in charge of Joseph Gross.

Martin, Samuel Horst, son of the late Joseph and Lydia (Horst) Martin, was born near Pinola, Pa., June 28, 1885; died at Calgary, Alta., March 29, 1965; aged 79 y. 9 m. 1 d. On Nov. 30, 1911, he was married to Olive H. Barkdoll, who preceded him in death by a little over 14 years. Surviving are 7 sons and 3 daughters (Ethel—Mrs. C. J. Ramer, Joe, Fred, Lulu—Mrs. Leroy Roth, John, Ruth—Mrs. Loyal Roth, Samuel, James, Paul, and Richard), 56 grandchildren, 15 great-grandchildren, 6 brothers, and one sister. He was a member of the Duchess Mennonite Church, where funeral services were held April 3, in charge of Stanley Shantz.

Miller, Ada Elizabeth, daughter of Emmanuel and Mary (Myers) Reiber, was born in Lancaster Co., Pa., Dec. 11, 1894; died at the home of her son, Mervin R. Miller, Bainbridge, Pa., March 8, 1965; aged 70 y. 2 m. 25 d. She was married to Levi Z. Miller, who preceded her in death Oct. 29, 1962. Surviving are one daughter and 3 sons (Florence—Mrs. Henry Stauffer, Herbert E., Mervin R., and C. Nevin), 14 grandchildren, 5 great-grandchildren, and 2 brothers (Ira and Roy). One stepson, Ezra, preceded her in death. She was a member of Good's Mennonite Church, near Elizabethtown, Pa., where funeral services were held March 11, in charge of Clarence E. Lutz, Jay C. Bechtold, and Paul E. Nissley.

Miller, Patty Ann, daughter of Dale and Linda (Gingerich) Miller, was born at Iowa City, Iowa, March 4, 1965; died of complications of pneumonia and meningitis at Iowa City, March 16, 1965; aged 12 d. Surviving are one brother, 2 sisters, her maternal grandparents (Mr. and Mrs. Aldine Gingerich), and her paternal grandparents (Mr. and Mrs. C. J. Miller). Two infant sisters preceded her in death. Funeral services were held at the Powell Funeral Home, Wellman, Iowa, in charge of Herman E. Ropp and Emery Hochstetler; interment in West Union Cemetery.

Miller, Warren W., was born May 20, 1880; died of a heart attack at the home of his daughter, Mrs. Dilon Black, Millersburg, Ind., April 4, 1965; aged 84 y. 10 m. 15 d. His wife, Viola, whom he married June 18, 1922, preceded him in death Feb. 25, 1965. Surviving are 3 daughters (Luella—Mrs. Ora Eash, Mary—Mrs. John Culp, and Miriam—Mrs. Dilon Black), 3 sons (Wilbur, Ronald E., and Leroy J.), 19 grandchildren, 3 brothers (Grover, Walter, and Harvey), and 2 sisters (Mrs. Ruth Showalter and Mrs. Una Myers). He was a member of the Clinton Frame Mennonite Church, where funeral services were held April 6, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

Swartzendruber, infant son of Cecil and Erma (Kauffman) Swartzendruber was stillborn March 3, 1965, at the Elkhart (Ind.) General Hospital. Surviving, in addition to the parents, are one brother (Roger Lee), paternal grandparents (Mr. and Mrs. Walter Swartzendruber), and maternal grandparents (Mr. and Mrs. Alfred Kauffman). Graveside services were held at the Pleasant View Cemetery in charge of John Steiner.

Yoder, Lida L., daughter of John and Mary (Brenneman) Klopfenstein, was born near Smithville, Ohio, May 26, 1878; died at the Glendora Nursing Home, April 11, 1965; aged 86 y. 10 m. 16 d. She was married to Joseph Yoder, who preceded her in death in April, 1945. Surviving are 2 sons (Dale and Virgil), one daughter (Irene—Mrs. Carl Smucker), 9 grandchildren, 11 great-grandchildren, and one sister (Mrs. Florence McFadden). She was a member of the Smithville (Ohio) Mennonite Church, where funeral services were held April 14, in charge of David Eshleman and Bill Detweiler; interment in Oak Grove Mennonite Cemetery.

The following were victims of the recent tornado:

Haarer, Frank, was born in Lagrange Co., Ind., Dec. 16, 1886; died at his home April 11, 1965; aged 78 y. 3 m. 24 d.

Haarer, Grace, was born in Lagrange Co., Ind., Feb. 4, 1896; died at her home April 11, 1965; aged 69 y. 2 m. 7 d. They are survived by 2 daughters (Miriam—Mrs. John Wellington and Erma—Mrs. John L. Eash), 5 sons (Harman, Norman, Garlan, John, and Larry), and 15 grandchildren. Mr. Haarer is also survived by one brother (William) and one sister (Mrs. Dan Kauffman).

Haarer, Noble, son of Frank and Grace Haarer, was born at Shipshewana, Ind., Feb. 15, 1928; died at Lagrange, Ind., while visiting in the home of his parents, April 11, 1965; aged 37 y. 1 m. 27 d. He is survived by his wife (Florence Weaver) whom he married in 1948, 4 children (Steve, Judy, Jewell, and Brian), and the brothers and sisters named above. The parents and the son were all members of the Mennonite Church. Funeral services were held at the Shipshewana-Scott School gymnasium, in charge of O. H. Hooley, Dean Brubaker, and Arnold Roth; interment in Shore Cemetery.

Hostetler, Bessie Belle (Nelson), was born July 29, 1896; died April 11, 1965; aged 68 y. 8 m. 13 d. On Jan. 29, 1916, she was married to Orla Hostetler, who survives. Also surviving are 2 daughters (Mrs. Susanna Boggs and Mrs. Marcia Snyder), 5 grandchildren, 2 sisters (Mrs. Freeman Yoder and Mrs. John Stoltz), and 5 brothers (Lewis, Tom, Guy, Emir, and Dewey). One brother (P. V. Nelson) preceded her in death in June, 1964.

Hostetler, Bernis Birdena, daughter of Orla and Bessie (Nelson) Hostetler, was born Jan. 17, 1920; died April 11, 1965; aged 45 y. 2 m. 25 d. She is survived by her father and 2 sisters (named above). Both mother and daughter were members of the Shore Mennonite Church. Funeral services were held at the Shipshewana-Scott School gymnasium, in charge of O. H. Hooley, Dean Brubaker, and Arnold Roth; interment in Shore Cemetery.

Mishler, Mable Rebecca, daughter of William and Minnie (Bontrager) Speicher, was born at Middlebury, Ind., May 11, 1904; died at the Parkview Memorial Hospital, Ft. Wayne, Ind., April 15, 1965; aged 60 y. 11 m. 4 d. On Feb. 6, 1927, she was married to Ira J. Mishler, who preceded her in death April 6, 1952. Surviving are 4 children (Maurice W., Shirley—Mrs. Paul Haarer, Gerald L., and Clara—Mrs.

Mark Bontrager), 9 grandchildren, her mother, 2 brothers (Titus T. and Willis), and 4 sisters (Clara—Mrs. Evan Lambright, Nellie—Mrs. George Cripe, Rachel—Mrs. Leonard Good, and Norma—Mrs. Wayne Cress). She was a member of the Shore Mennonite Church. Funeral services were held at the Forks Mennonite Church, April 18, in charge of O. H. Hooley; interment in Shore Cemetery.

Nofzinger, Iva, daughter of John and Elnora (Yoder) Eash, was born at White Cloud, Mich., April 24, 1910; died April 11, 1965; aged 54 y. 11 m. 18 d. On April 2, 1932, she was married to Ralph Nofzinger, who preceded her in death July 25, 1936. Surviving are one son (Lonnie) and 2 grandchildren. She was a member of the Shore Mennonite Church. Funeral services were held at the Shipshewana-Scott School gymnasium, in charge of O. H. Hooley, Dean Brubaker, and Arnold Roth; interment in Shore Cemetery.

Weaver, Clara Mae, daughter of Samuel J. and Laura (Risser) Fink, was born in Elkhart Co., Ind., June 3, 1902; died at her home in Osceola, Ind., April 11, 1965; aged 62 y. 10 m. 8 d. In 1922 she was married to Merrill Weaver, who survives. Also surviving are one son (Edward), 3 grandchildren, her stepmother (Leah Fink), one sister (Alma—Mrs. Walter Barkey), and 3 brothers (Irvin, Freeman, and Harvey). She was a member of the Hudson Lake Mennonite Church. Funeral services were held at the Olive Mennonite Church, April 15, in charge of J. C. Wenger, Paul Hackman, Elno Steiner, and Ivan Weaver.

Yoder, John S., son of Jacob J. and Sarah (Miller) Yoder, was born in Lagrange Co., Ind., Aug. 17, 1898; died April 11, 1965; aged 66 y. 7 m. 26 d.

Yoder, Jennie Grace, daughter of John F. and Clara (Miller) Hostetler, was born in Lagrange Co., Ind., Feb. 23, 1905; died April 11, 1965; aged 60 y. 1 m. 19 d. They were united in marriage Feb. 27, 1926. They are survived by 2 children (Orris W. and Esther—Mrs. Gerald Mishler) and 9 grandchildren. Two children (Robert Jay and Sarah Francis) preceded them in death. Mr. Yoder is also survived by one brother (O. J.) and one sister (Artie—Mrs. Percy Miller). Mrs. Yoder is also survived by her father, 2 sisters (Delsie—Mrs. Roy Hooley and Catherine—Mrs. Wilbur Miller), and one brother (Wilbur M.). They were both members of the Shore Mennonite Church. Funeral services were held at the Shipshewana-Scott School gymnasium, in charge of O. H. Hooley, Dean Brubaker, and Arnold Roth; interment in Shore Cemetery.

The Argument Settled

Dr. Moses Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other. "I will do it."

They went aside and the former said, "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done, and when the prayer was over, the man who had sought the interview said, "Now proceed to tell me what you have to complain of in me."

But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and talking against you I have need that you pray for me and forgive me the wrong I have done you."

The quarrel was settled from that hour.—*Wideman Church Bulletin*.



ITEMS AND COMMENTS

BY THE EDITOR

MENNONITE BIBLICAL SEMINARY
3003 BENHAM AVE
ELKHART IND 90300

Criticism of the United Church of Canada's new Sunday-school curriculum — a source of continuing controversy — was voiced at Elmira, Ont., at a conference of 47 pastors of the Lutheran Church-Missouri Synod in Ontario.

One of several pastors assigned to examine the materials, Rev. E. Koehler of Hamilton, called the curriculum an attempt "to intellectualize the Christian faith and make it respectable in a world that has enthroned reason." A spokesman for the Lutheran pastors said that all present at the conference were in opposition to the curriculum after a thorough study of the materials.

* * *

No business corporation would spend thousands of dollars on an office building and then use it only one or two days a week — so why should a church?

That question was posed at Richmond, Va., by Dr. W. Wycliffe Booth, grandson of the founder of the Salvation Army and international traveling commissioner for the worldwide organization. Dr. Booth, whose home base is London, was recently on a two-month tour of the United States to see how the Salvation Army's work and message is being received in this country.

"There is no logic," said the 69-year-old Englishman, "in using a church one day a week and letting it sit idle the other six. Unlike many churches which have ceased to have evening services because attendance has dropped, the Salvation Army has retained them and uses its churches every day of the week."

* * *

Six parishes of the Roman Catholic Archdiocese of St. Paul, Minn., have disbanded their choirs following introduction of liturgical changes adopted by the Second Vatican Council. Pastors of some parishes said the reforms in the liturgy, with congregational singing and English replacing some of the Latin, seem to have made choirs unnecessary.

* * *

There is a growing loss of "reverence" for clergymen and attacks on them "are going to become more common," a minister-psychologist told synodical presidents of the Lutheran Church in America at Atlanta, Ga.

Addressing their annual meeting was Dr. John Kildahl of the Lutheran Medical Center, Brooklyn, N.Y., an ordained minister of the American Lutheran Church. He said that clergymen have been at the

end of a long list of "authorities" who have been attacked or criticized in a number of ways. He said these have included police, teachers, doctors, and political officials.

Nevertheless, Dr. Kildahl predicted, although some people are still somewhat "frightened" by a minister and hesitate to attack him, "he's bound to get his knocks." But "it's not all bad," Dr. Kildahl added. "The falling of authority figures does provide certain opportunities for the minister. People will see him more as a human being and less as a god. Maybe they will become more honest and open and less fearful."

* * *

The fact that many Soviet children still attend church services has prompted the Pedagogical Academy at Moscow to launch a special campaign emphasizing new methods to wean youngsters from religion.

Founded in 1943 and operating under the Ministry of Religion, the academy is the top policy-making educational and research center in the U.S.S.R.

Officials announced that the first step would be to set up a special study group, including a number of psychologists, to discover why children are attracted toward religion and what family or other influences tend to make them immune to atheistic indoctrination.

* * *

The Methodist Church in Southern Asia has 591,686 members in India, 15,885 more than in 1959, according to the latest official statistics.

The total includes 165,092 baptized children, 252,803 preparatory members, and 155,819 full members. In the same period the number of inactive members increased from 9,595 to 17,972. Schools conducted by the church number 139, with a total student enrollment of 52,574, about 30 percent of them Christians.

* * *

Lutheran churches in the United States have assisted in the resettlement of nearly 75,000 persons in this country since World War II, it was reported at the 47th annual meeting of the National Lutheran Council at Los Angeles, Calif.

Donald E. Anderson, director of Lutheran Immigration Service, said that some 60,000 have been helped under the Displaced Persons Act of 1948 and the Refugee

Relief Act of 1953 and following the Hungarian revolt in October, 1956. The others entered the U.S. in more recent years.

* * *

Seven of the 50 states have abolished capital punishment: Oregon, Alaska, Hawaii, Maine, Michigan, Minnesota, and Wisconsin. Another eight states have abolished the death penalty at one time or another for periods ranging from two to six years, then reverted to its use.

Most of the states retaining the death penalty employ electric chairs, but eleven use gas chambers and seven the gallows. One, Utah, offers the condemned man a choice between hanging and a firing squad.

* * *

Bus transportation for school children is a "direct part" of the educational system and if parochial students are transported at public expense a constitutional violation would occur, the Reverend George Evans, legislative committee chairman of the "Friends of Public Schools," said at Harrisburg, Pa.

Legislation authorizing public funds for transportation of parochial pupils on established public school bus routes is pending in the State Legislature. The Protestant clergyman said: "I do not adhere to the approach that this is a health and safety measure. I think that bus transportation is, pure and simple, a function to get the child from his home to the school. It is a direct part of the education system. Whether it is public or private, the school does not exist without transportation."

Use of public funds to transport parochial pupils would "be a blow to the public schools," Mr. Evans charged, adding that if a parent "decides of his own free will to reject public education, he rejects the services of public education."

* * *

With the abolition of capital punishment in Britain, France and Spain become the only countries in Europe retaining the penalty. Even in these two lands the punishment is rare: once or twice a year.

Nobody has been executed in Finland since 1826, in Holland since 1870, in Portugal since 1874, and in Norway since 1876. West Germany abolished capital punishment in 1949.

GOSPEL HERALD

Tuesday, May 11, 1965
Volume LVIII, Number 18



A Call to Repentance

By C. H. Suckau

In these days when men's hearts are failing them for fear and for looking after those things which are coming onto the earth, we do well to meditate for a few minutes on II Chron. 7:14 where we read: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." In the preceding chapter we find recorded the prayer of Solomon. The Lord appeared to Solomon in answer to his prayer and promised that in case of calamity befalling the land, He would do certain things if His people would fulfill certain conditions.

In this day of crisis in the world, let us note what God had to say in times of crisis to His people Israel. We examine each of the statements which the Lord makes in the words we have just read.

I. WE HAVE TWO STATEMENTS REGARDING THE PEOPLE WHOM HE ADDRESSES

First—*My people.*

How gracious God was to call Israel His people. Israel was called God's people in spite of the fact that they were unworthy of this honor. We should not forget that Israel is still God's people and the whole of Palestine will be their homeland once more in spite of the present partitioning.

Israel was in a peculiar way God's people of the Old Testament; the Christians are in a peculiar way His people of the New Testament. The second statement that He makes is:

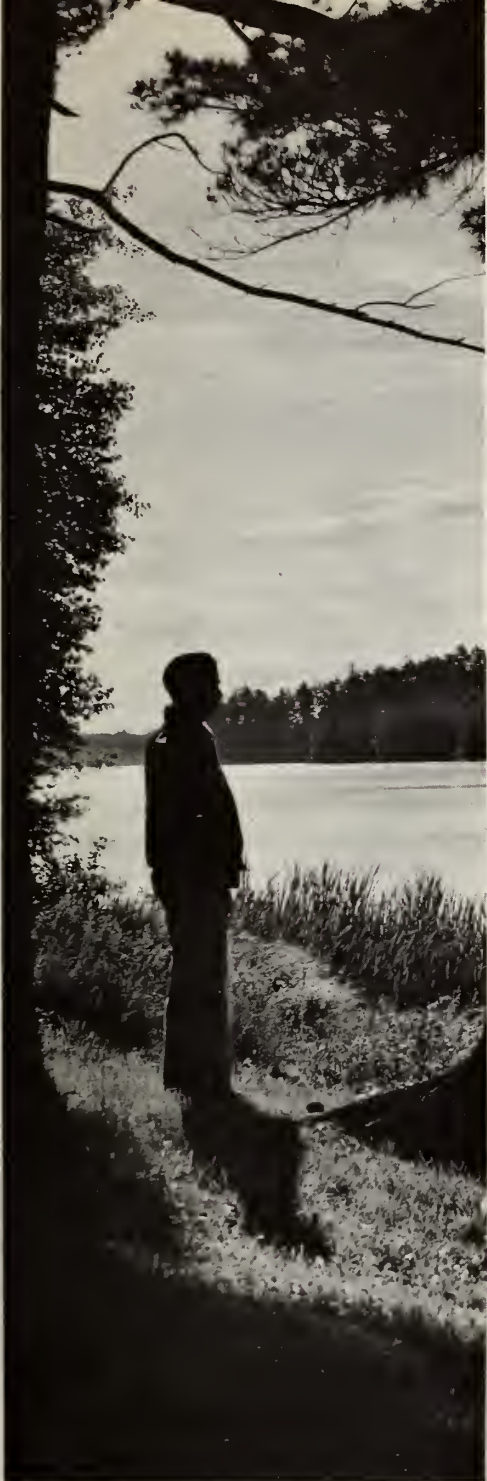
Called by my name.

How loving and gracious God is to allow Israel to be called by His name—Israel—God's people. In Jer. 31:3 we read, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." God's people of today are called by His name according to the New Testament where believers are called Christians. A husband bestows upon his bride his own name.

II. WE NOTICE THE FOUR "IF'S"—CONDITIONS OF HEALING THEIR LAND

The first "*IF*"—*If my people, which are called by my name, shall humble themselves.*

(Continued on page 400)



God's pronouncement of pardon follows full repentance and faith as His announcement at daybreak makes the dawn follow dark



FIELD NOTES

Through an oversight the name of Truman H. Brunk, Sr., was omitted from the Ministerial Directory of the 1965 Mennonite Yearbook. His address and phone number are as follows: 16 Satinwood Lane, Newport News, Va. (703 877-2566).

All nurses invited to a Nurses' Retreat, June 29, 30, and July 1, at Lancaster Mennonite School, Lancaster, Pa. The theme is "Great God, Attend." Features to be enjoyed are: addresses, devotional periods, workshops, films, recreation and tours, special music, fellowship supper, campfire service, and talk-over groups. Registration will be held from 10:00 a.m. to 2:00 p.m., Tuesday June 29. Dismissal will be Thursday afternoon, July 1. Cost will be approximately \$15.00. The retreat is sponsored by the Lancaster Mennonite Nurses' Association.

B. Charles Hostetter in Annual Decoration Day Bible Conference, Marion Mennonite Church, Marion, Pa., May 29, 30.

Monroe C. Slabach, formerly of Coshoc-ton, Ohio, was installed as pastor of the Ebenezer congregation at South Boston, Va., on Feb. 14, by Franklin E. Weaver of Waynesboro, Va., bishop of the Southern District of the Virginia Conference, who also preached the sermon. Bro. Slabach's address is R. 1, Box 241, South Boston, Va. Otis B. Snead, the former pastor, will be assisting in the work as well as the deacon, Bro. Arthur S. Brunk.

Evan Brenneman, who has served the Greenmonte congregation faithfully for a number of years in Sunday-school work, has been licensed by the Virginia Conference and approved by the Southern District Council to serve as pastor of the Deerfield congregation at Deerfield, Va. He was installed as pastor in charge there on April 25, by Franklin E. Weaver, bishop of the Southern District, who also preached the sermon. Bro. Brenneman's address for the present time will remain Stuarts Draft, R. 1, Va. Paul Zehr, who has served there for the past several years, will not be available for that place after June 1.

Homebuilders' spring meeting will feature a panorama, "As was Phoebe, so may we be," Tuesday, May 18, 7:00 p.m., in Blue Ball Fire Hall, Blue Ball, Pa. Special music by Gospel Echoes trio and Bethany Ladies' Quartet. All women invited.

New Every-Home-Plan churches: Community Mennonite, South Bend, Ind.; Balsom Lake Mennonite Chapel, Bovey, Minn.

Andrew D. Stutzman was ordained to the office of bishop on Sunday evening, April 25, at the Bethany Conservative Mennonite Church near Holmesville, Ohio. Valentine Nafziger, Fred Hostetler, and Roman Miller were in charge of the ordination.

Allen Martin, Brazil, at First Presbyterian, Goshen, Ind., May 16, a.m.; and at Belmont, Elkhart, Ind., May 16, p.m.

Mario Snyder, Argentina, at Emmanuel, La Junta, Colo., May 16, a.m.

Jake Flishers, India, at City Acres, Nampa, Idaho, May 16, a.m. and p.m.; and at Filer, Idaho, May 23, a.m.

B. Frank Bylers, Uruguay, at Bon Air, Kokomo, Ind., May 16, a.m. and p.m.; and at First Mennonite, Ft. Wayne, Ind., May 23, a.m.

Lawrence Greasers, Puerto Rico, at Elmwood, Kendallville, Ind., May 16, p.m.; and at Locust Grove, Sturgis, Mich., May 23, p.m.

Merle Sommers, Uruguay, at Leetonia, Ohio, May 23, p.m.

Paul M. Miller, of the department of practical theology of Goshen College Biblical Seminary, addressed an audience of about 200 Roman Catholic clergymen, students, and faculty at the University of Notre Dame on April 12. His topic, "What Contemporary Mennonites Believe—The Problem of Christian Faith and Cultural Isolation," was the third in the Pope John Ecumenical Series, sponsored by the university. The first in the series was by a Jewish rabbi; the second was by a Hindu leader from Chicago. Prof. Miller reported a good question-and-answer exchange after his presentation; the students requested copies of his address for their own use.

The following airlines allow for clergy discounts in the purchase of tickets: Allegheny, Bonanza, Central, Frontier, Lake Central, Northeast, Ozark, Pacific, and West Coast. Alaska airlines do not issue their own cards, but they do accept the clergy cards of Bonanza, Central, Frontier, West Coast, Allegheny, Ozark, and Pacific airlines.

The forms for applying for clergy certificates on these above airlines are available from the office of A. J. Metzler, Mennonite Building, Scottsdale, Pa., Executive Secretary and Travel Agent.

Needed Immediately

Skilled masons are needed immediately for rebuilding Sunnyside Mennonite Church, Dunlap, Ind., which was destroyed by Palm Sunday's tornado. Masons volunteering will construct an interior block wall and an exterior brick wall. Masons available May 17-29, telephone the pastor, Leonard Garber, 4406 Myers Ave., Elkhart, Ind. Telephone number: 219 875-5315.

David Thomas, Lancaster, Pa., in a Bible Conference at Fox Street, New York, N.Y., May 23.

Myron Augsburg, Harrisonburg, Va., at Seventh Avenue, New York, N.Y., May 30.

Missionary and Inspirational Song Meeting, Columbia, Pa., May 16. J. Clyde Shenk, Tanzania, instructor, and Earl L. Neff and Larry Stevens, song leaders.

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GOSPEL HERALD

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The Time Arthur Spoke

Bro. Arthur Stevens substituted for his pastor one Sunday. Preaching a sermon was a tremendous challenge. He always had ideas of what it must be like to preach before an entire congregation.

Since it was the first time Arthur substituted, he saw a side he did not suspect—the side he never saw from the pew.

Immediately after Sunday school and before he stood to speak, a number of folks went home. Well, Arthur thought, that's not so inspiring. What is so important that a family misses church? Thoughts like company for dinner, a TV show, a trip, or just plain disinterest, crowded his mind.

Arthur noticed too that a number of members were absent. He recalled that Mrs. Black was sick—a logical reason for absence, he felt. He had heard that Joe's family just purchased a boat and probably this beautiful summer Sunday was just too tempting. He had thoughts of them cruising around in their boat, soaking up the sunshine, or fishing. Another family, the Smiths, had a cool cabin in the mountains. That's probably where they were. The weekends were the only open times they had to go to the mountains. So most of the summer weekends were spent at the cabin.

Several members came in and went out during the opening devotional period. Arthur thought it looked rather rude from where he sat—that is, to interrupt the singing and Scripture reading in such a way.

Now it was time for the sermon. Arthur had not spoken long until he seemed to sense the thoughts of one weary soul seated on the second to the back bench. His facial expression seemed to say, "Boy, I hope he'll make it short. I'm worn out. And these seats get harder by the minute." Just then one habitual latecomer came in through the front door of the auditorium.

Arthur's introduction to his message never did get across to the people.

About half way through his message (he had spent hours in preparation) he noticed a couple members sound asleep. Several others yawned. Some simply gazed into space. One member, in particular, kept checking his watch, then winding it, and checking it with the clock in the church auditorium. Several had papers in their hands which they read from intermittently.

Arthur was embarrassed for a few seconds when a few teenagers giggled. He thought he had said something silly and forgot his sermon for several seconds. However, he noticed they continued to carry on a conversation and to snicker and he knew that it was something other than what he said that was amusing.

Everything was going better now until Arthur suddenly was surprised to sense that a sizable group of the congregation, who seemed in rapt attention, were really not listening seriously to what he said. It came about this way. Arthur used an illustration which he thought clinched his point. He got part of the illustration turned around so that it sounded highly ridiculous and even humorous. He hadn't intended it this way of course. And although a few smiled faintly, most had an unmoved expression. Some acted as though something must have happened, but they missed it and looked around inquisitively.

There was one member in particular who kept Arthur inspired. He knew he was interested by his absorbing expression. He even gave a slight nod of the head one time when Arthur stressed a point.

Well, Arthur was just about through his message. He was coming right to the climax or appeal when he noticed a lady taking her little girl by the hand and leading her out of the auditorium. All eyes seemed to follow her. Arthur

was stuck as to what to do. Should he simply go on talking? Or should he stop until the two were out of sight? If he went on speaking, no one would hear what he was saying. If he stopped, he might embarrass the woman. He continued speaking and surprised nearly everyone by concluding before the attention of the people was returned.

His message concluded, Arthur dismissed the congregation. "All in all," Arthur said, "it was a real good experience to stand in my pastor's place for thirty minutes."—D.

From the Top Down

We sometimes hear this expression when brethren discuss organizational structures in the church, the persons with responsibility being at the "top" with the people being somewhere down at the bottom. Organizational charts may lend support to this idea, but the charts do not always show the situation as it really is.

The Apostle Paul in his Epistle to the Ephesians likens the church to a temple with the foundation being the apostles and prophets and Christ the chief Cornerstone. If we want to speak of levels within the Christian brotherhood, this illustration of the Apostle Paul will help us form a correct idea.

In His ministry Jesus had occasion to speak of greatness. His comment was, "He that is greatest among you shall be your servant." I can almost hear the irony in this comment because our usual idea of greatness is not service but sitting on top telling other people how to serve. On another occasion He used the simple humility and sincerity of a child to characterize greatness in His kingdom. The present emphasis on servanthood calls us anew to the true place of a believer in Christ.

A Catholic priest recently commenting on this "top down" question said that in the past Catholic theologians and writers have tended to think of the church as a pyramid with the Pope as the pinnacle and the cardinals, bishops, clergy, and finally the laity in descending order.

(Continued on page 404)

A Call to Repentance

(Continued from front page)

We have in the story of the ancient city of Nineveh one of the most remarkable examples of how a nation humbled itself in response to the preaching of Jonah who told them, "Yet forty days, and Nineveh shall be overthrown." The effect which this message had was that they humbled themselves from the king down to the lowest serf.

It is hard for us to humble ourselves, but it is worse if God has to do it for us. However, this is the only remedy for the healing of Israel's land.

The second "IF"—*If my people, which are called by my name, shall pray.*

Abraham prayed for Sodom and Gomorrah and if a sufficient number of believers had been found, their lands would have been spared. Solomon and other kings prayed for Israel and God again and again spared their land. If there will be found a sufficient number of Christians in America who will pray, God will continue to spare our land. Are we willing to give ourselves to prayer for this purpose in this time of crisis?

The third "IF"—*If my people, which are called by my name, shall seek my face.*

Israel again and again turned to idols. It is difficult for us to understand the reason for this, unless we ascribe it to the total depravity of man. It was after the Babylonian captivity that Israel was cured of idolatry. Would to God that we, the Christians of America, in this crisis would seek God's face! America is the only nation in the world today which was founded upon Christianity. How sad it is to observe that we have drifted far from the faith of our fathers. In the early days of our country, the Bible was a prominent book in our schools. The *New England Primer*, which consisted largely of Bible stories, was the popular textbook for 150 years. Things are very different today, and, as Israel of old, we need to seek His face.

The fourth "IF"—*If my people, which are called by my name, shall turn from their wicked ways.*

In the history of Israel we find that they were prone to turn to wickedness. In the time of the judges we repeatedly find that the children of Israel did evil in the sight of the Lord and served other gods. What do we find in our own beloved country today? The Lord's day is sadly desecrated;

divorces are on a constant increase; the crime wave is taking on alarming proportions; worldly amusements are participated in by Christians and non-Christians alike. The people of Nineveh repented and turned from their wicked ways. Would to God that America would follow their example ere it is too late!

III. WE NEXT NOTICE GOD'S THREE PROMISES

The first promise is—*I will hear from heaven.*

If America will fulfill the four conditions mentioned above, God will certainly hear. As in the case of Nineveh, He will repent of the evil which He would do to America.

The second promise is—*I will forgive their sin.*

Israel's sins were many, but God forgave them; Nineveh's sins were many, but God forgave them. America's sins are many, but He will keep His promise and forgive them, based upon the conditions He gave.

The third promise is—*I will heal their land.*

When Israel turned to God, He was merciful unto them and healed their land. In the history of our country, revivals repeatedly resulted in America's turning back to God, and our land was healed. We are praying that God may again graciously send us a revival during this time of crisis and heal our land.

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not" (Jon. 3:9).

Our Readers Say—

Man has created nothing. My conviction is that we are losing our respect and appreciation of who God is, and the marvelous work He has accomplished in the creation of this world or universe.

I do recognize and appreciate the work of science and education in discovering, uncovering, and utilizing the potentials which God has tied up or placed in the universe for man's use. Surely, our standard of living and level of knowledge and understanding have risen tremendously in the last twenty-five or forty years. Shall we say we have reached a higher standard than any previous civilization? I Cor. 1:25.

Let us pause a moment. Previous civilizations have fallen. Are we exalting ourselves? Are we thinking more highly of ourselves than we ought to think when we think of our modern scholars as developing creative talent? The Scriptures say God finished His work of creation on the sixth day, man being His final act of creation. Man is not a product of the dust of the earth alone; he has also the potential of the image and likeness of God who

is Spirit according to Scripture. From the time of Adam's transgression the human family was dead in trespasses and sin, and until the awakening of the Spirit-life within man which is the work of God, a work of resurrecting from the dead, a quickening of the Spirit, a new birth. Matt. 18:3 puts it, "Except ye be converted, and become as little children [not as a creator], ye shall not enter into the kingdom of heaven."—Norman I. Groh, Beamsville, Ont.

* * *

Bro. Edgar Metzler's honest confession (March 23 issue) of a feeling of guilt and an uncomfortable pillow for passing by on the other side of Selma, Ala., prompted a deep searching of my own heart and demanded a decision on my behalf in a similar situation. How can one manifest a total commitment to the creative and redemptive love of God for men and women who are involved in the struggle against poverty, misery, illiteracy, and racial prejudice without becoming involved? What should we do in Latin America for the tens of thousands who through no fault of their own lead a subhuman life in the red dust and arid unproductive countryside in the shadow of luxurious houses and large estates? Do we go far enough when we pity the poor and give them a handout to keep body and soul together or should we become involved in their cause, identify ourselves with them, and protest to those who are responsible for their desperate situation? Do we as a church have a clearly spelled out theology of involvement which can be translated into deeds or are we afraid of our hides? I am quite aware that General Conference has made clear Biblical

(Continued on page 417)

The Prayers of Luke Warm

(Satire)

Dear God,

I guess you heard, dear God, that I quit my job? I just couldn't take my boss, Noah Lott, any longer. I don't think one church member should work for or even with another church member. It just don't go. Before I'll let a brother beat me out of what's rightfully mine—well, I just won't take it. If they think that just because I'm a fellow Mennonite they can tramp all over me, they better think again. What do they think I am, a servant?

This week I've been taking a little personal responsibility in evening out some of the injustices of past months. Noah always trimmed the coffee breaks short; so I've been quitting a few minutes early.

How he's going to get along without me, I don't know. I've been here from almost the beginning. I hope some more of the guys quit too. I've been letting them in on some of the ways "Christian" Noah is taking them over the coals. Speaking of coals—I can't figure ole Lott out—giving me my extra vacation pay—what's he trying to do—heap fire on my head?

Sincerely,
Luke Warm

What Do You Do in Church?

By Ruth Beiler

A knock on the door arouses you from your Sunday afternoon reading. Reluctantly you lay the "Mission News" aside to see who is there. As you open the door, you are greeted by a strange yet unfamiliar face. You don't quite recognize Him until He extends a nail-scarred hand.

His voice is soft, but insistent, "What did you do in church today?" His penetrating gaze seems to illuminate your inmost being. Will your answer be something like this?

"We got there on time, Lord, just as the chorister said the hymn number but before the first words were sung. We didn't really mean to be a last-minute family, but Jean could not find her Bible. And while we were hunting it, Tommy spilled his sister's hand lotion over his clean white shirt. Of course we could not take him that way; so it took a few moments longer than we had planned. Next Sunday we'll try to get up a little earlier, Lord, as we had wanted to do this morning.

"There were others later than us, for while we were singing, Marlene Bell came in. She lives all alone and doesn't have half a dozen youngsters to get ready Sunday mornings. And behind her the Smith family came. They live only two miles from our church house. I noticed she had to finish tying little Timmy's tie and comb his hair after they were seated.

"I'm sorry I can't remember the first song we sang, for I didn't find the page until they were singing the third verse. Then with all the latecomers I couldn't concentrate on the words. I do remember the second song was 'Take Time to Be Holy,' but the chorister led it so fast we could hardly take time to get our breath. The chorister is usually too fast, too slow, or too loud. I don't want to be critical, Lord, but things aren't the way I wish they would be."

And then you stammer, hesitant to continue, for you remember the Miller family. It seems they always manage to be early. Their family of six is no smaller than a lot of others and the miles between home and church aren't shorter. They fill their pew quietly, then bow their heads for a few moments in prayer. By the time the chorister leads the first song they are ready to continue their worship by singing. They are too engrossed in the song's message to be interrupted by those who come in late. Even their teenage son enjoys worshipping with his family.

Teenager, He asks you, "What do you do in church?" Can you say you enjoy worship with your family? Or to be strictly honest, would you need to admit:

"Lord, I try not to chat with my neighbor, giggle, or act silly. I listen to the sermon, at least with my ears. This morning Dawn had a neat new dress on. I couldn't help noticing it. She had it trimmed a different way, which I thought was real cute. I finally figured out how she must have done it, and I know it will be just the thing for the new dress I'm making. Several more girls had new dresses, which were so attractive. Sorry, Lord, I can't seem to remember the sermon I heard, but I think it was meant for the older people anyway."

Perhaps you'd have to explain like this:

"Lord, we didn't share any jokes this morning; we've been saving those for after church. I tried to listen to the message but I happened to see Crystal walking in, and I remembered last night. We had a swell time; it was only our second date, but I think she's a jewel. Ron thinks so too, I've heard, but I've won first place—at least for now. He just got a new '65 Chevy and thinks he can have any girl he pleases. Wish I could be the owner of such luxury, but Dad said no. I remember the title of the sermon was 'Tithing' or something like that. Lord, it is hard to concentrate in church, but I'll try to do better next time. I believe Dad has problems concentrating, too, for I saw his head swaying sleepily several times."

Of course Dad's excuses roll out quickly.

"A father has many things to think about and do. Lord, I bring my whole family to church because I believe you want us there. Besides providing for the family, I have committee meetings to go to, lots of them, Lord. The Missionary Aid Society and Youth Council Committee met this week. And then last evening we had the Christian men's business meeting which was quite lengthy. These are all good activities which I enjoy doing for you, Lord; so I hope you understand why it's easy to doze in church. Perhaps next week won't be quite so busy so that Mother and I both won't be so tired in church."

Mother, too, has ready-made apologies for her shortcomings.

"Lord, being a mother includes so many responsibilities. There are always meals to plan and prepare. I knew our Sunday dinner was going to be late and that the children had special activities planned for the afternoon. The minister was reading from

Luke 22, the story of Peter's denial. It was when he read, 'The cock crew,' that I remembered. We were having fried chicken for dinner, but I hadn't planned what salad to make. I had to recall the contents of our refrigerator and plan from there. My thoughts were interrupted when Mrs. Lynn returned to her pew in front of me. Her little Kim is so cute, and certainly spoiled, I'd say. She tried all kinds of stunts to make her sisters laugh. Seeing she couldn't accomplish that, she tugged and tugged at her mother's sleeves until the seams loosened their hold. I believe Mrs. Lynn is a fairly good seamstress; her dress fit neatly, I noticed.

"I heard our pastor say something about denying ourselves and taking up our cross daily. My Bible still lay open to the story of Peter's denial. Lord, there were so many things to sidetrack a person. I looked at the clock; only a few more minutes and we'd be dismissed. Oh, yes, I remembered I must ask Mrs. Bright to have devotions at sewing circle on Wednesday. And I must plan with my other committee members when we can have our next Homemaker's meeting.

"I changed my position and took another look at the clock. Time for dismissal was two minutes ago."

What do you do in church? It is a simple question that deserves an honest answer. Do you have to offer excuses and apologies for your thoughts and behavior in church?

Perhaps your first problem is getting there on time. Try planning your Sunday morning duties with the entire family sharing responsibilities. Include the alarm clock in your plans.

Do you find it hard to enter into the spirit of worship? Tell God about it. He is eager to help you enter in and receive what He offers.

Or perhaps your thoughts are your basic problem. They wander astray as easily as a toddler wanders from his mother when she isn't holding his hand. Is God holding your hand? Tell Him simply, "Father, my mind is easily distracted; help me to keep it on the message. And help me keep my eyes open."

I found a small clipping tacked on a church bulletin board which reads, "An infant's cries are sweeter to God than the sounds of a snoring saint."

Did you pray for your pastor, that God would use him to help meet your needs in church? Instead of watching the clock, underline the verses which impress you as your pastor reads them. You will discover later the message sticks.

Perhaps your problem is different from these. God is interested and has the solution. Between you and Him it can be worked out.

Jesus is at your doorstep asking, "What do you do in church?" What will you tell Him?

My First Experience in an Interracial Church

BY LILLIE M. MAST

It happened while I was in Cleveland for the purpose of packing my academic portfolio a bit more firmly and securely. After settling down in my room on campus I cast about for a suitable church to attend for the duration of the semester. Having had no knowledge or inclinations about any particular church in Cleveland or its suburbia, I made an arbitrary selection out of the yellow pages. To be scrupulously honest, my decision rested on two factors: it was my own denomination—Mennonite—and it was conveniently located.

I was not particularly surprised to discover that the church of my choice was integrated. There has been a rapid rise in recent years in the Negro population in Cleveland. Furthermore, I felt equal to this experience, though it was my first, for I had believed myself to be more tolerant and broad-minded than the average person.

I remember well my smug self-satisfaction. Of course I would accept my fellow Negro believers. Why, I may even be able to help them along in the things of God. The Sunday-school superintendent indicated that workers may be needed and I did not want to be slack in my duty to God.

It did not take me many weeks to come to the revolutionizing realization that the situation was completely reversed! Before I could recover my equilibrium and "adjust"—after all, this *was* a new experience—I made the amazing discovery that it was these, my Negro brethren in the faith, who had accepted *me*. It was written all over their faces. It was vibrant in every handshake.

A second and concomitant discovery was that *they* had ministered to *my* spiritual life. I was the one who was being ministered unto in the things of God. It was at this point that God moved in and showed me in unmistakable terms that I *was prejudiced!* All my puffed-up self-righteous attitudes became painfully real. I was thoroughly shaken.

But that was not all. We can never accuse God of doing things half-way. The disclosure of my true feelings about race opened up the whole of my inadequate, ineffectual, and powerless way of living. This was not "news" to me, but the foregoing experiences brought this aspect of my life into brilliant focus.

Perhaps God simply used this experience in interracial Christianity to bring me to an awareness of a deep sense of need for Himself. Perhaps this was God's way of getting me to surrender fully to Him. While I am convinced that this is true, I

am just as certain that race relations have taken on a new and important significance for me. I can never be the same again.

My Heart's Prayer

BY RUTH VAUGHN

Beyond the windows of my house the tall, strong trees lift their happy boughs like the graceful arms of a laughing child. They wave to me, beckoning, "Come out in the sun and rest!" But I cannot go! I cannot answer their call, for I am too busy, too harried, too rushed with many things. I cannot go!

But through the clatter of my hurried steps, I hear a Voice speak. He says tenderly, "Come apart with me, my child, and rest a while." I pause, listening. "You are busy and troubled about many things. Come apart; be still; rest a while with me."

And so, with only a backward look, I drop my feverish activity and step out under the sapphire sky, feel the gentle caressing of the flitting, singing breeze, and revel for a long moment in the majestic splendor of the tall oak trees saluting my decision to answer their call. My feet turn to the lake behind the house.

The crispness of the green grass tickles my toes as I lie in its enfolding arms; the rhapsody of the moving waters lulls my tensed nerves and muscles into quietness and repose. And then, in peace and serenity, I learn to pray this, my heart's prayer:

"Father, teach me the lesson of the tall oak trees. Not through pressure, rush, or hurry are they here strong, invincible, great! But leisurely, slowly, trustingly, they grew quietly into stalwart strength. O Father, help *me* to be still in Thy presence long enough so that my roots, too, can sink deep

into the fertile soil of enduring, eternal values so that I may be strong, invincible, and great in Thy sight.

"Teach me the lesson, Father, of the singing lake. It lies calm, peaceful, still. It is subservient to the winds that you send. Its power is provided by sources greater than itself. Oh, help *me* to be perfectly relaxed, perfectly natural in my living, recognizing that any accomplishments of my life will come *through* me. I am only a channel for forces much greater than myself. May I cease to be a factory attempting to create activity and accomplishments, and simply *be* a channel through which Thy activity and accomplishments may flow.

"May I learn the lesson of nature's beauty, Father. This multicolored, many-splendored picture which I see about me—the softened earth, the smiling, cloudless sky, the trees displaying their feathers of green, the bright sheen of the grass carpet grandly unrolled for the tripping feet of the dainty breezes, the small orchestrations of joyous birds, and the scampering of furry squirrels—is magnificent loveliness through the work of the Master Artist. Each part of the picture, in peace and tranquillity, becomes a work of art in His hand. O Father, may I cease my restless, hurried rush to *do* things; may I learn to relax and *be*. For in my strain and labor I have hindered the beauty of the picture of my life, rather than enhancing it. I have tried too hard to paint the picture myself. Now may I learn to be still and allow *you* to paint it *through* me!

"Thus, with a deep-rooted faith, a peaceful mind and body, as an unresisting channel, you can make me into the fulfillment of my dreams and of your plan for my life. Oh, may I often take small vacations to 'come apart' with you and rest a while, learning anew the lessons of the tall, strong

Our Mennonite Churches: Lee Heights



Lee Heights Community Church, Cleveland, Ohio, was organized in September, 1957. Vern Miller, who organized the church, is pastor. It is multiracial in membership, with wide range vocationally and economically. Nelson E. Kauffman has served as overseer since its beginning. Present membership is approximately 154.

oaks; the singing, peaceful lake; the beautiful picture of nature's yielding to Thee.

"This, my Father, is my heart's prayer this day!"

We Are Concerned

The following letter from a mother in Ohio was addressed to Vern Miller, pastor of the Lee Heights Community Church, an interracial congregation in Cleveland, Ohio.

—Ed.

Dear Bro. Miller,

This is one of those "strange" letters.

On Sunday, as a family we were discussing the Alabama situation, how people go to the South to join in the demonstrations. We were discussing whether as nonresistant Mennonites, this is right. Some of us were pro and some con.

I feel we need to pray and ask for guidance. But someone in your position surely understands the situation better than we out here in rural northwestern Ohio.

Would you please use the enclosed envelope and tell us how it looks from "where you sit"?

I have been considerably upset about all of this. Someone made the remark in a young people's Sunday-school class on Sunday, "I think Jesus would have joined in the Selma march, had He still been on earth." I find nothing in Jesus' earth life to prove this, do you?

Are there ways for us to *really* help these folks?

May God richly bless your work in the "corner where you are."

Sincerely,

A Mennonite mother in rural Ohio.

Dear Sister,

Your letter reflects a mounting concern for our people that one could wish had been shown much, much earlier. Whether or not a Mennonite should participate in the present demonstrations is a matter of individual commitment based in part on local circumstances and conditions.

Too many are eager to solve the problems that are 1,000 miles away from them. This is a little like the "mote-beam in the eye" concept. Every community, north and south, is a part of this problem. If they have few or no nonwhites, there are reasons for this (not overly welcomed; not solicited for hiring; general disparaging attitudes, etc.), which Christians should actively work to correct.

Perhaps you should encourage the organization of a "Citizens' Committee for Equal Opportunity for All." This is Christianity taking relevant action. Of course this will be opposed because the very organization of such a committee is an admission of "sin in the camp." It is still very hard for most of us to admit guilt in this or any other area. However, confession is the first step toward reconciliation.

I do not minimize prayer. Some of the answers we have received here in our ministry have been nothing short of miraculous. But we have prayed for the Negro too long without really wanting him to have a fair shake, i.e., to live beside me, to work above me (if his skill and training warranted it), and to worship with me or in front of me.

Committees of this kind are at work in Harrisonburg, Va., Elkhart, Ind., and other locations. It is interesting that Mennonites and Brethren are usually very active on these committees. In some towns they are called the Mayor's Committee for Human Rights and in any case should be organized with the cooperation of the local government unless this cooperation is refused.

In no case do Negroes and their associates just go out first and begin to demonstrate. This is resorted to only after every other reasonable means has failed. Reluctant employers are approached privately and urged to comply. Union leaders who object are referred to their district or national offices, all of which have such a clear position on integration that they put the churches to shame on this point which really originated with Christianity. In short, they have stolen our thunder and they will set the shop locals straight if they do not comply on this point.

Some demonstrations are a substitute for more aggressive action. As you know, none of us are nonviolent by nature. In every potentially dangerous situation there are those who favor violence. However, so far peaceful-minded leaders have been able to channel this aggression into the demonstrations, so that most all of the violence has been generated by those who oppose integration. It has been Negroes and their friends who have suffered and died in the hope that their children would have equal opportunity under the law.

It is far too late for you and me to help the Negro "our way." He has taken the initiative and we should encourage bowing to his requests and thank God that the movement is nonviolent. All men need Christ; but they need the Christ who believed in justice as well as kindness. Christ's words often incited the Pharisaical majority to riot and His life was constantly in danger because of this. The same was true of Paul and the other apostles, yet they would not stop just to keep the peace.

Of course there would have been a better way to accomplish all of this. The very necessity for voting laws and civil rights laws is an indictment of western Christianity's tacit approval of the exploitation

of the darker races by whites. Had Christianity been salt and light rather than having twisted the Scriptures to support the system, we would never have seen this day. We have sown to the wind and now are reaping the whirlwind. So what remains to be done?

1. Be well informed. Read all you can of the responsible literature about the pathetic results of racial discrimination; learn about discrimination in hiring, in housing, and in schools.

2. Try to put yourself in their position. Imagine your husband referred to as "boy"; denied the washroom at a gas station; not allowed to buy a home wherever he can afford it; unable to get a decent job; refused dental service. Imagine your children growing up in the slums because the lily-white communities refuse even the higher class to move out and relieve the abysmal congestion; denied books at a library; refused at the swimming pool; denied training in certain professions; consigned to a school that obviously has inferior services and equipment because of de facto segregation. Imagine the cruel psychological scars (self-rejection, despair) left on minds of countless children. These things happen both in the north and in the south.

3. Urge your local church to go on record in favor of fair housing and prove it as some Mennonite congregations have by "sponsoring" a nonwhite family in your community, thus bearing their reproach and opening another spot that will relieve the unimaginable effects of overcrowded housing.

4. Help to organize a local committee for equal opportunity and work actively in its programs of private consultation with those who hold economic and political power. You may need the services of someone trained in human relations to do this job for the committee.

5. Urge your church to budget funds to be used to assist Negroes who otherwise will never receive the education they need to be accepted; to assist in rebuilding bombed churches and homes, and to help those who in our society simply cannot find an adequate job. Don't forget that their grandparents and great-grandparents worked for 200 years without pay.

6. Encourage your young people to serve in VS and I-W in an integrated situation where they can learn what it is like to be discriminated against, and so that they will be better prepared to live in a world that is four fifths colored.

7. Consider moving yourself into an integrated area, such as Spencer, taking up residence in the community, becoming one with the people, and learning the job of that oneness which we have in Christ.

Not all of these suggestions are realistic for any one person, but out of them you may be able to select a course of action.

Anything short of action is a denial of our professed way of love. I John 3:16-18.

Yours sincerely in Christ,

Vern Miller,

Pastor, Lee Heights Mennonite,
Cleveland, Ohio.

Murder Is Murder

This country is not really concerned about the murder of *black* men. Our moral fervor in Selma was not stirred until James Reeb was beaten to death. Reeb was a *white* man. There is a sense of national outrage and shame over Reeb's death, but how many people know the name of the young Negro laborer who died two weeks earlier? He was 21, and he cut pulpwood and farmed two acres of corn and peanuts. He and his mother lived in a house with no running water. His mother was clubbed by a state trooper on the night of Feb. 18 during a demonstration. Witnessing the attack, her son rushed the trooper who shot him in the stomach and then clubbed him. But we can't recall his name. No one will ever know how many black bodies are rotting in southern river beds and swamps.—Kidron, Ohio, church letter.

You Never Mentioned Him to Me

By PATRICIA LAUTZENHEISER

Thinking back over your own past, how often have you failed to introduce someone to Christ? We all, sad to say, have missed many, many golden opportunities to do so—but why have we? In the hymn that is the title of this article, the lost soul cries out,

"You met me day by day, and knew

I was astray

And yet, you never mentioned

Him to me."

Often, we see some poor soul being jugged about by the merciless waves of sin, circumstance, and despair—too often, in these times. We shake our heads in useless pity, wishing, perhaps even praying, that *someone* will help. So, why don't we help? We may be limited personally, but remember, there is a Fount from which comes every blessing, a Fount from whence living waters flow endlessly.

From my own experience, even since I am a born-again Christian, I *know* I have neglected to tell others of our loving Saviour. Oh, there were some I told, and there will be others—but more vividly impressed in my mind are the ones I *didn't* tell. At times when I failed to witness, I felt that my reasons were justified due to the varying circumstances—and, believe it or not, I failed to witness even in my own

family circle! So, when the words of this particular hymn "struck home to me," so to speak, I turned them over and over in my mind, asking myself why I had so often failed. I found one answer staring me right in the face—I was ashamed! No, not of Christ, but I was ashamed of the way I, a professing Christian, was living my own life. Still, all my reasoning did not excuse the one fact that I had often deprived some other soul of knowing Christ—just out of selfish pride! Too often I had hesitated too long and failed to say the words that might have led some soul to Christ. When I realized this, I tried to salve my conscience by telling myself that someday, somewhere, someone else would succeed where I had failed—but that is not the important issue here. And, too, what if others felt the same way I did and just kept passing this poor soul by?

We are not important—*Christ is!* That a person knows me or about me is not my true purpose in being—I am here, in my little corner of the world, for the precise purpose of telling others about Christ. He will then enter in and take care of any soul led to *Him*, regardless of the right or wrong of the one leading. We must, however, take a serious look into ourselves and our own lives often, to see just how we are measuring up to being Christians. But just because I have stumbled, or you have fallen, do not add to that by denying someone else the right to know Christ. When you see some poor soul standing in need—whether that need be spiritual or temporal—do not turn away shaking your head and wondering why someone else doesn't help. Instead, think to yourself that this soul is really a blessing—forget yourself and your own failings—and *lead that soul to Christ!*

Remembering back, I know, too well, how often in my life I desperately wanted someone to tell me about Christ—and so, for thirty-three years, I sought and was passed by. The young woman who did finally lead me to know this precious *Christ* did so because she forgot herself for a few moments, and took the time to tell me about *God's* great love for me, and about *His gift of love—Christ*. After a few weeks, I realized that this young woman was no immaculate saint but that, like myself, like us all, she often failed in her endeavor to live the Christian life—but no matter, *she led me to know Christ!* Whether or not I think she, as a professing Christian, should wear makeup and fancy jewelry is no concern of mine—that is her concern, a matter between herself and *Christ*. We are never to look to the person; we must keep looking up to *Him*.

So, don't hang back—because of pride or some personal "thorn in the flesh"—and let some soul be lost through your negligence. Walk boldly up to the individual who is standing in need, take his hand, and introduce him to *Christ*. Just remember to

forget yourself! A few sweet words at the right moment, or a small kindness done in *His* name may help some groping soul to find its way to *Him*. Be a real witness—don't shy away, hoping someone else will do your job for you. Perhaps no one else will take the time either, and someday, that poor soul might turn to you and cry, "You never mentioned *Him* to me"! Don't take that chance—witness, witness, and keep right on witnessing for *Christ!* You don't have an exclusive right to heaven—deny no one, not even the unlovely, that right.

A Prayer

FOR THIS WEEK

Great God, our Father: We are living in troublesome times, in a very troubled world. From all corners of the earth we hear of unrest, hostility, wars, rumors of wars, unfaithfulness, deceit, delinquency, segregation, violence, murders. . . .

How long? How long, O God?

Forgive us, O Father, for our little faith and much unfaithfulness. We affirm our faith in you. We know that you are still the God of heaven and earth. The abundance of sin and its suffering is not unnoticed by you.

O Father, I pray, lead me and each one of us, your children, in a new search of our hearts, and in an openness before you and our fellowman. Lead us, dear Father, in an understanding of the call of our Saviour, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Lead us in a Christ-like response to the cries of a needy world. In Jesus' name, amen.

—Paul Sieber.

EDITORIAL

(Continued from page 399)

ing order. He reports that the Vatican Council now has the idea of a circular image of the church wherein all the people stand before the Lord in total love and service. The pope and clergy are set apart for service to the whole people.

I do not know how I ever got the idea that great people were proud and arrogant. After I had occasion to meet a few, I found the opposite to be true. They were humble and helpful, always willing to do what they could. The greatest of these, the Saviour, is the most lowly, or how could He help us in our sinful condition?—Z.

Have Faith in God

By S. A. Yoder

Being is always more basic than *doing*, and consequently it is of greater importance. For it is with myself that I must live all my life. And it is the naked and unaccompanied self which leaves this world at death and with which I must live throughout eternity. Such being the case, it would seem important to enrich oneself with all the wealth and resources of which one is capable. But I suspect most of us are hopelessly poverty-stricken. What do I think about when I am alone and not watching TV or eating?

Have an Adequate Faith

Personal riches can come about only as we cultivate right attitudes and create the context in which such riches can grow. One of these is sound human relationships. It is difficult to become spiritually rich while cultivating petty rivalries and holding grudges or nursing grievances.

Yet, perhaps, an even more fundamental necessity for personal enrichment and a successful and happy life is an adequate faith. We are likely to live our lives in fear—fear of Russia or of China, fear of people of other races, fear of life and fear of death. We are afraid that we won't get married, that we will get a low grade in chemistry, that we will be financial failures, or that we won't be accepted by our peers. As the old Negro song has it, we are "afraid of living and scared of dying."

"Who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something
after death,
The undiscovered country from
whose bourn
No traveler returns, puzzles the will,
And makes us rather bear those ills
we have
Than fly to others that we know
not of?"

The problem is an adequate faith. Fear impoverishes; but faith enriches. Now faith is not always easily come by. There are those who grow up in Christian homes and seem naturally and calmly to grow up into strong giants of faith. From what I have read about him, it seems to me that J. S. Coffman was such a man. There is something beautiful about a life of clear and simple faith, which never seems to doubt, and which accepts life's uncertainties and surprises without wavering. I know people like that and have learned a good deal from them. Let no one argue that such a faith is superficial, that one has to have a Damascus Road experience to validate his Christian testimony, or that one

has to have some satanic or hellish encounters with the abyss of doubt and atheism or he does not know what faith is. Such faith may be superficial, of course. But so may be the faith of one who gloats over his sinful past as well. The important thing about faith is to have it and to persevere.

In a world that changes fast, and in an educational environment, where the knowledge explosion is under way, where books and magazines multiply at a geometric rate, and where paperbacks proliferate like guinea pigs, an adequate faith can be a problem. Specialization and fragmentation of knowledge face us with problems which are barely articulated before they are outmoded. Confused, frustrated, we must leave our problems unsolved and hasten on to others—where again we become confused and frustrated, on a "higher level" of course! Universities become multiversities, bursting with professors, laboratories, and computers. Man's knowledge has outgrown all finite bounds, and the continuing explosion bids defiance to any nostalgic notions that we can contain or direct the Frankenstein monster which we have unleashed upon ourselves. Such change has upset many a cherished anchor of faith and killed many a sacred cow! Many a student is caught up in the chaos and is either fighting to hold on to something, or has abandoned all and turned to atheism.

One observation about this turning to atheism is that it too is a faith, a highly vulnerable one. Many a young atheist starting out with full intent to demonstrate the folly of an outmoded God ends up being a renegade and a defector. A young atheist, says C. S. Lewis, cannot be too careful. It is as though God had set all kinds of traps for him. One thing sure, if you espouse the cause of atheism, do not underrate the power of the enemy. If the communist Beria found himself calling for a Bible in the last hours before his execution, and if the Nazi criminals condemned at Nuremberg were eager for the ministrations of a Lutheran preacher in the days before they were hanged, rest assured that no one can be sure of his atheistic faith until he is dead.

I have talked to Goshen College graduates who were fighting the battle of faith, sometimes feeling desperate and hypocritical because they outwardly appear to be supporting doctrines and beliefs in which they do not really feel secure. I suspect there are many conscientious persons who at times find themselves in such a dilemma. Our age is skeptical and empiric. We do

not want to be superstitious or gullible. We must be critical and scientific. How can one nurture a faith adequate for life's vicissitudes in such a context?

Do Not Exaggerate Problems

One suggestion I would like to make is that we must not exaggerate our problem. I have heard students say that there are no simple answers. I suspect that sometimes there are. There may be simple answers, but they may be difficult, and therefore we refuse to take them. It is likely that there are no easy answers, but we must not confuse simplicity with superficiality. The simple answer can be extremely profound. We confuse complexity with profundity, cerebration with education, sophistication with wisdom, and gobbledygook with phonetics. Eventually we have so confused the issues that we feel that there are no answers—and so we have faith problems. We must stress the basic conceptual simplicity of knowledge as much as we do its complexity and profusion. Simple concepts often are most profound, and need not be abandoned so much as they need to be deepened and enriched with ever deeper insight. Great writers, even in secular literature, often speak wiser than they know. It is the nature of great literature to leave us a content that wears well because its meaning deepens into ever greater significance. Seers and wise men frequently speak with a prophetic insight that far exceeds their own knowledge, let alone that of their hearers.

When at the mature age of five I sat on the front seat of the amen corner, and Nora Hershberger sat on the lower step of the pulpit facing us, she did not have much to say about Kafka or Jean de Sartre. She did not use the vocabulary of existentialism or the concepts of Freud. She did not talk about the alienation of modern man or the disintegration of the inner city. She did not even talk about segregation and integration. But she did teach us that we ought to love one another, that "God is love," and that "the Lord is my shepherd." And when the going gets tough and I need all the resources I have to face the vicissitudes and difficulties of life, it seems that these are the phrases and concepts I turn to. Men under torture, or in other situations where they are stripped of the accoutrements of culture and sophistication, often return to the language of their childhood, for we are all more nearly children than we like to admit. It is the elemental, essential, and deeply profound concepts to which we must cling. Eddie Rickenbacker, after some weeks on a life raft in the South Pacific, said that life viewed from that perspective looks a good deal different from what it does close up. I should think so.

Shall we "demythologize" the Bible? And how, pray, shall we demythologize it? By reducing its parables, its symbolism, its

anthropomorphisms to ultimate meaning? But language is not reality. We too are men, like the Old Testament Hebrews, and I suspect that we are men with a lesser sense of good and evil, and hence with a more superficial view of life's great and ultimate realities—which, being interpreted, means that we shall simply substitute a more colorless symbolism for the rich, eloquent figures which they have given us. We too will have symbolism and anthropomorphisms, but they will be the anemic symbols of empiricism and democracy, the statistics, averages, and norms deduced by computers, in contrast to the vigorous and colorful pronouncements of an age of conviction and prophetic urgency.

Actually the truly profound and simple concepts of life can better be dramatized than explained or verbalized. Verbalizing is noisy and shallow, and can never catch the real stuff of life. Baptism and the Lord's Supper are more meaningful than are words. But a deed of kindness or a martyrdom such as that of Dr. Paul Carlson is still more eloquent. If our God is too small, we must not therefore abandon Him, but we must enrich our concept and heighten our understanding through the obedience of faith. Too often we think that our problem lies in machinery. So we think up new ideas for Sunday-school classes, or we think people might come to church if we have two services instead of one. We try to enrich ourselves by studying the beatniks or Zen Buddhism or the folk songs of Timbuctoo. I don't think it will work. Studies such as these, of course, can be exciting, and no doubt should be undertaken. But whether or not they enrich our lives and help us find resources to face the stings and buffets of outrageous fortune all depends on what we bring to them. Real life emanates from within. One does not find faith and strength out there somewhere. One's environment is often quite sterile and depressing. Aging Coleridge, sensing that his old poetic fire was slipping from him, tried to recapture something of his youthful poetic imagination by steeping himself in nature and staring at the moon. It did not work! And he wrote in his dejection:

"My genial spirits fail;
And what can these avail
To lift the smoldering weight from
off my breast?
It were a vain endeavour,
Though I should gaze forever
On that green light that lingers
in the west:
I may not hope from outward forms
to win
The passion and the life, whose
fountains are within."

Build Inward Character

If we look for gimmicks to sustain us for life's encounters, we will be disappointed.

Character is built inwardly and emanates from the heart. And if you care at all to be prepared for the bludgeonings of chance, and the disciplines of adversity which sooner or later will assail your frail human flesh and mind, it is not too early to start building it now through prayer, Bible study, and obedience. In fact, it is high time that we all live earnestly and genuinely. The ice under our feet is thin enough. Behind the facade of smiling prosperity lie the demons of chaos and madness. The enemy has infiltrated our ranks from both the left and the right. It is time to take off our masks and live honestly and humbly the life of dependence on and faith in God. If we still have problems, then we must persevere, knowing that many a great Christian has had similar rough sailing. John Bunyan was so bedeviled at times that he almost despaired. Sitting in his jail cell, he at one time was afraid that they would hang him.

"Wherefore [he says] I prayed to God that He would comfort me, and give me strength to do and suffer what He would call me to; yet no comfort appeared, but all remained hid. . . . Wherefore, thought I, the point being thus, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no. If God doth not come in, thought I, I will leap off the ladder even blindfold into eternity, sink or swim, come heaven, come hell, Lord Jesus; if Thou wilt catch me, do; if not, I will venture for Thy name."

But when we arrive at a state so honest as that, when we peel off all our hypocrisies and sophistications and cry in desperation from the anguish of our naked selves for the faith which our frailties so desperately need, then we can be sure that God, in His good time will hear us and grant the faith that enriches and makes our lives satisfied and full again, and free from the fear that impoverishes. "Now was my heart full of comfort [continues John Bunyan], for I hoped it was sincere."

A year ago last April, when I was leaving Vietnam, a number of my students came to see me off. Among them was my friend Mr. Khanh. He interpreted for me, helped me weigh in our luggage at Air Vietnam. Then it came time to say farewell. Now what does one say to a young Vietnamese upon parting these days? He had just graduated from college, was looking forward to marriage and his first job teaching English in high school. Mr. Khanh is a Catholic and should know something about the love of Christ. He is not a Buddhist. So I told him: "Mr. Khanh, I would like to say 'Good-bye; have a good time. I am sure that you will find life prosperous and comfortable.' But I cannot say that because I do not know what the future holds for you. So I must say, 'Put your faith in

God, whatever happens.' " He was a refugee from North Vietnam in 1954, when he fled his home to escape the communists. So he knows something of life's vicissitudes. I hoped these few words would have meaning for him. He appreciated my comment and is today one of the few Vietnamese students of mine who still writes to me occasionally. I trust that he will find a faith in God equal to his needs. And that is what I hope also for you.



Nurture Lookout Cobbling Shoes

There is that threadbare story of the man who said, "My business is witnessing for Jesus; I only cobble shoes to pay expenses." The story is usually told to emphasize real commitment. Can't you just hear the preacher making the point, "So we too must have proper priorities; our business is first of all to witness and our job need only make us a living?"

That sounds very pious. But it is not true. As the theologians would say, it is making a false dichotomy between the sacred and the secular. It is putting a solid line between two things where there should be no such line. It is precisely in cobbling shoes that the cobbler has his greatest opportunity to witness for Jesus—not by handing out tracts after work, nor by holding street meetings in the next town on Saturday night, nor even by inviting all the sinners in the community to attend revival meetings in the local church—but by capitalizing on contacts while cobbling shoes.

We separate religion from life. We think we are Christians particularly on Sunday and especially when we have our Sunday clothes on. So we become spiritual schizophrenics. Sometimes, in the extreme, we are Dr. Jekylls on Sunday and Mr. Hydes on Monday because we have not understood that in cobbling shoes we have a responsibility for both people's soles and their souls. Jesus tells us that in our going we are to make disciples. We do not select our neighbors. They are already there. We are not Christians *and* cobblers, Christians *and* farmers, Christians *and* businessmen, but Christians who fulfill our ministry in whatever kind of work we do.

Happily there is a tremendous amount of healthy rethinking about the Christian's mission in the world. Jesus said, "As the Father has sent me [into the world], even so I send you." It is terribly difficult for us to comprehend that. Yet the fact remains, we will never be good witnesses if we re-

fuse to admit that we are truly in the world as Christ was.

We must, in our congregational teaching ministry, be deeply concerned about bringing people together to consider the witness responsibilities of their jobs. This is the urgent need in adult education. As Mennonites we have an advantage over many denominations. We believe, although we have sometimes ignored it, that the lay person is important, that he, as part of the brotherhood, has as much responsibility to extend the kingdom as the preacher does.

But we cannot go back to the Anabaptists for models of how the lay person fulfills his mission in the world. The situation was different then. Many Anabaptists were on the run before their enemies. Perhaps more of their energy was spent in establishing new converts in the faith than in preparing them for mission in the world (if these can be separated at all).

Nor can we go to the reformers, like Luther and Zwingli, for models because they had no "world." Everyone was baptized into the church at birth; so, theoretically, all were Christians and members of the church. There was no "world" to witness to.

The Bible gives us the help we need. Early Christians saw the relation of tent-making (cobbling) to witnessing. More and more lay people are seeing the relationship too. It is evidenced by the increasing interest of adult groups in studying what the Bible says in the light of a newly developed sense of ministry.

—Arnold W. Cressman.

Family Census Report

Number seventeen in series

Number of Church Members in Mennonite Households

If a figure is available on the number of Mennonite church members in the average Mennonite household, it is then possible to determine approximately how many households there are in a congregation by dividing its membership by this figure. This answer is of value, for instance, in determining how many pieces of literature are required in order to place one in every Mennonite home. It should be pointed out that "household" and "family" are not synonymous, for households includes not only families but also unmarried men or women living together as units in an apartment or house. Since, however, this latter group comprises a very small percent of the total of households, in general one may think of households as families. The next report will deal with the type of households in the Mennonite Church. The following table presents the average number of Mennonite church members per household in each of the three areas of the Mennonite Church in Canada and the United States

as determined by the Mennonite Family Census of 1963.

Church Area	Members in Mennonite Households	Average Number of Members
East		
(Eastern Pa., Va., and Md.)		2.65
East Central		
(East of Miss. River and Ont.)		2.58
West		
(West of Miss. River & W. Canada)		2.65
Related Groups		
(Conservative, Independent)		2.93
Total		2.64

—Melvin Gingerich,
Historical and Research Committee.

Mennonite Leaders of North America

Jacob N. Brubacher (1838-1913)

Jacob N. Brubacher, the leading Lancaster Mennonite Conference bishop in the last half of the nineteenth century, was born on a farm near Mt. Joy, Pa., July 25, 1838. He was the son of Sem and Magdalena Nissley Brubacher and traced his ancestry back to Hans Brubacher who purchased land in Lancaster County, Pennsylvania, in 1717. When nineteen years of age, he was married to Barbara H. Stauffer. To them were born five children: Fanny, Martin, David, Magda'ena, and Sem.

In 1862 Jacob made a business trip to Philadelphia and was obliged to spend Sunday in the city. On that day he visited an Episcopalian Sunday school, which impressed him deeply and favorably. As a result, in the next year he opened a Sunday school in the schoolhouse on the border of his farm and taught Bible, German, reading, music, and penmanship. When there was opposition to the Sunday school, he invited Bishop John Brubaker to visit it. Brubaker agreed not to oppose it and so the school continued. On June 15, 1865, Brubacher was ordained to the ministry at the Landisville Mennonite Church just after he had started his third annual summer session of Sunday school. Because of opposition to the school, he closed it. Two years later, when he was but twenty-nine years of age, he was ordained bishop of the Erisman district. With the assistance of Preacher Amos Herr, Bishop Brubacher succeeded in having the spring conference of 1871 make Sunday schools permissible throughout the conference. Several years, however, transpired before he opened a Sunday school at the Landisville Church (in 1876), where he became its first superintendent.

Jacob's deep knowledge of the Bible, his teaching experience, and his fifteen years in the ministry were an asset to him when he met with other brethren in 1880 to pre-

A Church of Scotland minister, who used a computer to show that the epistles commonly attributed to Paul were really written by six authors, has had the tables turned by an Episcopal rector who also used a computer.

When the Scottish minister's own writings were put to the same test as Paul's, the computer said they likewise bore the stamp of multiple authorship.

Rev. John W. Ellison of Winchester, Mass., told a conference on computers at Yale University recently that the method used by Rev. A. Q. Morton of Scotland was insupportable and "an abuse of both computers and scholarship."

pare literature for the new Sunday school movement. The primary and intermediate question books which they prepared were used for more than a decade. He also saw the need of introducing English preaching but his suggestion was turned down in 1878 and so he waited for this until the sentiment had changed. He was influential in the Board of Bishops and as early as 1883 was chosen their moderator. Influential beyond his conference, he helped organize the Southwestern Pennsylvania Conference in 1876. For nineteen years he had the bishop oversight of the Franklin County, Pennsylvania, Mennonite churches.

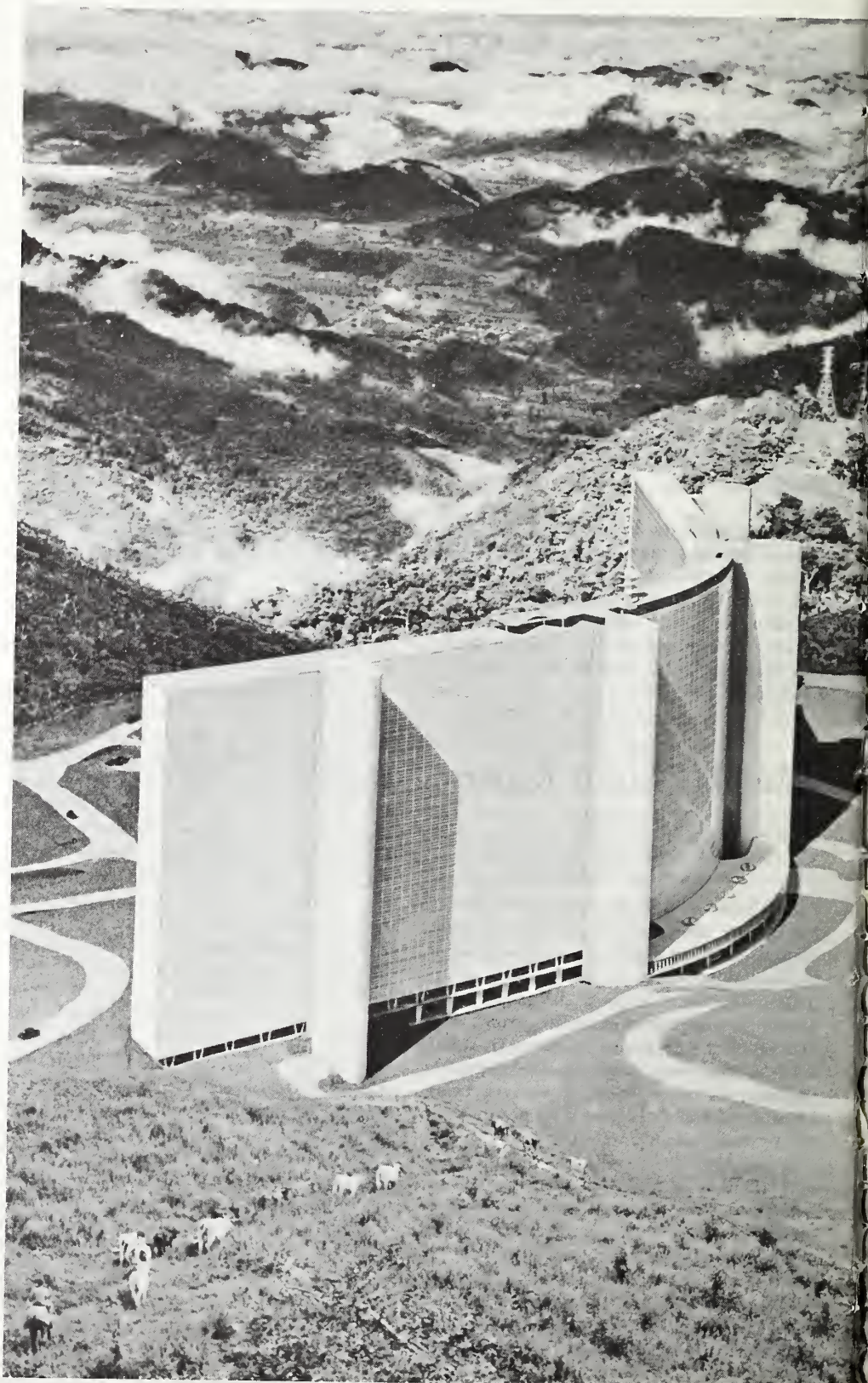
Although at first opposed to revival meetings, Brubacher changed his mind and when past seventy years of age he had revival meetings conducted at the Mount Joy Mennonite Church. Opposed to the Sunday School Mission Meeting for many years, he changed his opinion on this matter shortly before his death.

His counsel was widely sought and he was an able disciplinarian. He was well read and a good expositor of the Bible. He was long remembered by his practice of reading a text, closing his Bible without opening it again, and then preaching without notes. He was a lover of good singing and his comments on hymns were a worthwhile contribution to the worship of his congregation.

During the forty-six years that he served as bishop and thirty years as moderator of the Lancaster Mennonite Conference, he made a lasting impact upon the Mennonite Church. His name had become a household word in the Mennonite homes of Lancaster County and many years after his death, which occurred on October 9, 1913, he was still quoted frequently. His body was buried in the Landisville Mennonite Church cemetery.—I.D.L.

BRAZIL: An Evangelical Po

*The question is:
Are we too late with too
little to make a
significant impact on
Brazil?
Only the future can
answer that question.*



Allen Martin will return to Brazil with his family in June, 1965, for his second term of literature missionary service with the Mennonite Board of Missions, Elkhart, Ind.

—Pan American Photo

Protestantism, otherwise known as evangelicalism, was a latecomer to Brazil. It is believed that the first evangelical church was founded in Rio de Janeiro in 1855.

Brazilian evangelicalism today has its roots in the modern missionary enterprise. In the latter part of the nineteenth century, American Presbyterian, Episcopal, Methodist, Southern Baptist, and English interdenominational missions entered Brazil. Successfully carrying on traditional evangelistic, educational, and medical ministries, they form the foundation of present-day evangelicalism.

One exception to this foreign missionary infiltration is the large German Lutheran migrations to southern Brazil. Their descendants now number nearly a million—the largest single evangelical denomination in Brazil today. Among these German communities who migrated in the 1930's, were several thousand Mennonites from Russia.

Roman Catholic Legacy

But what about the surroundings into which these eighteenth-century Protestants came? On May 1, 1500, Portuguese navigator Pedro Alvares Cabral took formal possession of the land that is now known as Brazil. On the white sands of a Salvador beach, an accompanying Jesuit priest celebrated the first mass of thanksgiving.

This began the Roman Catholic legacy to the new world. White-man possession of the country meant subsequent missionary activity by the Jesuits and other religious orders. Joseph de Anheita (1533-97) and Manuel da Nobrega (1517-70) began the task of bringing Christianity and civilization to the newly discovered Indian tribes.

The country took on a Portuguese color. A hundred years after white-man possession, the land was divided into 15 large feudal states which were entrusted to noblemen appointed by the Portuguese crown.

Large grants of land were given to enterprising individuals who brought immigrants from Portugal to work on the sugar plantations. Unlike the early settlers of the United States, who were religiously motivated, these immigrants were often castoffs of Portuguese society. Brazil became a land of exile.

Brazilian historian da Cunha says these early adventurers were small bands of condemned exiles or counterfeit colonists. Brazil's settlers were from southern Europe and products of the European renaissance while North American settlers were mainly from central Europe and products of the sixteenth-century Reformation. Thus Brazilians inherited a life philosophy of love

and beauty rather than the Protestant ethic that fostered a rigid morality.

Brazil truly has become a melting pot of cultures, races, and color. African slave immigrants were later imported in large numbers to work on Brazilian tropical plantations. Mixing freely with the Portuguese, they created a more homogenous race than that of their North American counterpart.

By 1850 the slave trade was outlawed and in 1888 by an act of congressional law and without civil war, slavery was abolished. This, of course, was accomplished without the Protestant ethic that exerted itself in the slavery strife of North America.

Protestants Come

Then came the Protestants. In the early twentieth century Pentecostal missionaries from Europe and the United States experienced phenomenal success. Today these combined groups have a community numbering close to two million.

With the Declaration of the Republic in 1889 and the adoption of the Constitution of 1890, church and state were separated. Article 72 provided that "all individuals and religious confessions may exercise their cult publicly and freely, associating together for these purposes and acquiring property in accordance with the disposition of the common law."

It stated further that no cult or church should enjoy a subsidy from the government nor have a relationship of dependency or alliance with the government. This, of course, has been adhered to "more or less," depending on the circumstances, since 1890. However, this history of official separation of church and state has given the

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Evangelical salad of
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evangelicals freedom to carry on missionary activity.

Roman Catholicism has pretty well saturated Brazilian life and culture, however. The Catholic Church in Brazil has traditionally been more liberal in its relationship with Rome than those of Spanish-American countries. The church was apparently unable to gain control of society in the same manner. In education and politics is where the church has made its greatest impact.

The Catholic cathedral usually stands on the highest spot in the center of towns and villages. The holy days, special festivals, pilgrimages, and shrines have become a part of national life.

Postwar Influx

After World War II there began an influx of North American missionaries into Brazil. Because of the ease with which foreigners could enter, there was a good response. This began the present-day evangelical salad of North American denominationalism: ten kinds of Baptists, four types of Presbyterians, three types of Mennonites, and denominations that were never heard of before.

Mission Board Enters

In 1952, the General Mission Board passed the resolution to enter Brazil on the grounds—

"If suitable personnel can be found, we recommend that during this present year one or two couples, or perhaps one couple with two single sisters, be sent to Brazil. They should be entered during the first year in the language and orientation school at Campinas, near the city of Sao Paulo. Here they would spend the first year in language and orientation studies and would inform themselves on the missionary situation in the country and would begin to form convictions regarding location. At the end of a year, in consultation with a representative of the Board, studies could be undertaken and actual field located."

Thus, in 1954, our first two missionary couples arrived to study the Portuguese language and subsequently establish "the Mennonite Church in Brazil." We, like other new denominations (United Missionary, Mennonite Brethren, Nazarene, Free Will Baptists), had several things in common. First as an evangelical church, we are latecomers to Brazil.

Theologically, we share in the Free Church tradition; organizationally, we represent a small denomination with a rela-

tively small missionary force in Brazil. The question is: Are we too late with too little to make a significant impact? Only the future can answer that question.

The immediate development of the Mennonite Church centered in the state of Sao Paulo in a direct evangelistic effort. Halls were rented and furnished. Missionaries campaigned in their neighborhoods to invite people to come. Seemingly the only logical and appropriate approach, this difficult task was carried on with considerable success in areas where none of the older evangelical churches were working. These new churches, with a membership of 150, provide the nucleus of a growing Mennonite fellowship.

Swing to Broader Ministry

A new dimension to the Mennonite witness was undertaken in 1957 in Araguaema, an interior town of Brazil, 1,300 miles north of the Sao Paulo area. Like most interior areas of Brazil, there is great educational and physical need. The program here has centered in a medical clinic, a primary school, and now a meat-packing plant, along with a church-building program.

An urgent sense of mission strategy has called for a united Mennonite witness in Brazil. Special effort was made for a co-operate mission outreach with the German-speaking Mennonite colonies which are located 400 miles south of the Sao Paulo area.

We as American missionaries need this older "national church" and believe she needs us. These churches are now Brazilian. They can support a cooperative program of evangelism with their own personnel and finances. In Brazil for 35 years, these colonies number approximately 2,000. We can bring to them our experience of evangelism, but they must establish their own church.

Frontiers

There are few remaining areas of any size in Brazil that have not been touched by an evangelical witness. The growing evangelical community includes six million people or approximately seven percent of the entire population. However, there are new frontiers in urban evangelism, industrial production, and distribution of Christian literature.

The Mennonites have aggressively accepted this last challenge and have become Brazil's second largest retail Christian book-sellers. It appears that the national churches do not have the funds nor the technical skills for this type of ministry. Therefore, foreign missions are yet able to help the entire evangelical community through the production and distribution of Christian literature for evangelism and Christian nurture.

Evangelicalism has given to the Brazilian



—Pan American Photo

"Roman Catholicism has pretty well saturated Brazilian life and culture. It has made its greatest impact on education and politics."

Christian a new sense of worth. He feels more responsibility to the growth and life of the fellowship. He is happy to share with the group his needs and resources. There seems to be a genuine concern for maintaining the brotherhood. He usually is aggressive in his witness to the Gospel.

The evangelical church is the most rapidly growing church in the world. Historically, she has aligned herself with the lower educational and socioeconomic classes. There are some stark exceptions to this, however. Currently there are eleven evangelicals represented in the federal congress. Bishop Stockwell suggests that they should arise from their inferior status and take their place in the national awakening.

Theological Thaw

Historically, the evangelicals have maintained a "battle line" with the Catholic Church. In many places since Vatican Council II, this battle line has begun to break down. This theological thaw from Rome coupled with the decreasing suspicion on the part of both has brought about a new relationship between Catholics and evangelicals. There are isolated cases where groups of the clergy and laymen are meeting together for Bible study and discussion.

This new relationship may well be a spiritual renewal for both groups. Evangelicals will have more time to think on the meaning of the church rather than fighting for its external expression. Here too is where the Mennonites should make a positive contribution to the nature and mission of the church.

Many factors point to the bright future of Brazil's evangelistic endeavor: their apparent growth in numbers, their growing influence on political life at the local and national level, and their new relationship

Missions Today

The Big Little Man

By J. D. GRABER

"What are these among so many?" It is the frustration that Andrew expressed with which we all have to struggle. World needs are so vast that the resources of any one church, especially a small one like ours, or the personal resources we can muster are so insignificant, by comparison, that we become paralyzed by discouragement.

The Ugly American, well-known and controversial book, works with a similar theme. Multimillion and billion dollar schemes are always the popular ones but usually the ineffective ones in terms of actually helping people. **The Ugly American** is a double meaning title. It does refer to the ugly image abroad of the typical American, but actually the ugly American is a man, ugly in features but beautiful in spirit, who spends modest sums of money but relates well to the people he helps. Reading this impresses one that all the ugly American does so successfully a missionary can, and usually does, do.

"The attractiveness of big projects," says a recent pamphlet, **Aid to Africa**, "may distort the real priorities." We have all been made aware of the waste of money in status symbols in the recipient countries. "We have not always realized," writes the editor of **C.M.S. News-Letter**, "that the support of an attractive project may be a status symbol for the donor."

The missions of the church can best be carried out by sending persons to persons. It is often easier to give money than to go ourselves. Certainly this is true for governments. The above-mentioned pamphlet says, "The government finds it much easier to write a cheque for five million pounds than take steps which will secure the services of fifty men."

Let's do our little bit. Little is much when God is in it, is an old saying, but a very true one. Billions in foreign aid seem only to increase ill will. But mere hundreds of dollars and dozens of dedicated persons, serving in the name of and in the spirit of Christ, will inevitably produce goodwill, build bridges of understanding, and open hearts to the entrance of the living Christ. Let us not despise the day of small things.

with the Roman Catholic Church. However, evangelicalism and its institutions in many parts of Brazil are still dominated by foreign money and personnel.

(Continued on page 417)

After hearing of the tornado tragedy of Elkhart County in northern Indiana, the Spanish congregation in Ohain, Belgium, took an offering amounting to \$100 for the churches that were destroyed (Sunnyside and Shore Mennonite) to be used for the needs there, according to missionary David Shank, who serves as overseer of the Spanish congregation. As one of the youngest and poorest of our overseas churches, the congregation is made up of recent immigrants from Spain who have come to Belgium to find work. Comments Shank: "We were deeply touched by this gesture on the part of the congregation. It is our prayer that the total experience of the counties around you (the General Mission Board) may help us all to be more conscious of 'our pilgrim way.'"

Some 7,000 people have given nearly 70,000 man-hours in the tornado cleanup program of Mennonite Disaster Service in Elkhart and Lagrange counties in northern Indiana, according to an April 30 report by Lewis Britsch, director for Region II from Archbold, Ohio. Approximately 1,000 have come from out-of-state. Comprised of farmers, carpenters, office workers, etc., the MDS volunteers have concentrated mostly on cleanup rather than rebuilding. A three-man committee is now evaluating disaster cases to determine reconstruction needs of individual victims. Low interest federal loans have been made available to persons with no or little credit standing, but this will not hinder MDS in its rebuilding program, says Britsch.

As a faculty member of a Congo "university in exile" (University of Stanleyville), TAP Volunteer Kenton Brubaker, Harrisonburg, Va., has been asked to write a textbook for a new course in biology. The assignment was made by a committee for the revision of the secondary school system operating out of the Lovanium University of Leopoldville. Following the Stanleyville rebel revolt last August, Lovanium invited the University of Stanleyville to have its students join the classes at Lovanium. In return, the University of Stanleyville lent its entire teaching staff to Lovanium. Brubaker is continuing his association and assistance in Lovanium University's large botany class in addition to his new writing assignment. The initial writing of the textbook is being done in English and an assistant, Charles Van Hove, is translating it into French.

Over 9,000 people wrote to Heart to Heart during their March listener survey. "Ella May's Favorite Recipes" book was given in appreciation for their help. With highest votes were: WDAC, Lancaster, Pa.; *CKCR, Kitchener, Ont.; KJRG, Newton, Kans.; *WCMR, Elkhart, Ind.; *CFAM, Altona, Man.; WBYO, Boyertown, Pa.; WWST, Wooster, Ohio; WCRE, Cleveland, Ohio; WSWA, Harrisonburg, Va.; and *WCBG, Chambersburg, Pa. *Carries daily 5-minute program. Other stations carry the weekly 15-minute program.

Students from the College of Idaho are conducting English classes for interested Spanish-speaking adults of the Caldwell Labor Camp. The initial suggestion for the project came from VS-er Richard Schrock. Schrock reports that five of the Mexican adults in the camp expressed interest in learning how to speak English. "We relayed this information on to a group of students who were especially interested in minority groups," he said, "and they very willingly accepted the task of setting up a course in English for them. The students come out to the camp twice a week and have the classes in the homes. Both students and camp people appreciate the opportunity and classes are going well."

Large crowds, good weather, and brisk auctioneering resulted in a successful April 17 relief sale at Morgantown, Pa., on Ralph Hertzler's farm. The purpose of the ninth annual sale conducted by the Tri-County Relief Committee was to raise funds to support the Mennonite Central Committee's relief program throughout the world. A net profit of approximately \$20,000, highest ever obtained in the Tri-County Committee's history, will be turned over to MCC. The crowd, between 10,000 and 15,000 people, reached its peak around noon when bidding began on 200 homemade quilts, hooked rugs, and other fancywork. Two girls brought their ponies to the sale to sell rides to children. At the end of the day—390 rides later—the ponies and their youthful owners were near exhaustion. Four hundred and ninety loaves of bread, donated by a bakeshop, sold for \$1.00 apiece. The buyers were aware that each loaf sold will permit MCC to buy 80 loaves in Vietnam for its bread-feeding program there.

Mennonites and Anglicans recently held joint evangelistic services in the town of Musoma, Tanzania, the government center for Mara Region and the largest town in a 150-mile area, reports the Eastern Mission Board. In preparation, the meetings had been publicized and much visiting was done in the town. Benches from three churches were arranged in the church yard, a public-address system was set up, and a speaker's stand was built. Chorus groups from various schools sang, short sermons were preached, and testimonies were given. After dark, the Billy Graham film, "Africa on the Bridge," was shown, in which the main message is translated into Swahili. By closing time, at least 1,500 people were seated and standing around the church yard.

After an Indianapolis listener heard Mennonite Hour's "The Greatest Week in History" (Easter special), she wrote requesting permission to translate the material into Spanish for use "on radio and youth programs to reach the unsaved in Chile. I am a missionary with the Christian and Missionary Alliance and will be returning to Chile next week."

To help announce the Easter newscast series, "The Greatest Week in History," one family in Miami, Fla., phoned at least 40 of their friends to announce the series. A college student in Alaska wrote, "I have just listened to the final broadcast of 'The Greatest Week in History' and just had to sit down and write you. This was a very fine presentation and I feel it should help people to realize that these things really happened—that Jesus was the Saviour who died for us and our salvation." A total of 135 stations carried the daily Easter week series.

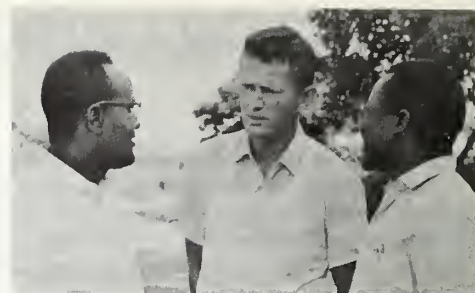
Volunteers are urgently needed for Mennonite Central Committee assignments in Lebanon, Germany, and Switzerland. An administrative assistant, responsible for ticketing, travel correspondence, contact with ship companies and airlines, and reception of persons on MTS-sponsored tours, is needed by the Menno Travel Service office in Beirut. A young man fluent in the German language is needed in July as a general office assistant in the MCC Frankfurt, Germany office. He will assist in correspondence, placement of MCC volunteers in Europe and North Africa, and other program responsibilities. Applicants with a college degree (or its equivalent) are preferred. A volunteer skilled in carpentry and mechanics is needed by June 15 for the Bienenberg Bible School, near Basel, Switzerland. Knowledge of German is helpful, but not required. Interested per-

sons should write to Personnel Services, MCC, Akron, Pa., or contact the MCC offices in Winnipeg, Man., and Kitchen-er, Ont.

The young people's group of the Bukiroba church in Tanzania welcomed Laura Kurtz home from the hospital with an outing held in her honor. There were sandwiches, tea, and candies, games and contests, and a worship period together. An outing of this nature is something new in the community life, and it supplied the need for a good time and healthy association in Christian groups. There was some suggestion that such an occasion be held at least every few months.

The sixteenth trainee group to North America is arriving in New York on July

28. This year the number of trainees from Switzerland has increased from a handful to nearly a dozen applicants. For the first time there will be a trainee from Brazil and possibly two from India. Among the group will be members of the Bienenberg Choir, a former Swiss Peace Corps man to Africa, a girl whose parents had an American trainee in their home, and a volunteer who worked in the MCC Frankfurt office. They have expressed hope that they will be able to work in hospitals, institutions, offices, banks, greenhouses, industries, and on farms. Some have said they are willing to do anything and others have requested to be placed with families with children or with a minister's family. For more information on how to sponsor a trainee, write to Trainee Program, Mennonite Central Committee, Akron, Pa.



From left: Chairman Million Belete, MCC Representative Elmer Neufeld, and Congo Representative Lamba Gerard.—Independence is a very difficult time for both sides.

tionships were being built between churches all over the world, relationships of sharing and concern. He noted how the church in Africa fits into this pattern and how she is making a marked and significant contribution to other churches, especially the church in America.

Time of Independence

Papers were read and messages were given dealing with our current problems. Eliam Mauma, secretary of the Tanzania Mennonite Church, for example, presented a paper on "Church and Mission Relations." One of the brethren from Zambia said, "That paper became the heart of our conference."

In his paper Bro. Mauma explained:

"The time of independence is a very difficult time during which the devil attacks both sides. On the side of Africans it is a time of great joy to have the mission disappear. For the missionary who has been accustomed to leadership, it is a difficult time, for it means he is set aside and nationals take charge. There is no escaping these attitudes in the church and the remedy is for both sides to see Jesus, and to submit unselfishly, trusting in the guidance of Jesus in the committees of the church. . . .

"The African church of tomorrow must know the difficulties of its people, and by the education of its leaders in the national customs and culture be able to bring the answers of the Gospel to these problems. The Gospel will show what is sin, and will also show which of the customs are right for the man of God."

In this conference we found ourselves face to face with live issues. Our brethren from the Congo shared with us their experiences during the past several years and of the past several months in particular. None of us shall soon forget the account given by Jim Bertsche as he told how he, his family, and friends were seized, stripped of their outer clothing, shoes, and glasses, and made to stand in the cool night air while the rebels, doped with liquor and hemp, danced about them and threatened to kill them.

He related how they were led into the

An African Fellowship Is Born

By Paul M. Gingrich, Eastern Board Missionary in Africa

Joseph Adjei of Ghana raised his hand and asked for permission to speak. Chairman Million Belete, assistant headmaster of a technical training school in Ethiopia, gave his consent.

Joseph began in his slow, even, precise Oxford English, "I think the name of this group should include 'Fellowship.' I believe this, because in these days we have met together in a new way. We have met as brothers from many places. We have talked about many things and we have done so in the spirit of Christ."

From this point the consensus of the group was clear. While the Steering Committee had presented two other names for this gathering, none of them seemed to be quite right. To call this a conference or council just didn't really satisfy, but now with Fellowship we all got seriously to work and agreed that this organization should be called "The Africa Mennonite Fellowship (and Associated Groups)."

Before we go on we should really go back. The meeting in which Joseph spoke was what had been called to that point "The Bulawayo Conference." This was the second meeting of this kind in Africa. The first one was held at Limuru, Kenya, in 1962. Representatives from most Mennonite and Brethren in Christ churches in Africa were present then. They had agreed that another meeting should be convened in two years somewhere in southern Africa.

Now four years had passed and we were assembled in Bulawayo, Rhodesia. Our hosts were the Brethren in Christ churches of Rhodesia and Zambia. Bishop David

Climenhaga had very adequately made provision for the 21 delegates by renting a large house called "Highlands" on the outskirts of the beautiful city of Bulawayo. The delegates also noted with deep appreciation the hard work and planning done by Elmer Neufeld, secretary of the Continuation Committee.

Get-Together Is a Miracle

To be able to get representatives from nine African nations together in the same place at the same time is in itself a miracle. To be able to come together in love and understanding was a miracle of even greater consequence.

It was for this type of exchange that the meeting was called. As many African nations march rapidly to independence it has become imperative for the churches representing the historic peace witness to gather to share and to plan for the future.

This was a very diverse group. Our backgrounds were as different as the countries from which we had come. As we sat together during the first evening this was made abundantly clear as one by one the delegates told how they had come to know the Lord Jesus. To be reminded of the way in which God meets and calls out His people was a warming experience. Each day as we studied the Book of Romans we were reminded of the very rich heritage we enjoy in the Lord Jesus.

Paul Kraybill, who represented the Council of Mission Board Secretaries (COMBS), gave us a challenging picture of the church in the world. He showed how new rela-

tall grass to be judged by an illegal court. He said, "We felt quite sure that this would mean the loss of our lives. We had no reason to hope for mercy as we tramped into the grass, but then two hospital workers, turned rebels, stepped into the path and asked that our lives be spared."

Ferment

Here we were, in Africa, facing issues as they are today. Removed from the cultures of the West into a society that is bubbling with ferment. In this type of situation we sat down. Into this fellowship we brought our experiences. After our brother from Somalia spoke there was a long pause, then someone spoke for all by saying, "It could well be that by far the strongest church will come from Somalia."

It is hard to assess the worth of conferences such as this. But in Bible study and small discussion groups, in sharing during meals and on the ball field, in evening walks together and late hour chat sessions, all contributed to an unforgettable experience.

We found how easy it is for us to become set in a certain pattern, how Westerners sometimes misinterpret, and how Africans are confused by Westerners. We missionaries realized that much of our teaching made little sense to people reared in a society of different value judgment. To be confronted with the powers of ancestors, demons, and witchcraft is to be confronted with an entirely strange set of questions. Don Jacobs thrilled many and shocked some by suggesting that we have asked questions which, while interesting, are not really the questions of Africans in matters of religion and faith.

Time of Reevaluation

Here were seed ideas. Seeds that would be watered and fed throughout the coming years in confrontation with the African church. It was truly a time for reevaluation and criticism of our programs.

In its business sessions the group decided that another meeting should be held in three or four years, preferably in the Congo (Leopoldville). A coordinating committee was chosen with Million Belete of Ethiopia as chairman and Don Jacobs of Tanzania as secretary. Other members of the committee are Philemon Kumala of Rhodesia, Carson Moyer of Ghana, and Nganga Paul of the Congo. This committee was charged with the task of coordinating fraternal visits between the churches in Africa, finding and sending pertinent literature to member groups, preparing for possible representation to the World Conference in 1967, and arranging for the next conference.

As we shared in foot washing and communion in our final meeting of the conference we found ourselves one, though from many tribes and nations, at the foot of the cross.

From MCC's April Orientation

New Workers

John and Hulda Claude and children (l. to r.) Claire, Colette, Denise, Leola, Pa., begin a three-year term in the Congo (Leopoldville).

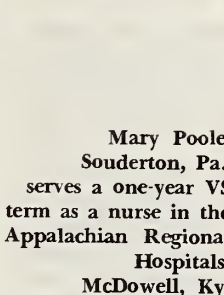


William and Mary Leatherman, Perkaskie, Pa., go to Henschir Toumghani, Algeria, where he serves as a mechanics teacher in the vocational school, and she as a nurse at the clinic.



John and Betty Rohrer, Orrville, Ohio, serve a three-year term in the relief program at Henschir Toumghani, Algeria.

Linford K. Gehman, MD, Bally, Pa., will serve at the Nhatrang Evangelical Clinic, Nhatrang, South Vietnam, for the next three years.



Mary Poole, Souderton, Pa., serves a one-year VS term as a nurse in the Appalachian Regional Hospitals, McDowell, Ky.

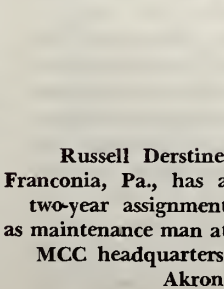


Jean Snyder, Waterloo, Ont., will be an office worker for a year at Boys Village, Smithville, Ohio.

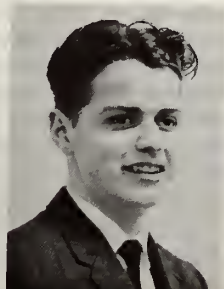


Carol Martin, St. Jacobs, Ont., spends the next two years as a nursing assistant in Albert Schweitzer Hospital, Saint Marc, Haiti.

Marlan Logan, Kalona, Iowa, assists in agricultural work in Bolivia for the next two years.



Russell Derstine, Franconia, Pa., has a two-year assignment as maintenance man at MCC headquarters, Akron.



Harley L. Snyder, Wooster, Ohio, does business administration and community development at the Hospital Grande Riviere du Nord, Haiti, for the next two years.

Your Overseas Missionaries of the Week

The Hershey Leaman Family



Arriving in Nairobi, Kenya, on April 5 was the Hershey Leaman family, who will serve their second term with the Eastern Mennonite Board of Missions, Salunga, Pa.

In his second five-year term, Hershey serves as director of the Eastern Board East Africa area office located in Nairobi. The Leamans' first four-year term as medical consultant and hospital administrator was spent in Somalia (one year) and Tanzania (three years).

From Lancaster County, Pa., Hershey is a graduate of Lancaster Mennonite School and Eastern Mennonite College. He holds a certificate in hospital administration from Georgia State College. He also attended Franklin and Marshall College, Lancaster, Pa.

His wife, the former Norma Histan from Trevese, Pa., is a graduate of Eastern Mennonite High School. She attended Eastern Mennonite College and Lancaster Business School.

They are the parents of two sons—Larry Lynn, 3, and James Merlin, 1.

During their short furlough, Hershey served as assistant in Secretary Paul Kraybill's office at Eastern Mission Board headquarters.

Your Treasurer Reports

The recent tornado and flood disasters of the Midwest have again proved that Mennonites are ready "at a moment's notice" to serve their needy neighbors.

A news item in this week's mission news reports that some 7,000 persons gave 70,000 man-hours in cleanup work in the northern Indiana area. Many have also volunteered

help in the flood-stricken areas along the Mississippi River.

The amount of work done is only part of the contribution, however. Just the mere fact that men and women sacrifice time in this busy age is a most thoughtful gesture. There have been some persons who, after leaving their own jobs in late afternoon, have driven all night to the scene of disaster, and have begun on clean-up the next morning.

Some of you have been asking if the General Mission Board is setting aside funds for this need. A letter has gone out to congregational pastors explaining that through the Relief and Service Office we will be working with Mennonite Disaster Service in projecting funds needed. We will budget such funds as they become available.

If you have interest in financial participation, send your disaster funds to the Mennonite Board of Missions, Elkhart, Ind., or through your congregational treasurer. Such funds should be clearly designated for "Midwest Disaster." These gifts will then be allocated to MDS or related needs as they arise.

—H. Ernest Bennett.

A Tribute

By ROMA GARBER SCHMIDT

On May 17, C. J. Garber, or "Grandpa Garber" as he is usually called, will be ninety years young. His life has been one of service and love for his Master and fellowman.

In 1879 when he was a lad of four years, his parents moved from his birthplace in Bronson, Michigan, to Cullom, Illinois. It was there that he was united in marriage on October 10, 1893, to Cora Grove—a marriage that was to last for 67 years until her death in 1961 at the age of 86.

After living two years at Cullom, they moved by train with their baby son, Lewis, to a farm near Alpha, Minnesota. Several other families also made the trip at that time. Among them were his brother, Leonard, who was married to Cora's sister, Addie, and their son, Ernest.

The group in Minnesota soon saw the need for a Sunday school, so they met for services in a nearby schoolhouse. C. J. and Leonard served as the first superintendents.

As the Sunday school grew, so did the size of their family, with the additions of Ethel, Frank, Charles, Mary, and Emma, bringing the total to three boys and three girls. Later, when their son Charles's first wife died, they helped raise his two daughters, Roberta and Loretta.

On March 11, 1907, C. J. was ordained to the ministry by Brother Samuel Lapp at the Alpha Mennonite Church, which had

been built in 1898. Several years later he also began serving a small group of people near Odin, which meant a long drive by horse and buggy. This work was carried on for the next twenty years. In 1919, Noah Landis, his son-in-law, was ordained to the ministry and the two men served together for many years.

It didn't seem complete when Grandpa got up to preach on Sunday mornings if he didn't first break into a chorus of praise—

Thank you, Lord, for saving my soul,
Thank you, Lord, for making me whole,
Thank you, Lord, for giving to me,
Thy great salvation, so rich and free.

—and he usually did just that. He loved to sing and could get the whole congregation to sing more joyfully when his clear tenor voice was raised in song.

When the family gathered at Grandpa's for a get-together, there was usually someone to pump the organ for a hymn sing. Music was always an important part of their family life, and is still enjoyed a great deal by him.

Their home was always open to guests, and they had many over the years. Not only were ministers and other church people welcome, but travelers, peddlers, and tramps were also sure of finding a place of shelter.

Since Grandma's death in 1961, his oldest son, Lewis, and two daughters, Emma (Mrs. Truman Johnson) and Ethel (Mrs. Noah Landis), have gone to be with her in heaven. Grandpa now makes his home in a snug little trailer-house which is parked in the yard of his daughter Mary (Mrs. Harold Ely) near Conway, Kansas. He enjoys traveling to new and interesting places (he attended General Conference in Virginia last year), meeting new people and visiting old friends, and reading church periodicals and papers. He is also a good correspondent and keeps in touch with family and friends by letter.

Ninety years of living,
Serving Christ his King;
Ninety years of toiling,
His harvest gifts to bring;
Ninety years of giving,
God owns his every thing;
Ninety years of loving
To worship, pray, and sing;
Ninety years of living,
Serving Christ as King.



Fundamentally, the force that rules the world is conduct, whether it be moral or immoral. If it is moral, at least there may be hope for the world. If immoral, there is not only no hope, but no prospect of anything but destruction of all that has been accomplished during the last 5,000 years.

—Nicholas Murray Butler.

Digging Ditches

By J. W. MELICK

"Make this valley full of ditches" (II Kings 3:16). This message Elisha received from the Lord at a time of torturing thirst, ebbing vitality, and a threatening enemy!

The church's need is here graphically portrayed in this Old Testament parallel. Here are combined armies facing defeat because of weakness brought about by lack of water. Because of godly King Jehoshaphat heaven is heard from. Here is a hard dry valley. "Thus saith the Lord, Make this valley full of ditches." It was to be hard work for weakened bodies, but here was the promise of God and there over the hill lay the camp and country of the enemy! There was an incentive to dig! "*Make this valley full of ditches.*"

There was material to be moved in bringing these ditches into being. There were tools to be employed. There was effort to be put forth. All of this done, at the time of the morning sacrifice, without wind or rain, the ditches were filled with refreshing, reviving strength as man and beast stooped to drink! They were ready for the enemy, but God did more than the expected. The Moabites took the sun's reflection upon the water to be blood drawn by war among the kings. They rushed in "upon the spoil" to their own doom and defeat! This was "a light thing" for God to do once man's obedience was accomplished. They dug; God filled.

Here and there, today, the "soldiers of the cross" languish amid drought conditions. "Moabites" of every sort are moving in "for the kill"! Listen as the Lord says through Elisha, "Make this valley full of ditches." This will mean obedience fostered by a sense of need, the threat of the enemy, and the commands and promises of God. Perhaps the ditches that we dig are far too shallow and mere "scratches on the surface." Why should the power and progress of the church today be so remote from and but a shadow of the early New Testament church? What can individual Christians do? What can groups of Christians do?

Jesus spoke of the Holy Spirit in terms of "water," and may not these filled ditches be symbolic of the Spirit's fullness with the attendant blessings of power and victory?

Church conditions and enemy dangers are far more than material from which to make written articles such as this. These things call for sober thinking, serious consideration, and immediate action!

With the "shovel" and "spade" of earnestness and purpose let us bend in humility and obedience to our ditch-digging task! There is a lot of self-complacency, false security, love of ease, pride, and unbelief to be removed in humility and confession

to make God's ditches ready! The heat of the worldly atmosphere surrounding us has hardened our hearts all too hard! Away with the "broken cisterns" and let a desperate thirst for the "fountain of living waters" return!

Let the "interference of other things" be thrown out as the prayer ditch deepens! Let us toss aside the many time-consuming worldly associations as the "fellowship with God" ditch is made ready! What comes in over a TV channel while the Bible gathers dust? Is it from heaven? Is it edifying and uplifting? Does it make for "a good conscience"—giving us a keener sense of God's presence? Let's dig the "love for and the knowledge of God's Word" ditch real deep! Let selfishness be removed as the ditch of "sacrificial living and giving" deepens! And how the ditch called "a desire for holy living" is needed before the refreshing blessing can come! Yes, the Christian has a part. God is waiting for the ditches! Is the enemy near? Do we need strength? Let us dig!

His Grace Is Sufficient

By ARTHUR L. JACKSON

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psalm 34:19).

Our God is a gracious God. Has He not given us trees for shade and fruit for food? Has He not given us fish for nourishment and grain for bread? Has He not given us man for woman and a quiver of children for our joy? Yes, God, our God, is a gracious God.

He has not given us all equally. Some may have wisdom to invent while others have the imagination of the kitchen. Some may have poor bodies while others may have weak minds. But no matter how much or how little we have, it is only through His grace that all things are possible.

Those of us in America sometimes feel that God has dealt us a sore blow, but how often do we realize that most of the remainder of the world has much less than we and many are happier than we with our much?

Have you ever gone into a hospital and seen a pale face, but through it all comes a smile that brightens your heart? Have you ever gone into a modest home and sat on a box for a chair, but the fellowship that you had made you forget the hardness and made you realize that truly God was present in those meager surroundings? Have you ever met someone with one arm or with an artificial leg and felt sorry for him only to realize that he returned your pity with words of strength and courage?

How many of us deserve what we have? Can any of us say with certainty that we

should have had more or a better way in life? For all that we have is not ours, but we are made stewards for God, who is the true Owner of it all.

Whether we have much or little, let us thank Him and share it with those who have less.

My God, our God, is truly a gracious God and He has proved His grace through His love for each one of us.

Whose Turn Next?

By PAUL SHOWALTER

The congregation was assembled for worship. The opening hymns were used to point the people to God. The Scripture reading had been chosen to relate to the sermon which had been prepared for the occasion followed by prayer. The hymn before the message engaged the congregation in a corporate anticipation of God's Word.

The minister, or speaker, unburdened his heart to the people in his message. They were challenged and moved to make heart resolves by the time he had finished. When the speaker sat down, whose turn was next?

Quite often the leader of the meeting, or someone else assisting in the service, will arise to make some appropriate comments, observations, additions, or words of appreciation. But should he have the next turn after the message?

Too often while these remarks are being made, which conclude with a few announcements, and while some anxious listeners are gathering themselves in preparation for the homeward journey, the tender devotional spirit of the meeting is decreased considerably. The closing hymn becomes something like the bell announcing the close of the service. Some brave song leaders may try to remind the congregation by their hymn selection what the thrust of the message was.

Is it not the congregation's turn to respond immediately after the message? And what better way is there than through a response hymn carefully selected by the song leader who has identified himself with the people throughout the service? Taking into consideration his own heart response and taking cues from the pervading spiritual atmosphere, he can lead the congregation in expressing themselves in a deep and meaningful way. The singer, as an individual, may clinch his personal reactions through this hymn, and, as a part of the brotherhood, he adds his voice to make the group reactions more weighty.

If the leader or assistant has something further to add to the message as an individual, it would still be appropriate after the group has had an opportunity to respond in a hymn.

The choosing of the "response hymn" is all-important. If not done wisely, it too can dampen and destroy the spiritual thrust. Here the spiritual qualifications and sensitivity of the song leader come into focus. He chooses for the congregation what they would say!

Some speakers like to select their own response hymns. Two comments might be made in passing: Their choice might help to bring about the desired effect, while they may never find out what the real response turned out to be.

Modern Malefactors

BY ELWOOD SCHROCK

"... They crucified him, and the malefactors, one on the right hand, and the other on the left" (Luke 23:33b).

Crucifixion or stoning disposed of malefactors in Bible times. Those who refused to live according to society's rules were judged unfit to live at all.

Thanks to modern science, the electric chair has replaced stones and crosses. However, the chair is seldom used. Eighteenth-century humanism has emphasized the value of human life; today only the worst "criminals," as malefactors are commonly called, have to pay with their lives for their crimes. Most people who persistently break society's laws are removed from society and placed in prisons.

As the heavy prison door clicks shut for the first time behind a prisoner, he sees himself in terrible objective reality. "Prison," the word echoes mockingly in his lonely cell. "But prison is for bad people," he retorts to the barred window. He slumps dejectedly on his bed as the truth of his own words echoes in his mind. His cunning plans for the crime, his daring execution of the plan, and his reckless getaway are not glamorous now. They are accusing evidence of his sinfulness. His self-respect is shattered. He feels unloved and unwanted. He is unfit to live with other people.

In such a state of dejection, the prisoner is usually hungry for the Gospel. Like the penitent thief on the cross, his only hope is in Christ. However, many prisoners know nothing of the Saviour. They have not attended church or had religious training in childhood. The only way such prisoners will find Christ is through the witness of concerned Christians.

More than 220,000 criminals crowd our nation's federal and state prisons. Thousands more serve short sentences in county prisons. These prisoners are outcasts from society—and too often neglected by the church.

Have you visited the prison nearest you? One of Christ's commendations of the righteous is, "I was in prison, and ye came

unto me." Why not help a prisoner to new life? Christ wants to save modern malefactors just as He saved the one who hung beside Him at Calvary.

Let's Do Our Part

BY ESTHER HOCKMAN

Here is part of a conversation that I participated in recently on a university campus.

(Teacher)—"What will happen to future generations if we keep on being silent about religious and moral issues to our children? I practice tolerance to save myself. I have Jewish, Catholic, and many other faiths in my school. Can we only stress the mechanics of education and bring our children through to a moral wholeness?"

(Quaker)—"I am convinced that we cannot be quiet on these issues. We have to present them in order to see movements and reforms in our society."

Is religion put on the shelf? Is our society totally secular? Let's make sure that we as Christians promote true and pure concepts to our present generation of children through our church-related programs whether it be the Sunday school or whatever phase of the program it may be. We cannot live in the future for our children. The future is theirs. We can prepare them for the future. Little did Daniel and his friends' mothers realize the situations that their sons would face, but they did prepare them to serve God.

I'm sure our children are receiving a very wonderful and rich cultural heritage through secular education today. This rich heritage may not have all that we as Christians wish our children to have, especially when we know religious thinking has been pushed aside. We must challenge the home and the church to do their utmost to indoctrinate and lay broader and lasting foundations.

They'm Going to the Dump

BY ROSELYN EDWARDS

Three-year-old Jonathan was helping Daddy. They cleaned out the winter's accumulation from the basement, loaded it into the car, and drove over the hill to the township dump.

When they returned, Jonathan saw that the Graham brothers, our next door neighbors, were beginning to work up a garden spot near their house. He hurried to get his jacket off and ran to the library window to watch. He was fascinated by the ma-

chinery and stood spellbound as they went back and forth with the plow, then the disc and drag.

When they finished preparing the garden spot, they loaded one of the tractors onto the back of their large truck. They loaded other machinery onto a hayrack hitched to another tractor.

Jonathan had forgotten since the previous year that the Graham brothers had another farm several miles away and hauled machinery back and forth between the two places. He watched the loading operation with obvious concern.

When everything was loaded, they drove down their driveway and turned into the road. Jonathan hurried from the window in the library to one in the living room, and then to the kitchen as they passed our house. Tears of disappointment welled in his eyes.

"Oh," he cried as they drove out of sight over the hill. "Oh, they'm going to the dump!"

He had seen it with his own eyes; so it wasn't hearsay. What more obvious conclusion? Whenever I am tempted to make a snap judgment, even of something I have seen with my own eyes, I remember the day that my son Jonathan saw the Graham brothers taking their machinery to the dump.

It Happened

All week we were studying boats. Each one of the students made his own boat in scale to the length of a modern passenger ship. We studied the parts of boats, various kinds of boats, and boat vocabulary. We made a scrapbook about boats as a group. Everything seemed ideal according to the books on teaching. A student summed it up as being *friendship work*.

As a Christian teacher, I took the class to the Bible and together we studied about Bible boats. We looked up references and meditated upon the psalmist's words, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep."

We read of the Apostle Paul's trip to Rome in a ship which was wrecked along the way. We studied John 12:46 where Jesus said, "I am come a light into the world." An exercise sheet with the picture of a lighthouse on a rocky cliff was filled out. Songs concerning sea voyages were sung and interpreted. Why, the Bible is full of a study of boats and ships by itself! They were even a part of our Master's life!

Then it happened. As we were comparing life's journey with a mariner's experiences, waves with evil influences, rocks with sins, anchors with Christ, the lighthouse with Christ, and the lifeline with the Gospel, I was suddenly overwhelmed as joy and

blessing flooded my soul. My mind was filled with rushing thoughts.

Wouldn't it have been too bad to go through a whole week of ship and boat study and completely miss out on this spiritual application!

I praise God for the privilege I had in leading fourteen students through this experience.—Harold G. Stoltzfus, Oley, Pa.

BRAZIL

(Continued from page 410)

In the current Brazilian struggle for industrialization and a new self-realization, care must be taken that evangelicalism isn't aligned with the foreign powers. In certain stages of this social revolution, it may be better that some foreign missionaries be removed from their present positions. Richard Schull suggests that some North American personnel be replaced by using Europeans.

Don't Stifle Spirit

Foreign missionaries can still make a significant contribution to this growing church as long as they do not stifle the moving of the Spirit by rigid organizational control or by their own preconceived patterns of ecology. There is room for a fraternal relationship of brotherhood between the North and South American church, but there is no room for independent competing mission groups who view Brazil with eyes of "how many fish are in this pond for our organization?"

The Mennonite role as a foreign mission group in Brazil may well be one of leading the way in cooperation. Through influence of the literature program we already have a respectable service image with all evangelical groups. Through the production of certain types of literature we can influence evangelicalism in its search for a new meaning.

We should not forget the opportunity to witness to the ethical demands of brotherhood in a society that already demonstrates political pacifism. May we as Mennonites not be ashamed to bring our small "five loaves and two fishes" to God and the Brazilian situation and see what He will do with them.

OUR READERS SAY

(Continued from page 400)

statements on what our teaching and attitude should be on race relationships (April 22-24, 1955) and the steps that should be taken to develop an enlightened conscience. I feel, however, we need an amendment or an addition to the statement on "involvement" and "commitment." How many Mennonites were in Selma that fateful week? I give due cognizance to Bro. Guy Hershberger's practical suggestions in his timely article, "From Words to Deeds in Race Relations," Feb. 16, 1965, *Gospel Herald*. But my question stands—How many Mennonites were in Selma a few weeks ago?—Nelson Litwiller, Montevideo, Uruguay.

It seems to me it would be very good to have more articles published in the *Gospel Herald* on evangelism and prophecy, and fewer articles on race relations.

It might be quite surprising to learn that in seventeen recent issues of the *Gospel Herald* there appeared thirty-three articles on race relations (as many as four in a single issue!), but only seven articles on evangelism. This count does not include the Missions section on either subject!

Although approximately one fourth of the Bible is given to prophecy, only one article pertaining to this subject was printed.

We did appreciate your reprinting from *Moody Monthly* Harold R. Cook's article on evangelism (March 30 issue). May we have more such articles?—John C. Combs, St. Louis, Mo.

* * *

Thanks for printing "Speaking of Believers' Baptism" (April 20), which came just at the time I was evaluating my reactions to our 13-year-old son's baptism. His call came during the night (no revivals current); so I couldn't question the source. Yet personality, plus other factors, leaves much to be desired. We, his parents, welcomed the delay in the forming of a new instruction class and later, baptism. But the resolve to be alert to "evidences" produced problems and conflicts—within me. In his article, Gerald Studer helped pinpoint (and perhaps verify) deciding points for decision on the part of the parent. "Faith is the act of a trusting person—not the act of an adequately informed person"; "conversion is a change of our will"; and "Baptism then marks the beginning of a loving response and not the end of an accomplished standard of life," are among the quotable and helpful statements of truth.—Mrs. Dorcas S. Miller, Greenwood, Del.

* * *

A study is being made as to the advisability of using the Boy Scouts of America in a primary church witness program. Some feel that the wide cross section of people that can be reached, i.e., young boys, their parents, etc., makes it very desirable. Also, that this might be quite effective in that people being reached would not tend to draw away as much as they would from a more direct approach.

Others feel that the Boy Scouts of America, as such, is not acceptable because it is not basically a Christ-motivated and Christ-centered organization, and that it has certain militaristic overtones that are not desirable for the witness program of a peace church. Also, that the church's witness program would be more effective if more direct, and no attempt were made to hide our purpose in something such as the Boy Scouts of America. Further, that this is particularly unwise when the church has a program of her own in camping, etc., for young men. No attempt is being made to criticize or downgrade the Boy Scouts of America, certainly an honorable organization, nor to question the effect a Christian can have upon such a group, as a member.

The purpose of this study is to evaluate the advisability of a church's assuming the responsibility for leadership of a Boy Scout troop, particularly when this is the church's main witness effort.

Any comments on experiences or convictions relative to this will be greatly appreciated. Please reply to: Kenneth L. Stoltzfus, Box 188, Coatesville, Pa.

* * *

I am appalled at some of the reasons given for criticizing participation in the Selma to Montgomery march in the April 20 issue in "Our Readers Say." There is room for argument about the "nonviolence" aspect of the march and about the utility of demonstrations in the final solution of the problem. But

apparently there are many Mennonites who, upon seeing a man wounded and half dead, would pass by on the other side if they saw a Samaritan trying to help him, or would deny a "cup of water" to "one of the least of these" if they knew that they had previously accepted a "cup of water" from someone whose creed or politics differed from ours.—Howard Yoder, Wooster, Ohio.

Field Notes ————— CONTINUED

Dwight Weldy, Goshen, Ind., in a Church Music Retreat at Chesley Laké, Allenford, Ont., June 25-27. This retreat is sponsored jointly by Ontario and Western Nurture Councils.

Vern Miller, Cleveland, Ohio, and Norman Derstine, Eureka, Ill., will serve as guest speakers at the Ontario Annual Mission Board Meeting, May 15, at First Mennonite, Kitchener, Ont.

Simon Bucher, Lebanon, Pa., is in the Hershey, Pa., hospital suffering from a severe back injury. His wife also had a recent hospital experience. Pray on their behalf.

Baptisms. Twelve at Clinton Brick, Goshen, Ind.; five at Rawlinsville, Rawlinsville, Pa.; four at Byerland, Willow Street, Pa.; one at New Danville, New Danville, Pa.

Confession of Faith. Two at North Main Street, Nappanee, Ind.; one at Yellow Creek, Goshen, Ind.

Calendar

Mennonite Mission Board of Ontario annual meeting, May 15, 16.
Mennonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Mennonite Conference, June 9, 10.
Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.
North Central District Conference and Associated Meetings at Red Top, Bloomfield, Mont., June 10-13.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.
Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.
Illinois Mennonite Conference, Aug. 5-7.
Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Rocky Mountain Mennonite Conference, First Mennonite Church, Denver, Colo., Sept. 3-5.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Masterpieces of Christian Literature in Summary Form, edited by Frank N. Magill; associate editor, Ian P. McGreal; Harper and Row; 1963; 1193 pp.; \$9.95.

This massive volume presents, not the writings themselves, but the central ideas of 300 great and influential works over the centuries on which Protestant Christianity is grounded. These digests will prove of tremendous help to ministers, students, and all those interested in great theological and philosophical concepts which have helped mold and are molding the minds of many. These works were chosen from thousands with the help and consultation of 39 scholars throughout the world.

At the start of each work there is the name and date of the author, the type of work it represents, when first published, and a listing of the principal ideas advanced. Following this the digest or synopsis of the work itself. These are not necessarily easy reading but are worth reading. The editors have done much work in its compilation. Mennonites will be interested to learn that Menno Simons' Foundation of Christian Doctrine is included. Through this volume one can get a good glimpse of the thought and writings of great Christian leaders past and present.—John M. Drescher.

Church Camps

Church Music Week
at Laurelville Mennonite Church Center,
Aug. 7-13

The activities of the week will center around Mendelssohn's oratorio, "The Elijah," which the camp chorus will rehearse and sing. Alice Parker Pyle, New York City, will return to camp as director of the choir. Her husband, Thomas Pyle, manager and member of the Robert Shaw Chorale, will sing the part of Elijah in the oratorio. The devotional studies are also centered around the life of Elijah, led by John Ruth, King of Prussia, Pa.

Included in the week's schedule will be several workshops. Mrs. Pyle will lead a choir directors' workshop with emphasis on materials useful for the community and church chorus director. An art workshop, "Printing for Fun," directed by Jan Gley-steen, Scottdale, Pa., will demonstrate the use of various printing techniques. Romaine Sala, Goshen, Ind., will guide a children's music workshop that is planned to help with techniques and materials for

leaders of children's music in the church. Instruction for song leaders and opportunity for supervised practice will also be covered during the workshop period.

Morning discussion periods will further add to the impact of the week. These discussions cover hymn appreciation, hymn writing, and children's music. A special feature on Sunday afternoon, Aug. 8, is the Franconia Chorus, directed by Hiram R. Hershey, singing the Brahms Requiem.

This week is planned for everyone interested in church music, including families. Children will be supervised in classes, nature studies, and recreation planned especially for them during all adult activities. Afternoons are free for everyone to rest or engage in recreation that ranges from softball and swimming to hiking and chatting. For further information and reservations, write Laurelville Mennonite Church Center, R.D. 2, Mt. Pleasant, Pa. Please register early.

Hiram R. Hershey, Director
R.D. 1, Harleysville, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Coblentz, Paul and Reita (Seitz), Pryor, Okla., first child, a son, Kemble Ryan, April 19, 1965.

Gingerich, Don D. and Karen (Hochstetler), Parnell, Iowa, second child, first daughter, Robin Renee, April 7, 1965.

Godshall, Earl and Marilyn (Detweiler), Indianapolis, Ind., first child, a daughter, Julie Ann, April 22, 1965.

Good, LaVerne and Betty (Gahman), Perkasie, Pa., second son, James Daniel, April 16, 1965.

Good, Richard and Wanda (Weaver), Harrisonburg, Va., fourth child, third daughter, Janice Kay, April 15, 1965.

Harshberger, Lester and Lela (Shetler), Hollsopple, Pa., third child, first son, Loren Ray, April 11, 1965.

Havis, George and Joyce (Frankhouser), Belleville, Pa., first child, a son, George Edward III, March 19, 1965.

Kanagy, Roy and Rita (Mast), Belleville, Pa., first child, Tamela Rae, April 7, 1965.

Kennel, Galen and Marjorie (Eichelberger), Shickley, Nebraska, third child, second son, Martin Earl, April 15, 1965.

Mast, David and Victoria (Miller) Mast, of Goshen, Ind., first children, twin sons, Ross David and Kenneth Dale, April 21, 1965.

Maust, Glenn and Erma (Gingerich), Bay Port, Mich., seventh child, sixth son, Benjamin Clark, April 10, 1965.

Miller, John H. and Janet (Showalter), Sarasota, Fla., second child, a son, John Barry, April 22, 1965.

Neuenschwander, John and Dora Mae (Geiser), Monrovia, Liberia, W. Africa, third child, second daughter, Sharon Dianne, April 10, 1965.

Rittenhouse, Walton M. and Faith (Moyer), Bridgewater Corners, Vt., third child, first daughter, Janelle Beth, born March 15, 1965; received for adoption April 19, 1965.

Rohrer, George and Evelyn (Esbenshade),

Lancaster, Pa., second child, first son, Joe Edward, March 17, 1965.

Schwartzentruber, Gerald and Martha (Gingrich), Wellesley, Ont., third child, first daughter, Marylou Kristine, April 4, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Earnest—Fuller.—Galen Earnest, Nampa, Idaho, and Virginia Fuller, Caldwell, Idaho, by Kenneth Pitts at the Greenleaf Friends Church, December 12, 1964.

Mullett—Cribbs.—Wynn Edward Mullett, Berlin, Ohio, Berlin Mennonite cong., and Marilyn Cribbs, Denver, Colo., by Marcus Bishop, First Mennonite Church, Denver, Colo., April 17, 1965.

Sensenig—Schnupp.—Daniel S. Sensenig, Richland, Pa., and Ethel K. Schnupp, Lebanon, Pa., by Simon G. Bucher at Kralls Mennonite Church, April 3, 1965.

Strite—Martin.—Calvin E. Strite and Arliss M. Martin, both of Hagerstown, Md., Reiffs cong., by Amos E. Martin at Reiffs, April 18, 1965.

Weber—Cressman.—John Weber, Kitchener, Ont., Rockway Mennonite cong., and Elaine Cressman, Waterloo, Ont., Cressman Mennonite cong., by Albert Martin at Cressman Mennonite Church, April 17, 1965.

Weber—Frey.—John S. Weber, Mohnton, Pa., Bowmansville cong., and Janet B. Frey, Marietta, Pa., Mt. Joy cong., by Raymond Charles at the Mt. Joy Church, April 24, 1965.

Anniversaries

Bontrager. Mr. and Mrs. John K. Bontrager of Darien Center, New York, celebrated their sixtieth wedding anniversary at their winter home in Sarasota, Fla., on April 6. Open house was held on April 4 with over 100 friends and relatives attending. They have 9 children, 39 grandchildren, and 27 great-grandchildren. Both Mr. and Mrs. Bontrager are enjoying good health with Mr. Bontrager steadily working in the summer time.

Kauffman. Clyde X. Kauffman of Goshen and Rosetta Tyson of Wakarusa, Ind., were married March 18, 1915, by Bishop D. J. Johns of the Clinton Frame Church. They observed their fiftieth wedding anniversary with a reception planned by Mrs. Kauffman's sister and nieces on Easter Sunday, April 18. More than 100 guests registered, some from as far away as Indiana and Virginia. On November 7, 1920, Mr. Kauffman was ordained to the ministry to serve the members at Brutus, Michigan. His entire ministry has been invested in the church in Emmet County. He still preaches occasionally, and has been a regular Sunday-school teacher since 1912. They have no children.

No convert is ever really won until he has found acceptance and a feeling of belonging, until he says "we" in describing some fellowship group of the church.

—Paul M. Miller.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Philip Grant S., son of Levi and Sara (Swartley) Alderfer, was born in Lower Salford Twp., Pa., Dec. 22, 1868; died of a stroke at Harleysville, Pa., March 6, 1965; aged 96 y. 2 m. 12 d. On August 21, 1889, he was married to Katie M. Moyer, who preceded him in death, Oct. 3, 1946. He is survived by 5 children (Melvin, Mrs. Lizzie Heckler, Susan—Mrs. Isaiah T. Landes, Sallie—Mrs. Elias N. Landis, and Lewis), 28 grandchildren, 70 great-grandchildren, and 9 great-great-grandchildren. Three children (Jacob M., Abram M., and Carrie M.) and 13 brothers and sisters preceded him in death. He was a member of the Salford Mennonite Church, where funeral services were held March 10, in charge of John E. Lapp and Henry L. Ruth.

Bauman, Luke E., son of Ernest and Grace (Snyder) Bauman, was born in Lancaster Co., Pa., May 4, 1946; died at the Lancaster General Hospital as the result of an automobile accident, April 7, 1965; aged 18 y. 11 m. 3 d. He is survived by his parents, 3 brothers (Elwood, Elvin (twins), and Mark), 2 sisters (Orpha—Mrs. David N. Herr and Rachel—Mrs. Samuel Risser), and his maternal grandparents (Christ and Fannie Snyder). He was a member of the Kauffman Mennonite Church. Funeral services were held at the Erbs Mennonite Church April 10, in charge of Homer Bomberger and Clarence Stauffer; interment in the Kauffman Mennonite Cemetery.

Bebb, Clara, daughter of George and Elizabeth (Boyer) Tyson, was born in Prairie Depot, Ohio, Oct. 1, 1882; died of a heart attack at her home in Albany, Oreg., April 20, 1965; aged 82 y. 6 m. 19 d. On Sept. 26, 1906, she was married to Roscoe Bebb at Visalia, Calif. She is survived by her husband, 5 daughters, and a foster son (Vesta—Mrs. William Glaser, Mrs. Francis Yoder, Sylvia—Mrs. L. J. Kauffman, Hazel—Mrs. Elmer Yoder, Florence—Mrs. Harvey Ropp, and Ernest Burgard), 19 grandchildren, 21 great-grandchildren, 2 brothers, and one sister (Isaac, Glen, and Mrs. Emma Mehl). She was a member of Albany Mennonite Church, Albany, Oreg., where funeral services were held, in charge of David W. Mann; interment in the Twin Oaks Memorial Park, Albany.

Kauffman, David J., son of Jacob L. and Mary A. (Hochstedler) Kauffman, was born in Johnson Co., Iowa, March 12, 1895; died of a cerebral hemorrhage at Los Angeles, Calif., April 18, 1965; aged 70 y. 1 m. 6 d. He is survived by 3 brothers and 3 sisters (Enos J., John, Mahlon, Anna Snider, Amanda—Mrs. Orlo Fisher, and Elva—Mrs. Frank Yoder). Funeral services were held April 25, at Petersheim Funeral Home, Kalona, Iowa, in charge of A. Lloyd Swartzendruber; interment in Eash Cemetery, near Kalona.

Kauffman, Loma, daughter of Jacob A. and Leah (King) Kauffman, was born near West Liberty, Ohio, Nov. 16, 1883; died at Bellefontaine, Ohio, April 22, 1965; aged 81 y. 5 m. 6 d. Surviving are 2 sisters (Mabel—Mrs. Alvin Brennem and Mrs. Fannie Hartzler). She was a member of the First Mennonite Church, Colorado Springs, Colo. Funeral services were held at the Hostetter Memorial Home, West Liberty, Ohio, April 24, in charge of Roy S. Koch; interment in the South Union Mennonite Cemetery.

King, Effie, daughter of Isaac and Lydia (Zook) King, was born in Union Twp., Logan Co., Ohio, Jan. 11, 1870, died of complications at the Mary Rutan Hospital, Bellefontaine,

Ohio, April 20, 1965; aged 95 y. 3 m. 9 d. In 1893 she was married to Joseph King, who preceded her in death Dec. 8, 1941. She is survived by one daughter and 2 sons (Esta—Mrs. P. W. Dillender, Floyd E., and Albert B.). She was a member of South Union Mennonite Church, West Liberty, Ohio, where funeral services were held April 22, in charge of Roy S. Koch; interment in South Union Cemetery.

Kropf, Clara, daughter of the late Mr. and Mrs. Christian Bast, was born in East Zorra Twp., Ont., June 17, 1912; died suddenly at Kitchener-Waterloo Hospital, Jan. 17, 1965; aged 52 y. 7 m. On June 22, 1937, she was married to Clayton Kropf, who survives. Also surviving are 3 sons (Arthur, Bruce, and Ronald), 3 daughters (Kelsy—Mrs. John Kuepfer, Shirley—Mrs. Patrick Hergott, and Bernice), 7 grandchildren, 2 sisters, (Mrs. Dorothy Mayer and Mrs. Irene Yost), and 4 brothers (Allan, Wesley, John, and Nelson). Two brothers predeceased her. She was a member of the St. Agatha Mennonite Church, where funeral services were held Jan. 20, in charge of Elmer Schwartzentruber and Gerald Schwartzentruber.

Roth, John K., son of the late Christian B. and Anna (Kuepfer) Roth, was born in Wilmot Twp., Ont., June 4, 1874, died at the Kitchener-Waterloo Hospital, March 13, 1965; aged 90 y. 9 m. 9 d. On Nov. 28, 1897, he was married to Catherina Gingerich. Preceding him in death were his wife, one son, one grandchild, and 5 great-grandchildren. Surviving are 2 daughters (Mary—Mrs. Allen L. Leis and Anna—Mrs. Edmund Gingerich), 21 grandchildren, and 61 great-grandchildren. He was a member of the St. Agatha Mennonite Church, where funeral services were held March 16, in charge of Gerald Schwartzentruber and Peter Nafziger.

Slabaugh, Albert J., son of Samuel and Lydia (Schrock) Slabaugh, was born near Kokomo, Ind., Oct. 19, 1883; died after a short illness in the home of Mr. and Mrs. Melvin Rogers, Lowell, Mich., April 17, 1965; aged 81 y. 5 m. 29 d. On Jan. 9, 1910, he was married to Phoebe Birkey, who survives. Also surviving is one son (Verlin). Four brothers and 4 sisters preceded him in death. He was a member of the Bowne Mennonite Church, where funeral services were held April 20, in charge of T. E. Schrock and Daniel Zook.

Wismer, Barbara M., daughter of John and Catharine (Musselman) Hackman, was born in Franconia Twp., Jan. 3, 1881; died of complications at the Grand View Hospital, Sellersville, Pa., April 6, 1965; aged 84 y. 3 m. 3 d. On Nov. 15, 1902, she was married to David B. Wismer, who preceded her in death, Dec. 7, 1963. She is survived by 2 sons (John H. and Abram H.), one daughter (Katie H.—Mrs. Charles A. Voce), 5 grandchildren, and 8 great-grandchildren. She was a member of the Franconia Mennonite Church, where funeral services were held April 10, in charge of Leroy Godshall and Curtis Bergey.

Following are six victims of the tornado:

Bontrager, Willis, was born in Lagrange Co., Ind., Aug. 10, 1907; died at his home near Shipshewana, Ind., April 11, 1965; aged 57 y. 8 m. 1 d. On Jan. 18, 1931, he was married to Grayce Hostetler. He is survived by 2 brothers (Oliver and Melvin), and 3 sisters (Celesta Schrock, Nina—Mrs. Forrest Bowman, and Leona—Mrs. John Miller).

Bontrager, Grayce, was born April 14, 1909; died at her home near Shipshewana, Ind., April 11, 1965; aged 55 y. 11 m. 28 d. Surviving are her father (Oscar S. Hostetler), 3 brothers (Rollin, Amos, and Paul) and one sister (Ruth—Mrs. Milo S. Miller). The Bontragers

are also survived by 2 sons (DeWayne and Eugene) and 2 grandsons. They were both members of the Forks Mennonite Church, where funeral services were held on April 14, in charge of Don Yoder and Sylvester Haarer; interment in the Forest Grove Cemetery.

Miller, Ida D., daughter of David K. and Lydia Bontrager, was born at Shipshewana, Ind., Sept. 5, 1918; died at the Lagrange County Hospital, Lagrange, Ind., April 11, 1965; aged 46 y. 7 m. 6 d. On April 23, 1939, she was married to Amos N. Miller, who survives. Also surviving are 3 daughters (Anna Mae—Mrs. Paul Cory, Esther, and Mary Sue), 2 sons (La Verne and Wayne Jay), 4 grandchildren, her parents, 3 brothers (Vernon, Levi, and Clarence), and 4 sisters (Anna—Mrs. Stanley Schrock, Alma—Mrs. Ammon J. Miller, Wilma—Mrs. Harley E. Miller, and Fanny Mae—Mrs. Chris Lambright). She was a member of the Berea United Missionary Church.

Miller, David Lee, son of Amos N. and Ida D. (Bontrager) Miller, was born at Middlebury, Ind., Nov. 17, 1945; died at his home on April 11, 1965; aged 19 y. 4 m. 25 d. Surviving are his father and the brothers, sisters, and grandparents named above. Funeral services for mother and son were held at the Berea United Missionary Church, April 15, in charge of Orlan Golden and Paul Steiner; interment in the Grace Lawn Cemetery, Middlebury, Ind.

Yoder, LeRoy F., son of Henry H. and Mary (Wingard) Yoder, was born at Lagrange, Ind., May 17, 1909; died at the home of Willis Bontrager, near Shipshewana, Ind., April 11, 1965; aged 55 y. 10 m. 25 d. He was married to Florence Buzzard on Aug. 21, 1934. He is survived by his step-mother (Mrs. Celesta Schrock), and 3 sisters (Beulah—Mrs. Glen Yoder, Katherine—Mrs. D. W. Fireoed, and Carrie—Mrs. Daniel Diener).

Yoder, Florence M., daughter of A. L. and Cora (Shoemaker) Buzzard, was born at Washington, Ill., Oct. 8, 1911; died at the home of Willis Bontrager, near Shipshewana, Ind., April 11, 1965; aged 53 y. 6 m. 3 d. She is survived by 3 sisters (Miriam—Mrs. Elmer Nofsinger, Lois—Mrs. Lloyd Yoder, and Ruth—Mrs. Walter Hemingway) and 3 brothers (J. Milton, Joseph, and Harold). The Yoders are also survived by one daughter (Linda Lee). They were members of the Forks Mennonite Church, where funeral services were held April 14, in charge of Don Yoder and Sylvester Haarer; interment in the Forest Grove Cemetery.

On a drive through the Swiss countryside I recall asking Billy Graham: "What do you consider the most important thing in life?"

"Integrity," he flashed.

"Suppose," I said, "you could choose between a billion dollar gift to spend for Christian causes; Khrushchev's conversion to Jesus Christ; or an open door to evangelize the Communist world—which would you take?"

"Still integrity!," he insisted.

I believe the Gospel allows no other answer. It salutes integrity with the efficiency of a Cape Canaveral countdown. That is why men who really know the power of the Gospel are devotees of moral soundness.

—Dr. Carl F. H. Henry
Editor, Christianity Today



ITEMS AND COMMENTS

BY THE EDITOR

On the basis of a poll involving 341 clergymen and 727 laymen, the Church of England newspaper reported at London that it found major concern about the Anglican practice of infant baptism.

While the poll was "nationwide" in the sense that it reached all corners of England, it contained the opinions of only 341 of the 17,000 full-time clergymen in the church. The Anglican journal undertook the sampling following the resignation of two pastors in December over the "infant baptism issue" and the announcement by two others that they would not carry out the ceremony in their parishes.

"Deep concern" about the practice of infant baptism in the "secularized" society of the twentieth century was expressed by several Anglican clergymen who attended an ecumenical conference at Swanwick, Derbyshire, in January.

The questions posed in the poll and the answers of clergy and laity follow:

Q. Are you satisfied with the present practice of infant baptism within the Church of England?

A. By the clergy: No, 295; Yes, 42. By the laymen: No, 552; Yes, 169.

Q. Do you think there are good Biblical reasons for baptizing the children of confirmed church members?

A. By the clergy: No, 46; Yes, 286. By the laymen: No, 286; Yes, 402.

Q. Do you think infant baptism should be administered only to the children of confirmed members?

A. By the clergy: No, 121; Yes, 201. By the laymen: No, 402; Yes, 267.

Q. Do you think it right to require godparents to make vows on behalf of infants?

A. By the clergy: No, 155; Yes, 172. By the laymen: No, 410; Yes, 269.

Q. Do you think the Church of England should altogether cease baptizing infants?

A. By the clergy: No, 289; Yes, 47. By the laymen: No, 455; Yes, 368.

Coincidental with publication of the poll, the Reverend George Forester, Anglican vicar of St. Paul's, in the London suburb of Beckenham, since 1963, confirmed that he had carried out his threat to resign his post because he no longer agreed with the Church of England about infant baptism. Mr. Forester is 37 and the father of three children. He recently led a party of ten people over 21 to the Assembly of God Church in nearby Bromley and baptized them by total immersion.

He declared to pressmen: "I have resigned of my own free will, and there has been no question of a row with the bishop. In the New Testament baptism is admin-

istered only to believers. The ten people I baptized at the Assembly of God Church were believers who expressed a wish for it."

* * *

The first two Australian aborigines ever to be ordained have been admitted to the ministry of the Lutheran Church. The ordination service, held outdoors at Hermannsburg, was attended by more than 600 people, most of them Christian aborigines.

The two ministers are Peter Bulla and Conrad Raberaba. The former was instrumental in leading 46 of his tribesmen to the Lord a few months ago. The latter has had his faith tested by the loss of five of his six children.

* * *

Southern Baptists are being asked to send 100 Baptist evangelists and pastors from the United States to New Zealand to participate in a nationwide evangelistic campaign there in September. More than 100 churches in New Zealand already have agreed to take part.

* * *

The best way for Canada to celebrate its centennial in 1967 is by a national revival. So says Hon. Ernest C. Manning, premier of Alberta. He has made the statement several times this year on his nationwide radio broadcast known as "Canada's National Back to the Bible Hour."

* * *

Hollywood is producing fewer family films and more indecent movies, according to a report by the National Legion of Decency, which classifies films for Roman Catholics.

During the 12-month period ending in August, 1964, Hollywood produced 209 films. Only 42 of these—one in five—could be considered suitable for family viewing. Sixteen were condemned by the Legion, the greatest number in its 30-year history. Films "for adults only" rose sharply during the year—a total of 53, or 25 percent of all films produced.

One unanswered question: How many of these objectionable films will be shown on TV a few years from now?

* * *

A major controversy has developed at Sturgeon Falls, Ont., over plans to pay a Roman Catholic priest to teach religion in a publicly supported high school. The row

flared into the open with the release of correspondence between Catholic Bishop Alexander Carter of Sault Ste. Marie, and the Protestant North Bay and District Ministerial Association.

At the center of the incident is the Sturgeon Falls Public High School board's proposal to pay a priest to teach religion for the predominantly French-speaking, Roman Catholic student body which has 1,100 pupils.

* * *

Dr. Harry Denman is retiring as general secretary of the Board of Evangelism of the Methodist Church. Billy Graham has referred to him as "the greatest practitioner of personal evangelism in America."

The 71-year-old bachelor, who has DD and Litt D degrees, has lived a very simple life, even refusing to accept a salary and taking only living expenses. At one church where he was offered a new suit when he refused to take any money following a speaking engagement, he replied, "What do I need with a suit? I already have one suit."

Dr. Denman will be awarded the 1965 Upper Room Citation.

* * *

Affluence in Australia has "emptied the churches' pews and weakened their influence," *The Australian*, the country's only national daily, claims.

In a leading feature article, *The Australian* said:

1. A public opinion poll taken in 1961 showed that, of people interviewed, only 13 percent of Anglicans, 14 percent of Presbyterians, 31 percent of Methodists, and 54 percent of Roman Catholics attended church weekly.

2. A survey taken two years ago at a teenage cabaret maintained by the Sydney Central Methodist Mission showed that only 38 percent of the youths attended church regularly—although the cabaret had been organized by churchgoers.

* * *

A worldwide survey of Bible distribution released by the American Bible Society estimated that one half of the Christian homes in the world have no Bible of their own. Further, seven out of eight Christians in the world do not possess a New Testament, the survey said.

GOSPEL HERALD

Tuesday, May 18, 1965
Volume LVIII, Number 19



A Man in Heaven

By Ernest D. Martin

When I need to work on my garden tractor or change the oil in my car, I usually put on some old clothes. I know I will be getting greasy and dirty. When I have the job done, I change back again into clothes more suitable for meeting people.

Some people seem to think that Christ's coming to earth and going back again to heaven was something like that. They think the Son of God laid aside the vestments of heaven and put on humanity for thirty-three years and then after the resurrection changed back again and returned to His former glory in heaven. When Jesus was born of Mary, He took on humanity and became the God-man. But the ascension was not a reversal of the incarnation. He is still man and God for us. His is the glorified humanity of the resurrection body, but humanity nonetheless. The ascension event—when humanity entered into the presence of God—deserves more than passing comment.

No Side Issue

The apostles preached the ascension. They added ascension to resurrection to equal exalted lordship. The Apostles' Creed which dates back to the second century (a summary confession of faith in 106 words) says, "He ascended into heaven, and sitteth at the right hand of God." Nearly all confessions of faith have included the ascension.

However, in the last half century the ascension has been a neglected topic. The prevailing scientific spirit tended to look down over its nose at anything that was thought to reflect the idea that the earth was flat and at the center of the universe. People who thought Luke's account of the ascension in Acts 1 was based on the idea of a three-level universe (with hell down and heaven up) discounted the whole account and its significance. But how else could you say that anyone appeared to leave the earth except to say he went up? Direction and distance are not the point. The ascension is not a side issue that makes a good subject for debate; it is a fact that ought to lead us to worship and encouragement.

Reigning Lordship

While the disciples watched, Jesus was received into a cloud of glory. The forty days of fleeting visitations came to an end as He was

(Continued on page 424)

*The path of the just is
as the shining light.*
—Prov. 4:18.



FIELD NOTES

Truman H. Brunk, Jr., of Denbigh, Va., is to be ordained to the ministry on the evening of May 23 at the Warwick River Mennonite Church. He is presently at Union Theological Seminary at Richmond, Va. He, with his family, will be moving to Harrisonburg, Va., in the fall to serve as pastor of Eastern Mennonite College.

New Every-Home-Plan church for the Gospel Herald: Bethel Springs, Culp, Ark.

Isaac Risser and B. Charles Hostetter, both of Harrisonburg, Va., in a Sunday-school meeting at Marion, Pa., May 29, 30.

Martin R. Nolt, Manheim, Pa., George Miller, Bally, Pa., Russell Baer, Bainbridge, Pa., in a Bible meeting at Manchester, Pa., May 23.

New members by baptism: one at Spencer, Swanton, Ohio; three at Smithville, Ohio; one at Wesley Chapel, Newark, Del.

Western Oaks Mennonite Brethren Church chorus, Bethany, Okla., gave a program at the Spencer, Okla., Mennonite Church, May 2.

Glen Sell, Columbia, Pa., at the Palo Alto Mennonite Chapel, May 15-23, 7:30 p.m. There was no preaching service Monday evening, May 17 (evening of prayer).

A mass funeral for eight of nine members of the Shore Mennonite Church killed in the April 11 tornadoes was held in the Shipshewana-Scott High School auditorium on April 15. The dead ranged in age from 35 to 71. Eight other Mennonites died in Elkhart County.

Correction: The above figure of nine members of the Shore Mennonite Church killed corrects the previous stated figure of 17.

Amos N. Hostetter, Mohnton, Pa., in a week of meetings at Ponds ville, Smithsburg, Md., June 6-13.

Construction has begun on a new girls' dormitory for the Conservative Mennonite Bible School, Rosedale, Ohio. Several annexes to the present existing buildings are also under contract. (See "Our Schools" in this issue.)

Chester Slagell, Hydro, Okla., spent April 25 at the Spencer, Okla., Mennonite Church, conducting a Bible school workshop.

A. J. Metzler, Scottsdale, Pa., gave the message and Raymond Byler, Blountstown, Fla., taught the adult Sunday-school class in the regular Sunday morning service of the Nanih Wayia Indian Mennonite Church, Noxapater, Miss., May 2.

Mennonite Historical Society organization. Plans have been completed for an organizational meeting of a Mennonite historical society for Ontario. The date set for the meeting was Saturday, May 8, at 7:30 p.m., at Conrad Grebel College. Orland Gingerich, pastor of the Steinman Mennonite Church at Baden, delivered the main address on "Why a Historical Society in Ontario." J. Winfield Fretz served as moderator of the meeting. Individuals who are designated as historians for particular congregations were especially invited to attend. It is hoped that in the course of time this society can function on an inter-Mennonite basis in Mennonite research, in gathering historical information, and possibly in publication of historical books and pamphlets of particular interest to the Mennonites in Ontario.

Changes of Address: Willis Halman to 11305 Norton, Kansas City, Mo., after June 1. Merlin Good to R. 2, Elida, Ohio 45807.

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Photo: Fort Wayne Journal-Gazette

Mass funeral for members of Shore Mennonite Church

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GOSPEL HERALD

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Aglow with the Spirit

Some years ago Dean Inge prophesied, "The future will show whether civilization, as we know it, can be mended or must be ended. The time seems ripe for a new birth of religious and spiritual life, which may remould society, as no less potent force would have strength to do."

Today many are raising the same question in one form or another. Can our civilization be mended or must it be ended? There is the repeated reminder also of the ripeness of our time for real revival. There must be moral and spiritual turning if there is to be a future. And this will come about through the recognition and power of the Divine.

It is significant then that Hugh T. Kerr, Jr., wrote a dozen or so years ago, "It is surely more than a coincidence that the ineffectiveness of the Christian witness in our day has gone hand in hand with a tragic neglect of the doctrine of the Holy Spirit and a consequent dimming of the victorious radiance of the Christian life."

One often hears it said that the doctrine of the Spirit is today the most neglected of all the doctrines of the Christian faith. Multitudes, as in Paul's day, have never heard that there is a Holy Spirit.

In one of his *Miscellanies* Thomas Carlyle asks: "How did Christianity arise and spread abroad among men?"

He answers: "It arose in the mystic depths of man's soul and it spread abroad by the preaching of the Word . . . and it flew like hallowed fire from heart to heart, till all whom it touched were purified and illumined by its power."

The church today is struggling with method. It organizes great programs for evangelism. It is good to remind ourselves occasionally that the Spirit of evangelism is far, far more important than the method. Carlyle indicates the

essential characteristic of an evangelistic witness. We are called to preach the Word, that is, testify to Christ. This testimony is what we ourselves know of Him through personal experience. That witness is to be not through our own gimmicks or power of personality but in the power of God's Spirit. Notice the relevance of Paul's injunction, "Be aglow with the Spirit" (Rom. 12:11). "Where there is no warmth there can be no light."

So it is that always where the church fulfills its primary task of evangelism, its life is marked by the presence, power, and glow of the Spirit. The Spirit changes the church from the conventional, indulgent, unheroic life so common and reproduces again in our lives what the Saviour is.

The characteristic of the Christian life is to be this, that it possess Christ-like qualities of life. And the overwhelming realization of the presence and power of the living Christ in the early church made a mighty evangelistic impulse that swept across seas, and through history. It can do the same in our day.

Always at the heart of faithful ambassadors there is a spiritual glow. There is nothing of a musty mediocrity and fear of being fools for Christ's sake. The test of the Christian life then is really the possession of the Spirit. "If any man have not the Spirit of Christ, he is none of his." And the Holy Spirit living, yes, reigning in the lives of people places a glow of light, love, and joy within which lights the fallen, lifts the erring, and melts the hardened heart. Nor can it be hidden from our faces.

So it is that we must always go beyond technique, organization, and program to see that the church's work is essentially witness to Christ in the power of the Spirit who moves "like hallowed fire from heart to heart."

"Come, Holy Spirit, Heav'nly Dove,
With all Thy quick'ning pow'ers;
Kindle a flame of sacred love
In these cold hearts of ours."

—D.

Sounds Modern

In the Feb. 12, 1920, issue of the *Gospel Herald*, Daniel Kauffman (then editor) wrote the following: "The *Gospel Herald* has, from time to time, received its just share of criticism. While most of the echoes we hear are in the form of favorable comment on the attitude we take on Bible doctrine and present-day issues, there are some notable exceptions to this. Some think we are too conservative, while others think we are entirely too lenient with liberalism. And the intensity with which these criticisms are sometimes brought, from both sides, makes one wonder how such exceedingly opposite and widely separated impressions can be gained from the same message."

This seemed so much like the present, your editor thought it interesting and worth sharing.

Bro. Kauffman continued, "Our policy has been this: We have kept in view the goal of the whole church solidly planted upon a whole-Gospel platform, actively engaged in winning the greatest possible number of souls to this standard. Consistent with this view we have tried to be fair and considerate to all, conciliatory in tone, yet firm in our adherence to the true faith of the Gospel."

As those involved in the ministry of the printed page, we continually covet our readers' prayers and concerns. Why not put the publishing work of the church on your personal and church prayer calendar?—D.

Think on This

An atheist confronted a scientist and expounded his views that God did not create the world. To which the scientist replied, "The probability of life originating from accident is comparable to the probability of the dictionary resulting from an explosion in a printing shop."

The ascension is God's stamp of approval on a finished assignment.

A Man in Heaven

(Continued from front page)

"enveloped in the cloud of the divine presence" (Ramsay). What does it mean? The ascension did not bring Christ's work to an end, but it did mark out a new phase of time and ministry. It marked out what one writer has called "the beginning of this time of ours." Our time is governed by Him who is sitting at the right hand of the Father in honor and power. The ascension designated and demonstrated His reigning lordship. The change was not from human to divine, but from Servant to Lord.

Stephen's vision confirms His place at the right hand of the Father. That vision of the Vindicator caused Stephen's face to shine like an angel's, as the ascended Lord witnessed the martyrdom of His witness.

Identification

The ascension had profound meaning for Christ and the disciples who saw Him leave, but we also reap the benefits of that event. Consider how the ascension touches our experience in Christ.

—Because the Father received the Son again, we know our redemption is sure. The ascension is God's stamp of approval on a finished assignment.

—Because Christ ascended, we may know we take orders from One who is in authority. The context of the ascension is a commission to witness. The promise, "Lo, I am with you always," makes sense only in the light of the ascension.

—Because Christ ascended, the Holy Spirit has come. Jesus said, "If I do not go away, the Counselor will not come to you; but if I go, I will send him to you." Paul made a most interesting association of Christ's ascent with His giving of gifts to men. Eph. 4:8.

—Because Christ ascended, He is our Advocate, our Intercessor. His very presence before the Father pleads on our behalf.

—Because He entered in, we who are identified with Him have boldness to come to the throne of grace freely.

—Because Jesus ascended, we have an interest in heaven. As the manger and the cross mean the humiliation of God, the resurrection and ascension mean the exaltation of man. Since Christ's humanity did not stop at the ascension, there is a man in the presence of God. This means we are

there too in anticipation, awaiting His return for His own.

—Because Christ went again to the Father, we know He is preparing a place for us, that where He is we may be also.

Pilgrims

In view of these benefits we live in awareness that our true home is not here. We are here as pilgrims on an assigned mission. We can't take that mission lightly because it is the ascended reigning Lord who has commissioned us. On the other hand, we can serve in the assurance that His power stands behind us and works through us. He watches over His work and His own with compassion and strength. We may announce with holy joy that *Jesus is Lord!* The risen, *ascended*, reigning Lord is the object of our worship and the dynamic of our service.

Our ancestors used to consider Ascension Day a holiday. They did little labor on that day and gathered for worship services. The idea of Ascension Day meetings has about died out, but let it never happen that the meaning of the ascension ceases to warm our hearts and quicken our steps in His service.

Our Readers Say—

I just read the article on "Capital Punishment," by Guy Hershberger (April 20 issue). I think it is time to study God's Word and see what it has to say concerning capital punishment. Gen. 9:6 says, "Whoso sheddeth man's blood, by man shall his blood be shed." I can find no place in the Bible, since that was written, where God retracted that command. In Rom. 13:4 it says, "For he [the state] beareth not the sword in vain." He has a sword, gun, or electric chair to use—not only for a threat. It also says, "He is the minister of God, a revenger to execute wrath upon him that doeth evil." These are words from Paul's pen written while he was living in the church dispensation. Rev. 13:10 says, "He that killeth with the sword must be killed with the sword." We as nonresistant people look at this verse and think of a man in uniform. I believe this also means the criminal on the street.

The figures that Bro. Hershberger gives in his article show that as capital punishment is abolished, crime is on the increase. As for different committees banding together to ask the state to abolish capital punishment, I think the church should restudy her purpose in this world. We believe in separation of church and state. The purpose of the church is to evangelize the world. The purpose of the state is to keep law and order. I would hate to think what kind of state we would be living in if the law would lose its teeth, or policemen

would be stripped of their power to shoot back. Let the state run the government, and let the church take care of the church.—Enos Hunsberger, Earlington, Pa.

* * *

In referring to the Lord's Prayer, Luke Warm (April 20 issue) apparently does not include another part: "Hallowed be thy name." The callous indifference and irreverence in which the Deity is addressed throughout this mockery of a prayer is a sacrilege regardless of the guise under which it is published. Indeed the church has need for colleges if they can help to revive the spirit of humility and holy fear with which our forefathers were taught to kneel before their God.

During a discussion of this article with some members of different churches one man said: "If such nonsense were printed in our church paper, there would be a vacancy on the staff."

The editorial introducing this series (Feb. 2 issue) reminds us that Christ and Paul at times used satire or irony in order to sharpen and strengthen the point driven home. However, any Bible reader knows that at no time did they ever approach God the Father with such utter lack of piety nor did they ever say anything that remotely resembles this odious piffle. —N. M. Bearing, Elmira, Ont.

The Prayers of Luke Warm

(Satire)

Dear God:

I'm worried to death about Luke, Jr. This MYF group is having too strong an influence on him. He's gotten so involved in this "servanthood" idea that he wants to go into VS this summer. Lord, for years now I've dedicated myself to bringing him up as a good Mennonite . . . stable, a sharp businessman, a good worker, worthy of the wealth I've accumulated for him. Now this MYF gang wants to send him off to throw away a summer working for nothing in some big city mess. You and I know that this is irresponsible! But somehow I can't get it across to Jr.

Something's got to break, soon, so you'll have to act fast, Lord. If he insists on going, I don't know what will ever become of him. It hurts me to hear him talk so glibly about the things that count. . . . After all the efforts I've made to teach him the value of the dollar!

Perhaps I failed in letting him go on through high school when he could have been learning to work. Now that he's out and ready to begin something worthwhile, he acts like this. . . .

My son, a servant? Never!

Yours,
Luke Warm



The world is shrinking faster than the human heart is expanding.—Moorehead.

Ernest Martin, Columbiana, Ohio, is pastor of the Midway Mennonite Church and writer of Sunday-school curriculum materials.

Jesus Christ—His Ascension

By B. Charles Hostetter

I have talked to a number of men and women who were despondent and discouraged because their friend to whom they were engaged to be married broke the engagement. The bottom fell out for them because their cherished plans, dreams, and anticipations vanished in a few moments. For many it was a very crushing and agonizing experience. The one around whom they had built their world and with whom they were planning to live the rest of their lives suddenly disappeared and left them heartbroken.

Disciples Became Discouraged

That is something of a picture of how the disciples of Jesus felt on several occasions. They had staked all their claims in Christ. They put all their eggs in His basket because they expected Jesus, when He began His earthly ministry, to establish a literal world kingdom over which He would rule in righteousness.

No idea was farther from their minds than that the Messiah, the world's redeemer, would be lowly, hated, crucified, and finally leave this messed up, wicked, and sinful world without at least first converting it into a golden age.

The disciples, it is true, had left all to follow Jesus. But when they accepted the appointment to be a disciple of Christ, they thought they were accepting a position in the cabinet or parliament of a righteous world dictator. Jesus occasionally had to rebuke them because they were arguing who would be the greatest when the kingdom was set up.

Up to the very last before Christ's crucifixion, the disciples expected God to thunder out of heaven and destroy the wicked and establish the righteous rule of His Son Jesus. But when unrighteousness seemed to triumph and Jesus was dead, then their fondest hopes, plans, and dreams vanished. Discouraged, defeated, and blue, many of them made plans to return again to their secular pursuits.

Disciples Renew Their Hope

Their hopes and dreams revived when the news came that Jesus was risen from the dead. I can well imagine their joy was overwhelming and their hearts almost burst the first time they saw Jesus after His resurrection. They thought, finally the golden age has begun and they will help Him rule in righteousness.

It was after Christ's resurrection when Acts 1:6, 7 took place. It says: "When they therefore were come together, they asked of him [Jesus], saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Again I suppose the disciples had a let-down feeling.

Christ's Ascension

Forty days after Christ's resurrection, He took the eleven disciples to a hilltop near Bethany several miles from Jerusalem. There He taught them and then blessed them. Luke 24:51 says: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." In Acts 1:9 this same experience is described this way: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

This experience is spoken of as the ascension of Christ. Let's look at some truths that have application to us that surround this experience. In other words, what does the ascension of Christ mean to us today?

Where and Why He Ascended

We just read that Jesus ascended into heaven. You ask, "Where in heaven did He go and why did He go there? Did not this old world need Him badly here?"

The Bible gives us answers to such questions. Mark 16:19 says: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Again I Pet. 3:22 says: "Who [Christ] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." These two verses tell us that Jesus went into God's presence and is at His right hand. Then Heb. 9:24 tells us why He is at God's right hand—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Here we are informed that Jesus is at God's right hand for us, meaning the Christians.

Christ Becomes Our High Priest

In Heb. 4:14 we find out why Jesus is now at God's right hand for us. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." It is for us that Jesus ascended into heaven to be our great high priest before God.

The psalmist prophetically writes in

Psalms 68:18: "Thou hast ascended on high, thou hast led captivity captive." In other words, Jesus our high priest is pleading our cause as sinners on the basis of His own shed blood on Calvary's cross. We who were captives to sin are now set free from the bondage of Satan and made captives to Jesus, through His sacrifice for our sins. Jesus has now entered once for all into God's presence, the most holy place, with an atonement for us as sinners. The Bible says: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Hallelujah! What a Saviour!

We still are imperfect even after we become Christians. We have infirmities and need an understanding high priest in times of testing and for the times we sin. Thank God we have one in the person of Jesus Christ. The Bible says: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

Christ Prepares a Place for Us

We get another thrilling reason from Jesus Himself in John 14:2 why He ascended into heaven. He says to His followers: "I go to prepare a place for you."

Fellow Christians, it is wonderful to know, isn't it, that this world is not our home? Jesus our Lord and Saviour has gone to heaven to prepare a place for us. The Bible says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (II Cor. 5:1, 2).

In this world men's hearts are failing them for fear. Those who know most are afraid of what the future holds. The deep thunder of tragedy and doom is rumbling. Sin and suffering are avalanching across the human family. The ugly wounds of hate, crime, war, and evils of all kinds abound on every hand. Men and women everywhere are plunging into sensual entertainment, drink, and dope in an effort to cover their fears, hide their troubles, and escape reality. These are indeed perilous times. We understand full well the meaning of the Bible when it says: "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19).

The Christian's Hope

However, for the Christian it is different. No, we cannot escape all the troubles and suffering of this world, but for us the best is yet to come. We are strangers and pilgrims on this earth, just journeying

B. Charles Hostetter is speaker on the international Mennonite Hour radio program originating in Harrisonburg, Va.

through time to our heavenly home. Our destination is "a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

Even in the midst of earthly suffering the true Christian can shout in triumph with the Apostle Paul when he says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:16-18).

The consolation of Jesus is soul-satisfying to the Christian because they are words of hope and anticipation. He says: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Those are words of hope, triumph, and expectation for every child of God.

Unsaved Friend

Unsaved friend, you are missing real life and happiness. Sin lets you down and you know it. Your bubble of pleasure bursts to nothing in your hands. Your heart is empty and your soul is in conflict. But the Christian's heart is not troubled in the midst of a world of difficulties. The Christian has peace in the midst of a world of turmoil. The Christian has joy in the midst of a world of misery and unhappiness. The Christian has hope in the midst of a world that has no answer for collapsing civilization. The Bible says to all Christians: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again into a lively [living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:3-5). Praise God!

A Great Exchange

A number of years ago I met a Christian friend of mine who had a very sick wife. I inquired about her condition. He replied by saying, "She is much better today; she died last night." And indeed she was better because she had suffered severely. Now she was released from this world of sin and

suffering to go into the presence of her Lord. What a glorious exchange! The best that this world has to offer to any individual can't hold a candle to the place that Jesus has gone to prepare for all those that love and follow Him.

If you will yield your life to Christ, friend, then you will find Him ready to be your high priest interceding before God for you. He will also prepare a glorious place in which you can spend eternity. Accept Christ by faith now and begin enjoying some of your heavenly riches.



Nurture Lookout Tanzania Can Do It

Don Jacobs reports that the Mennonite Church in Tanzania, Africa, is emphasizing adult education in its developing teaching program. This is good news from our brethren abroad. They have seen a point about congregational Christian education which we are only beginning to see ourselves. It is that the education of children must be balanced with a strong creative adult program. We have not put as much energy

and creativity on the one side of the scale as we have on the other. This is not to say that we should do less in developing and updating children's materials, such as primary Sunday school, graded Sunday school, and summer Bible school. This is being done right now. However, we must also be careful that the adult is not bypassed on the other side in our sincere concern for the needs of the child.

The Mennonite Commission for Christian Education decided a year and a half ago that adult education in the congregation would be its priority for the next several years. No doubt we can and will learn much from our African brethren as we proceed. The comparison of only one statistic indicates that we have much more to learn from them than they from us. We had an average annual Sunday-school increase of 1.66 percent for the last four years. Tanzania Mennonite Church grew 20 percent last year. Even after all conceivable adjustments are made to align the situations, the comparison is still shocking and utterly humiliating for us here in North America.

The fact is that actually most of the alignment favors Tanzania. We, not they, have had the generations of Christian homes. We, not they, have had the carefully planned curriculum materials. We have the expensive facilities, the better trained lay leaders, the stimulating conven-

Our Mennonite Churches: Beth-El



Located in East Colorado Springs, Colo., the Beth-El Church was organized in 1956. Before the completion of the present church building in 1962, the congregation worshiped first at the YWCA in downtown Colorado Springs and for five years at the Nob Hill Community Center. Current pastor of this growing suburban church of 92 members is Darrel D. Otto. Though the Beth-El Church is providing a church home for the Mennonite families who moved to Colorado Springs, reaching the unchurched and unsaved is the primary objective of this church.

tions, board meetings, conferences, and workshops. And we have the money to provide what is needed for outreach and nurture. But we have pitifully little to recommend by way of results.

Let us not suppose that an adult Christian education program will be the panacea to our maladies. But it will help. It is heartening to see the tremors of what might well shake the church into a new realization to what its task in the world is. Slowly, but consistently, we are hearing of more

congregations who are wrestling with the matter of congregational purpose. What is their mission to the community where God has placed them? What kind of adult Christian education can be most helpful to undergird the congregation as it goes into the world with Christ's message of reconciliation? These are the questions that come to the congregation and to a church-wide Christian education agency like MCCE.

—Arnold W. Cressman.



PEACE AND WAR

The Mennonite Peace Witness Beyond North America

By Guy F. Hershberger

One of the fruits of the World War II experience has been the extension of the Mennonite peace witness in an increasingly meaningful way, and with growing intensity, to every continent of the world.

It is true, of course, that wherever Mennonite missionaries have gone since the beginning of the century the message of Christian peace has gone with them as a feature of the Gospel which they preached. On the other hand, it is also true that until recently the doctrine of nonresistance, for many of our new Christians in India, Africa, and elsewhere, was largely a theoretical question. This was so because they had not been confronted personally with demands for the performance of military service; or because the political and social world was changing so rapidly that they had not been able to see the relation of the Gospel to all of this.

With the emergence of scores of newly independent nations, however, and with a growing spirit of nationalism throughout the world, these new Christians must now make personal decisions of the same kind that our Canadian and American Mennonites had to make in World Wars I and II.

Moreover, the native church leaders in these lands must learn by experience how to lead in such a situation, just as our own leaders had to learn this way since 1917. In this, as in all matters relating to the Christian life, the American and Canadian Mennonites must extend a helping hand to their brethren in other lands.

The second inter-Mennonite and Brethren in Christ conference held at Bulawayo, Rhodesia, March 3-10, 1965, attended by several leaders from America, is an illustration of what is being done in Africa.

(Read Paul Kraybill's report of the meeting in the May 11, 1965, *Gospel Herald*.)

In South America Bro. Martin Duerksen is giving full time to the peace witness among the Mennonite churches of that continent. In India this work is being carried on by P. J. Malagar. From September to December, 1964, he was assisted in this work by Edgar Metzler of the MCC Peace Section office.

All of this underlines the importance of the MCC Peace Section and the importance of its support through our own General Conference Peace Problems Committee. If General Conference and the Peace Problems Committee are not adequately supported, the MCC Peace Section and the peace work among the younger churches will suffer accordingly. (Therefore all congregations who have not contributed their quota for the support of General Conference, 1963-65, are urged to do so at once.)

Since World War II there has also been a significant growth in the nonresistant testimony among the Mennonites of Europe. Not only are many Mennonites in Holland, Germany, Belgium, and France taking their stand as CO's. Working together with American and Canadian Mennonites they are also giving a significant witness to the nonresistant faith to Christians of other denominations.

As an illustration of this witness an important mission will be carried out in East Germany and in Czechoslovakia in June, 1965.

It is better to be saved by a lighthouse than by a lifeboat.—Kunsch.

Utilizing Stones of Criticism

BY MILDRED L. MARTIN

Now Mr. X was sorely vexed,
His bitter spirit prone;
Aggrieved by critic's venomous sting,
He seethed and fumed alone;
He felt maligned, unjustly hit;
Each word a cruel hard stone.

Indignantly he caught each stone
And stacked them round and round;
With firmness set them stone on stone—
Resentment-mortar bound;
Until within a stark, cold cage
Ere long poor X was found.

And Mr. Y planned dire revenge
When he met critic's fire;
He plotted ways to hurl stones back
But pelt with greater ire;
Complete retaliation now
Became his one desire.

And while he schemed, he piled stones
high—
All sense of right had fled—
High and higher towered the stones;
Sweet vengeance?—No! instead,
Like Haman's fateful plan of old,
They tumbled on his head.

But Mr. Z, alike arraigned,
Lost not his *savoir faire*,
But humbly prayed for self and judge,
Then laid each stone with care,
This stone upon another stone,
And built himself a stair.

Then looking up, with shoulders
squared,
And facing to the light,
With grateful heart for health and
strength
And readjusted sight,
He forged ahead with steady tread
And climbed to greater height.

There is something to be said for the old days when some child welfare work was done in the woodshed.—D. Carl Yoder.

Conservative Mennonite Bible School

Nestled in the fertile, interior plains of central Ohio lies the little village of Rosedale. This hamlet is so small that it is not listed on some state maps. Its postal system is with the neighboring town of Irwin, Ohio. The few residential houses, general store, gas station, and small white-framed church building would hardly be noticed by the tourist if it were not for the two large brick buildings which stand as a Goliath in this farming community. These two well-structured buildings were at one time a center of community interest and activity. Many students entered its doors with secondary educational books and graduated with high-school diplomas. But it happened here as in many other communities. The powerful hand of school consolidation closed its doors and transported the student body to another high school. Eventually the buildings were offered to the highest bidder.

CMBS was born fifteen years ago when ministering brethren of the Conservative Mennonite Conference shared their vision in the annual August conference. This vision rapidly spread in the hearts of the ministerial body, so that when a vote was taken it was strongly supported; a Bible school board was elected, and plans were laid for a conference-sponsored six-week Bible school within the next year.

For twelve years CMBS was held with the Pleasant View congregation near Berlin, Ohio. The phenomenal growth and continued interest in the school gave conviction for the need of a more permanent structure with an extended term of Bible study. Prayerful searching led to the converging of our interests and the facilities

of Rosedale, which were purchased for a small sum.

Some renovations became necessary. A new central heating unit was installed. Hardwood floors were laid. Storm windows were added. Interior decorating is being planned. A contractor has been engaged and is presently active in constructing a new 35' x 85' women's dormitory. Also in contract is a two-story annex 50' x 36' which is to enlarge the existing dining hall and chapel as well as provide additional classrooms; and a smaller (20' x 25') men's room annexed to the present administration building.

A total of 2,167 students have enrolled

with CMBS in its fourteen terms (179 were enrolled in Jan.-Feb., 1965); 285 students have graduated with a minimum of 27 units distributed in Bible Study, Bible Doctrine, Church History, and Missions and Practical Work. An average of thirty-three courses have been offered per term, with seven or eight faculty members serving.

The school board has unanimously agreed to plan for a twelve-week Bible school next year in moving toward a more extended period of Bible study. The prayers of the brotherhood are solicited in this venture of faith.

In addition to the Bible school these buildings at Rosedale have become the headquarters for the Conservative Mennonite Board of Missions and Charities and the office for the director of the Voluntary Service program of the conference.—Willard Mayer.

Goshen College Nursing Class, 1965



(Left to right, front to back) Row 1, Margaret Beachy, Grantsville, Md.; Judith Miller, Blountstown, Fla.; Arlene Miller, Lancaster, Pa.; Pamela Miller, Elkhart, Ind.; Phyllis King, Scottsdale, Pa.; Elizabeth Lehman, Orrville, Ohio. Row 2, Judy Steffen, Goshen, Ind.; Elizabeth Yoder, West Liberty, Ohio; Kathryn Ann Smucker, West Liberty, Ohio; JoAnne Schrock, Archbold, Ohio; Winifred Boshart, Wayland Iowa; Mrs. John Oswald, Goshen Ind. Row 3, Mrs. Roger Bornman, Goshen, Ind.; Wilma Leichty, Wayland, Iowa; Jerilyn Hartzler, Carstairs, Alta.; Mrs. Sam Moyer, Goshen, Ind.; Irma Dyck, St. Catharines, Ont.; Carol R. Yoder, Louisville, Ohio. Row 4, Elaine Yoder, Hutchinson, Kansas; Mrs. Jon Kennell, Goshen, Ind.; Margaret Mann, Goshen, Ind.; Linda Swartz, Premont, Texas; Mrs. Melvin Glick II, Goshen, Ind.; Janet Graber, Wayland, Iowa; Mabel Metzger, Elmira, Ont.



Repeatedly, in my first year in Japan, I have read in books and heard from Japanese that "you missionaries don't understand us." They tell us that we must not try to squeeze the Oriental into the mold of the American version of Christianity. One Japanese reaction to this is expressed by the scholar, Dr. Nitobe: "To give in so many articulate words one's inmost thoughts and feelings—notably the religious—is taken among us as a sign that they are neither very profound nor very sincere. It is truly jarring to the Japanese ears to hear the most sacred words, the most secret heart experiences, thrown out in promiscuous audiences." The spiritual hero is the man who sits stone-faced, lost in private contemplation, and shares neither his joys nor his struggles with anyone. How can the verbose American evangelical missionary express himself adequately in such a society? I think we missionaries had better learn to adapt ourselves to the society rather than expect the society to conform to our ways. This is not compromise. If our Lord is precious to us, we will gladly do all in our power to give His Word to all men in terms they can understand best.

—George E. Janzen, in *The Mennonite*.



Conservative Mennonite Bible School

An Open Letter to District Conference Executives, Pastors, and Church Members

Roy S. Koch, Moderator
West Liberty, Ohio

Harold Bauman, Moderator-Elect
11 Moller Street
Tenafly, N.J. 07670

Dear Brother:

The General Conference in biennial session at Kalona, Iowa, August, 1963, approved a program for the next two years costing \$196,000. There was a \$214,000 program proposed by the committees, but the delegates trimmed the program budget to the approved \$196,000.

The process that the delegates used in establishing the approved budget was something new in our brotherhood. The delegates met in district conference groups (caucuses). Each group looked at (1) the total proposed program, (2) the suggested contribution of their conference district for General Conference, and (3) their own conference contribution record over the years. In the light of these three considerations, each delegate group made a commitment for their conference for the biennium. The total commitments were just under the \$196,000. The budget was based on these commitments.

Twenty-One Months Later

Now the question can be asked, How are we doing twenty-one months later? Is performance keeping up with commitments? The answer is, No! In fact, we are in a serious situation. The records for the biennium close June 30 (six weeks from now). To the right is a record of performance by conferences.

You Can Do Something

There are only several weeks left. We must perform fast. Here are several suggestions for you to follow up:

1. Check with your congregational treasurer to see what your own congregation has done. (The minimum goal is \$1.50 per member per year for General Conference and 50¢ per enrolled Sunday-school member for the Commission for Christian Education. Since we are talking for a biennium, you must check the full two-year period from July 1, 1963, to June 30, 1965.)
2. Take immediate steps to see that the maximum amount can be sent in from your congregation within the next thirty days. If your congregation has done its full share or more, congratulations. We are speaking here to those congregations that should respond with more.
3. There are many patterns of support across the church; hence, you are encouraged to follow your regular congregational and conference procedures, i.e., by budget distribution, special offering, unified conference contribution, or whatever your conference officials have told you in the past.
4. Whatever your plan, work at it now and with dispatch. Financial records will close for the biennium on June 30, 1965.

MENNONITE GENERAL CONFERENCE
Organized in 1898, Meets Biennially
Headquarters, Mennonite Building,
Scottdale, Pa.
May 18, 1965

Thank you, brethren, for following through promptly. By your action you are helping to continue the services of (1) the Commission for Christian Education, (2) the MYF, (3) the Peace and Social Concerns Committee, (4) Mutual Aid, (5) the Worship Committee, (6) the Church Welfare Committee, (7) the Ministerial Committee, (8) the Historical and Research Committee, (9) the Stewardship Department, and (10) the General Council.

Sincerely yours,

A. J. Metzler
Executive Secretary

Conference	August '63		
	Conference quota*	Kalona, Iowa, delegate commitment	Actual contributions to 5-1-65
Alberta-Saskatchewan	\$4,228	\$3,170	\$2,707.31
Allegheny	15,006	13,505	9,440.83
Argentine	-----		-----
Conservative	-----	1,000**	-----
Franconia	-----	18,000	13,654.72
Illinois	16,070	10,000	10,500.00
India	-----	50	34.00
Indiana-Michigan	44,439	33,300	21,650.73
Iowa-Nebraska	17,740	13,305	9,469.31
Lancaster	-----	5,000**	1,501.50
North Central	3,302	3,302	2,754.50
Ohio & Eastern	55,273	41,454	28,099.46
Ontario	18,310	13,732	7,239.78
Pacific Coast	9,955	5,973	5,134.40
Puerto Rico	-----	450	-----
Rocky Mountain	4,723	1,374**	2,548.37
South Central	13,339	13,339	12,433.50
South Pacific	2,771	2,079	808.69
Virginia	21,621	10,000	8,123.31
Washington-Franklin	-----	150**	499.08
Western Ontario	11,018	4,407	5,148.00
Unaffiliated	-----	622**	836.00
Totals	\$237,849	\$194,212	\$142,583.49

*Based on annual contributions of \$1.50 per baptized member and 50¢ per enrolled Sunday-school member.

**These amounts were not committed by the delegates but are conservative estimates by General Conference officers.

Sunday School Enlargement in the Mennonite Church

By J. J. Hostetter

The most recent Sunday-school statistical report has just been released in the new 1965 *Mennonite Yearbook*. This denotes a certain amount of progress achieved in our churches during the past year. As of Oct. 1, 1964, we have 962 Sunday schools with an enrollment of 128,883 pupils and an average attendance of 100,655 persons each Sunday. There has been a more or less steady growth and development in both the number of schools and the number of pupils enrolled over the past forty years since annual records have been maintained.

The report also indicates that each Sunday 11,170 teachers make it their business to prepare lessons and teach them to pupils. There has also been a steady growth in the number of church libraries and the number of volumes contained in them, from year to year. A further study of these reports will be helpful in understanding the teaching ministry as it is carried on in the Sunday schools of our church.

In 1960 the Sunday-school reports from the 19 conference districts in the United States, Canada, and Puerto Rico, along with the unaffiliated churches, registered 885 schools, 120,870 enrolled pupils, and 85,468 average attendance. With these statistics as a base we launched a five-year enlargement program with goals to reach 1,000 schools, 150,000 enrollment, and 125,000 average attendance by Oct. 1, 1965. All conferences were asked to cooperate and a quota was set for each one. We are now in the last part of this program. Will we achieve our goals?

Our goals ask for only one more new school per year during this five-year campaign than what we had averaged over the previous ten-year record. The goal for enrollment gain is slightly less than we had averaged, and the goal for average attendance was higher. The reason for the larger increase in average attendance gain was an effort to raise it from 77 percent to 80 percent of enrollment, if possible. We did increase this to 78 percent during these four years.

It is quite evident that we will not be able to achieve our goal by Oct. 1, 1965, unless some unusual things take place. This is not impossible. However, it does mean that we will need to open up 38 new schools this year, reach out for 21,000 new pupils, and increase our average attendance by 24,000. If each conference district would open one new school, and the larger ones two or three, we could reach the goal. If every Sunday-school class would enlist two new pupils, we would reach our enrollment goal.

During this special campaign from 1960 to 1965, we have performed less than during the previous decade of the '50's. In checking back over the records we notice that increased attendance and extension work in starting new Sunday schools has operated in cycles. During the depression years of the '30's considerable increase was achieved. During the war years and post-war years of the '40's very little increase was reported. The '50's again showed an increase, and now in the '60's we have not

moved so rapidly. Why is Sunday-school enlargement so difficult? There are reportedly over 10,000 towns and urban communities where no Sunday school is in operation. Is it too difficult for our 900 Sunday schools to enter 38 of these places this year? Less than 40 million Americans are enrolled in Sunday schools, which means over 100 million prospects, plus many more in Canada and Puerto Rico. Couldn't we enlist 21,000 from these? What is our problem?

Perhaps your congregation is already situated in a church neighborhood which has no more prospects for you. Are you sure that this is the situation? What is to hinder a few from migrating, colonizing, or engaging in mission in one of the other thousands of communities where Sunday school is lacking? Might we need some type of persecution in our snug (smug) little closed communities to send us every where like the early church in Jerusalem?

Some have expressed their feelings that increasing of pupils in our Sunday schools is not our major objective. Statistics are not an ideal measuring device and standards with rating blanks are not proper criteria for spiritual growth, maturity, and development of persons. It is granted that numerical growth is not our ultimate objective, but it is our mission. Every unsaved, unchurched, man, woman, and child is our mission. We cannot excuse our indolence toward outreach until every person has been contacted and enlisted for Christ and His church.

The Sunday school, under the blessing of God over the years, has been credited by thousands as perhaps the greatest contributing factor to the mission of the church. From the Sunday school has come vision, conviction, and experience that has led to other areas of life and service. Some would decry its usefulness, belittle its effectiveness, saying it has run its course, and has now become outdated. In a recent survey it was reported that one of the most important concerns Sunday-school workers have is how to obtain the interest of the pastor in its program.

Many Christian workers reflect on their Sunday-school experiences from which they received Bible knowledge and spiritual experience that led to more fruitful service in the kingdom.

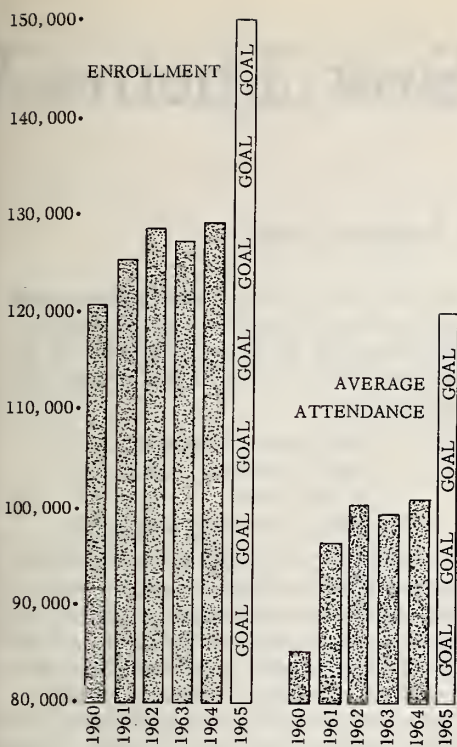
If every Sunday school would do several small things, they could improve their work and outreach greatly. First is to update their records and maintain them regularly. Second is to establish an active extension program through a well-organized cradle roll and home department. Third would be to upgrade their teaching staff by having regular teachers' meetings and pursuing a teacher-training course. Fourth, each school having 100 or more pupils should actively engage in searching for some type of new project in an unworked area or community.

The following figures indicate our progress during this time:

Year	No. Schools	No. School's Gained	Enrollment	Ave. Attendance
1960	885		120,870	85,468 (Base)
1961	906	21	125,707	96,268
1962	928	22	128,364	100,158
1963	946	18	127,699	99,809
1964	962	16	128,883	100,655
1965	?	?	?	?
Goal	1,000		150,000	120,000

Perhaps our goals were not realistic. The following table indicates average progress over the previous ten years in relation to our goals and our record to date.

	Schools Gained	Pupils Gained	Avg. Att. Gained
Record—			
previous ten years	28	3,271	1,917
Required—			
to reach goal	29	3,000	6,900
Average—			
annual gain	19	2,000	3,800



The first three things can be done whether the school is large or small, old or newly established. In the past years both large and small schools have equally achieved recognition in self-improvement and outreach. The challenge is for more workers to become actively interested and engaged in this program. The goals can still be achieved if we all work together.

J. J. Hostetler, Peoria, Ill., is Secretary of Sunday Schools under the Mennonite Commission for Christian Education.

Family Census Report

Number eighteen in series

Types of Mennonite Households

In the Mennonite Family Census of 1963 all Mennonite households in the sample studied were classified under one of the following eight divisions:

1. Husband and/or wife but no children ever born to them.
2. Husband and/or wife, plus one or more children at home.
3. Husband and/or wife, with children but none living at home.
4. Husband and/or wife, no children ever born but nonmembers of the family living with them.
5. Husband and/or wife, plus one or more children at home, plus non-family members living with them.
6. Husband and/or wife, children born but none living at home, plus non-family members living with them.
7. Single person living alone.

8. Two or more persons, not spouses, living together.

Below is the table showing the distribution of Mennonite households:

Classification	Number of Households	Percent of Total
1	372	7.61
2	3136	64.30
3	821	16.84
4	19	0.39
5	167	3.42
6	36	0.74
7	253	5.19
8	73	1.50
TOTAL	4877	99.99

The *Statistical Abstract of the United States* quoting percent distribution of the size of families with no children or those below eighteen indicated that 43.4 percent of the American families in 1962 had no children under eighteen years of age. Only

a rough comparison can be made between Mennonite families and the statistics referred to above. If in the Mennonite family table above, the figures for categories 1, 3, 4, and 6 are added, one gets 27.4 percent of the families without children living with them. However, if the Bureau of the Census figure would have included children above eighteen years of age living with their parents, the percent would have been lower than 43.4. Tentatively we may suggest that likely there is a smaller ratio of Mennonite families without children than in the general American population. Exact comparisons between Mennonite families and American families cannot be made until additional tables are obtained through IBM computer help from the data available in the Census questionnaires.

—Melvin Gingerich,
Historical and Research Committee.

Mennonite Leaders of North America

Sebastian Gerig (1838-1924)

Sebastian Gerig, a prominent bishop of the former Western District Amish Mennonite Conference, was born in Pfstatt, Alsace, on May 27, 1838, the son of Jakob and Elizabeth Zimmerman Gerig. He had eight brothers and sisters. Sebastian was the next to the youngest child and was only ten years old when his mother died and twelve when his father died. He was baptized as a youth in the Mennonite church at Pulversheim in Upper Alsace. In order to escape compulsory military service, he emigrated to Canada in his seventeenth year, arriving in Ontario in 1856. After spending a few weeks in Canada, he went to Davis County, Iowa. He spent approximately two years in Ohio, likely from 1862 to 1864, and then moved to Henry County, Iowa, where he spent the remainder of his life. There he was married to Magdalena Goldsmith on Sept. 11, 1864. She was the daughter of pioneer Bishop Joseph Goldsmith, who had organized several Amish churches in Iowa.

In 1869 Gerig was ordained to the office of preacher in the Amish church near Wayland, Iowa. When Bishop Joseph Schlegel moved to Nebraska in 1879, Gerig was ordained bishop. He soon became active in church conferences, attending the Amish Mennonite Ministers' Meeting in Wayne County, Ohio, in 1873 and later conferences of the same organization. Of the thirty-one annual sessions of the Western District Amish Mennonite Conference (1890-1920), Gerig attended twenty-four. During those years he served eight times as moderator or assistant moderator. On seven occasions he preached the conference

sermon and on four occasions his congregation served as the host church for the conference. He regularly visited the small churches of the Iowa-Minnesota region, having been given bishop oversight of them.

Gerig always preached in German, although he advised that a younger man should be ordained who could preach in English. This was done in 1908. In his earlier preaching, he usually built his sermon by making extended comments on a Bible passage, but in later years he selected texts for the basis of his sermons. He was always prompt in bringing his sermons to a close and never belabored a point. His remarks were generally practical applications of Bible teachings. He was a kindly man and an agent of reconciliation. Progressive in his views, he was able to lead his church unitedly through periods of transition. A friend of the young people, he always held their deepest respect. He was a man of medium height, and presented an attractive appearance with his well-groomed beard and his neat clothes.

His children were all members of his congregation and two of his grandsons became bishops in the Mennonite Church. Many years after his death, his memory was still being revered in his home congregation and in the Iowa Mennonite churches. He died on April 3, 1924, at the age of eighty-five years. He had been remarkably active until about six months before his death. His body was buried in the Sugar Creek Cemetery, near Wayland, Iowa.—Melvin Gingerich.

As I Saw Them—V

By Pauline Yoder

The kindergarten day is over. The teacher turns to her five-year-olds and says, "Shall we sing for Pauline before we go home?" "Yes!" echoes back the multivoice choir.

Pauline, won't you come along,
Pauline, won't you come along,
Pauline, won't you come along
To the New Jerusalem?

As a visitor these words reverberate in my ears long after the kindergarten session is ended.

These five-year-old Spanish children, attending kindergarten in Mathis, Texas, under the Voluntary Service program of our church, are awakening to life and learning under the influence of a Christian teacher, Ruth Zimmerly, better known to the children as "Miss Ruth." One of "Miss Ruth's" main objectives during the school year has been to teach the English language. Her primary objective, however, has been to tell the children in her classroom about a heavenly Father who loves and cares for them. The five-year-olds who sang to me that morning wanted to share their joys of knowing about this heavenly Father.

Visits Four Kindergartens

My recent visit to south Texas gave me opportunity to observe four such VS-sponsored kindergartens: Robstown, Molina, Alice, and Mathis. Even though a large majority of children attending these kindergartens are Catholic, many of the children's parents are not devout Catholics. They seem to be seeking something which will satisfy their spiritual cravings. Many are hungry for good literature.

The Bohn sisters, Delores and Mardella, teachers at the Prince of Peace kindergarten at Corpus Christi, spend many hours visiting in the homes of the children in their classroom, distributing *Heart to Heart* speaker Ella May Miller's leaflets along with Bibles and certain portions of Scriptures. The mothers especially are eager for these various types of leaflets. This kindergarten, formerly VS-sponsored, but now self-supporting, exerts a strong Christian witness in the community.

Teachers in these kindergartens have the opportunity in their day by day experiences in the classroom to exemplify love and concern for each child, as well as other members in each child's family. They have the opportunity of beginning each day with prayer—prayer on a child's level of under-

standing. At the Alice kindergarten, where Eva Yeackley ("Miss Eva") is the teacher, I was impressed with the simplicity of the morning prayer, as the pupils prayed with their teacher:

Dear Father in heaven,
Help us today
In our work
And in our play. Amen.

"Miss Eva," who is retired from the teaching profession, still has a warm spot in her heart for little children. She is finding that moving into a building which before had served as a church gives her more than ample room to carry on her schooling.

"Miss Eva" has got something in her south Texas kindergarten that she wanted all of her public school teaching years—a 40-foot balance walking board.

How did this come about? After the new church in Alice had been completed, there were many pieces of 2 x 4 scrap lumber lying around. "Miss Eva" didn't have her eyes closed. She asked if these couldn't be used for a walking board in the kindergarten playground. On the morning of my arrival at the Alice kindergarten, the walking boards were installed. For "Miss Eva" this was a day long to be remembered, a dream fulfilled.


Parents Enter In

Parents can get involved in the development of these VS-sponsored kindergartens through PTA's, formed to share concerns and needs.

Just recently, the PTA of the Robstown kindergarten purchased a swing set for the playground. This was especially appreciated as the kindergarten room in which "Miss Katie" (Katie Miller) teaches is limited in size.

At Molina an enthusiastic husband and wife combination, Julio and Miriam Valido, serve as team teachers. A somewhat larger room than they had previously, provides for better working conditions. The sun porch joining the kindergarten room makes it possible for the children to participate in more kindergarten activities.

The Mathis kindergarten, previously mentioned, had served as a place of worship prior to the erection of the new church. The large green carpet of grass, the ample playground equipment, and the newly installed fence around the playground meet the needs of the kindergarten children in their outdoor play activities.



"A look at each five-year-old in the classroom reveals just that many different personalities," says Pauline Yoder, kindergarten teacher from Elkhart, Ind., who spent her spring vacation observing VS-sponsored kindergartens in south Texas.

Kindergartens

Observations

What did I observe in these kindergartens? First I saw teachers who feel a sense of mission. They have volunteered for this work. Several of these teachers have taught previously in the public school; others have little or no teacher training at all.

I saw kindergartens large enough to accommodate the number of children attending, with space for activities with blocks and toys, space for a housekeeping corner, for a library, for interest centers, for participation in rhythm games, and for resting with rugs on the floor. I likewise saw rooms which were short on space, limiting the children in their movement. Ample space must be had to accommodate use of large blocks and toys, easel painting, and resting on the floor.

I saw demonstrations of team teaching. In one instance, two sisters were working together; in the other instance, it was husband and wife. In the case of the two sisters working together, both classes were held in the morning, with each sister teaching a class. During the last half hour of the day, the two classes met in the church where they shared the responsibility of the music period and story time. In the case of husband and wife working together, one was responsible for going ahead with the day's activities, the other one assisting. On occasions, one or the other conducted the entire day's session.

Develop Good Listening

I saw demonstrations of teaching where many techniques were used, where good listening was demonstrated, where sharing was encouraged, and where visual aids were used. Some places were also weak in these areas.

Some places the children were undergoing formal learning, writing words and numbers, and working in prepared booklets. I saw examples of rote memorization of the ABC's and the teaching of the phonetic sounds of each of these letters. I saw day by day coloring in vocabulary and unit books.

In teaching vocabulary, I saw the use of pictures, the blackboard, and the flannelboard; in music, the record player. I was informed that trips and excursions were taken to enrich the children's backgrounds.

One of the playgrounds I observed had a gravel surface and lacked playground



First grade teachers said that language development was the most important contribution the kindergartens could make. Shown here is Miss Yoder (r.) talking to Mrs. Martinez, a first grade teacher, about what the public schools would like to see Mennonite kindergartens doing.

equipment. The narrow porch alongside the building served as the alternative for the playground on hot, sultry days.

The singing in the kindergartens was a cappella. The boys and girls in all of the kindergartens excel in this area.

The bulletin boards in the kindergartens were used, I felt, to a good advantage. Display pictures were widely used. An especially outstanding one featured a springtime scene; this was a teacher-pupil project. It seems apparent that more bulletin board space is needed.

Visits to the homes of these kindergarten students were most rewarding. In each home I found a warm and friendly welcome. Poverty was apparent in some; others appeared quite average. What impressed me most was the happiness reflected in the faces of those who have so little.

Talks to First Grade Teachers

One of my most delightful experiences was the chance to share with some of the first grade teachers in the public schools. Each of the teachers I conferred with spoke very highly of the work which is being done by the VS-sponsored kindergartens in these areas.

Since there are no kindergartens in connection with the public schools in Texas, this venture of working with the five-year-olds in the community is considered by educators a very worthwhile project.

When I asked these teachers their interpretation of the goals of the kindergarten,

they rated language development as the first and most important goal.

"If nothing else is accomplished in the kindergarten except language development, I will be satisfied, for this is the most important factor in reading readiness," remarked one first grade teacher. Another said, "I'd just as soon a child had no experience in holding a pencil or writing. Just give him a good background in English vocabulary and I'll take him on from there."

Other goals of the kindergarten which rated high with the first grade teachers were: (1) development of good listening habits, (2) ability to follow directions, (3) development of reading readiness, and (4) social adjustment.

Strengths and Weaknesses

In my observations of these schools, I witnessed certain strengths and weaknesses which are common in any school. As I reflect on what I saw in action from a public school teacher's viewpoint, I want to say, first of all, that I was favorably impressed with the efforts put forth to carry on such a program. Secondly, I would like to project some long-range aims and goals so that VS kindergartens can be better defined and carried out.

Since the young child learns best through firsthand experiences, wisely chosen materials and equipment will help to realize the objectives of the kindergarten. The equipment and materials which help to meet the

needs of the five-year-old will stimulate interest, arouse curiosity, lead to dramatic play, provide for physical activity, demand communication of ideas, and inspire creative expression.

By capitalizing on resources close at hand, a variety of activities can be encouraged. The things which most parents throw away can be used to a good advantage in encouraging creativity in the classroom.

Physical development, mental ability, background, and environment make a difference of course, as to what any child is capable of doing. Current pressures to hurry the five-year-old through his first year of school experience should not cause us to sacrifice depth and breadth in the curriculum of the child's first year. "Faster isn't necessarily better." A good curriculum provides a balanced program to meet the needs of each child with no formal instruction in reading, writing, number work, or other similar subjects.

What shall we substitute for these formal learnings? Through his sensory perception, acquaint the child with his Creator and the world He has made:

his eyes to see the emerging cocoon,
his fingers to touch and feel the
soft pussy willow,
his ears to hear the song of the cricket,
his nose to smell the perfume of the rose,
his tongue to taste new fruits and
vegetables, and
his mind to delve into the unanswered
realities about him.

The marvel of creation can become meaningful as the five-year-old discovers a blooming flower on the playground or just outside the door of the classroom and the teacher leads in singing,

Oh, who can make a flower?
I'm sure I can't, can you?
Oh, who can make a flower?
No one but God, 'tis true.

Develop Creativity

Since there are no pressures thrust upon the kindergarten by the public school to acquire formal learning, then, let this be an opportunity for the child to develop his creative abilities. In art, let him paint his feeling into the picture; let him mold the clay animal as it looks to him; let him design the finger painting to his liking. In music, let him compose his own song about the toy shaggy dog, the pet parakeet, or the softly falling snowflakes. Let him use various ways of interpreting music—the rhythm band instruments, clapping, marching, listening, or experimenting with sounds.

During the work-play period, let the child identify with his interpretation of adult roles, such as the mother in the home, the father at work, the community helpers, or what he wants to be when he grows up. During this period, he may choose his activity and materials as:

the large building blocks,

the housekeeping corner with dolls, dishes, furniture, and dress-up clothes, the library, the easel or art materials, such as paper, paste, scissors, crayons, string, or a box of assorted materials.

Creativity is further encouraged when the children gather together as a group to share their activities. Sharing is a vital means of aiding language development and increasing vocabulary.

With careful planning on a limited budget, and by using community resources, slightly defective toys from stores, scrap lumber from building projects, wallpaper books from paint stores, or articles available from most homes, such as wax paper rolls, foil plates, paper cups, old ribbon, and boxes of various shapes, materials can be provided which will encourage creativity.

Arithmetic in the kindergarten will be taught incidentally as experiences arise in which numbers are used to solve the child's problems. The concepts of arithmetic will become meaningful as the child counts the napkins and glasses of milk needed for the party or snack, as he marks the calendar to designate the date, or as he knows that he will find the scissors on the second shelf.

Readiness for reading will be developed as the child has opportunities of listening to stories and poems, as he has access to many books and pictures, as he participates in dramatizations, and as he takes advantage of going on trips. By having access to many books and pictures, he will learn to note details and to follow the mechanics

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At home in Elkhart, Ind., Pauline Yoder teaches 30 pupils at the Roosevelt School. As a kindergarten teacher, Miss Yoder has been praised as "one of our best" by local school authorities.

Missions Today

Love, Hate, and War

By J. D. GRABER

"Have Japanese forgotten to hate with their whole being?" asks a writer in a recent issue of a Japanese monthly magazine. Japan's forgiving and forgetting attitude in openly expressing regret at Mr. Churchill's death and in granting the First Order of Merit and Great Medal of the Rising Sun to the chief of the United States Air Force General Staff last December is severely criticized. "Only as long as the Japanese are consumed with the fire of hatred will they retain their dignity," the report concludes.

A chapel is being built at Da Nang, South Vietnam, a news report of yesterday tells us. The men of the various military contingents headquartered there have voluntarily given of their personal funds for the cost of the chapel building. Church services are now being held in a public hall, used for many other purposes, but the men wanted a chapel to which they could go for quiet meditation at any time.

Is building a chapel always good? This could be the same question asked in the time of the prophet Amos. Are burnt sacrifices and other religious observances good or bad? The prophet denounces their zeal to "worship." What does it say to non-Christians in Asia, and the whole world, when they hear of the great Christian zeal of American soldiers in Vietnam, and of how they have sacrificed to build a house unto the Lord?

Does Christ bless war? Will the "heaven" not be led to think so when they see the cross of Christ silhouetted against bombers taking off with loads of napalm, missiles, and bombs? If a Moslem army would build a mosque in the midst of an active military encampment, would we ourselves not conclude that Islam sanctions war? Why have the so-called Christian nations such a woeful record in terms of war and violence? Mr. Gandhi of India said in his lifetime that Western nations should trade holy books with the Hindus because the Bhagvat Gita justifies war while the New Testament condemns it. Yet India has had few wars while Western nations have had many.

Can nations believe that God is love? To them it must seem clear that Christ is a God of war. What other conclusion could they reach? Yet, we preach Christ who in love forgives men but forgives us as we forgive. It will take a terrific lot of loving and redemptive living to convince men of the love of Christ. Words and arguments alone have little effect.

The revised Mennonite exhibit at the New York World's Fair appeals to the verbally literate rather than exclusively to the symbolically literate, observes Literature Secretary Urie Bender. The enlargement of the key Scripture passage: "All that came to be was alive with his life, and that life was the light of men" (NEB), now covers two thirds of the first panel. Instead of symbols, the fourth panel this year has close-up photographs of humans who are to portray the basic drives of man. The four-day orientation of team attendants will also increase the impact of the exhibit's indirect witness approach, thinks Bender. Team attendants for Phase One (April to June) are: Titus Lehman, R.N., Baltimore, Md.; Phyllis Lehman, nursing instructor from Johnstown, Pa.; and Edith Penner, student at Canadian Mennonite Bible College, Winnipeg, Man. Miss Penner and Phyllis Lehman will continue on into the second two-month phase.

The jet age has not yet infiltrated the Amazon Valley Mission area at Araguacema, Brazil, reports Esther Graber, secretary in the Overseas Missions Office of the General Mission Board. The Overseas Office received an airmail letter from missionary Mildred Eichelberger recently which was sent from Araguacema on March 21, in which she said she received, in mid-March, an airmail letter from J. D. Graber which he sent July 29, 1964.

Ten I-W's from the Elkhart, Ind., area recently contributed \$70 toward the rebuilding of the tornado-demolished Sunnyside Mennonite Church at nearby Dunlap.

A Peace Conference sponsored by the Lancaster Conference Peace Committee is scheduled to be held in the chapel of Lancaster Mennonite School, May 28-30, with John Drescher, Scottdale, Pa., as the principal speaker. The meeting on Friday evening, May 28, is designed primarily for Christian businessmen; Saturday evening is designated as Youth Night; and the meeting on Sunday afternoon is planned specifically for ordained men. Everyone is welcome, however, to attend all of these sessions and an additional session on Sunday evening in which the local FBI agent speaks.

Students in their last term of theological courses at Bukiroba Bible College, Musoma, Tanzania, did a survey of the rural communities around the school, reports the Eastern Mission Board. In addition, they held weekend training conferences for Sunday-school and youth leaders throughout the church and engaged in house-to-house visitation in preparation for evangelistic meetings in Musoma. Most of the students will be given leadership positions this year; some will teach in the Bible school that is to reopen, and some may go on to further study.

Too little attention is given in most cases to prepare the patient's mind to face a surgical operation, reports Millard Osborne in his February chaplaincy report for the Lebanon, Oreg., Community Hospital. It appears that many presurgical patients think of the operation itself as being terrible, but that everything will go easy following that, he comments. They are completely unprepared for the disappointment, discomfort, and weakness which follows in convalescing. In instances like this a minister has an opportunity to serve patients in ways neglected by others who are busy with their particular tasks.

The need for Christian nurses is great in both the Mennonite Central Committee and General Mission Board programs. For MCC, this means a three-year nurse for the Nhatrang clinic and 30-bed hospital in Vietnam; two-year nurse (needed by July) for a supervisory position in the 20-bed hospital at Grande Riviere du Nord, Haiti; two nurses to serve with a doctor in Bolivia's new colonizing areas; and two nurses for mobile clinic work in Algeria. Persons interested in these opportunities as well as service in Newfoundland, Africa, Appalachia, and Mennonite psychiatric hospitals, should write to Personnel Services, MCC, Akron, Pa. General Mission Board needs include: five registered nurses for Mennonite General Hospital, Aibonito, Puerto Rico; one for Sunshine Children's Home, Maumee, Ohio; a public health nurse to serve among the Cree Indians at Calling Lake, Alta.; a nurse with training in midwifery for Abiriba, Nigeria; and two for primitive Araguacema, Brazil. General hospitals operated by the General Mission Board in Oregon, Colorado, Kansas, and Texas also need additional nurses. Write to Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind.

Proposed Changes in Mission Board Bylaws

Members of the Mennonite Board of Missions and Charities, Elkhart, Ind., have received notice of bylaw changes being recommended by their executive committee for adoption at the Board's annual meeting the last week in June. The substance of such changes is to be published in the Gospel Herald in advance.

This note provides such notice to the church at large and gives opportunity for all interested persons to express their concerns to Board members, who are responsible for deciding on bylaw changes.

One change will increase the number of members at large and permit electing or appointing Board officers (president, vice-president, secretary, and treasurer) from the church at large, thus automatically making them Board members if they were not already. (Article II, Sections 1, 2, and 6)

A second change proposes increasing the size of both executive and personnel committees of the Board to six members each and electing members of these committees for two-year terms. The effect of these provisions broadens representation from the Board and provides more year-to-year continuity. (Article II, Sections 3 and 4)

Previously all divisional secretaries have been ex officio members of the Board. A third proposed change eliminates membership of such persons on both the Board itself and all its policy-making committees. At the same time current provisions for ex officio membership for the secretary and treasurer on all administrative committees will also be eliminated under the fourth proposed change. The net effect of these proposals will be to place administration under policy control in line with accepted administrative practice in many organizations. (Article II, Sections 1 through 5)

A fifth proposed change would enlarge the radio broadcasting assignment to include all domestic mass communications efforts. This represents an attempt to strengthen church use of both literature and broadcasting for evangelism and to simplify administration.

In general the goal of these changes is to simplify and strengthen Board administration, make the Board outreach for the church more responsive to the church, and give maximum flexibility for these changing times in the developing ministry they demand from a mission agency.

All members of the Mennonite Church who have concerns about these proposals are encouraged to seek out their representatives on the General Mission Board and to

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A slight increase in expenditure was authorized in Mennonite Broadcasts' budget for 1965, although a number of important pending projects were suspended, "until funds are available through increased contributions." Program budgets were approved at MBI's annual board meeting, April 30 and May 1, in Harrisonburg, Va.

More than 80,000 Mennonite Hour 33 rpm LP records have been sold in the past 12 years. Nearly 9,000 records were sold last year.

The annual Voluntary Service Reunion for past, present, and future Lancaster Conference VS-ers will be held on the campus of Lancaster Mennonite School on Saturday afternoon, June 12, at 2:00 p.m. Bring lunch for an evening fellowship meal. Cold drinks will be provided.

A commissioning service for persons beginning terms of VS and earning I-W service under the Eastern Mission Board is scheduled for Saturday, June 12, 7:30 p.m., following a week of orientation. Held in the tent on the campus of Lancaster Mennonite School, this commissioning is in cooperation with the Worldwide Missionary Conference being held there June 9-13. Parents and friends are urged to attend.

"We are still trying to rent a place to open a bookstore in Bhilai, the steel plant city of central India," writes missionary S. Paul Miller. "We thought we had a seminary graduate to start working in the bookstore and reading room on April 1. A sad turn of events prevented this

and we are now in correspondence with another young man." The steel city has a population of 250,000 who do not have access to Christian literature. Pray that this work will open up.

The Nandi tribe near Tanzania, among whom Eastern Board missionaries work, live mainly in an overcrowded area of Kenya, according to missionary George Smoker. Many tribe members are emigrating to Tanzania, some of whom are coming into the church now. A total of 25 have been baptized. Smoker has been visiting a different preaching point each Sunday to see the condition of the church, encourage the evangelists and Christians, and help coordinate the various areas. Recently in Ikoma and Mugumu he performed the first wedding of Nandi members in the church.

Missionary wives at Musoma, Tanzania, are helping in a local project involving community development for women. Even though government-sponsored, missionaries have been quite free to give testimonies and brief Bible lessons in connection with health talks, sewing and cooking instruction. Several have become Christians, and a chapel is being built by volunteer labor which will also serve as a community chapel.

Highest attendance at the annual Christian Life Conference held in Tocoa, Honduras, during Easter week was 1,000. There were five baptisms, three members received on confession, two members restored, two weddings, and two pastors licensed: Manuel Medina for Trujillo and Miguel Lopez for San Esteban.

With People in Service

John A. Lapp, associate professor of history at Eastern Mennonite College, was awarded a Fulbright fellowship by the Committee on International Exchange of Persons. The fellowship, one of 20 awarded annually, provides for an eight-week Institute in Indian Civilization at the University of Mysore, India. Lapp will travel and study with 20 other Americans. At the conclusion of the Institute in August, he plans to spend some time at the missions centers of Dhamtari, Bihar, Champa, and Yeotmal.

* * *

Lydia Burkhart, missionary nurse at Somanya, Ghana, arrives in the States on June 7 for a three-month furlough.

* * *

Milton, Esther, and Myra Jean Vogt, missionaries in Bihar, India, arrived in the States for a three-month furlough on May 4.



Left: John Harnish, Elkhart, Ind., recently joined the staff of the Mennonite Board of Missions, Elkhart, as director of design and production in the Information Services Office. Originally from Eureka, Ill., he worked most recently as draftsman for the Evangelical Church Building Corporation, South Bend.

Right: After a three-month term at Ontario Mennonite Bible Institute, Kitchener, Marilyn Unzicker rejoined the staff of the Elkhart mission board as a secretary in the Business Office.

Your Overseas Missionaries of the Week

The Roy Kreider Family



The Roy Kreider family returned to Israel on April 23 after an extended furlough. They serve there under the Mennonite Board of Missions, Elkhart, Ind.

While in Israel, Kreider will be assisting in the management of a combination bookstore, reading room, art gallery, and publishing center in Tel Aviv. He will also be assisting in the U.S. participation in Nes Ammim, a newly developed agricultural community being established by cooperative Jewish and Christian efforts.

Son of Mr. and Mrs. Irvin K. Kreider, Lancaster, Pa., Roy graduated from Eastern Mennonite College, Harrisonburg, Va., with a ThB degree and from the Associated Biblical Seminaries in Goshen and Elkhart, Ind., with a BD degree. He also has taken some studies in Israel at Hebrew University, the Israel-American Institute and Swedish Theological Institute in Jerusalem, and Bar-Ilan University, Ramat Gan. During this recent furlough he served several months as assistant secretary of overseas missions of the General Mission Board.

Mrs. Kreider (Florence) is the daughter of Mr. and Mrs. Jacob Cressman, 112 Brock Street, Kitchener, Ont.

The Kreiders have three children: Jeryl David, 12; Jonathan Michael, 10; and Rosemary Joy, 7.

New address for Roy and Florence Kreider: 14 Rehov Hamelechim, Neve Magen, Ramat Hasharon, Israel.

* * *

Ruth and Rhoda Ressler, missionaries at Osaka, Japan, are teaching a class of teachers at the Osaka prefectural University (teachers in the English Department). They also teach one afternoon in the language laboratory of the prefectural Education Research Institute and at a girls' high school in Tennoji for the school's English club once a week. A total of 110 girls enrolled; so they had to divide into two sections.

* * *

Eastern Board missionary Dorothy Smoker's father is visiting his daughter and son-in-law at Bukiroba, Tanzania, and has served faithfully in teaching English classes, private tutoring, and sharing in chapel talks and sermons. The students expressed warm appreciation for his ministry.

Photo Report from the Mission Front

"DAY OF BROTHERHOOD"

In the wake of Midwestern tornadoes and Mississippi River floods, Mennonite Disaster Service is faced with a massive clean-up and rebuilding operation. The week of April 19 saw the greatest involvement of units in MDS's 13-year history. "Palm Sunday was a day of tragedy, but it was also a day of brotherhood," commented D. Lowell Nissley, acting director for MDS in Elkhart County. Men came to help from eight states and Canada. Hundreds of volunteers manned and patrolled the Mississippi River dikes along the 250-mile Iowa-Illinois border. By April 30, 35 MDS men were cleaning up at Mankato, Minn.; 70 men assisted in sandbagging operations in Iowa; and in Illinois MDS was watching the situation at Rock Island and Quincy and was also prepared to move in at Hannibal, Mo. Pictured here (l. to r.) are MDS workers Nevin Albrecht, who lost his Elkhart, Ind., home during the tornadoes, Dan Miller and Charles Bailey, both of Elkhart.



RUSSIAN BROADCAST IN KOREA

Gordon W. Shantz, Mennonite Broadcasts' Russian program director, points to an area where millions of Russians live within broadcast range of HLKX, Inchon, South Korea. The station, with 50,000-watts power on standard broadcast band, just began releasing on May 8 MBF's Russian program Golos Drooga. "This gives us direct coverage of the Russian far east," says Shantz. Vladivostok has over 300,000 people and is only 500 miles north of HLKX. HLKX has Russian mail frequently from areas 2,300 miles away in Siberia. Erected and operated by TEAM of the Evangelical Alliance Mission, HLKX is the fourth station carrying the Russian Broadcast.

VS-ER LEARNS SIGN LANGUAGE

Merlyn Bender, VS-er from Streetsboro, Ohio, recently added a new dimension to his assignment as an orderly at Froh Brothers Homestead, private home for the aged at Sturgis, Mich.—learning sign language in order to communicate with Mrs. Bertha Mordan, a deaf-mute patient. Spending a little more than a week with the standard deaf-mute alphabet, Bender was soon able to communicate with the lady. After the recent death of one of the Homestead's original proprietors, Clifford Froh, Mrs. Mordan had no one with whom to communicate. "The alphabet is easy to learn," says Bender, "but the deaf have idioms in their language which I must keep adding to my vocabulary."



BIBLE SCHOOL IN RELIGIOUS-BANNED NEPAL

In spite of the current Nepali law which prohibits anyone to change his religion, a short-term Bible School was held in Katmandu during February when schools are on holiday. Sponsored by a local congregation and located within the shadow of the local government emissary, approximately 75 people attended the evening sessions. Pictured here are Pastor George (center), 15-year missionary from south India teaching the Gospel of Mark to these "beginners"; next is a middle-class wage earner who said, "Someone gave me a Bible four years ago; I didn't read it much, but now it opens up to me"; a "hillbilly" and new literate who says, "I don't know much, but I give thanks for this school and Bible study"; and a Gorkha soldier home on leave who has been hearing and studying the Bible for five years. "My home people are against me," he says, "but I am following Jesus. I am considering the verse, 'What does it profit a man to gain the whole world and forfeit his life?'"

Starvation Rampant in the Congo

Areas in the Congo's (Leopoldville) interior, formerly held by rebels but now under the national army's control, are going through hard times because of widespread famine. Refugees coming out of hiding are in a pitiable condition. Starvation is rampant.

Mennonite Brethren missionary John Klierer, stationed at Kikwit (roughly 250 miles east of Leopoldville), feels that half of the refugee population is likely to die prematurely because of the severe malnutrition they have experienced.

In Kwilu province many of the refugees have been brought to the Kikwit government hospital. A high percentage of these people are in a worse condition of starvation than were some of the refugees fleeing Angola into the Congo. The doctors at the Kikwit hospital report that seven deaths a day are fairly typical.

A Newsweek reporter quotes a missionary in Kivu province as saying: "The Congolese have confessed to me that they have eaten their dead so as not to waste away from starvation."

The Mennonite Central Committee and the Mennonite Brethren Mission are planning to set up an emergency program in Kikwit. One or two Pax men are being recruited to aid in distributions, and food supplies are being made available to meet this need.

VS KINDERGARTENS

(Continued from page 434)

necessary to read from left to right. As he has experiences of listening to stories and poems, he will be alerted to rhyming words and beginning sounds.

Increase Attention Span

As he listens to stories, he will develop his powers to concentrate and to increase his attention span. As he dramatizes stories, he will have opportunity of using vocabulary to develop the ability of relating a story in proper sequence. As he takes advantage of going on trips, he will build many new understandings, develop vocabulary, and increase his curiosity and interest. These wide experiences which the kindergarten offers will provide a background of concepts and information which will aid the child in interpreting the printed page.

A look at each five-year-old in the classroom reveals just that many different personalities. A record of each child's background, growths, achievements, and attitudes should be included in a final report to the first grade teacher in the public school. In this way the kindergarten will

be more effective as a connecting link to the first grade teacher in the public school.

Reporting to parents is of vital importance in relating what is going on in the kindergarten. This may involve the parents in visiting the classroom and attending informal meetings, or it may include the teacher publishing a weekly newspaper or one issued less frequently.

"What Bible story shall we use today? What songs shall we sing? What activities shall we participate in?" My answer is, "That which will be meaningful and helpful at this particular level of the child's development." Our challenge is to increase and improve the quality of what goes on in the kindergarten, to let the growth of the child follow its natural course, to "lay foundations" which will give the child a happy journey into first grade.

YOUR TREASURER REPORTS

(Continued from page 435)

discuss the proposals with them. All district mission board chairmen are members of the General Mission Board, and all district conferences have elected members to the Board as well. The full list of Board members can be found in the 1965 Mennonite Yearbook, pp. 29, 30.

—H. Ernest Bennett.

Correction: The picture of MDS men featured in the April 13 issue of the Gospel Herald leaves the erroneous impression that MDS men in Unit Four were responsible for the building of the Pleasant Grove Baptist Church, Brandon, Miss. Units One and Two did some of the work on the church pictured, but Unit Four worked on an entirely different structure. Correction is courtesy of Floyd C. Bender, member of Units Two and Four.

Highways Toll

Death had a field day in 1964 on American highways.

Last year, according to the annual report of the Travelers Insurance Companies, 48,000 lives were lost on the highways and 3,840,000 persons suffered injuries.

And a look to the future is even more disconcerting. More cars are being added to already congested highways. More miles are traveled each year in automobiles. With this in mind, it is a frightening likelihood that even more persons will be killed or injured in highway accidents.

The American highway system is being enlarged daily, but construction can't keep up with the number of cars being produced. Cars are made to last longer, the postwar baby boom has skyrocketed the

number of young drivers on the roads, and the young driver is blamed for a greater proportion of the accidents than other age groups.

Driver error, lack of judgment, and excessive speed all are major factors in the accident statistics. Fog, rain, and snow are becoming less incident to the figures. In 1962, for example, 85 percent of the death-and injury-producing accidents occurred in clear weather. In 1963 the figure climbed to more than 86 percent, and in 1964 to about 90 percent.

This indicates that the driver is beginning to take it easy in bad weather, but at the same time is becoming more reckless in clear weather.

Perhaps the safety messages concerning fog, rain, and snow have gotten across to the motorist. At the same time, however, he has developed a false sense of security in good weather. This false sense of security can kill him.

And it could kill you!



Science has added years to our life, but not life to years.—M. M. Troyer

Field Notes ————— CONTINUED

John H. Rudy, Biglerville, Pa., has resigned as pastor of the Bethel congregation to accept the call of Mennonite Mutual Aid to serve the brotherhood as full-time Director of Financial Services. Bro. Rudy plans to move to Goshen, Ind., in August. His new responsibilities will include the management of investment programs, the development and administration of financial services, and the offering of technical and spiritual guidance in the area of wills and special gifts. He will supervise the activities of the Mennonite Foundation, Mennonite Church Buildings, and Mennonite Retirement Trust.

Following a year's correspondence and planning, the first Western Pennsylvania Ashram is now scheduled for July 5-10, 1965, at Laurelville Church Center. This is one of 22 Ashrams being held in the U.S. and Canada this year. The Ashram, an independent movement which came to this country from India, was begun by E. Stanley Jones, world famous missionary, evangelist, and author.

The staff includes Stanley Jones, Lee Whiston, minister emeritus of the Congregational Church in Wrentham, Mass., and Mary Webster, who has traveled widely overseas with Jones and has served on numerous Ashram staffs. Serving as director is A. J. Metzler. Associate director is C. R. Wick, pastor of the Methodist Church in Scottsdale, Pa.

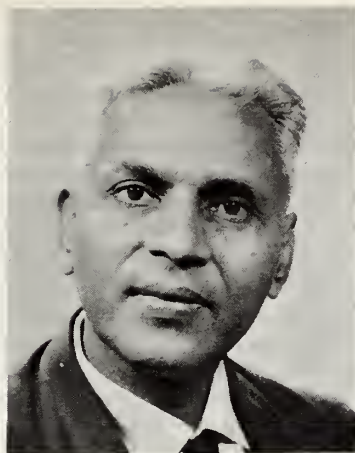
The Ashram has been called a "healing of love to body, mind, and spirit." It is an attempt to make the Word of the kingdom become flesh in a group. The center of the Christian faith is Christ—Christianity is Christ. But the center of that Center is "the Word become flesh." We as a group must be the Word of the kingdom become flesh. We would try therefore not to find an answer, but be the answer, be a miniature kingdom of God. The Ashram is not a conference or a retreat, for usually in neither of these is the group meant to be the answer, but the Ashram is an attempt under guidance of the Spirit to be the kingdom in a real way.

In the Ashram man-made barriers are removed—denominational barriers, age barriers, class and race barriers, barriers between those who have titles and those who don't, barriers between those who work with their hands and those who do not, and the real barriers within each one of us of resentments, fears, worry, anxieties, self-preoccupation, guilts, and emptiness. The Ashram has prayer groups and a prayer vigil during the entire time—24 hours a day. It is meant to be a permeative movement in the life of the churches to make better pastors, better officials, and better members by making better persons.

But to know the meaning of this great movement you must get into it and let it get into you. No one can tell you what an Ashram is, but you can know for yourself. You are invited to participate in the Western Pennsylvania Ashram. It is open to all persons of all churches. Daniel Kauffman, Registrar, Laurelville Church Center, R. 2, Mt. Pleasant, Pa., will be happy to provide you with more information and registration forms.

The American Friends Service Committee is making an effort to collect additional materials about the history of its work from 1917 to the present time. Much of this is in the hands of the men and women who served with the AFSC in projects at home or abroad some time during this half-century span. In some cases contact with these volunteers has been lost as individuals have changed addresses. The committee hopes to arrange reunion meetings of former workers and would appreciate having news and current address of such friends. Also requested are diaries, photographs, letters, journals, or other mementos of Quaker service. Anyone wishing to add news or materials toward this project please write to Grace Perkinson, AFSC Offices, 160 North 15th Street, Philadelphia, Pa.

E. P. Bachan from the India Mennonite Conference is here from April to October of this year. With the maturing of our overseas churches, there has been a growing awareness of the need of more open channels for mutual sharing and receiving for the mutual enrichment and blessing of all. One means of fulfilling this is for both



E. P. Bachan

the North American brotherhood and the overseas churches or conference to send representatives to the other for periods of a few months of fellowship, teaching, and observing. This may include biennial visits to North America by representatives to attend General Conference sessions and board meetings as well as visit congregations and institutions.

Bro. Bachan was born near Dhamtari, M.P., India, in 1911. His father, who is now quite old, has served many years as an evangelist and then as an ordained minister and pastor. Even now he is serving as pastor of the small congregation at Maradeo, near Dhamtari. Eleazar (for that is what the E in his name stands for) passed through the Mennonite High School at Dhamtari, took the theological course at Leonard Theological College, Jabalpur, completed his liberal arts college work, and has an additional year of teacher training. He was principal of the Mission Normal School at Dhamtari until it closed, and has been teaching at the Mennonite Higher Secondary School, Dhamtari, until now. He has taken leave from his teaching duties to make this North American trip. He has also been active in church work, having served as conference secretary for a number of years.

Bro. Bachan's visit is sponsored by General Conference, through the executive secretary's office, and the three boards. They are underwriting the travel expense.

Calendar

Mennonite Conference of Ontario, Elmira Church, June 2, 3.

Western Ontario Mennonite Conference, June 9, 10.

Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.

North Central District Conference and Associated Meetings at Red Top, Bloomfield, Mont., June 10-13.

Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.

Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.

Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.

Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.

Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.

Illinois Mennonite Conference, Aug. 5-7.

Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.

Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.

South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.

Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.

Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.

Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Talk, Talk, Talk

BY NOLA MAE MCFILLEN

"Talk ye of all his wondrous works" (Psalm 105:2). Emerson said, "Conversation is the laboratory and workshop of the student." Through conversation we learn many things. We learn to diagnose our own problems by hearing the experiences of others. We clarify our thoughts, and bring embryonic ideas to life. We also learn of others' failures, and learn to avoid their pitfalls.

Good conversation is a real art and as such should be worked at, and cultivated. And there is one phase of our conversation that really needs cultivation. That is our conversation about God. In this age of distractions, we've become so consumed by the wonders which man has developed, that it's sometimes hard to remember that the wonders of God are so much more wonderful than those of mankind. And God warned against this when He said, "Beware lest thou forget the Lord" (Deut. 6:12).

Jesus often commanded people to talk about the Lord. After He'd healed the demon-possessed man, He told him, "Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mark 5:19). And God often told the children of Israel to "tell ye your children of it, and let your children tell their children, and their children another generation" (Joel 1:3; cf. Psalm 78:4; Deut. 6:7; Josh. 22:27).

It was because of the conversation of a little Israelite maid that the great Syrian general, Naaman, was cured of leprosy! All the little maid did when she found out her master had leprosy was to say that she wished he were with the Prophet Elisha and he would be healed. Her mistress reported the conversation to the general, who went to find the prophet and was healed. II Kings 5.

And it was because of conversation about the miracle of the widow Dorcas being

raised from the dead that "many believed in the Lord" (Acts 9:42). Our conversation about the wonders of the Lord can bring others to believe in God.

I have a friend who has truly cultivated the art of talking about God. She knows that God has a solution to every problem, and she is always willing to say so. One day, when I was upset about a person who had not kept her word and who I felt had really let me down, this friend said, "Your friends may let you down anytime, but I know One who never will! God said He would be with us even unto the ends of the earth, and He will. He is truly 'a friend that sticketh closer than a brother'" (Prov. 18:24).

Another time I was telling her about my financial problems. She was quick to say, "Now just don't worry anymore. I know Someone who will take care of your finances! He said He would supply all our needs (Phil. 4:19), and He said that those who love Him and keep His laws would prosper in whatever they did." Psalm 1:3.

Then she added, "Now we're going to pray right now about this financial need, and God will supply it for you." That prayer really taught me a lesson. It came from a heart which was used to talking to, and about, God.

Ever since that day, I've always taken every financial need, whether great or small, to the Great Supplier. And He has certainly been faithful to take care of me abundantly.

Still another time, it was a family conflict that I told this friend about. I was feeling completely helpless and alone and overwhelmed, until she said, "Now I know God will work everything out. We can't do this by ourselves, but He can! Remember Joseph? He was thrown into the pit and then sold into slavery by his own brothers. Yet God was with him and led him through his troubles to a triumphant victory!" Gen. 37-46.

This friend's testimonies about God's never-failing help in her own life have been priceless to me. And certainly, we can always trust and depend on any advice that comes from the Word of God.

Do you include God in your everyday conversation? Or have you pushed Him to a little "Sunday category" of your life? Have you buried your praise for His wondrous works under conversations about the World Series or about the latest political moves? Is your spiritual conversation in a state of bankruptcy? Like a leg or arm that is not used over a long period of time, our spiritual conversation will become withered and lifeless through lack of use.

The wonders of God are kept alive in hearts by word of mouth. Conversation about God stirs minds. It warms hearts. Conversation about God puts boldness into speech. It puts authority into words. Conversation about God prevents spiritual

famine. Thoughts are clarified by talk about God. Minds are stimulated by talk about God. Spiritual seeds, that will someday blossom into fruitful trees, are sowed through talk about God.

When shall we talk about the Lord? Well, God's command was to talk about the wonderful things He'd done "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). And that's pretty often! A joyful and vitally alive conversation about the Lord is never boring. He has given us more treasures than we could possibly explore through conversation, in a lifetime!

Just like the psalmist, who said, "I will . . . talk of thy doings" (Psalm 77:12), let's talk of Him more and more. Let's be in that number who thought upon His name and "spake often one to another" and of whom the Lord said, "They shall be mine . . . I will spare them, as a man spareth his own son" (Mal. 3:16, 17). Let's talk about Jesus!

Commitment to Him

BY J. W. MELICK

The word "commitment" is a much used word in religious circles and we're not always sure of its meaning as used. There is, however, heart-stirring truth in the story where Andrew, Peter's brother, says, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

We all know this story "in the Bible," but what about "out of the Bible"? The waiting multitude, the dubious disciples, and there was not even a crumb of food available—compared with the need, that is! Thousands of hungry hands ready to reach out for five puny buns and two tiny fish from the hands of the lad? There was nothing for the disciples' hands to give. There was nothing for the hungry crowd's hands to receive! A hopeless case were it not for a pair of other hands—hands that did many things from Bethlehem to Calvary!

Utter folly it would have been to approach even a few of the vast throng and their pangs of hunger until, from the hands of the lad and the disciples, the few loaves and little fish were placed into His hands!

Today's Christians, like the disciples, feel a "hopeless task." Our moan is, "What are these among so many?" Often, the result is despair and do-nothing; or a frantic and fruitless fussing of self-effort "to do what we can," as we like to say.

We can do "mountains" and "worlds" more if our "loaves" of time and abilities (so pitifully small) are placed *first* into His hands! Just place our lives and every "impossible" situation fully into His hands! As

He returns to us what we give to Him, what a difference! Here is where the miracles can happen! Let's not bypass Christ and cheat ourselves and the waiting multitudes of blessings, or Christ of His glory!

"I Is Still I"

BY D. D. MILLER

Many are the unanswered questions about the hereafter. This makes way for the undying force of "living faith." Death to all is an inevitable event. To some it is a fatal tale. To others it is a consciousness that weird, mysterious, and even malign powers are awaiting us in the future.

The simple fact is that death is but one degree onward in our eternal course. The Bible calls it a "step," and tells us that there is but one step between us and death. This fact is literally proved daily. Death is the last step we take here; the Bible tells us that after that is the judgment.

God tells us these facts, a part of which is in evidence hourly, while the other part He asks us to accept by faith—simply taking Him at His Word. Indeed, these are realities after death. There is life over there, as real as any life here. God says: "The things which are seen are temporal [limited by time]; but the things which are not seen are eternal [timeless]."

Please allow the following stanzas to provoke our thinking:

Reality

"Life is real! Life is earnest!

And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

Consolation?

"Console if you will, I can bear it.

'Tis a kindly wasting of breath.
But not all the talking since Adam
Can make death to be other
than death."

Paul said, "For we that are in this tabernacle [body] do groan, . . . that mortality might be swallowed up of life" (II Cor. 5:4). Mortality is deadly; it is death. Life is the state of the soul—eternal. Peter said, "Shortly I must put off this my tabernacle [body]." This thought should grip all of us, that someday we will put off this house (our bodies) and move elsewhere. That mysterious "I" which is the real self in each of us will "still be I" after that "move." Yes, that mysterious "I" which receives messages via ears, eyes, and brain is not the body, but owns, uses, and is responsible for the conduct of the body here. Someday we will lay off this body as we do garments. The brain will die, but memory insists that "I is still I." The soul and these earthly bodies will separate for eternity. Can you think of entering the hereafter as an exciting and joyful adventure with Christ? Only

you, or I, will be responsible for the consequences, when we meet God. Indeed, in Christ, death means the beginning of a fuller life. It is not a "leap into the dark," but closing our eyes *here* and opening them *there!*

Faith must live and work. God withholds from us what we cannot understand nor endure. He said, "There shall no man see me, and live." This earthly house cannot take it. Why should He teach us what we cannot mentally grasp, nor even imagine? He has given us His Word to instill and inspire faith. He wants us to believe Him, because He loves us. His Word points us to Him and the way of life. The Bible is not given to gratify our speculations about another world. It is given to give us a faith in the Creator of the universe. It is given to lead us to Christ. It is given to guide our conduct here and to praise God with all "I's" hereafter.

In Luke 16, Jesus, in His authoritative way, lifts the curtain and gives all a peep into the contemporary living of the temporal and the spiritual. Here is an analogy between the visible and invisible. The rich man and Lazarus were not long dead. Socially, here, they were not friends. The rich man's brothers were still living. Yes, the rich man and Lazarus were very much alive—after death. So will we be. They were as conscious as ever. So will we be. Lazarus is comforted. The rich man is tormented—in a flame. He makes his own evaluations. Incidentally, he wants none of his own brothers to come where he is. It took hell to awaken the mission spirit in him. God help us!

Abraham was brought into the conversation to prove that the "I is still I" after thousands of years. The rich man had one request of Abraham: Go to his brothers and inform them, "lest they also come into this place of torment." Abraham heard and replied, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Folks, we had better open our minds and hearts to God's Word, and allow it to be what it is, *God's message to humanity*. Our attitude and actions toward the Bible determine heaven or hell for each of us.

On the cross Christ again raises the curtain and gives a peep beyond time. Two thieves hang beside Him. The two do not know what is before them: darkness; unconsciousness; reality; nothing; *what?* With faith the one thief cried to Christ, who was the only One who did know what was before them. He knew of the certainties of the certain hereafter, and answered the repentant criminal, "Today shalt thou be with me in paradise." While their bodies were still on the cross, Christ and the saved thief were together on the other side; in each instance, the "I was still I," as real as life is. The real person lived on and on. Christ was "put to death in the flesh, but

quickened by the Spirit," and in the spirit world He and the sinner whom He saved are still living. "I is still I."

"O change! Stupendous change!
There lies the soulless clod.
The light eternal breaks,
The new immortal wakes,
Wakes with God."

This is our day. The life beyond is decided by the life here. In the ages to come, with the "I still actually I," where we will be then is determined by decisions we make or fail to make here. There is much questionable teaching of a uniform destiny for all. We have an impartial God. He is no respecter of persons. He provided the way—in Christ. We may receive Him as our Saviour, and live for Him according to His Word, or the "I that is still I" will taste the same flames that the rich man did.

Jesus said, "Strait is the gate, and narrow is the way . . . few there be that find it." "If the righteous scarcely be saved, where shall the ungodly and the sinner appear" (I Pet. 4:18)? In eternity, "I will still be I." "You will still be you."

Today the cross of Christ is much dishonored for what it means. Sin is condoned, caressed, and loved by multitudes of church members. The commands of Scripture are used at convenience. A cultured society is dangerously near directing the way of life in the church. "I is still I" with the responsibility of my living soul in this tabernacle. "I will still be I" in the hereafter, in a long, long, never-ending eternity—heaven or hell. With Esther of old: "I am here for such a time as this." This is *my day to live for God!*

"Two by Two"

BY JAMES PAYNE

"And he called unto him the twelve, and began to send them forth by two and two. . . . And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place."

Can we discover a modern-day application of this principle? Certain rapidly growing groups of today believe that the principle still has merit. Do we?

What would be the outcome if we went into various communities in groups of two knocking on doors with a message? Would we find one interested home into which we could enter? Would we be satisfied then to remain in that home teaching, seeking, and finding? Would that home reach out with an invitation to others? Could a group of believers be established in this way? And finally, would we be willing to "depart from that place" and let the local group of believers continue on their own?

Frankly, I believe it would be well worth

our trying. Jesus sent these men. We probably need someone to send us. Should the district mission boards work with local congregations as Christ's sending agent? We need a message. Would workshops help to prepare those who would participate? We need a field. Probably within a fifty-mile radius of any church in our denomination plenty of needy communities could be found. To prevent overlapping, the mission board in cooperation with local congregations would want to map out the field.

A concentrated and persistent approach such as this might become the greatest unifying factor in our denomination. War usually unites the various groups of a country. As a church we need to awake to the realization that we should be engaged to the finish in the battle against unbelief and evil.

Crime Prevention

BY JOHN E. KAUFFMAN

"Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). "Great peace have they which love thy law; and nothing shall offend them" (Psalm 119:165).

The greatest crime prevention book in all the world is the Bible. The Ten Commandments (the Bible) are the perfect, most authentic code of moral laws ever given to man, and will continue as such until the end of time. Any code of good morals the communistic atheists, or any other non-Christian religions, ever had they borrowed from the God they say they do not believe in. A Christian is a Christlike person who prays, believes, and obeys the Bible, and is innocent of the 2¼ million crimes that were committed in our country in 1963. Bear in mind that a hypocrite is not a Christian. No atheistic communist ever feared any violence from a kneeling, praying Bible believer; but atheistic communism has killed a million people who wanted to believe the Bible. "Righteousness [the practice of the Ten Commandments] exalteth a nation: but sin [the transgression of this law] is a reproach to any people." All sin in the U.S.A. or any other nation is the transgression of this law. By the law is the knowledge of sin, and how will men know this law if they are not allowed to learn about it?

Just a little over four months after a woman persuaded the Supreme Court in a 6-1 vote to ban prayers, the Bible and its laws in schools, a man who did not believe in the Bible, its laws or prayers, assassinated our president. It is these same people who murder an average of one person every hour of the year, who caused a 15 percent increase in crime in the first six months of the past year, and who have

attacked one out of every ten policemen. This is why the annual crime cost is 27 billion dollars, which amounts to \$120-150 for every man, woman, and child in our country. These are the people who have stolen 399,000 automobiles, and 90 percent of them twenty-five years of age and under. This kind of people have been responsible for 441,000 divorces, resulting in broken homes, unfortunate and unwanted children. A lady reported from a prominent state college: "All the ladies (?) in our college use contraceptives."

If one million teachers are willing to cooperate in this anti-God, anti-Bible, anti-prayer, anti-law program with our 45 million developing child population of this generation in our country, it is to be expected that it will soon be "out of control." We can expect a great increase in crime, in juvenile delinquency, in strikes, in broken homes and a general moral degeneracy and an increasing, uniting, uncontrollable revolting against constituted authority. Is our nation like Sodom and Gomorrah—doomed already; or is it like Nineveh—with a possibility of a revival before the handwriting appears on the wall?

The Christian's attitude toward the government, communists, atheists, and criminals is not one of hatred, but a great inward longing that something may be done for those who do not know nor understand the God of the universe. The Christian Church where recognized with its international, self-financed, evangelical, educational, and relief organizations is the greatest peace-promoting, crime-preventing foundation in all the world. Our wide-awake writers of the Constitution knew these things and were very careful not to interfere with the Bible believers because of the moral blessings these people have been to the security of the nation. Thank God for such leaders who have exalted righteousness and brought such rich blessings to our nation in the past.

How can Christians bring about a great revival in our beautiful land before it is forever too late?

We Had a Seeker At the Altar This Morning

BY HARVEY CHUPP

After church Sunday morning, I was taking my small daughter for a ride in the stroller, while my wife was preparing dinner. Our kind, seventy-year-old neighbor lady stopped to greet us on her way home from her church down the street.

Pleasant greetings were exchanged. I then proceeded to ask her how things were going in her church (knowing they had re-

cently acquired a new minister) and immediately her face lit up.

"Oh!" she clasped her hands and replied, "praise the Lord, we had a seeker at the altar this morning!"

I must have reacted as if a powerful force had struck me; that is exactly the way I felt. I had expected the usual answer of "just fine" or "pretty good" or "as good as can be expected," any one of which would have made me feel much more comfortable.

After the initial shock, I asked her what she meant. I was searching for something to say; so I added another question before she answered the first one. I asked her if they always give an invitation at their services.

"Oh, yes," she replied, "our altar is always open."

Not feeling any more comfortable, I managed a smile and replied, "That's fine." Then hurriedly I began pushing my daughter in the stroller, relieved that I had something to send me on my way.

I tried desperately to forget my encounter with the lady, but I couldn't. Those words, "We had a seeker at the altar this morning," lingered in my mind the rest of the day and into the next week.

I reflected back on our service that Sunday morning. Oh, yes, it was reorganization time. We spent the better part of the service selecting approximately twenty people to fill offices and serve on committees for the coming year. After all, it is important that we keep our church program functioning properly. There were twenty positions to fill and we have an active membership of thirty-five, which is not a bad percentage. It is always important, you know, to keep as many as possible busy in the church. But we didn't have "a seeker at the altar this morning," nor last Sunday morning, nor the Sunday morning before—no, not since our evangelistic meetings over a year ago.

As I pondered this startling truth, I wondered why. Is our church structure, our precise programming, etc., making it difficult to have an open altar for seeking sinners? Must we wait until that time of the year when the evangelist comes in, to invite our neighbors and others to experience our saving faith?

Some real questions loomed before me, prompted by the neighbor friend—questions evoked by one short statement. Does it really thrill our hearts to see a seeker at the altar pouring out a need in repentance? How can we go to church on Sunday morning and Sunday evening and to midweek prayer meeting week after week without even anticipating or expecting a seeker at the altar today?

Why should this be an unusual thing (maybe even uncomfortable) instead of the expected? How can a church gather for one hundred and thirty services in a year and have few or no seekers at the altar?

A Prayer

FOR THIS WEEK

How blessed, O Lord, to depend only upon Thee . . . behold me, Thy child, waiting with outstretched hand to receive Thy benefits.

Grant me my temporal blessings—clothing, nourishment, shelter . . . but not too much of anything; and let me have the happiness of sharing my blessings with those poorer than myself today. Grant me the blessing of intelligence, that I may read, or hear one of those golden counsels that elevate the soul, and lend wings to the thoughts.

Grant me the loving heart, O my Father! that I may feel for a moment how I love Thee, and Thy love towards me; let me sacrifice myself for the welfare of another. . . .

And then, give all these blessings to those I love, and who love me!

—From devotional thoughts printed in French in 1880.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Prologue to Prison, by Richard C. Halverson; Cowman; 1964; 252 pp.; \$1.95.

Prologue to Prison is a gem for personal Bible study. It is a step by step study of Romans beginning with the historical and theological setting out of which it came. Dr. Halverson points out the harmony between the Old and New Testaments, with his usual clarity and practical application. He is no stranger to those who have read **Christian Maturity**, or **Perspective**, or **Man to Man**, or **The Quiet Man**.—Glenn B. Martin.

Choose Ye This Day

After age 25 only 1 in 1,000 accepts Christ.

After age 35 only 1 in 50,000.

After age 45 only 1 in 200,000; 55 1 in 300,000.

After age 75 only 1 in 700,000 accepts Christ.

—*Evangelical Visitor*.

Happiness results from being too busy to be miserable.—D. Carl Yoder.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Adams—Krabill.—Paul Adams, Minerva, Ohio, Presbyterian Church, and Norma Jean Krabill, Paris, Ohio, Stoner Heights cong., by Elvin Sommers at Stoner Heights, April 10, 1965.

Bontrager—Martin.—Lester Bontrager, Kalona (Iowa) cong., and Helen Martin, Iowa City, Iowa, First Mennonite cong., by Wilbur Nachtigall at First Mennonite, April 3, 1965.

King—Yoder.—Samuel King, Lansdale, Pa., and Mary Ann Yoder, Boyertown, Pa., both of the Boyertown cong., by Erie Renno, assisted by Alvin Detweiler, at the church, March 21, 1965.

Martin—Lapp.—William Arthur Martin, New Castle, Pa., Christian and Missionary Alliance Church, and Phoebe Ann Lapp, Volant, Pa., Maple Grove cong., by Paul Yoder, at the Neshannock Presbyterian Church, April 17, 1965.

Sarkisian—Bauman.—Robert Sarkisian, Belwood, Ont., United Church of Canada, and Dorothy Bauman, St. Jacobs (Ont.) cong., by Glenn M. Brubacher at St. Jacobs, April 3, 1965.

Sherman—Eshleman.—Dana G. Sherman, Hagerstown, Md., Goshen College cong., and Ruth Eshleman, Hagerstown, Md., Chicago Avenue cong., Harrisonburg, Va., by Harold G. Eshleman at Brook Lane Hospital Chapel, April 24, 1965.

Stoltzfus—Barge.—Abram S. Stoltzfus, Gordonville, Pa., and Lois H. Barge, Ronks, Pa., both of the Paradise cong., by Clair B. Eby at the home of the bride, April 17, 1965.

Stutzman—Grove.—Roger Stutzman, Tofield, (Alta.) cong., and Margaret Grove, Markham, Ont., Wideman cong., by Newton L. Gingrich at Wideman, April 18, 1965.

Wideman—Martin.—Edgar Wideman, Walenstein, Ont., Hawkesville cong., and Beatrice Martin, Waterloo, Ont., St. Jacobs cong., by Glenn Brubacher at St. Jacobs, April 17, 1965.

Yoder—Peak.—Perry Yoder and Gail Peak, Goshen, Ind., both of the North Goshen cong., by Russell Krabill at North Goshen, March 20, 1965.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Anders, Earl, Jr., and Elaine (Lewis), Elroy, Pa., first child, Earl Blaine, April 22, 1965.

Bender, Donald and Louise (Bender), Kitchener, Ont., eighth child, seventh daughter, Leslie Barbara, April 9, 1965.

Bowers, Paul M. and Mary Louise (Smucker), Iowa City, Iowa, fourth child, third daughter, Laura Lynne, April 24, 1965.

Brubaker, John and Sharon (Randolph), Manheim, Pa., first child, John Wilmer, Jr., April 25, 1965.

Driver, Daniel S. and Marilyn (Kriebel), Dayton, Va., second son, Daryl Shawn, April 20, 1965.

Gerig, E. Lavern and Luella (Albright), Mishawaka, Ind., third child, first daughter, Nita Rae, April 26, 1965.

Hartzler, J. T. and Martha (Reesor), fourth child, first daughter, Marilyn Joyce, April 7, 1965.

Hershberger, Vilas D. and Helen Mae (Janzen), Hesston, Kans., fifth child, second daughter, Joan Irene, April 25, 1965.

Kauffman, Dana and Emma (Miller), Clarks-ville, Mich., second child, first daughter, Julie Ann, April 13, 1965.

Kauffman, Joe S. and Ruth (Unternahrer), Salem, Oreg., fourth child, second daughter, Amy Beth, March 26, 1965.

Kropf, Veldon and Dorothy (Gingerich), Halsey, Oreg., second child, first son, Michael Dean, April 20, 1965.

Martin, Irvin and Grace (Erb), Zurich, Ont., first child, Dwayne Andre, March 11, 1965.

Moser, Wayne and Patsy (Hostetler), Milford, Nebr., first child, Karen Ranae, April 5, 1965.

Myers, Charles W. and Mary (Bauman), Chambersburg, Pa., fourth child, second son, Don Eugene, April 23, 1965.

Myers, Eli, Jr., and Phyllis (Minerding), Huntertown, Ind., fourth child, third son, Randy Lynn, April 15, 1965.

Oesch, Earl and Doreen (Gingerich), Zurich, Ont., fifth child, fourth daughter, Wendy Lee, Feb. 7, 1965.

Prutsmann, Arnold and Lucille (Edgcomb), Troupsburg, N.Y., sixth child, third son, Leslie Stephen, April 10, 1965.

Rittenhouse, Abram R. and Ruth (Beyer), Glenwood Springs, Colo., first child, Jonathan Lamar, April 11, 1965.

Roggie, Elton and Helen (Roggie), Castorland, N.Y., sixth child, second daughter, Barbara Mae, April 19, 1965.

Schrock, Harvey and Edith (Amstutz), Con-neaut Lake, Pa., fourth child, second daughter, Linda Kay, April 29, 1965.

Stutzman, David J. and Donna (Kauffman), Lebanon, Oreg., a son, Michael Scott, April 27, 1965. (One daughter deceased.)

Stutzman, Marlin and Glennis (Steckly), Wellman, Iowa, fifth child, second son, Anthony Marlin, April 28, 1965.

Troyer, Weldon and Frances (Mumaw), Goshen, Ind., third child, Rebecca Ruth, April 11, 1965.

Weaver, Henry M. and Esther (Stauffer), Robeson, Pa., fifth child, third daughter, Geraldine Fay, April 24, 1965.

Weaver, Paul, Jr., and Barbara (Horning), Ephrata, Pa., first child, Ann Louise, April 29, 1965.

Wengerd, J. Ivan and Ethel (Birky), Walton, Ind., fourth child, second son, Douglas Brent, April 9, 1965.

Witmer, Owen and Nancy (Reesor), Salem, Ohio, third child, second son, Roger Anthony, April 12, 1965.

Yoder, Don and Marceil (Hartzler), Niles, Mich., second child, first son, Phillip Kent, Sept. 24, 1964.

Yoder, Vernon and Barbara (Mast), first child, Gwendolyn Kay, March 25, 1965.

funeral services were held March 13, in charge of John Shenk and Irvin Kreider.

Hartzler, Ella Elizabeth, daughter of Joseph and Anna (Kurtz) Stutzman, was born in Champaign Co., Ohio, Jan. 20, 1877; died of a heart attack at West Liberty, Ohio, April 25, 1965; aged 88 y. 3 m. 5 d. On Dec. 15, 1902, she was married to Levi L. Hartzler, who preceded her in death Aug. 26, 1924. She is survived by 3 daughters (Martha Hartzler, Anna-bel—Mrs. Ivan Miller, and Mrs. Mary Herman), one son (Paul), 7 grandchildren, 13 great-grandchildren, and one sister (Mrs. Lydia Miller). She was a member of the Oak Grove Church, where funeral services were held April 28, in charge of Roy S. Koch and Homer Knab.

Hooley, Minnie Pearl, daughter of Moses J. and Elizabeth Miller, was born in Lagrange Co., Ind., Feb. 23, 1885; died of a heart attack at her home east of Goshen, April 22, 1965; aged 80 y. 1 m. 29 d. On Aug. 28, 1904, she was married to Levi F. Hooley, who survives. Also surviving are 2 sons (Amos and Titus), 5 daughters (Nancy—Mrs. Argus Myers, Rachel—Mrs. John Arnold, Mrs. Reva Chupp, LaVada—Mrs. Ralph Hull, and Zoa—Mrs. Robert Weldy), 22 grandchildren, 26 great-grandchildren, and one sister (Mrs. Loretta Birky). She was a member of the Forks Church, where funeral services were held April 25, in charge of Sylvester Haarer and Earley Bontrager; interment in Bontrager Cemetery.

Hostetler, Henry, son of Samuel and Sarah (Miller) Hostetler, was born in Lagrange Co., Ind., Oct. 30, 1879; died of a stroke at the Goshen General Hospital, April 23, 1965; aged 85 y. 5 m. 24 d. On Jan. 30, 1912, he was married to Minnie Pletcher, who preceded him in death June 24, 1964. Surviving are one brother (Levi) and one sister (Sarah—Mrs. Godfrey Schreck). He was a member of the Forks Church, where funeral services were held April 26, in charge of Sylvester Haarer and Earley Bontrager; interment in Forest Grove Cemetery.

Layman, Elmer Ralph, son of Albert S. and Emma T. Layman, was born in Rockingham Co., Va., April 26, 1885; died at Dayton, Va., April 2, 1965; aged 79 y. 11 m. 6 d. On Oct. 8, 1911, he was married to Sarah Southard, who preceded him in death May 19, 1959. Surviving are 3 sons (Leslie F., Paul A., and Ralph C.), 6 grandchildren, and one brother (Charles F.). He was a member of Weavers Church, where funeral services were held April 4, in charge of DeWitt Heatwole and Mahlon Blosser.

Rehkugler, Josie W., son of Josie W. and Bertha V. (Weaver) Rehkugler, was born June 9, 1908; died at the Lancaster (Pa.) General Hospital, April 18, 1965; aged 56 y. 10 m. 9 d. Surviving, besides his wife (the former Esther S. Lehman), are 2 sons (John E. and Gerald L.), 2 daughters (Vesta and Sharon), one grandchild, one brother (Elvin W.), and 2 sisters (Mrs. Gladys Andrews and Grace E.). He was a member of the Calvary Independent Church. Funeral services were held at the Young Funeral Home, Lancaster, Pa., April 22, in charge of Rev. Harrison; interment in Keener Cemetery.

See, Leonard R., son of Robert D. and Dena (Combs) See, was born at Mathias, W. Va., April 12, 1927; died of leukemia at the Rockingham Memorial Hospital, Harrisonburg, Va., April 15, 1965; aged 38 y. 3 d. On Dec. 20, 1952, he was married to Betty Lou Sager, who survives. Also surviving are 4 daughters (Elaine Sue, Linda Lou, Donna Jean, and Kathy Louise), his father, one brother (Robert D.), and 2 sisters (Mrs. Thelma Wise and Mrs. Gladys Miller). He was a member of the Mt. Hermon Church, Bergton, Va. Funeral services were held at the Mathias Church of the Brethren, April 18, in charge of Linden M. Wenger and Herbert Alfred; interment in Cedar Hill Cemetery.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubaker, Minnie S., daughter of Hiram and Barbara (Sahm) Buckwalter, was born in Manheim Twp., Pa., April 15, 1885; died at Lititz, Pa., March 10, 1965; aged 79 y. 10 m. 23 d. On Nov. 29, 1906, she was married to Ephraim B. Brubaker, who preceded her in death in 1956. Surviving are 2 sons (Raymond B. and Paul B.), 2 daughters (Blanche B. and Barbara—Mrs. Martin L. Hauck), 12 grandchildren, 13 great-grandchildren, one sister (Mrs. Mabel Brubaker), and one brother (Elam S.). She was a member of the East Petersburg Church, where

ITEMS AND COMMENTS

BY THE EDITOR

Dr. Margherita Guarducci, professor of Greek antiquities and epigraphy at Rome University, presented Pope Paul VI with a book in which she maintains that bones found in the grottoes of St. Peter's Basilica are the remains of the Prince of Apostles whom Catholics regard as the first pope.

The volume, based on extensive research and study by the archaeologist and other scholars, is entitled "The Relics of St. Peter Beneath the Altar of the Confession of the Vatican Basilica."

* * *

Efforts to unite Canada's estimated 1,000,000 evangelical Protestants were begun at Toronto, Ont., with establishment of the Canadian Evangelical Fellowship (CEF). It was organized at People's Church, a "fantastically successful" congregation which raises millions annually for overseas work. The first president of CEF was the Reverend Oswald Smith, founder and minister-emeritus of People's Church. His son, Paul, is now pastor.

Dr. Paul Smith said the birth of the new group was "a great and historic occasion in Canada's religious history."

The CEF plans to offer membership to individual congregations and to offer a concerted voice for those theologically conservative groups who are outside the mainstream of traditional churches.

* * *

Abolition of capital punishment in Iowa, passed by both houses of the legislature, will become effective upon approval of Gov. Harold E. Hughes. Iowa's governor had supported the bill which won passage in the House and Senate.

A Senate amendment to the original measure was defeated. It sought to retain the death penalty in cases involving murder of peace officers and harm to kidnapped persons.

* * *

Rep. Richard S. Schweiker (R-Pa.) has asked the House Un-American Activities Committee to investigate a St. Petersburg, Fla., group known as the "Christian Youth Corps." "This so-called Christian Youth Corps goes on at length in its vicious diatribe to make the Jewish religion synonymous with communism and it then urges college students to become 'brother-in-arms,' to equip themselves for 'guerrilla warfare operations' by obtaining knives, rifles, 1,000 rounds of ammunition, and other war supplies," he said.

"This fanatical group talks hysterically about 'Red hordes that will soon attack the U.S.' This extremist group in its hate let-

ters asks 'young Christian Americans of Anglo-Saxon stock to join us in the fight to save our beloved nation from the Jew Communist conspiracy,'" Mr. Schweiker told the committee.

* * *

According to *Automotive Information*, "As some 460,000 car owners were made acutely aware in 1964, auto theft is on the increase. That's how many cars were stolen throughout the nation last year, according to the National Automobile Theft Bureau, an agency that assists in the recovery of stolen vehicles and actively promotes theft prevention. Thefts in 1964 were actually up 16 percent over the previous year, a 'theft frequency' of one in 156. That is, one of every 156 cars was stolen last year, compared with one in every 237 just ten years ago.

"In spite of the efforts of the NATB, as well as all law enforcement agencies, including the Federal Bureau of Investigation, between 10 and 20 percent of all stolen cars are never recovered and only one such culprit in five is caught and convicted."

* * *

New leader of the Communist party in Canada is William Kashtan, 55, who was recently elected by the 52-member national executive. His salary: \$80 a week. The party's claimed membership has remained around the 5,000 mark for a decade now. The average age of members is over 50 and few young people are showing any interest. Among the 16,700 students at the University of Toronto this year, the Young Communist Club claims a total membership of six.

* * *

Couples who wish to be married at North London Church in the future will be charged three times the statutory fee if they do not regularly attend services there, the vicar has announced. He is Dr. Hugh Fearn of the Anglican Church of St. Olave at Stoke Newington, London. The statutory fee for a wedding is roughly \$12.50, but Dr. Fearn says he will charge such couples \$35.00. Regular churchgoers will continue to be married free.

"I do not think we will be profiteering," he comments. "The couple will still get a choir, organist, and flowers. The extra

money will be used to help pay off the debt (\$5,600) for new heating and lighting in the church."

* * *

The newest member of the Federal Communications Commission, Lee Loevinger, a Unitarian, appointed by Kennedy in 1963, has begun urging fellow commissioners to throw out the long-standing policy which encourages radio and TV stations to devote a portion of their program time to religious topics. He says he regards the policy as unconstitutional.

* * *

In a unanimous decision, the U.S. Supreme Court ruled that any person whose beliefs cause him to oppose war can qualify as a conscientious objector. It thus struck down a law which limited qualification to those who profess belief in a Supreme Being. The historic decision was reached on the test of whether a person's belief occupies a parallel place in the life of him who professes it to that possessed by the person who claims to have an "orthodox belief in God."

* * *

Evangelist Billy Graham described segregated practices within the church as "the greatest tragedy, the greatest shame, the greatest sin" in a talk before University of Hawaii's Campus Conference on Religion. Questioned regarding segregated prayer meetings in the South, he stressed his insistence on integrated assemblies — "long before I ever heard of the word 'integration,' because I felt it was the Christian thing.

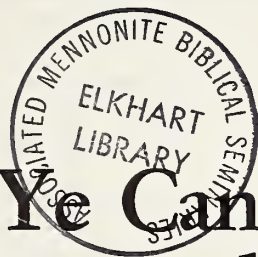
"I lost supporters . . . received threats and angry letters," because of that stand, he told students. Mr. Graham blamed the condition on "professionalization of Christianity," noting that "the first sign that you know Christ is the awareness of equality."

* * *

Decision magazine, publication of the Billy Graham Evangelistic Association which has passed the 2 million mark in circulation, will sponsor its third annual School of Christian Writing in Minneapolis, June 28-30. Dr. Sherwood E. Wirt, editor of *Decision* and dean of the school, reported that advance registrations have been received from 23 states. Enrollment is expected to reach 150.

GOSPEL HERALD

Tuesday, May 25, 1965
Volume LVIII, Number 20



Ye Cannot Serve God and Mammon

By George MacDonald

"Ye cannot serve God and mammon" (Matt. 6:24).

Who said this? The Lord by whose name ye are called, in whose name this house was built, and who will at last judge every one of us. And yet how many of you are, and have been for years, trying your very hardest to do the thing your Master tells you is impossible! For surely if a man strove hard to serve God and mammon, he would presently discover the thing was impossible. It is not easy to serve God, and it is easy to serve mammon. If one strove to serve God (the hard thing) along with serving mammon (the easy thing), the incompatibility of the two endeavors must appear. *The fact is there is no strife in you.* With ease you serve mammon every day and hour of your lives, and for God, you do not even ask yourselves the question whether you are serving Him or not. Yet some of you are indignant at this very moment that I call you servers of mammon.


Let us consider for a moment the God you do not serve, and then for a moment the mammon you do serve.

The God you do not serve is the Father of lights, the source of love, the maker of man and woman, the head of the great family, the father of fatherhood and motherhood, the life-giver who would die to preserve His children, but would rather slay them than they should live the servants of evil; the God who can neither think nor do nor endure anything mean or unfair; the God of poetry and music and every marvel; the God of the mountaintops, and the rivers that run from the snows of death, to make the earth joyous with life; the God of the valley and the wheat field; the God who has set love betwixt youth and maiden; the God and Father of our Lord Jesus Christ, the perfect; the God whom Christ knew, with whom Christ was satisfied, of whom He declared that to know Him was eternal life.

The Mammon You Serve

The mammon you serve is not a mere negation, but a positive death. His temple is a darkness, a black hollow, ever hungry, in the heart of man, who tumbles into it everything that should make life noble and lovely.

(Continued on page 448)



The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.—Isa. 50:4.



FIELD NOTES

In keeping with General Conference constitutional provision, this is to give notice of the following proposed constitutional change:

1. Delete the following from Article VI, Standing Committees and Commissions, sections 1 and 8:

A Committee on Economic and Social Relations of six members shall promote and counsel in the areas of labor, race, and social and economic ethics.

A Peace Problems Committee of seven members (one nominated by Canadian conferences) shall be responsible to represent our interests and to lead in a teaching program on matters related to peace and war.

2. Provide instead the following:

A Committee on Peace and Social Concerns of six members shall represent the interests of the church and provide direction and leadership in matters relating to peace, war, and military service; to relationships between church and state; to social conditions and social change as they affect the life of the church; and to Christian ethics in economic and social relations in areas such as poverty and affluence, labor and management relations, race and class relations, and the use of alcohol and tobacco.

A. J. Metzler,
Executive Secretary.

Bookstore needed. Hannibal, Mo., is a city of 20,000 and doesn't have any bookstores. The nearest one is 20 miles away. Anyone desiring to locate a bookstore in this area may write to LeRoy Zook, R. 3, Hannibal, Mo., for more details.

Earl B. Eberly has accepted the call to serve as pastor of the Sycamore Grove Church at Garden City, Mo. His new address will be R. 1, Garden City, Mo., after July 10.

Virgil J. Brenneman's new address, beginning June 18, will be R. 4, Box 326, Goshen, Ind.

Mahlon D. Miller, Pinto, Md., baccalaureate speaker at Belleville Mennonite School, Belleville, Pa., on May 23.

The 20th Anniversary homecoming at Bethel Springs (Culp, Ark.) School for all former teachers and students, to be held June 4, 5, at the school. A contribution of \$1.00 per adult and 50¢ for children 6-16. Children under six years old, the meal will be free. Out-of-state guests will be entertained in homes of the community. Further information may be obtained by writing to

Mrs. Johnny Cox, Calico Rock, Ark., or by phoning Calico Rock 297-8147.

Pacific Coast District Conference at Western Mennonite School, Salem, Oreg., June 8-12. Urie Bender, Secretary of Literature, Elkhart, Ind., will be a guest speaker.

Richard Martin, Elida, Ohio, begins a series of meetings at Salford, Harleysville, Pa., May 30.

Bible Instruction Meeting at Sunnyside, Lancaster, Pa., May 23. Paul H. Ebersole, Annville, Pa., and Jesse Neuenschwander, Lititz, Pa., guest speakers.

Ascension Day meeting at Martindale, Ephrata, Pa., May 27. Paul Angstadt, Wernersville, Pa., and Glen Sell, Columbia, Pa., speakers.

Lancaster Mennonite School Class Day Program will be held June 3 at 2:00 p.m. The Graduate Dedication Program, June 3, at 7:30 p.m., and the Commencement Program, June 4, 10:00 a.m. Myron S. Augsburger, Harrisonburg, Va., will bring the Commencement Address entitled, "Frontiers for Eternal Objectives."

Harold Fly, Schwenksville, Pa., at East Chestnut Street, Lancaster, Pa., May 30.

All-day Sunday-school meeting, Paradise, Pa., May 27. Don Augsburger, Goshen, Ind., Raymond Charles, Lancaster, Pa., and Nelson Landis, Lancaster, Pa., speakers.

Fred Gingerich was ordained bishop at Alpha, Minn., May 2. A. Lloyd Swartzendruber, Kalona, Iowa, and Noah Landis, Kalona, Iowa, had charge of the service. James Detweiler, Manson, Iowa, preached the ordination sermon. Nicholas Stoltzfus, Manson, Iowa, and D. Richard Miller, Fort Dodge, Iowa, had part in the service.

Annual all-day Sunday-school meeting, Mummasburg, Pa., June 6. Harold L. Hunsecker, McConnellsburg, Pa., Jesse R. Neuenschwander, Lititz, Pa., Paul L. Witmer, Myerstown, Pa., and Barton Lehman, Mohnton, Pa., speakers.

A. Don Augsburger, Goshen, Ind., has accepted a call to be pastor of the North Goshen Mennonite Church to begin July 1. He will also be serving as bishop of the pike congregation, Elida, Ohio.

New officers were elected at the last meeting of the Lancaster Area Chapter of the Mennonite Teachers' Association held at Locust Grove Mennonite School, May 7. Luke Shank, chemistry teacher at Lancaster Mennonite School, was chosen as vice-president. James Gingerich, vice-president for the past year, will fill the office of president. Lois Witmer, teacher at Locust Grove Mennonite School, will serve as secretary the next two years. Ada Nancy King will continue as treasurer for another year. All Mennonite teachers of the Lancaster area are urged to support the fall and spring meetings of the Association.

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World at Your Doorstep	Paul N. Kraybill

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GOSPEL HERALD

Established 1908 as successor to

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JOHN M. DRESCHER, Editor

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Next Week's Gospel Herald

GOSPEL HERALD receives a face-lifting with next week's issue. Maybe you will not recognize it as GOSPEL HERALD at first. But look again and we think you'll agree that some improvements have been made. It will have a cover picture. The first sixteen pages will include articles and editorial material. The second part of the paper will be news. GOSPEL HERALD will be more attractive and more readable. There will be a change in type, both the kind of type used and in the size of type.

It may take a few issues until you get used to finding items you always turn to first, but all in all we sincerely believe you will be benefited and that you will enjoy GOSPEL HERALD more than ever.—D.

What Is Stewardship?

We are probably correct in saying that the present-day push for a sound study of stewardship grew out of financial need. The church and church institutions continue to grow. This takes money. Not only this need, but some unrest as to what is the proper path to raise funds began to plague many persons.

The good thing growing out of all this, I believe, is that we are forced to face the broader Biblical teaching of what Christian stewardship is. We are forced to see that we are first and foremost stewards of the Gospel and all we are, and have, and hope to be is encompassed in this stewardship. We are seeing that stewardship's beginning with receiving and not giving.

Now one of the chief dangers in our stewardship study is that instead of seeking the theology of stewardship we seek only an acceptable rationalization of what we are doing or what we want others to do. If we would study seri-

ously and direct our discussions seriously, we must be prepared for unexpected new directions and dimensions.

We need to get several perversions concerning stewardship out of the way. One is the idea that stewardship has only to do with money. Although it would be false to exclude money from stewardship, it is striking to see that New Testament Scriptures do not speak specifically of money when they speak of stewardship. Elmer J. F. Arndt says, "The first word in the lexicon of stewardship is that God claims us in our total being for Himself and His service. To restrict our stewardship to the use of money is not a limitation of our stewardship but a perversion of it."

Another perversion of stewardship is the idea that only a certain quantity of time, talents, and treasure is talked about and the rest is one's own to be used at will. First of all, the common concept of time, talents, and treasure is not an adequate and inclusive enough statement of stewardship. Second, it starts at the wrong end. We are stewards of God because all we are and have is given and entrusted to us by God. Any stewardship teaching which allows a dedication less comprehensive and complete is itself unworthy of the Gospel.

A third perversion might be mentioned. It is the sometimes secret idea that we buy God's favor and blessing by tithing or giving of our time and talents. It is the "giving to get" philosophy. This approach reminds one of the popular couplet used in connection with Tetzels sale of indulgences, which precipitated the Reformation.

"Soon as the groschen in the casket rings,

The soul from purgatory springs."

Giving in order to receive blessings is not the giving of the Gospel. We do not buy God's love. His love already bought us. We do not win His friendship by favors. We are already given the status of sons. We do not give to be blessed; we are blessed to give.

But what is stewardship? The word "stewardship" comes from the Greek word *oikonomos* which means "house law" or "house management." It refers to one who rules the house or household of another. He is steward.

The term "stewardship" acquires a spiritual significance when our Lord uses it as a metaphor to describe a man's management of his whole life in responsibility to God. Paul uses the term in defining his commission as a preacher of the Gospel. I Cor. 9:17. He speaks of himself as steward of the grace of God in Eph. 3:2 and of the mysteries of God in I Cor. 4:1.

Stewardship according to C. I. Itty is "man's total obedience to God in response to God's love as revealed in Jesus Christ. It means a recognition of man's life, work, faith, and possessions as God's gifts to be used for His glory according to His will." We are stewards to administrate in the world "the enterprise of God which He initiated in Jesus Christ." Stewardship includes the responsible use by Christians of all they are and have in the work of Christ's kingdom. A steward in the New Testament sense is one charged with the responsibility of God's household.—D.

Think on This

The old preacher stood up to preach. He read his text, Matt. 4:25, "... they brought unto him all sick people that were taken with divers diseases. . . ."

The preacher said: "Now, the doctors can scrutinize you, analyze you, and sometimes cure your ills, but when you have divers diseases, then only the Lord can cure. And, brethren, there is a regular epidemic of divers diseases among us.

"Some dive for the door after Sunday school is over. Some dive for the TV set during the evening services. Some dive into a list of excuses about not working for the Lord. Others dive for the car and take a trip over the weekend. Some dive for their nickels and dimes to put in the offering, instead of paying their tithe. Some dive for the door as soon as the minister gives the appeal to pray at the altar at the close of the service. Yes, it takes the Lord and the love for the church to cure *divers diseases*."

Ye Cannot Serve God and Mammon

(Continued from front page)

To all who serve him he makes it seem that his alone is the reasonable service. His wages are death, but he calls them life, and they believe him. I will tell you some of the marks of his service—a few badges of his household—for he has no visible temple; no man bends the knee to him; it is only his soul, his manhood, that the worshiper casts in the dust before him.

If a man talks of the main chance, meaning thereby that of making money, or of number one, meaning thereby self, except indeed he honestly jests, he is a servant of mammon.

If, when thou makest a bargain, thou thinkest only of thyself and thy gain, thou art a servant of mammon. The eager looks of those that would get money, the troubled looks of those who have lost it, worst of all, the gloating looks of them that have it—these are sure signs of the service of mammon.

If thou favorest the company of those whom men call well-to-do, when they are only well-to-eat, well-to-drink, or well-to-show, and declinest that of the simple and meek, then thou servest mammon, not God.

If thy hope of well-being in time to come rests upon thy houses, or lands, or business, or money in store, and not upon the living God, be thou friendly and kind with the overflowing of thy possessions, or a churl whom no man loves, thou art equally a server of mammon.

If the loss of thy goods would take from thee the joy of thy life, if thy thought of tomorrow makes thee quail before the duty of today, if thou broodest over the evil that is not come, and turnest from the God who is with thee in the life of the hour, thou servest mammon. He holds thee in his chain, thou art his ape, whom he leads about the world, for the mockery of his fellow devils.

Money: God's Good Gift

If with thy word, yea, even with thy judgment, thou confess that God is the only good, yet livest as if He had sent thee into the world to make thyself rich before thou die; if it will add one feeblest pang to the pains of thy death, to think that thou must leave thy fair house, thy shop, thy books, behind thee; then, art thou a

servant of mammon, and far truer to thy master than he will prove to thee. Ah, slave! the moment the breath is out of the body, lo, he has already deserted thee! and of all in which thou didst rejoice, all that gave thee such power over thy fellows, there is not left so much as a spike of thistle down for the wind to waft from thy sight. For all thou hast had, there is nothing to show.

Where is the friendship in which thou mightest have invested thy money, in place of burying it in the maw of mammon? Troops of the dead might now be coming to greet thee with love and service, hadst thou made thee friends with thy money; but alas to thee it was not money, but mammon, for thou didst love it—not for the righteousness and salvation that thou by its means mightest work in the earth, but for the honor it brought thee among men, for the pleasures and immunities it purchased.

Some of you are saying in your hearts, "Preach to thyself and practice thine own preaching." And you say well. And so I mean to do, lest having preached to others I should be myself a castaway—drowned with some of you in the same pond of filth. I shall endeavor to be a faithful steward of that which God has committed to me in trust. Hear me, friends—to none of you am I the less a friend that I tell you truths you would hide from your own souls; *money is not mammon*; it is God's invention; it is good and the gift of God. But for money and the need of it, there would not be half the friendship in the world. It is powerful for good when divinely used. Give it plenty of air, and it is sweet as the hawthorn; shut it up, and it cankers and breeds worms. Like all the best gifts of God, like the air and the water, it must have motion and change and shakings asunder; like the earth itself, like the heart and mind of man, it must be broken and turned, not heaped together and neglected. It is an angel of mercy, whose wings are full of balm and dews and refreshings; but when you lay hold of him, pluck his pinions, pen him in a yard, and fall down and worship him—then, with the blessed vengeance of his master, he deals plague and confusion and terror, to stay the idolatry. If I misuse or waste or hoard the divine thing, I pray my God to punish me. Any fire rather than be given over to the mean idol! And now I will make an offer to townfolk in the face of this congregation—that whoever will, at the end of three years,

bring me his books, to him also will I lay open mine, that he will see how I have sought to make friends of the mammon of unrighteousness.

Serve by Spending

Friend, be not a slave. Be wary. Look not on the gold when it is yellow in thy purse. Hoard not. In God's name spend—spend on. Take not heed *how* but take heed *that* thou spendest. Be thou as the sun in heaven; let thy gold be thy rays, thy angels of love and life and deliverance. Be thou a candle of the Lord to spread His light through the world. If hitherto, in any

(Continued on page 451)

The Prayers of Luke Warm

(Satire)

Dear God:

Say, I want you to work on that waitress down at Dinty's Diner. I really gave her a solid witness this week. Let me fill you in on the details. Justin Phun and I were eating lunch there Wednesday. (The place was packed.) There was just one waitress and was service ever slow.

It was then that Justin called out, "Hey, what do they pay you for? Beauty or duty?" (He's sure a friendly Christian.) I'm glad you didn't hear how she used your name in reply; that would have been embarrassing! Well, we knew then and there she needed Christ.

"Let's pray for her when we say grace," I suggested.

"OK," Justin said, a little flatly, since we never bow our heads in public. ("Never cast your pearls before swine" you once said.) But we did, and when we looked up, she was sneering at us, and made several nasty comments to others.

After that, I knew I had to witness. "You better start going to church," I told her. I won't report her comments in respect to your feelings. You'll have to soften her heart.

I was going to leave a tip, but Justin said that wouldn't be right. "She'll think we're trying to bribe her to church," he said. (He has spiritual insights.) So he left a tract someone had given him. The way she tore it up, I'm sure she is under conviction.

So you keep on working on her, Lord. Don't think I'll be going back there to eat, but if I do, I hope I have the courage to represent you like that again. I got a real blessing from it.

Yours faithfully,
Luke Warm

George MacDonald, 1824-1905, was a great Scottish novelist, poet, and essayist. C. S. Lewis credited his conversion to Christianity in large measure to his encounter with the writings of MacDonald.

Guidelines for a Christian Wedding

By Roy S. Koch

There are wonderful sights and sounds in the land. They consist of wedding music, spontaneous laughter, and marks of exalted joy. They are accompanied with sunshine and smiles, the flattery of friends, the congratulations of relatives, the flash of light bulbs, and automobile processions with horns blowing. The wedding day has come in all its glory.

But there is another sound in the land. More than a thousand times every day the judge pounds his gavel on the desk and with the words "Divorce granted" dashes on the rocks of disappointment and sorrow the optimism and high hopes of the marriage day. Why should the radiant sun of happiness often set behind the clouds of disappointment and sorrow?

From these experiences it is evident that some guidelines are necessary to protect the frail ship of nuptial bliss as it ventures out upon the uncharted sea of matrimony.

Happiness in married life is not determined by the degree of splendor displayed at the wedding. Some weddings that were exhibitions of extravagance have turned out to be colossal failures. On the other hand, quiet, unassuming weddings have produced homes that were models of happiness and success. Success in marriage is determined largely by what the bride and groom bring with them to the marriage altar.

Christ Should Be the Center

The most important guideline for a Christian wedding is the deep conviction that marriage is ordained of God as a physical and spiritual union of one man and one woman for life. God has engraved "permanence" upon the institution of marriage with the point of a diamond. The idea that marriage is "terminable" is the most serious fault that many young people in America bring to the marriage altar.

A guideline that will sanctify and bless the wedding day is the determination by the bride and groom that their wedding shall be Christ-centered. We have gone far down the wrong road at this point. It will take some doing to recover lost territory in our modern day, but it can be done. Christ deserves the central place at the wedding, not the bride, nor the bride and groom

together. Christ should be honored in all the planning.

Some parents, feeling their inadequacy to plan suitably for such an important occasion, solicit the help and counsel of some "specialist." These specialists know only too well how to make a church wedding little more than a fashionable pageant with all the trimmings, how to roll the carpet down the center aisle, how to coach the flower girl to drop the rose petals from her basket at stated intervals, how to make the ring bearer look really cute, and just when the organ shall roll out Lohengrin's "Wedding March" at full volume. Even the minister may be instructed just where to stand and when.

Thus is planned a completely secular wedding with the bride in the seventh heaven, the groom perhaps in the third heaven, and the preacher very much in the world. The "performance" becomes perfect, but the vows barely make an impression. Such weddings leave the mother exhausted, the father in debt, and all the friends relieved.

The wedding service may all be over in an hour or less, but into that hour have gone months of planning, and from that hour may flow years of influence. Christ should be in the center of that holy event. The "atmosphere" of the entire wedding, the songs, the meditation, the vows, and the sacred kiss should all be Christ-honoring. Such songs as "I Love You Truly," "O Promise Me," and "Because" are not appropriate at a Christian wedding.

Specific Suggestions

Specifically, the rehearsal should have dignity and be conducted with proper respect for God's house. Foolish jesting should be discouraged as unworthy of the place and the occasion.

Local church and conference standards should be respected in the wedding. Something very precious and worthwhile is destroyed when goodwill is sacrificed for selfish goals.

Early counseling with the pastor, at least several months before the wedding, is highly recommended. The pastor is equipped with information, experience, and resources to guide young people in this all-important step. He will want to be sensitive to the wishes of the young couple, and they, in turn, should be sensitive to the standards and concerns of the congregation. It is highly desirable that there should be complete openness on the part

of the minister and the couple in all his counseling with them.

At the risk of being misunderstood, or of seeming negative, some things should be specifically discouraged by the church officials and the parents. Too much decoration, the wrong kinds of songs, formal marching, pictures taken during the ceremony, the throwing of confetti, and promiscuous kissing of the bride and groom cheapen this holy rite.

A variety of marriage forms are available. The bride and groom may wish to examine a number of different ones, then choose the one that fits their goals and purposes the best. Each wedding should reflect the uniqueness of those getting married. The spoken vows, and any symbolism acted out in the ceremony, should make an indelible impression upon the bridal couple and the guests.

Wedding receptions differ widely in practice, but they should be so planned that the spiritual tone of the wedding service should not be lost. The reception is the occasion when the guests and friends offer their congratulations, good wishes, and gifts to the bride and groom. Modern trends dictate that receptions be costly beyond the dictates of good stewardship. It takes courage to break with prevailing customs, but Christians should not fear to be different.

A honeymoon? Why not? Far from being a sort of never-never land from which young couples return to practical living with a thud, the honeymoon can be the prologue to a new life that becomes increasingly satisfying over the years. It should not be characterized by hard driving, visiting endless relatives, and expensive entertainment. It is, instead, a time to get used to each other in their new physical intimacy.

Christ-honoring weddings and happy marriages are never the products of chance. "Here, under God, begins a new life" should be the experience of every bridal couple on their wedding day.

I Promise

By GRANT AND RUTH STOLTZFUS

Should the marriage vows be changed?

Someone has said they should be changed to include the following statement:

"I promise that for the rest of my life I will try to please
This one whom I have selected."

A husband and wife making this promise will not entertain the question, "Is my companion making me happy?" Rather, each will ask, "Am I making my companion happy?" In this way happiness will be doubled and multiplied as each seeks to please the other.

The Bible says that no one should seek

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his own but the other person's welfare. The person who seeks happiness for himself finds that somehow it escapes him. But the person who brings happiness to another finds it coming to him also.

This is a law of life and love.

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A Prayer FOR THIS WEEK

Our Father in heaven:

We acknowledge Thy greatness, Thou Creator and Sustainer of all life. Thy beauty surrounds and inspires us.

We thank Thee for our companions in life: for times of trial and happiness.

May Thy love be evident in our homes and all our family relationships.

We thank Thee for our children: their enthusiasm and their simple sincerity.

May we recapture some of their vitality and simplicity in our lives.

We thank Thee for our friends: those willing to listen to our joys and sorrows.

May we be this kind of friend.

So many things in our lives lack beauty.

We complain about our lot in life,
are proud and selfish,
hold grudges,
are easily annoyed,
envy those who have what we would like,
have feelings that are easily hurt,
hesitate to accept responsibility.

Forgive us!

Give us courage to live more victoriously for Thee.

Amen.

—Mary E. Groh.



Nurture Lookout

Resources Unlimited

Franklin Littell points to three great events of rediscovery which have changed and are changing the church during the last two generations. They are these: the rediscovery of the Bible, the rediscovery of the church, and the rediscovery of the laity. We can recognize these immediately as cardinal tenets of Anabaptism. It is exciting to hear the denominations talking about adult baptism, brotherhood of be-

lievers, and lay responsibility for carrying the Gospel into the world. With a tinge of pride we are quick to say, "We were right in the first place." But on second thought we must admit that we have kept these lights pretty well hidden under the bushel of our own exclusiveness. It is no particular credit to us if we find that others are able to out-Anabaptist us on the very points of our supposed Anabaptist strength. Yet we have built-in resources which can help us to move faster and farther than we have if we want to.

Take the new theology of the laity as an example. Implicit in this is the idea of discipline and also of mission. Before the lay movement can get moving in Reformation churches, it will be necessary for them to give lay people a sense of spiritual worth as responsible carriers of the Gospel. For four hundred years their clergy-laity division has placed the burden of the responsibility with the clergy. Now, suddenly the lay person who has neither the experience nor the understanding of his priesthood is given a Bible and thrust out from the congregation to witness in the world.

Here the Mennonite Church has a resource few denominations have. Lay people among us have always understood that they were part of the brotherhood, no different in quality from the clergy. From this solid theological base we should be able to take the short step "to equip God's people for work in his service" (Eph. 4:12, NEB).*

Another resource which gives us an advantage in the current, exciting lay revival

is our emphasis on an adult believer's church. It is true, we have concentrated on children in our curriculum materials. No doubt we have been influenced more than we know by an infant baptism view of entry into the church. But we do have the adults coming to Sunday school and to leadership training sessions and to Sunday evening meetings. We should press this advantage. We do not need to start by getting adults to put in an appearance—they are already there. Now let us give them the kind of help which will best fit them for ministry in the world.

We have a vigorous, committed youth. The vision of those as far back as John S. Coffman, and more recently those who created MYF, has paid off. The willingness of MCCE to put nearly half its budget into the youth ministry during the last seven years has certainly been guided wisdom. We need to thank God for fine young people of the kind who are flocking to over a hundred servanthood work camps across the church this summer. Other resources could be listed which we might well exploit in such a time as this. Among these are: strong family life and loyalty, a solid appreciation for and belief in the Bible, flexible congregational patterns, an understanding of the difference between church and world.

It may be that the Mennonite Church with its love ethic, its brotherhood concept, and its awareness that the church through its lay people has a message for the world stands in a unique place among Protestants right now. If this is true, then

Our Mennonite Churches: Bumangi



The Bumangi Mennonite Church, Musoma, Tanzania, was organized in 1937 and has a membership of 589. The first church was built in 1938, and the building pictured here was built in 1961. Jona I. Mirari is pastor and Elisha N. Meso is deacon.

let Christian educators see their responsibility in releasing the resources of the people.

—Arnold W. Cressman.

*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Family Census Report

Number nineteen in series

Education of Male Heads of Mennonite Households

The table below shows the median level of education received by the male heads of Mennonite homes as revealed in the Mennonite Family Census of 1963. The statistics are presented for the three areas of East, East Central, and West and for the Conservative Mennonite Conference. The East includes the Franconia, Lancaster, Virginia, and Washington-Franklin conferences. The East Central includes all other conferences of the Mennonite Church east of the Mississippi River and Ontario, and the West includes all of those west of the Mississippi, as well as western Canada. The median figure is not the average but the point where one half of the persons in the sample have the stated amount or less education. Figures are available for the median in each conference to those who desire this information.

Education of Male Heads of Households

Area	Percent Answering Question	Years of Education
East	71.1	8.73
East Central	79.4	9.20
West	79.2	8.79
Conservative Menn.	75.4	8.58
Total	78.2	8.87

Of the 3,905 heads of households who answered the particular question on the years of schooling they had had, one half had a little less than a ninth grade education. This figure, however, may be slightly too high, for it may well be that the 22 percent who did not answer this particular question were older persons who had difficulty in translating years of schooling into the highest grade that they had completed. Furthermore those who did not answer any part of the questionnaire at all may also have been in the category of those who had little formal education. Thus a slightly lower figure than 8.87 for the grade of school completed might be a more realistic one.

The above median is considerably lower than the educational level of the adult male population of the United States. In 1960 the median school years completed by males 25 years old and older was 10.3 and for white males of this age span it was 10.7.

—Melvin Gingerich,

Historical and Research Committee.

Mennonite Leaders of North America

Tillman M. Erb (1865-1929)

Tillman M. Erb was born on Nov. 3, 1865, near Mt. Joy, Pa. He was the only son of Jacob B. and Leah Miller Erb. In 1885 the parents, and their children, a son and three daughters, moved to Harvey County, Kansas. In September of that year Jacob Erb was ordained deacon of what came to be known as the Pennsylvania Mennonite Church, a position which he held until his death in 1908. Tillman was married to Lizzie A. Hess, on Nov. 18, 1886. To them were born eleven children, nine of whom lived into maturity. The oldest son Allen is a bishop in the Mennonite Church and for many years was superintendent of the La Junta Mennonite Hospital. The second son Paul is an ordained Mennonite minister, taught in Hesston and Goshen colleges, and for many years served as editor of the *Gospel Herald*.

In 1887 Erb with his wife united with the Pennsylvania Mennonite Church, north of Newton, Kans. Here he was ordained minister on June 17, 1893, and bishop on Oct. 23, 1898. Except for a time (1895-1900) when he lived at Harper, Kans., he served the Pennsylvania congregation throughout the thirty-five years of his ministry. During his early occupational life he was a farmer and creamery operator. When Hesston College was opened in 1909, he became its business manager, serving in this office until his death. He had been one of the active promoters of the school and from its beginning was one of its leaders.

SERVE GOD

(Continued from page 448)

fashion of faithfulness, thou hast radiated darkness into the universe, humble thyself, and arise and shine.

But if thou art poor, then look not on thy purse when it is empty. He who desires more than God wills him to have, is also a servant of mammon, for he trusts in what God has made, and not in God Himself. He who laments what God has taken from him, he is a servant of mammon. He who for care cannot pray, is a servant of mammon.

Friends, cast your idol into the furnace; melt your mammon down, coin him up, make God's money of him, and send him coursing. Make of him cups to carry the gift of God, the Water of Life, through the world—in lovely justice to the oppressed, in healthful labor to them whom no man hath hired, in rest to the weary who have borne the burden and heat of the day, in

At various times Erb served as moderator of his district conference and for many years was a member of the Mennonite Board of Education. He helped establish missions in Wichita and Kansas City, Kans. As a community builder he served on the city councils in Harper and Hesston. His chief contribution was as an organizer of churches and institutions, particularly as the chief promoter of a Mennonite church school in the West. He helped select the first foreign missionaries of his denomination and also participated in the organization of Mennonite General Conference. From age seventeen to near the time of his death, he kept a diary which is excellent source material for the story of church development in the West.

On Sept. 16, 1912, he was the victim of a gasoline explosion in which he was severely burned. His right leg was amputated three years later because of burn sores, and after thirteen years the other leg was also amputated in a final effort to save his life, but he did not survive the shock, passing away eleven days later, on Jan. 25, 1929.

His funeral services were held in the Pennsylvania Mennonite Church, in the presence of a large concourse of persons including twenty-five of his fellow ministers. Participating in the services were S. C. Yoder, Harry Diener, D. H. Bender, and J. M. R. Weaver. He was buried in the Pennsylvania Cemetery in Harvey County, Kansas.—Paul Erb.

joy to the heavyhearted, in laughter to the dull-spirited. Let them all be glad with reason, and merry without revel.

Ah! what gifts in music, in drama, in the tale, in the picture, in the spectacle, in books and models, in flowers and friendly feasting, what true gifts might not the mammon of unrighteousness, changed back into the money of God, give to men and women, bone of our bone, and flesh of our flesh! How would you not spend your money for the Lord, if He needed it; for he that spends it upon the least of his fellows, spends it upon the Lord.

To hold fast upon God with one hand, and open wide the other to your neighbor—that is religion; that is the law of the prophets, and the true way to all better things that are yet to come. Lord, defend us from mammon. Hold Thy temple against his foul invasion. Purify our money with Thy air, and Thy sun that it may be our slave, and Thou our Master. Amen.

Reprinted from *Stewardship Facts*.



Thousands of MDS volunteers cleaned up after the mass destruction caused by these twin tornadoes which swept through northern Indiana Palm Sunday evening, April 11. Elkhart Truth photo.

While attending the Mennonite Exhibit at the Kansas State Fair last fall, I overheard a teenage girl ask her father, "Who are the Mennonites?" He replied, "They are an outfit who go around the country doing good. They help people who have been in a flood or a tornado." I had to ask myself, "Is this really what people think of when they refer to Mennonites?"

The ministry of Mennonite Disaster Service has been both spectacular and commonplace. From my own experience, I can say that MDS has earned a good reputation in areas where it has worked, both at home and overseas. Following are a few illustrations which I think document the effectiveness of our ministry.

Given Priority

Crowds of people, including thieves, swindlers, as well as people with a legitimate purpose, usually swarm into a disaster area. National Guardsmen and Highway Patrolmen must set up road blocks to protect the area. It is a thrill to drive the MDS bus up to the road blocks, where many cars are turned back, and have officers give us a smile as they wave us on into the area.

As we arrive on the scene, other relief agencies usually give us a warm welcome. Victims also, who have heard of MDS, usually give us a warm, though somewhat dazed, welcome.

It is somewhat spectacular to see car after car filled with volunteers pulling up to the bus for their work assignments. As the day

goes on, one can almost see the morale of the victims and of the community rise as hundreds of volunteers steadily and efficiently apply themselves to the tremendous task before them.

Debris is removed. Building material is salvaged, rather than bulldozed and burned. Livestock are penned, fields are cleared, and streets are opened. Swarming over the area, the volunteers work hard, but at the same time listen to the disaster victim, respecting his ideas, his pride, and his belongings.

Helping him to help himself, volunteers must communicate with him in a way that will help him understand the full meaning of "serving in the name of Christ."

Why Respectable Image?

How do we earn public respect? Is it because we work hard, or because we look honest?

In one area, only MDS volunteers were allowed to work in a four-block area which included the demolished doctor's office. People had been stealing drugs and narcotics that were scattered about the area. As National Guardsmen carried rifles to protect property from people, I would like to have asked them why they trusted us.

Occasionally, agencies feel they are covering a situation very well and want no competition. In new areas, we sometimes have difficulty in making desirable contacts.

After driving hundreds of miles across Texas after Hurricane Carla, we had found no suitable location to set up our work. Local people could not understand why we would come so far to offer such a program. As we walked into the Red Cross headquarters at Port Lavaca, we heard a woman exclaim, "The Mennonites are here!" She had worked with us at Meeker, Okla. She

What Make

understood our purpose because she had seen our volunteers at work.

Mr. Probes of the Austin Red Cross office advised us to go into Galveston to set up our unit. To reach Galveston before dark, we felt it advisable to charter a small plane for the rest of the way. The father of the pilot cautioned him by saying, "Remember, the airport is open only for rescue and emergency service. Watch out for logs and debris since the airport has been under three feet of water."

We landed nicely and taxied up to a hangar, where two men were dismantling a plane to remove the salt deposited on it. Our pilot asked if there was any communication or transportation to the city. One man shouted, "No, there is not, and there is a curfew in the city. You had better be off the street by seven o'clock if you don't want to be shot."

Changes Attitude Toward Church

We went to another hangar where we met a man who was using alcohol as a tranquilizer. He had suffered extensive loss. He listened carefully as we related our mission. "I'm not a churchman," he said. "All I have ever heard in a church is preachers telling people how good they are."

We explained that it was not our church, but Christ that gave us our faith. Since faith requires works, we were there to serve mankind in need, we said. "If this is what your church means to you," he replied, "I'm for you. Anything I have here is at your disposal." He couldn't understand how our volunteers could come so far at their own expense and work for no pay.

A bystander and his wife had listened to our conversation and offered us a ride into town. As we chatted about our mission, his wife said, "I have felt the life I have

Marvin Hostetler, a general contractor from McPherson, Kans., has been chairman of the Kansas Mennonite Disaster Service Unit for two years. He has been active in MDS, however, since its beginning in 1952.

MDS Tick?

By Marvin Hostetler



After cleanup comes the long haul of reconstruction for the disaster victims. Grand Rapids Herald photo.

been living has been in vain. This experience has given me a new faith." I would like to ask the lady what her new faith means to her today.

Win Belgian Glass Cutter

In Meeker, Okla., we were definitely led to stop at a home just east of town in spite of our other plans. We were met by an old gray-haired Belgian glass cutter and his wife. He seemed to be under the influence of alcohol, but was enough of himself to maintain his theory that no one could be trusted—especially at a time like this.

We tried to gain his confidence, and told him we had come to help him. He brushed us off and left. We visited him again the next morning, hoping we had gained a little of his confidence. He spent the next day checking up on our workers and talking to people we were working for. The third day he said, "I can't believe there are people like your volunteers, but you may work for me."

Waldo Miller and a group from the Pleasant Valley congregation at Harper, Kans., were sent to work for him. He seemed to appreciate the attitude and relationship of the volunteers as they searched for his diamond glass cutting equipment which he had brought from his home country. Waldo asked him whether he was afraid when he realized the storm was destroying his home and property.

When he answered in the affirmative, Waldo asked him what he did. "We crawled under the bed and my wife prayed," he said. When asked what she prayed for, the glass cutter replied, "She prayed, 'Mary, Mother of Jesus, save us. Mary, Mother of Jesus, save us!'"

"Why didn't you pray?" Miller asked him. "My wife has the religion," he answered. When asked why he had no re-

ligion, he had no answer. Before the day was over, Waldo and the volunteers sat down on a pile of timbers with this man and his wife.

Taking out his New Testament and reading several Scriptures to them, Miller explained why a Christian must serve others in love. He gave his testimony and pointed out the fact that everyone must either accept or reject Christ. The group prayed together.

As the group left that evening, it was hard for them to realize that this man and his wife, who threw their arms around the volunteers and wept, were the same two persons who had met them with a gun that very morning. I have often wondered just what this man and wife might have had to say about the love of Christ many days after they were left alone.

We knew very well what the local people thought about us working for the glass cutter. They were very free to tell us we should not waste our time working for such a scoundrel as they thought him to be. Obviously, his reputation in that community was not good. Even the attitude of some of our volunteers reminded me of a near-Pharisaical attitude as they expressed their opinions about our working with such a man. The question often flashes back to me: Could his neighbors see a difference?

In Yugoslavia

MDS has served behind the iron curtain in Skopje, Yugoslavia. Over 100 homes were built for earthquake victims. I have seen pictures of the work and have heard the testimony of workers. In my mind's eye, I can see those homes reflecting brightly the sunshine on the slope on the edge of Skopje.

I would like to visit these homes and find what they mean to the families living in

them. I would be even more interested in visiting the Russian soldiers, who worked beside, and ate at the same table with, our volunteers. What does MDS mean to them? What did Curt Regier's testimony of alternate service during World War II mean to them?

I would like to ask the eager high-school students who worked with our volunteers just what they remember about the many discussions they had with MDS volunteers. They received the tracts and listened to the stories so intently. How would the engineers, government officials, and those who always stood nearby to receive a smile and a handshake, respond, when we ask them what they remember about MDS workers?

Our volunteers found a little Methodist church that had been deserted since the quake. They helped clear the rubble and encouraged the scattered members to begin services again. As their pastor stands before them each Sunday, probably dressed in the suit left for him by Curt Regier, will the congregation remember the days when the MDS men and the remaining few of their congregation joined hands and sang those wonderful old hymns in several languages as the tears flowed down their cheeks?

I would like to visit the little delegation who presented the volunteers with a going-away gift on the day they left for home. They said, "We hope this box of sweets will remind you of our relationship, and that our memories, like the sweets, will grow more sweet each day."

Haiti Girl Responds to Love

I would like to visit the homes built by MDS in Haiti. It would be interesting to visit each person contacted by MDS, but first I would like to visit the 13-year-old

(Continued on page 456)

*Three donkey hours away
From Zion City lay
A beaten man.*

*Levite and priest espied
And heard the man who cried,
But passed him by.*

*A few jet hours away
From San Francisco lay
More sore-beat men.*

*We fly too high to hear
The cry and see the tear . . .
We eat our lunch.*

—Norman Wingert,
MCC office, Reedley, Calif.

The three Mennonite Central Committee men performing agricultural services in the Dominican Republic are safe, according to MCC VS Director Edgar Stoesz. Jay Springer, Hopedale, Ill., and Ken Yoder, Fairview, Mich., were evacuated to San Juan, Puerto Rico, when the fighting broke out in Santo Domingo on April 25. The third man, Bruce Sommer, Pekin, Ill., remained in San Juan, Dominican Republic, where things were reported to be relatively quiet. Two MCC Mexico workers, Roger Springer, Hopedale, Ill., and Wayne Miller, Nampa, Idaho, were vacationing in Santo Domingo at the time of the uprising. They also were safely evacuated to Puerto Rico and have returned to their assignments. Springer and Yoder are waiting for the turmoil to subside and will return to their projects at the earliest safe opportunity. The Dominican Republic Government of Donald Reid Cabral collapsed after a military coup on April 25. The revolt was sparked by army rebels anxious to reinstall the exiled former president, Juan Bosch.

Radio towers blown up have put "Radio Santo Domingo" out of operation. Confirmed reports from the Dominican Republic mean this network of stations is silenced. Mennonite Broadcasts' Luz y Verdad had been broadcast over this network.

Mennonite disaster workers continued cleanup operations in the tornado and flood areas of Indiana, Michigan, Ohio, Minnesota, Iowa, and Illinois. In Indiana, over 100 men from Pennsylvania and several from Ohio, working closely with American Red Cross, assist property owners, mostly farmers, with building. As many as 80 Mennonites helped clean up at Grand Rapids, Coldwater, and Hillsdale, Mich. Intensive cleanup has been completed at nine locations in western and central Ohio. Sandbagging is being replaced by cleanup operations as the Mississippi River floodwaters recede.

The church rebuilding program in Mississippi, in which many Mennonite volunteers participated, has been completed, according to MDS Coordinator Delmar Stahly. Most of the congregations who lost their buildings, through bombing or burning, are now able to worship in the new buildings while finishing the interiors on their own. The basic structure and shell of the last church MDS was working on, the Mount Union Baptist Church at West Point, was finished late in April. Officially closing out the

work on April 29 were members of the fifth team: Eli Nissley, Plain City, Ohio; Jacob Klassen, Winnipeg, Man.; and Frank Rhoads, Harrisonburg, Va., leaving a week earlier were Henry Ebersole and George Korte of Lancaster, Pa. In all, 40 MDS workmen since last December have helped 13 congregations restore their church buildings.

Until now only the Baptists have had a Christian radio program on the air in Colombia, heard primarily in Bogota, the capital. Now, under a one-year contract signed by the Mennonite Mission in Colombia, Mennonite Broadcasts' Luz y Verdad is heard on 10,000-watt Radio Melodia, which covers the entire state of Cundinamarca, as well as Bogota where the station is located. "This represents a great breakthrough for the Protestant church in Colombia. . . . A modern miracle . . .," reports the DIA Bulletin.

Overseas volunteer Wesley Richard recently wrote a small textbook to aid his 150 Japanese students in their study of American literature. An attempt to provide a study of American conversational English, the book is a conversational approach to literature using Mark Twain's Tom Sawyer. So far, 2,000 copies have been printed. Marvin Miller, missionary teacher in Kushiro, is also using some 450 copies of the book in his English teaching. One of Richard's teaching assignments involves his teaching English to some 50 girls at a nearby Buddhist-owned college. Having been asked to use something pertaining to Christianity in his language study, Richard is plan-



On May 6, nearly one month after a tornado flattened their church building, Sunnyside Mennonite Church members at Dunlap, Ind., started over again at ground-breaking ceremonies held close by the old site. Pastor Leonard Garber (l.) and Ray Slabaugh, chairman of the church council, look on while Albert Schrock, building superintendent, turns over the first spadeful. Others pictures from left are: William Rodman, chairman of trustees; Paul Shrock, chairman of building committee; and David Leatherman, treasurer of building committee. Friends or other interested persons wanting to contribute toward the new building can send their gifts to David Leatherman, treasurer, R. 2, Box 109, Goshen, Ind. 46526.

ning to use there a small, simple book on the life of Christ which is suitable for conversation.

Seven members were received into the Araguacema Mennonite Church, Brazil, by baptism, according to missionary Richard Kissell. "Prayer for these seven is requested that they may grow spiritually and willingly accept their responsibilities within the church," says Kissell.

Over 500 citizens of Dhamtari, India, attended the grand opening of the Obstetrics Ward of the Dhamtari Christian Hospital on Tuesday, April 27, according to Dr. Paul Conrad. Largely Hindu, the group included city officials and merchants who were happy to see their names on the marble slabs above the doors to the hospital rooms. Missionary S. Paul Miller spoke on the General Mission Board's role of operating community hospitals such as the one at Dhamtari, and Joe Bhelwa, a national church leader, represented the Mennonite Christian Fellowship of India in his speech. Two other local leaders spoke in the opening ceremonies. On Sunday, April 25, the local Christians had opportunity to see the new ward at a conjoint service. "The building is nice," says Dr. Conrad. "This morning (May 2) we had 28 census in it, counting the newborns."

Eastern Board missionaries in Saigon, Vietnam, published their first tract in April, a pocket-sized booklet entitled, "A Life That Is Fitting for You." Based on an English tract, it states mankind's problem and God's solution, using Bible verses. James Metzler and Mrs. Everett (Margaret) Metzler did most of the work on the attractively done publication. Among other Vietnam missionary events, four-year-old Anne Sensenig fell off the family scooter while driving along a Saigon street. She received a hard bruise on her forehead; her one eye swelled completely shut and her face was discolored for about a week.

License to Gripe

A Gripe Card has been suggested by the pastor of an Ohio Methodist Church. Properly filled out, it entitles the bearer to gripe about his church. The card says:

1. I attend all the regular and special services of my church.
2. I pray every day for my church and pastor.
3. I volunteer for, gladly accept, and enthusiastically carry out all jobs and offices I have in my church's program.
4. I give at least a tithe of my income to my church.

Any member who gives an affirmative answer to all four can gripe.

—Gospel Banner.



Kenneth J. Weaver, right, secretary for Broadcasting, reports to the annual meeting of the Board at Harrisonburg, Va., April 30, May 1.

Television Ahead

"Television is in our future," said Secretary Weaver. "While we will not be producing English television programs this year, we will continue to study the industry . . . to determine the type of programming we should do in the future.

"With limited personnel and finances, we should concentrate this year on the opportunity there is to do television spots in Spanish.

"The lack of TV program material in Latin America," continued Weaver, "and the opportunities we have for low-cost production there, put this ahead of developing something in English."

The Challenge

"These are days of excitement and urgency in a world needing the saving message of Jesus Christ," concluded Weaver. "God has given us the tools of mass communication to use in proclaiming the Gospel.

"It would be easy for us to become frustrated with the limitations of budget, shortage of personnel, and the consequent heavy loads.

"However, there are two unchangeable truths which give us triumphant joy in spite of frustrations. First, there is salvation and new life in Jesus Christ, as found in God's Word. Second, it is our privileged responsibility to share this Gospel in the whole world.

"The 1965-66 broadcast year will be the best that we have ever had—as we move forward in complete dedication to Christ. The task He has given us will be accomplished—with His strength and wisdom. Pray with us. . . ."

Films Focus on Emerging Africa

"Freedom in Their Souls" is a 26-minute color film which focuses on the emerging African nations and the part played by the churches and the Scripture in their search for freedom today.

Produced by the Canadian Bible Society in cooperation with the American Bible Society, the film points out that while many

Broadcast Year Sees Many Changes

"While methods change, the Gospel remains the same," said Kenneth J. Weaver, secretary for Broadcasting, in his report to the annual meeting of the Mennonite Broadcasts Board, April 30 and May 1, held at Harrisonburg, Va.

"Change, rapid change, characterizes today's world," Weaver continued. "For some it provides a new freedom; for others it is a time of alarm.

"What does 'change' mean for us? How do we face it? The best way to meet change is with change. We must be ready to creatively adapt past methods in order to serve Christ more effectively."

New Programs Effective

Several new programs went into production last year, reported Weaver. **Corazón a Corazón**, new Spanish women's broadcast, is now on 21 stations reaching all of Latin America.

Minute Broadcasts and 30-Second Spots have been used this year by over 270 stations across the United States and Canada.

These were directed to nonchurch-oriented men.

Special seasonal series were produced by Mennonite Hour staff for broadcast during Christmas and Easter to reach weekday audiences. Most of the 135 stations carrying "The Greatest Week in History" during Easter week aired the program at least twice a day . . . for more than 14,000 minutes of radio time, or eight times the amount **The Mennonite Hour** has on its 119 stations each week.

Major Changes in Program

The Mennonite Hour this year changed all programs from the traditional 30-minute broadcasts to 15 minutes. This was done deliberately in order to fit in with the short-program pace of modern broadcasting.

Three fourths of the stations carrying Spanish **Luz y Verdad** have also been switched to a new 15-minute format. The Board approved completing the switch from 30- to 15-minute program.

things remain the same in Africa, the dominant theme is change and freedom. Growing industrialization and mechanization follow political independence. The Bible teacher is now African.

"Mukaba and His Bible," also an ABS production, is an eight-minute filmstrip for junior-high children. It centers around a true story of an African boy who wants a complete Bible of his own.

"The Blind Can Lead" is a seven-minute filmstrip featuring a typical day in the life of a blind colporteur. The filmstrips are available on loan, free of charge, from Information Services, Mennonite Board of Missions, Elkhart, Ind. "Freedom in Their Souls" is available on loan with a \$4.00 service charge.

Your Overseas Missionaries of the Week

William and Beatrice Hallman



Arriving in the States on May 9 for their fourth furlough in 28 years of missionary service with the Mennonite Board of Missions, Elkhart, Ind., were William and Beatrice Hallman, workers in Argentina.

During their last term, William served as bishop and district superintendent for the Cordoba zone in Argentina. He was also president of the Extension Committee for this zone.

Born in Kitchener, Ont., but growing up in the States, William is a BA and ThB graduate of Goshen College. Daughter of the late T. K. Hershey, one of the first missionaries to Argentina, Beatrice is also a graduate of Goshen College. In addition, she took training as a licensed practical nurse for the Young Women's Christian Association.

They are parents of three children—Clemens Lester, faculty member of Pennsylvania State University, State College, Pa.; Elinor Elizabeth (now Mrs. Glen J. Good, Chicago); and Richard William, student at Goshen College.

With People in Service

Allen and Irene Martin and family return to Brazil on June 15 for their second term of literature missionary service. Work-

ing out of Brasilia, Allen will again manage two of the four bookstores sponsored by the General Mission Board in Brazil.

* * *

Ezra Hershberger, assistant professor of art at Goshen College, will spend a sabbatical next year with his family at the Mennonite Centre, London, England, arriving there in mid-July. Quintus Leathermans, missionaries now operating the Centre, are in need of assistance in the operation of the Centre. A three-month furlough in the States will also take the Leathermans away at the end of the year, at which time the Hershbergers will manage the Centre. Daughters Jill and Janice Hershberger accompany their parents to London with Jill taking her "Junior Year Abroad" in a German college and Janice taking her third year of high school in London.

* * *

Paul and Esther Kniss, Bihar, India, ar-

rive in the States on June 12 for a three-month furlough. They will come via Hong Kong, Los Angeles, Calif., and Denver, Colo.

* * *

Howard Musselman, Orrtanna, Pa., and Raymond Schlichting, Hillsboro, Kans., were recently appointed by Mennonite Central Committee as additional members to the Mennonite Mental Health Services board. Musselman and Schlichting have served as board members of Brook Lane Hospital and Prairie View Hospital, respectively. At the April MMHS meeting, Musselman was also elected vice-chairman of the board. The strengthening of the MMHS board grows out of an awareness that to keep up with the changing needs in the mental health field, this ministry must shift from its isolated hospital care to the more readily available community center.

A New Highway for Immokalee

In the words of one newspaper editor, Immokalee, Fla., "came of age" in April, 1965, with the completion and dedication of a new four-lane highway which gives to the community a modern main business street.

The writer went on to say, "It can mark the emergence of Immokalee as an important economic entity in southwest Florida with a progressive community spirit."

The Eastern Board VS unit in Immokalee feels a part of this burgeoning community. The unit has shared in its growth, and this year the emerging Mennonite congregation is erecting its own place of worship.

Not Sure of Future

The first VS-ers came to Immokalee in 1952 with no clear vision for the future, only a sense of the present need among migrants. The future of the town was also insecure. In the next several years, however, it took on the appearance of a "boom town." Now, according to Doyle Conner, State Commissioner of Agriculture, it is the fourth (and may be about to become third) in agricultural production in Florida. It is certain that growth will continue here because other large agricultural areas are feeling the pressure of huge building developments.

Now the "last frontier" atmosphere of Immokalee has dissipated with the construction of the new four-lane highway complete with center islands planted with

native palms, flowering trees, and shrubs.

Local officials predict that the number and need of migrants will increase. Growth in the community presents a challenge to the outreach of the Voluntary Service unit and the growing church.

MDS

(Continued from page 453)

girl who came to the camp after she had lost all her family. She was a mistreated, grief-stricken adolescent, who responded to the love of the ladies who were serving in the medical section of MDS. The nurses thought this girl understood the love of Christ well enough to be assured that the commitment of her life to Him was genuine. I wonder what her testimony might be today.

I would like to chat with the native workers, who were classed as "lazy" by the native whites. A volunteer investigated the diet of these men who were working with him. He found they had very little food to give them the strength needed to carry out the heavy work. He bought sweets as a forenoon and afternoon snack for the workers. The sugar gave them the additional energy needed to do a better job.

What would these men remember about the man who loved them enough to sacrifice his money for them? I would like to ask them what they remember about the church services held by the volunteers.

I have heard many stories from the Alaska Project, and have seen pictures of the good homes built for the Indians. I would like to visit this project. I would like to visit the little chapel and watch the worshipers as they use the podium and communion table built by MDS volunteers. Could we hope that these pieces of furniture brought back pleasant memories of men serving the same Christ whom they worship?

I would like to visit the Larson family and hear the testimony of the father who gave his life to Christ while MDS was there. I wonder what changes it has made in the family to have a Christian father.

Disaster Makes Classless Society

Disaster victims, whether rich or poor,

have definite needs. In recent years, it has been hoped that we will direct our attention to the need of persons rather than the rate in which we can clean up after a disaster. It is hard for a disaster victim to realize there is a beginning to the road back.

I can vividly recall the farmer who stood dejectedly in his barnyard, surveying his damage and facing the problem of milking 30 cows in a barn with no roof. He had no electricity. He was alone except for an interested sightseer who had climbed up on what had been a gate post, and was busily taking pictures. He left without speaking to the man. This was Disaster No. 2.

At the time, it was impossible for us to stay with the farmer. We could only express our concern, and point out that his

tractor could be freed from the debris and used to furnish vacuum for his milker. We assured him that we would send help as soon as possible. We had done nothing spectacular, yet this man seemed almost two inches taller as he shook our hands and thanked us for stopping.

We visited with another couple who were surveying the damage to their home in Galveston. It seemed a total loss. As we tried to express our concern, the husband said, "This is nothing. I have been through hell." He had spent five years in a concentration camp. How could we, who have suffered so little, fully understand the need of such a man? Volunteers cleared and salvaged his home. I wonder how he feels about the love of Christ today.

Proclaiming the Gospel through MDS is a service. It is spectacular, yet commonplace. To understand and know the true meaning of Christian service, one must himself have experienced it.

We sincerely hope that the people we help can echo the feeling of the Yugoslavian people who said, "We hope this box of sweets will remind you of our relationship, and that our memories, like the sweets, will grow more sweet each day."

Who Cares About Jamie?



In the 16-minute, black-and-white film, "Who Cares About Jamie?" Jamie, a six-year-old, is pictured on a day when things aren't going well. Beginning as school closes, the film depicts an hour of his life, showing the problems he encounters on the way home. It shows the people around him (playmates, playground supervisor, policeman, service station owner, parents), their concern or lack of concern for him, and suggests which attitudes contribute toward good mental health for Jamie. Produced by Coronet Films, 1963, for the Smart Family Foundation in cooperation with Menninger Clinic, the 16-minute film is available on loan from Information Services, Mennonite Board of Missions, Elkhart, Ind. 46515.

Glory's "Lock Boxes"

BY J. W. MELICK

Many people hesitate to make out wills because they dislike the thought of dying and passing from the scene of action. Many will not relish everything that we are about to say because of the dislike to face "the inevitable." There is always that blessed possibility of Christ's return, but "until then" is that period of which we speak here.

Christian parents and grandparents often seriously consider what legacies of earthly goods and money they will be able to leave to their children or grandchildren. Their worries often center in spiraling costs, inflations, depressions, illnesses, untimely deaths, poor investments, executors, court costs.

Christian parents should ponder the real need and the greatest legacies for their children or grandchildren. The deposits and investments are fully guaranteed beyond the reach of inflation or depression, and spiraling costs mean nothing! Come what may, the inheritance is secure! There is no chance for blunder or embezzlement or death of the executor! The only danger is that the deposits will be neglected to be made at all or in sufficient amounts!

Our children at any age (in these perilous times) will need help when we may or may not be around to give it to them or pray for them. We might as well face this grim truth, unpleasant as it is.

With heaven as our "bank," and God as

our "executor," and our earnest prayers as "deposits," we have left them something that cannot be equaled! Many deposits made ahead of time and anytime will be guarded by God and properly and wisely dispensed at the time needed! He'll "be around" when we're gone. Remember the deposited prayers of Zacharias answered long after he was "dead" when a child was given in his advanced age. God doesn't forget! Let's pile up the deposits for our dear ones for their future hours of decisions and griefs!

Forgiveness

BY JAMES PAYNE

Blind, biting hurt reaches to my innermost being. The wrong against me was so subtle, so outrageous, and so petty. My whole being cries out in anguish. In the dark hours of the calm night I wrestle with turbulent emotions. Bitterness, disgust, and even hatred strive for the mastery of my soul. In the stillness God is so far removed and oh, so quiet! Why does He not speak in reproach for the wrong? If not in reproach, then at least in sympathy of the hurt? Deep inside I hear the turmoil of my inwards as they groan in agony. My body aches from the excruciating experience.

In the depths of my subconsciousness is the knowledge of Christ's love even for His enemies. Yet, love can only follow forgiveness. And I cannot forgive. It is so hard. It is more than merely saying, "I forgive." It is peace of the Spirit filling my soul and body. This peace is not that which comes as a cheap commodity. As Jacob wrestled with the angel, I wrestle with God for His peace. In the early hours of the morning, peace finally finds a place within my being. The brief rest and sleep of that troubled night could not restore the fatigue of the struggle fought and won. And so throughout the hours that follow, I again and again return to the Spirit for a restoration of that inner peace. Was Jesus also thinking of the flashes of returning bitterness when He said, Forgive not seven times, but seventy times seven?

Our Readers Say—

Edgar Metzler is to be complimented for baring his conscience in his article, "The Road to Jericho Led Through Selma" (March 23 issue). I respect Bro. Metzler for courageously stating his position and give him every right to his opinion, but I am left with several perplexing questions.

Is this type of participation really "involvement"? As Christians in the ministry of reconciliation, we are called to a face-to-face, eyeball-to-eyeball encounter. This is what was done in rebuilding the bombed churches, but a march has too many earmarks of an impersonal involvement. Each marcher is involved, to be sure, but he is lost in the anonymity of the crowd; he is a mere statistic. He is present, he makes an impact, but how much personal

involvement is there, how much face-to-face encounter to heal, to bind up broken spirits? A marcher spends a few days there but then returns to the comfort and security of his home and community. He has looked and has tried to help, but has he not really passed by on the other side?

When a marcher leaves the scene, how much healing balm, how much love, and how many tools for reconciliation are left behind? Are those considered who live there and who must work with the situation after the marchers have gone home? Can they be given the needed balm and tools of love and reconciliation in a few days of impersonal involvement? Does it not require time to gain confidence and build?

These questions became more disturbing because during these days the future of a Cuban Negro refugee family was thwarted. The contact person for their resettlement to another city was in Selma marching! Because of an impersonal participation an opportunity to become involved in a meaningful way was lost and a family was consigned to wait several weeks longer and wonder if someone really cared.

I believe the Lord had a hand in Bro. Metzler's decision not to go to Selma.—Henry P. Yoder, Hialeah, Fla.

* * *

I can't seem to shake the articles on fasting (March 23 issue) from my thoughts. I may sound rather confused but am open for more information on fasting.

I have always felt that fasting and prayer should go together and yet we have Christ's command on fasting: "Anoint thine head, and wash thy face, that thou appear not unto men to fast. . . ." Then can one fast and yet go about the daily tasks including cooking and feeding little ones? It is so easy to eat while feeding them. Or is fasting going without the coffee break, the midnight snack, etc? Cutting down on the amount one eats—even though weight isn't a problem? If student bodies can fast, why can't the WMSA, the MYF, and other groups that meet and serve refreshments fast and spend this time in prayer?

Would it be easier to fast if the church would set a day or hours apart to fast and pray alone or in small groups? If one has no desire to fast for spiritual reasons, then what? Fast anyway and pray for the desire?—Ednamae Baumgartner, Marshallville, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, Elam W. and Nancy (Graybill), Mifflinburg, Pa., third child, first daughter, Wanda Marie, April 20, 1965.

Birky, Wayne C. and Betty (Beard), Foosland, Ill., fourth child, second daughter, Elizabeth Ann, Oct. 28, 1964.

Good, Richard and Wanda (Weaver), Harrisonburg, Va., fourth child, third daughter, Janice Kay, April 15, 1965.

Helmuth, Henry J. and Esther (Headings), Harrisonburg, Va., first child, Virginia Chalene, April 26, 1965.

Horst, Enos and Peggy (Kline), Park View, Harrisonburg, Va., first child, Randall Lynn, April 30, 1965.

James, Robert C. and Pauline (Nissley), Plain City, Ohio, first child, Marla Grace, May 3, 1965.

Landis, John and Eileen (Hart), Lebanon, Pa., third child, first daughter, Rose Ann, April 21, 1965.

Landis, Paul G. and Suzanne (Christophel), Desmarais, Alta., third daughter, Krista Suzanne, May 4, 1965.

Martin, James and Ethel (Petre), Maugans-

ville, Md., third child, first daughter, Emily Sue, April 16, 1965.

Martin, Kenneth and Rhoda (Kauffman), Lebanon, Pa., first child, Lamar, April 23, 1965.

Maust, Elmer H. and Ida (Maust), Salisbury, Pa., sixth child, third daughter, Gloria Marie, April 18, 1965.

McMullen, Edward G. and Ruth, Center Valley, Pa., second child, first son, Martin Edward, April 30, 1965.

Metzler, Samuel and Mary Jane (Boll), Holtwood, Pa., first child, Wesley Lamar, April 19, 1965.

Miller, Chris I. and Velda (Hershberger), third child, second daughter, Janelle Christine, May 8, 1965.

Miller, Eli J. and Dorothy Ann (Spicer), Sarasota, Fla., first child, Mark Anthony, April 3, 1965.

Nisly, Elmer and Cora (Yoder), Partridge, Kans., first child, Yvonne, March 4, 1965.

Oberholtzer, Lloyd and Emma (Snader), Hephzibah, Ga., second child, first daughter, Lonita Joy, March 19, 1965.

Philson, R. Dale and Phyllis (Hershberger), Milford, Nebr., third child, first son, David Ray, born Jan. 24, 1965; received for adoption March 29, 1965.

Risser, John and Lois (Hartzler), Onego, W. Va., third daughter, Freda Elaine, May 2, 1965.

Rohrer, Paul G. and Ada (Hershey), York, Pa., fourth child, first son, Terry Hershey, April 15, 1965.

Scholl, Roy and Velma (Keener), Cochranville, Pa., first child, Kaylene Denise, May 3, 1965.

Shenk, A. Martin and Rosemary (Miller), Biglerville, Pa., second son, Jon LaMar, March 13, 1965.

Stehman, Glenn and Joanne (Grieser), Detroit Lakes, Minn., fifth child, fourth son, Jeffrey Brian, April 29, 1965.

Wiker, Lester J. and Leah (Burkholder), Holtwood, Pa., fourth child, second daughter, Nancy Jane, April 13, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bowman—Cox.—Billy Lee Bowman and Polly Ann Cox, both of Harrisonburg, Va., Ridgeway Mennonite cong., by Daniel Smucker, Jr., at his home, April 25, 1965.

Mast—Mullet.—Amos Mast, Hartville, Ohio, and Betty Mullet, Burton, Ohio, by Rudy J. Detweiler at the Hartville Mennonite Church, May 8, 1965.

Miller—Yoder.—Tom Miller, Centreville, Mich., and Margery Yoder, Mendon, Mich., both of the South Colon cong., by William Hooley and Ora Schrock at the church, April 23, 1965.

Anniversaries

Burkey. Will Burkey and Jemima Stutzman were married Dec. 31, 1914, by the late Bishop Peter Kennel of Strang, Nebr., in the West Fairview Mennonite Church, Beaver Crossing, Nebr., where they still worship. The couple wanted their fiftieth wedding anniversary on Dec. 27 to be a quiet celebration with their children at the place they farmed before retirement. They have 7 children (Viola—Mrs. Willard Schlegel, Berniece—Mrs. Floyd Stutzman, Darold, and Joyce—Mrs. Joe Yeackley, all of

Milford, Nebr.; Milton and Wayne, Lincoln, Nebr.; and Florence—Mrs. Sterling Hershberger, Canby, Oreg.), 37 grandchildren, and 12 great-grandchildren. All of the family were present for the occasion except the one from Oregon and a few grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Detweiler, Dorothy, daughter of Kenneth R. and Ruth (Swank) Chambers, was born in Grand Rapids, Mich., Sept. 29, 1931; died at Eureka, Ill., of metastatic carcinoma, May 3, 1965; aged 33 y. 7 m. 4 d. On Dec. 27, 1953, she was married to Gerald Detweiler, who survives. Also surviving are 2 children (Alan and Linda), her parents, 2 brothers (David and Donald), and 3 sisters (Mrs. Phyllis Leavens, Mrs. Florence Young, and Mrs. Esther Sue Wolfe). She was a member of the Roanoke Mennonite Church, where funeral services were held May 5, in charge of Norman Derstine.

Hershberger, Chancy, son of Daniel and Martha (Farmwald) Hershberger, was born at Shipshewana, Ind., May 26, 1875; died at the Pleasantview Home, Kalona, Iowa, May 3, 1965; aged 89 y. 11 m. 7 d. On Dec. 14, 1899, he was married to Mary Yoder, who survives. Also surviving are 3 daughters (Viola—Mrs. Chris Bontrager, Mrs. Mabel Swartzendruber, and Ellen—Mrs. Samuel Edelman), 2 sons (Leo and Walter), 24 grandchildren, 33 great-grandchildren, 2 brothers (Leo and Dan), and 2 sisters (Mrs. Amanda Deutsche and Mrs. Fannie Stimes). He was preceded in death by 2 sons and 3 daughters. He was a member of the Kalona Mennonite Church. Funeral services were held at the East Union Church, May 6, in charge of Eugene Garber, A. Lloyd Swartzendruber, and D. J. Fisher.

Hershberger, Edwin W., son of Cyrus and Christena (Weaver) Hershberger, was born in Somerset Co., Pa., Aug. 21, 1880; died at the Memorial Hospital, Johnstown, Pa., May 3, 1965; aged 84 y. 8 m. 12 d. On Aug. 8, 1901, he was married to Lizzie Eash, who survives. Also surviving are 6 sons (Albert C., Owen D., Wilbert H., Ralph C., Melvin C., and Glenn E.), 4 daughters (Mrs. Olive Hancock, Mrs. Bessie Parkinson, Mrs. Annie Fronzoli, and Mrs. Mary Palmer), 38 grandchildren, and 51 great-grandchildren. He was a member of the Thomas Mennonite Church, where funeral services were held May 5, in charge of Aldus J. Wingard and Harry C. Blough.

Landis, Eva, daughter of Abraham and Sarah (Gruver) Myers, was born in Tincum Twp., Bucks Co., Pa., May 9, 1885; died of a heart condition, at the home of her daughter Barbara, Blooming Glen, Pa., May 7, 1965; aged 79 y. 11 m. 28 d. In 1907 she was married to Samuel Moyer Landis, who preceded her in death by 15 days. Surviving are 3 daughters (Barbara—Mrs. Calvin Stover, Sara—Mrs. Elmer Hockman, and Ethel—Mrs. Stanley Beidler), one son (Wilmer), 20 grandchildren, and 12 great-grandchildren. (During the 15 days that she lived following the death of her husband, 2 more great-grandchildren were born.) A daughter (Hannah) also preceded her in death. She was a lifelong member of St. Luke's Lutheran Church, Dublin, Pa. Funeral services were held at the Blooming Glen Mennonite Church, May 10, in charge of David F. Derstine, Jr.

Landis, Samuel Moyer, son of George R. and Barbara C. (Moyer) Landis, was born in Hilltown Twp., Bucks Co., Pa., Nov. 15, 1884;

died of cerebrovascular thrombosis at the home of his daughter Barbara, Blooming Glen, Pa., April 22, 1965; aged 80 y. 5 m. 7 d. In 1907 he was married to Eva Gruver Myers, who passed away 15 days later. Surviving are 3 daughters (Barbara—Mrs. Calvin Stover, Sara—Mrs. Elmer Hockman, and Ethel—Mrs. Stanley Beidler), one son (Wilmer), 20 grandchildren, and 10 great-grandchildren. One daughter (Hannah) preceded him in death. He was a member of the Blooming Glen Mennonite Church, where funeral services were held April 26, in charge of David F. Derstine, Jr.

Leatherman, Emma M., daughter of Abram S. and Anna B. (Myers) Leatherman, was born at Pipersville, Pa., June 25, 1901; died of carcinoma Nov. 20, 1964; aged 63 y. 4 m. 26 d. Surviving are 2 sisters (Mrs. Edwin E. Hamilton and Mrs. Wallace W. Fryling) and one brother (Irwin). Funeral services were held at the Deep Run Mennonite Church.

Mininger, Hettie (Kulp), was born in Doylestown, Pa., March 27, 1874; died at the home of her son in Elkhart, Ind., April 5, 1965; aged 91 y. 9 d. On July 27, 1904, she was married to J. D. Mininger, who preceded her in death Jan. 4, 1941. Surviving are 2 sons (Paul and Edward P.), 5 grandchildren, 4 great-grandchildren, and 2 sisters (Elizabeth—Mrs. A. D. Leatherman and Catherine). One daughter (Ruth—Mrs. M. T. Brackbill) preceded her in death in 1962. She was a member of the North Goshen Mennonite Church. Funeral services were held at the Prairie Street Church, April 7, in charge of Russell Krabill, John Mosemann, and Sanford C. Yoder. Additional services were held at Kansas City, Mo., April 8; interment in Maple Hill Cemetery, Kansas City, Kans.

Ramos, Teodalo, son of Teodora and Delores (Garcia) Ramos, was born at Lagos DeMoreno Jalisco, Mex., Sept. 13, 1892; died at Denver, Colo., March 7, 1965; aged 72 y. 5 m. 22 d. In 1914 he was married to Isabel Pedroza, who survives. Also surviving are 2 sons (Andrew and Mike) and 8 daughters (Mrs. Carmella Montoya, Mrs. Lupe Arguello, Mrs. Margie Delgado, Lola Manzanares, Mrs. Josie Gomez, Mrs. Jennie Venuto, Mrs. Betty Gallegos, and Mrs. Sylvia Peterson). He was a member of the First Mennonite Church, where funeral services were held March 13, in charge of John Ventura and Hector Franco; interment in Riverside Cemetery.

Ruhl, Philip H., son of Harrison and Christine (Horner) Ruhl, was born near Manheim, Pa., Dec. 25, 1878; died Feb. 9, 1965; aged 86 y. 1 m. 14 d. He was married to Emma H. Snively, who preceded him in death April 6, 1956. He is survived by 2 sons (Signor F. and Arthur S.), 3 daughters (Emma M.—Mrs. James Brubaker, Mrs. Eva Miller, and Almeda S.—Mrs. Miller Hess), 17 grandchildren, and 24 great-grandchildren. Funeral services were held at the Mt. Joy Mennonite Church, Feb. 13, in charge of Henry Frank, Amos Hess, and Graybill Wolgemuth; interment in Hernley's Cemetery, Manheim, Pa.

Saylor, Edgar Lenhart, son of Joseph and Annie (Gashaw) Saylor, was born in Jenner Twp., Pa., Nov. 15, 1890; died at the Memorial Hospital, Johnstown, Pa., April 16, 1965; aged 74 y. 5 m. 1 d. On Dec. 25, 1911, he was married to Jennie Blough, who survives. Also surviving are 5 daughters (Anna—Mrs. Harold Thomas, Reita—Mrs. Glenn Thomas, Mary—Mrs. Millard Spory, Wilma—Mrs. Robert Sala, and Erma—Mrs. Harry Butler), one son (Merle), 22 grandchildren, and 10 great-grandchildren. He was a member of the Thomas Mennonite Church, where funeral services were held, in charge of Aldus J. Wingard and Harry C. Blough.

Weaver, Samuel Buckwalter, son of Samuel H. and Elizabeth (Hershey) Weaver, was born in Augusta Co., Va., Oct. 20, 1882; died at the

Virginia Mennonite Home, Harrisonburg, Va., April 3, 1965; aged 82 y. 6 m. 3 d. On Dec. 7, 1910, he was married to Hettie Showalter, who survives. Also surviving are 2 sons (Earl S. and Howard D.), 8 grandchildren, 6 great-grandchildren, and 2 brothers (Henry D. and Abner F.). A daughter (Margaret Harner) preceded him in death. He was a member of Weavers Church, where funeral services were held April 5, in charge of DeWitt Heatwole, Alvin Gascho, Moses Slabaugh, and C. K. Lehman.

Yoder, Ruth, daughter of John J. and Linda (Yoder) Zook, was born at Belleville, Pa., Oct. 30, 1916; died, after a short illness, at the Lewistown Hospital, April 28, 1965; aged 48 y. 5 m. 29 d. On Dec. 31, 1939, she was married to Jacob B. Yoder, who survives. Also surviving are 3 sons (Glen I., Lloyd, and Jay), her mother, and one brother (John D.). She was a member of the Locust Grove Church, where funeral services were held May 1, in charge of John B. Zook, Louis Peachey, and Erie Renno.



ITEMS AND COMMENTS

BY THE EDITOR

Billy Graham concluded a week-long Honolulu Crusade before some 15,500 persons with a warning that the world is plunging from crisis to crisis while the United Nations "is proving ineffective to keep the peace." The American evangelist said the 1965 crises reminded him of the "events of 1939" during the Nazi regime when there were "peace talks upon peace talks."

"If man unleashes his modern weapons, the world could easily be destroyed," he said. . . . "God Almighty has to intervene or we'll blow each other up." He added that new atomic, chemical, and biological weapons are "capable of exterminating the last remnant of human, animal, and vegetable life. It is ridiculous to think that these weapons will not be used, human nature being what it is," he said.

In his last sermon, Mr. Graham also lashed out against obscenity in literature and movies, which, he said, "stirs the lowest passion and imagination of man. The unnatural obsession of American men with sex will destroy us before the communists can get to us . . . unless we repent," he asserted. The future, however, the evangelist said, "does not belong to the communists. The future belongs to Christians. The future is ours."

* * *

A new translation of the New Testament into modern Russian has just been completed by the British and Foreign Bible Society after 12 years of work by Russian scholars associated with St. Sergius Academy in Paris. The typescript will form the basis of a Bible translation into modern Russian when it is possible to produce it in Russia

—or when permission can be secured to import Bibles into Russia.

Considerable stocks of the traditional Russian Bible are held by the American Bible Society. Ten years ago the British Society sent plates of the Russian Bible to Moscow to print 20,000 copies. Since then, as far as is known, no new editions of the Bible have been printed in the U.S.S.R.

* * *

Gov. Nelson A. Rockefeller told a meeting of the New York State Council of Churches that he would approve a bill raising the state's minimum public drinking age from 18 to 21 if the legislature passes such a measure. However, he added that banning sale of liquor to youths under 21 would not solve the "serious problems that concern all of us.

"But," he stated, "because so many people feel so strongly and it is bound to have beneficial effects—although I think some people overestimate some of them—I will sign it."

* * *

Church-related groups are expected to play a deciding role in implementing the Appalachia bill which became the first of President Johnson's "Great Society" proposals to reach his desk. The measure passed by a House vote of 257-165. Over protests of Republicans that the bill gave preferential treatment to one section of the country and thus discriminated against others, the \$1.1 billion measure cleared the House exactly as the Senate had approved it.

Church-related groups, along with strictly public groups, will set up training centers and health clinics, offering training in such fields as remedial reading, mathematics, and other skills essential for competing in the present labor market.

* * *

"Every layman is a priest of God," Joseph Cardinal Ritter, Archbishop of St. Louis, told a Catholic men's organization here. "This is now being emphasized in your enlarged role in the Mass," he said. "It must also be emphasized in your involvement in Christian witness and service. Every layman is also a teacher of Christian truths," he added, "and there are times when laymen can teach priests or archbishops.

"It is fine to honor God in our beautiful churches and in the shrines of our hearts," the cardinal said. "What is far more important, however, is to honor Him in sacrifice and service to our neighbors who are in want and need."

* * *

The National Council of Churches has lost a member—the first to leave the Council. The General Board of the NCC voted here to "accept with regret" the decision of the Unity of the Brethren Church, a Moravian denomination, to withdraw its membership. Unity of the Brethren was

the smallest of the Council's 31 member communions. Its 6,030 members are centered in Texas. It has been a member of the NCC since the Protestant and Orthodox agency was formed.

* * *

Courts have trouble deciding what is obscene or pornographic, but what about teenage boys? Just what do they consider pornographic? A survey was taken among 125 high school boys at St. Edward High School. Ninety-seven percent said they regarded all material—books, magazines, etc.—depicting nudes or semi-nudes as obscene. Many of them mentioned specific "girlie" type magazines as examples of what they thought was pornographic.

Forty percent said they had seen pornographic material in across-the-counter magazines at newsstands; 50 percent had seen, within the past year, such "hard-core" pornography as the depiction of immoral acts; and 30 percent said they had seen obscene material in their own homes or in the homes of their friends. Some 40 percent of the youths responding said "over-the-counter" pornographic material should be suppressed. They suggested two solutions: boycotts of businesses handling such literature and securing the support of civic groups to help them.

* * *

Dr. Norman Vincent Peale was unanimously elected president of the Protestant Council of the City of New York but only after a flurry of controversy over his nomination. After offering to withdraw his name to avoid "friction in the Protestant community," the well-known minister of Marble Collegiate Church reconsidered and accepted the post. He succeeds Dr. Arthur Lee Kinsolving, rector of St. James's Episcopal Church, as president of the Council.

Objections to Dr. Peale's leadership of the agency—which represents 29 denominations with some 1,700 churches in the metropolitan area—came before the Council's annual General Assembly in the form of an unofficial petition circulated by William Stringfellow, New York lawyer and Episcopal layman. The petition, reportedly carrying some 30 names, mostly of clergymen, declared that in a time of "racial turmoil" in New York "it does not behoove Protes-

tants to have as their president one who has been so consistently silent about this crisis . . . while so often appealing the base complacencies of white Anglo-Saxon Protestants."

* * *

Contributions of commodities and cash to CROP, the community appeal program of Church World Service, reached a record total during 1964 of \$1,566,235. According to John Metzler, Jr., associate director, the sum is 7 percent greater than 1963 contributions. Commodities donated through the 18-year-old program included various grains, meats, beans, milk and milk products. They came from farmers in 25 states.

* * *

A Union Theological Seminary professor said in Richmond, Va., that Protestants should not be "too eager" to compromise theological doctrines when sitting down at the ecumenical table with the Roman Catholic Church. Dr. John Newton Thomas, a professor of systematic theology who was a delegate-observer for the World Presbyterian Alliance at the second session of Vatican II, told a faculty-alumni forum that the Protestant world need not hold out any hope for broad church unity if it expects the Roman Catholic Church to negotiate a union on principles of theological doctrine.

Stressing that he favors continuing dialogue, Dr. Thomas said that Protestant churches "jolly well better try to clarify our (Protestant) convictions and stand for something other than the general idea of being ecumenical." While Protestants are often hazy about just what kind of unity they seek, said the professor, Rome is quite certain of the nature of church unity it seeks.

"The Church of Rome knows where she stands theologically and she does not propose theological concessions as an inducement to union," said Dr. Thomas. "She does not ask, 'What can we sacrifice?'" He compared the Catholic Church's stand today with the spirit of Martin Luther's statement: "Here I stand, I can do no other." He quoted recent Catholic statements saying that "ecumenism that harms the purity of Catholic doctrine obscures . . . the genuine meaning (of ecumenism)."



When the
day of Pentecost
had come . . .
they were all filled
with the Holy Spirit.

ACTS 2:1-4

The Meaning of Pentecost

By J. Lester Graybill

It is not far from Easter to Pentecost. In terms of time there is a lapse of only seven weeks. Nor is it very far from the crucifixion of Jesus to the descent of the Spirit. Both events occurred within a one-mile radius. How intertwined these two events really are!

A clue to the importance of Pentecost is indicated by its proximity to Good Friday and Easter Sunday. However, it is not chiefly a matter of our observing a certain date on the calendar. What is important is that we discover its deeper meaning in our churches and personal lives. Perhaps there is some truth in Versteeg's observation that Christians tend to be more like the disciples before Pentecost, rather than afterward. "Prior to Pentecost, they had been, for the most part, *instructed* disciples. After Pentecost, they were *inspired* disciples."

We must ask, as did the multitude in Jerusalem, "What does this mean" (Acts 2:12)? The answer is found in Peter's sermon and in the ensuing account of the "Acts of the Holy Spirit." Pentecost means: (1) a birth date; (2) a personal presence; and (3) a dynamic power.

The Church's Birthday

Pentecost is a historical event, marking the birth date of the Christian Church. The death of our Lord on Calvary is a fact in recorded history. It was at the cross that God performed a mighty redeeming act, splitting man's history into two parts. Similarly the resurrection of Jesus Christ is, to the believer, a supernatural event which is substantiated by historical evidence. In the same way, Pentecost provides a factual basis for our faith.

On the day of Pentecost there occurred an outpouring of God's Spirit upon all flesh, in fulfillment of Joel's prophecy. On that day the disciples were filled with the Spirit and hearers were baptized into the name of Jesus Christ, likewise receiving the "gift of the Holy Spirit" (Acts 2:38). On Pentecost was born the Christian Church; this is the church's birthday. While we do find a foreshadow of the church in the Old Testament, yet her worldwide concern and embodiment are certainly dated from Pentecost. Here the church was commissioned and empowered for her never-ending program of reconciliation. All this is true because at Pentecost the Holy Spirit became the "*soul*" of the church, indwelling the newborn members of Christ's body.

The Spirit's Presence

Second, Pentecost means that the permanent ministry of the Holy Spirit has been inaugurated. At Pentecost the Spirit entered into human life and made real the work of Christ.

The exalted Son immediately collaborated with His Father in sending forth the Spirit. Peter emphasizes that the Spirit's descent is clear evidence of Christ's own ascension. "Having received from the Father the promise of the Holy Spirit, he [Christ] has poured out this which you see and hear" (Acts 2:33). On that day Jesus fulfilled His promise of "another Counselor" and gave us His abiding presence. As citizens of His kingdom we are privileged to have the King's permanent representative in our midst.

Even as there is no question regarding the personality of Jesus, so there can be no doubt about the Holy Spirit being a genuine person. Proof of this is found in Jesus' teaching on the Spirit. In John 16 our Lord consistently uses the masculine pronoun in referring to the Paraclete. This is most interesting since the word "Spirit" is neuter in the Greek, and should be followed by the neuter pronoun "it." What better way to underscore the fact that the Spirit is a person and not a thing!

It is clear that the Spirit possesses a personality akin to the Father and the Son. He is a person to be worshiped, and not merely a spiritual strength or force floating down from above. His mighty works only confirm this fact. Pentecost reminds us that equally as personal as the bodily presence of Jesus in Galilee is the presence of His Spirit in our lives today. The Christian to whom Jesus Christ is a living reality will find his life immeasurably strengthened as the Holy Spirit also becomes a living, personal reality to him.

The Believer's Dynamic

Third, there is only one explanation for the transformation of the powerless disciples. Pentecost stands indelibly as the symbol of spiritual power. With the outpouring of God's Spirit came also the outpouring of blessings, including boldness and joy and unity.

A new dynamic of power was unleashed at Pentecost. Swete suggests that the descent of the Spirit was to the disciples what the baptismal descent of the dove had been for Jesus. "It was their initiation into an official ministry." Furthermore, the supreme miracle was not the external signs of wind and fire, nor even the gift of utterance. Rather, the principal miracle was the "great change in mental and spiritual attitude" of the disciples. Pentecost was a bestowal of power more than adequate for the future demands made upon the church.

J. Lester Graybill, Orrville, Ohio, is pastor of the Orrville Mennonite Church.

Courage and confidence characterized the disciples of the early church, much to the amazement of the opposition. Acts 4:13. These are still proper credentials for Christ's followers. Voltaire, the French skeptic, was once seen hurrying through Paris to hear a street preacher. An astonished friend inquired, "You don't believe what he is preaching, do you?" "No," was the answer, "but he does, and I want to hear him say it."

Another indication of the Spirit's blessing was written on the faces of those early Christians. Theirs was an experience of holy joy and gladness, which no man could take away. Acts 2:46. Every meal became for them a sacrament and every day an occasion for worship and praise. Little wonder that they found favor with all the people. Nor is it difficult to understand why the growing church was a unified body,

with "one heart and soul" (Acts 4:32). Unity of believers is always the work of the Holy Spirit. It is a reality both established and maintained by the Spirit, who enjoins upon men the determination to "stay together" even when differences arise.

One irrevocable rule lies behind Pentecost and its meaning for us today. The experience of the Spirit's presence and power should be ours, but the proper order is always "Tarry, then go." Ockenga notes that any attempt to reverse that sequence can only result in failure. "Why should any Christian endure the gray clouds of spiritual dimness when he may live in the sunshine of God's direct blessing?" The answer to our need lies in this order: first, the waiting in surrender and then, the going forth in service.

Gospel Herald Is Different

By the Editor

The *Gospel Herald*, with this issue, takes on a different appearance. Why should it be different? Changes made are made not just to be different but with distinct purposes in mind. We hope, of course, the magazine itself will be more attractive and call you to read it by its very appearance. The choice of type, design, and layout as well as the selection of articles is made with the confidence that the *Gospel Herald* will be more readable. Runovers, which have plagued our pages over the past, should be practically eliminated.

The article section in the front and the news in the second part of the paper will be an improvement. It will make possible spreads of material and give a wholeness to material presented. This should attract attention, interest, and readership.

Although the present concerns and varied features of *Gospel Herald* will still be present, there will be less attention drawn to particular headings and departments. Mission articles and news will appear with other material.

Type and Space

The new type used for the first time in this issue of the *Gospel Herald* is called Times Roman, a type supposed to be one of the most successful type designs of this century. Although many persons had some say in this design, Stanley Morrison, a well-known type designer, exerted the greatest influence.

John R. Biggs believes that Times Roman "is one of the most useful 'bread and butter' types we possess." It is neither too heavy nor too light and prints well with good readability.

A different type for the headings should also add to the attractiveness and appearance of the paper. We want the titles of articles to be easily and quickly read. We also want the subheadings within the articles to stand out so that readers

can quickly sense the message of the writer.

We believe the two-column arrangement of the article section is in keeping with the spirit of the content. The lines are longer but the type is a size larger and there is more space between the lines than formerly.

We hope to use more space in the arrangement of the pages, enough to invite readers to read and stay with the reading material but not too much to make it appear that space is being wasted. Articles now will need to be shorter, but often the same thing can be said in less words without destroying the message.

Readers today for the most part like short articles that are clear, concise, and pointed. An editor knows that usually the same thing can be said in fewer words if the writer or editor takes the pains to reduce the manuscript material. It is our hope that the new format arrangement will make the *Gospel Herald* more pleasing to the eye and more readable for the reader.

It is also hoped that a better job can be done with announcements, reports, and other material from churchwide organizations. News starting with the more lengthy and interpretative type and concluding with the short field notes will attempt to keep all acquainted with the existing and expanding program of the church.

The *Gospel Herald* shall continue to seek to interpret the current religious scene both Mennonite and non-Mennonite.

The centers of *Gospel Herald* interest will continue to be the spiritual life of the church, its evangelistic frontiers, its doctrinal and practical teachings, and the things which go on in more than a thousand congregations in many states and provinces in North America and in a similar number of countries of the world. It shall still seek to be a periodical of the church, to the church, and for the church.

Denominational Purpose

Last year in his report to the Publication Board, Ben Cutrell suggested that MPH might focus its book publishing program more sharply. He feels that we should publish comprehensively in one or two fields like the love ethic instead of trying to publish books on any religious subject. I like this. And I think sooner or later we must think similarly on our whole denominational teaching program. We will need to determine which weapons we *must* produce ourselves and which ones we can afford to get somewhere else. Presently we are trying to do too much. So we sacrifice quality.

What we need first is a denominational purpose against which we can measure Christian educational priorities. It is my hope that the thorough study of denominational program called for in Exhibit XX of the Laurelville General Council will search deeply on the question of purpose. The study intends to do this because the first two points in the report say: "This study should: (1) clarify the aims of the church by formulating a statement of objective; (2) define the mission of the church and then determine an organizational pattern to achieve that goal."

I think the next several years are most crucial for articulating and communicating a denominational sense of purpose. Such a purpose must be a lot more potent than any attempt just to preserve the good things of the past. Unless the Mennonite Church can say clearly why God may have called it to the kingdom for such a time as this, more and more, not only young people, but the solid, the creative, and the mature will say, "What's the use?" And they will pick up their bags and walk away.

It should not be difficult for a denomination of our size to get together, congregation, conference, and churchwide agency, on a clearly stated reason for being. I believe that we can do it. And I believe that we must do it.

Think what could happen in the Mennonite Church if we had a clear sense of denominational personhood, if we were convinced beyond question that God had an assignment for us as He had for Queen Esther. If persons from congregation and conference and churchwide agency would move forward as a man with a single consuming purpose, we would not need to worry about our image.

—Arnold W. Cressman.

You Disturb Me

A certain farmer who, it seems, had professed to be a Christian, was awakened to his dishonesty. He went to his infidel neighbor and confessed to having stolen from him four sheep which he was ready to restore.

"Keep the sheep," said the unbeliever. "You disturb me. If you go on like this, I shall be convinced that there is something to this religion after all."—*The Standard*.

Prayers of Luke Warm

Satire

Dear God:

I'm glad you don't get our daily paper, so that I can let you in on the right side of my story (if no one's informed on me already). Yes, I was arrested this week, but not for anything wrong . . . just speeding. There's nothing bad about that. After all, Jehu did it too.

You'd think me a criminal the way Ruth Less has painted the story. "Oh, did you see . . . and isn't it awful!" Sure a lot of people are killed in accidents, but by drunks, not by well-meaning people like me who get a little kick out of having a heavy foot.

Lord, I'd feel guilty if I drove like Carroll S. Driver. His being arrested for reckless driving was a smear on our denomination. I always drive carefully; the life I aim to save is my own.

Anyway, back to my story. It was absolutely unethical the way that trooper snuck up. Unmarked car and all. I hadn't seen any radar. I'm sure glad you're nothing like that (I used to think you were always watching—forgive me). Now I know you're all Love!

Yours as usual,
Luke Warm



Our Mennonite Churches: Media

This church was built in 1963 and is located two miles south of Oxford, Pa., on South Fifth Street Road. The Media Mennonite congregation was organized in 1947 as a mission station of the Maple Grove Mennonite Church, Atglen, Pa., and worshiped in a small chapel to the right of the present building. This chapel is still used for classrooms during summer Bible school.

Pastors are Leroy Umble and Phares Lantz. Membership is 78; the average Sunday-school attendance for 1964 was 125.

Pentecost's Product

At Pentecost the Holy Spirit came to man in fulfillment of promise, with a new purpose and with a new power. Men were changed. Life took on a new perspective and was filled with divine energy. The Book of Acts points to the importance of Pentecost. Without Pentecost there would be no "acts" to write about. No wonder then that Pentecost is placed at the very beginning of the book.

On Pentecost, occurring fifty days after the resurrection of Christ and ten days after His ascension, the Holy Spirit was poured out upon a company of 120 believers in an upper room in Jerusalem. The Holy Spirit came to abide with and in the church. Jesus promised in John 14:16, 17, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

In the Old Testament, the Spirit came and went, but did not abide and remain. He came upon certain individuals to equip and prepare them for special service and office. The coming of the Spirit at Pentecost was different. He came to stay, dwelling in the body of Christ and in the individual believer.

But what did Pentecost produce? It produced empowered people. Jesus had promised power after the coming of the Holy Spirit. Now there was personal power to stand the storms of persecution and to meet the hours of martyrdom. There was also power in prayer. Their words had power because they were prompted by the Holy Spirit. The sightless saw, the deaf heard, the dumb spoke, and the lame walked. They preached with great power. The rebellious repented, the multitudes were moved, and the doubters could doubt no longer. Why? Because God's people presented themselves to God in such a way that the power of the Holy Spirit pulsed through their entire personality. And this person and power is ours today if we will yield to Him with the same abandonment of Pentecost.

Pentecost also produced witnesses. From Pilate's palace, through Roman roads, to the end of the empire they witnessed to Christ's glorious resurrection. In homes and streets and synagogues they spoke of what they had seen and heard. Wonder filled the people's minds, willingness for God characterized the believers' hearts, and witnessing flowed from the disciples' lips.

Further, none could question the reality or revelation of such witnessing. For in the wake of such witnessing lay changed lives. Abandoned sin, broken habits, and deserted idols proved it was the truth they told. People saw and felt a new source of strength. Barriers were broken down. Love replaced fear and distrust . . . and all those who believed found a great unity. While the witnesses could not but speak

the things they had seen and heard, the world could not but believe that what it heard and saw was God come among men. The Spirit of God was come.

Today the call of Christ is just as clear. The challenge to the church is just as constant. The world is waiting for Christ's words. And the Spirit is here to empower for witness. Christ, proclaimed, will win despite the seriousness of sin.

Pentecost produced grace-filled people. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). Few had great finance. The disciples were not persons of prominence or position. Perhaps there was even a shortage of talents and abilities. But there was an abundance of grace.

The experiences of God's grace made them gracious. God's saving, sanctifying, satisfying, and sustaining grace made burden bearing and cross bearing take on new perspective. It imparted radiant peace and joy. They met temptations and trial with grace which the non-Christian could not gainsay. The gift of God's grace was to them a pardon for the past and a pattern for the present. It gave desire and hope for the future.

God's grace is not gone, nor has it diminished. It, many times, is not appropriated. But where God's Spirit abides and reigns, there is great grace—to save, to sanctify, to satisfy, to sustain, and to impart this same grace to others.—D.

Think on This

Do you love your neighbor—regardless of who he is? If you do, you are one of the peculiar ones.

Do you forgive your fellowman of his sins—even though they are against you? Then you are one of the peculiar ones.

Are you willing to lose yourself in service to others—sometimes at great cost? Then you are one of the peculiar ones.

Do you pray for God's leadership in all areas of your life—and believe He answers your prayers? Then you are one of the peculiar ones.

Do you speak only kind and good things—both to and about your fellowman? Then you are one of the peculiar ones.

Do you deny yourself the luxuries of life—in order that you may be an honest steward of your money? Then you are one of the peculiar ones.

Do you turn the other cheek—go the second mile—give him your cloak also? Then you are one of the peculiar ones.

Do you believe the power of God is greater than all power—and that He is Ruler of the universe? Then you are one of the peculiar ones.

Who are the peculiar ones? They are the people of God. They are the church. Are you one of the peculiar ones?

—James Ransom in Lawrenceburg, Tenn., Newsletter.

The Draft: Will It Be Abolished?

By Loren Preheim

With the ominous shadow of an approaching war looming in the foreground, Congress passed in 1940 the first peacetime draft this country has had.

Since that time, it has been the general consensus of military and civilian manpower experts that some form of conscription is essential for securing the personnel needed to maintain the United States' military commitments throughout the world. And, with the exception of a brief period following World War II when there was no draft at all, Congress has complied with this thinking.

Since 1951, when the draft received its present name—the Universal Military Training and Service Act—it has been extended repeatedly through congressional action every four years. As the idea of peacetime conscription has become widely accepted (until 1940 any suggestion of a peacetime draft was considered incompatible with democratic ideals) opposition to it has subsided to such a degree that the last time the draft came before Congress, which was in 1963, it was extended for another four years with little dissent. Judging from this trend, it appeared that the draft had become an accepted burden for every young man in the country.

Reasons for the Draft

However, less than two years later, vociferous opposition to the draft has erupted from various sources. In his first speech of the 1964 presidential campaign, Barry Goldwater called the draft "outmoded and unfair" and promised to end it should he be elected. The administration criticized the senator's position by stating that any action taken to eliminate the draft without first making a comprehensive study of the present system and an analysis of feasible alternatives was irresponsible.

An issued statement pointed out that the president had, in fact, asked the Department of Defense to make an extensive study of the draft and that any consideration of either changing or abolishing the present Selective Service System would not be undertaken until details of this report were made available in the spring of 1965.

The study, under the direction of Deputy Assistant Secretary of Defense William Gorham, was announced in early 1964. It came in the wake of an avalanche of newspaper and magazine articles which raised basic questions about the necessity of continuing the draft.

Military and civilian experts who favor having some form of conscription claim that the draft is necessary for maintaining military manpower needs. Over 2.5 million men are in the armed forces at the present time and this number will not be altered to any great extent in the foreseeable future. With about a two percent turnover in personnel every year, approximately 600,000 men are needed as replacements for terminating soldiers. Most of these replacements come from ROTC programs in colleges and universities, Officer Training Schools, the Reserves, and recruitments. Only about 100,000 men or one sixth of the new soldiers are draftees.

Those who advocate continuation of the draft claim that these figures are misleading because they do not account for the influence that conscription has had in "prodding" men to volunteer. A Defense Department study indicated that almost 40 percent of the men who volunteer, do so because the heavy hand of the draft is over their heads. On the basis of this study, the House Armed Services Committee decided in 1963 that conscription was the only way to maintain maximum military strength.

Proponents of the draft also feel that it has a favorable impact upon the political, sociological, and economic development of the nation. As evidence of this, they point to the thousands of former servicemen who received initial vocational training from the army and are now using this experience in civilian occupations. The special pilot project the army is planning to begin this year for some 10,000 men who failed to pass their armed forces physical exams is another example of a rehabilitation program carried out under military auspices.

Criticism of the Draft

While the majority of military men still support continued conscription, there is growing criticism of the draft coming from within the establishment itself. A number of people in the Pentagon feel that the draft is weakening the nation's defense capabilities. They claim that a volunteer army is likely to have better morale, be better trained, more efficient, and ready for service.

While there is some criticism about the draft from a military point of view, the majority of the recently voiced objections have been raised on other grounds. The leading factor which has perpetrated this criticism has been the astronomical increase in the number of men of draftable age while the number of men needed by the armed forces has remained constant.

Today there are approximately 11 million men between the ages of 18 and 26. By 1967, the postwar baby boom will

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have begun to take its effect and the number of draft age men will have risen to 12.5 million. In view of this tremendous increase in manpower resources, men like Senator Gaylord Nelson of Wisconsin feel that the draft is unnecessary since "there is strong evidence that there will be enough volunteers to meet our manpower needs."

The population boom has not only brought the necessity of the draft into question; it has uncovered glaring inequities in the present Selective Service System. Selective Service has been trying to ease the pressures of the burgeoning manpower resources by liberalizing deferments and raising minimum examination standards (one third of all men taking the physical exam fail to pass it). As a result of lax deferment standards half of the men who reach the age of 26 "escape" the draft and cries of unfairness are being raised in behalf of those registrants who are not as fortunate.

Deferments are granted for special occupations, farming, education, fathers, and most recently, for married men. Educational deferments have received the brunt of the attack from critics who call the draft inequitable. They contend that this deferment plays favoritism for the rich who can afford to attend college against the poor who do not have the material means to continue their education after high school and, consequently, are placed in the manpower pool of draftable registrants.

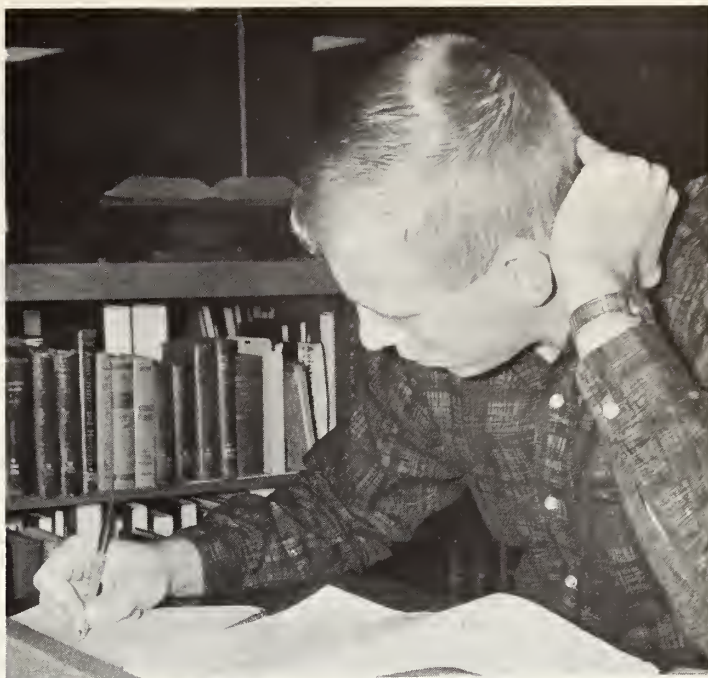
Congressman Roman Pucinski, in an address on the floor of the House on Feb. 5, 1959, pointed out another adverse result of the draft for young men who cannot attend college. He said: "Many young men who graduate from high school and who do not or cannot because of economic reasons go to college, find it impossible to get decent employment because the first thing they are asked by a potential employer is what is their draft status. The moment a youngster admits that he is eligible for the draft he is either given the lowest type of employment or, as is the case in many instances, flatly denied employment."

Because it disrupts the lives of young men during their formative stages, the draft has been criticized from a sociological perspective. The uncertainties of being drafted or avoiding the draft make planning for a career practically impossible. And, now that married men are deferred from service, there are marriages that have either been motivated or hastened by the draft. Unfortunately, many of these marriages will end in divorce.

Future of the Draft

Probably the most important factor in the immediate future of the "draft controversy" is the Pentagon Report which is to be completed this spring. Observers feel that the recommendations that the Defense Department makes after completing the study will provide the guidelines for presidential and congressional action to either abolish or change the present system.

The study has been held behind closed doors with no public hearings or press coverage. While very little information has been released on the findings of the study, there are indications that one of three courses of action will eventually be suggested.



Eliminating the draft would probably mean an end to the I-W program

1. The first possibility, and the least likely to be proposed, is one which the Director of Selective Service Lieutenant General Lewis B. Hershey has offered as a solution to the perplexing problems of handling manpower needs—Universal Military Training. Under a UMT plan, all eligible young men would be inducted into the armed forces for basic training. They would spend up to ten weeks in service after which it would be their choice of either signing up for a three-year tour of duty or returning to civilian life. (Under a UMT plan there would be some provisions made for conscientious objectors, although the form these provisions would take is not known.)

2. The most likely suggestion that the Gorham Study Group may make is continuation of conscription with extensive changes incorporated into the present system so that the problems created by a growing manpower pool can be properly handled and many of the obvious inequities can be eliminated.

3. The third alternative course of action that the study may suggest is abolition of the draft entirely and the development of an all volunteer military force. (Eliminating the draft would probably mean an end to the I-W program.)

The Mennonite Church has a long history of opposition to war, military service, and conscription. In recent years individual Mennonites who have appeared before congressional hearings, have voiced opposition to the draft, not only because of the devastating sociological and economic results that it causes, but also because of its military regimentation, because of its dehumanization of young men who are trained to kill, and because of its basic incompatibility with the ideals of a peaceful society. Those individuals who share these convictions can demonstrate their concern by writing to their congressmen and the president calling on them to support abolishment of the draft.

Myth of the Founding Fathers

By Franklin H. Littell

One of the hardy perennials of popular mythology is the notion that America was once a Christian nation, and that subsequently our country has fallen into evil times.

In the "good old days," we are informed, Americans were an upright and God-fearing folk—at one and the same time champions of Christian politics and religious freedom, not to mention states' rights and private initiative. (Not to be mentioned at all: slavery, polygamy, concubinage, widespread illiteracy, indentured servitude and general disfranchisement of men through property qualifications for voting and holding public office, and a total disfranchisement of women.)

Technically speaking, this view of history and its periodization is known as "primitivism." In this view, which was as common among Greek poets and Roman philosophers as it is today in some sections of America, history is divided into three epochs: the Age of Heroes (the "Golden Age" of the past), the period of the Fall, the time of Restoration. The program for the Restoration is the recovery of past virtue and return to simple and unspoiled social structures.

This essentially reactionary view is now applied to American history by those who have lost faith in America's future, in mythologizing the Age of the Founding Fathers. Since the proponents of this way of thinking have never been very careful of their facts, in the American version it is never quite clear whether the "Founding Fathers" are to be the early settlers of Virginia and Plymouth or the signers of the Declaration of Independence.

In any case, the framers of the Federal Constitution are rarely glorified, for this would introduce the themes of orderly change, due process of law, the authority of the Supreme Court, the Bill of Rights: this is certainly not intended by those who presently urge a return to a "Christian America"!

State Churches

There is this much to the myth. During the first half of our history, the settlements were officially Christian. The companies of adventurers who received letters patent, as well as those colonies directly under the Crown, carried the assignment to Christianize as well as produce a profit. Until the

collapse of the Colonial state churches at the beginning of the nineteenth century, various forms of Protestant religious faith were maintained as public policy and at public expense, and dissenters were rigorously dealt with.

Massachusetts' short and straight way with religious non-conformists is well known. As late as 1774, when Isaac Backus presented the appeal of New England Baptists to the Continental Congress in Philadelphia, John Adams commented "that one might as well expect a change in the solar system as that the great Puritan Commonwealth would abolish its ecclesiastical laws," and Samuel Adams said that the appeal was presented by enthusiasts who made it a merit to experience persecution.

The last appropriation of tax monies for support of theological education at Harvard occurred in 1834. Connecticut (1819) and New Hampshire (1817) had already accepted disestablishment, although the latter continued to discriminate against Catholics and Jews until 1912.

To the South, the Anglican establishments were less brutal but no less purposeful. In South Carolina, for example, a bill was jammed through by a narrow vote in 1704 to exclude all dissenters from the legislature. Subscribers did not have to pledge their loyalty as communicants of the state church, but only that they were not dissenters. When Mr. Marston, rector of St. Philip's parish, denounced the hypocrisy, the Assembly tried to force him out of the colony. Even in its new constitution after Independence, South Carolina declared that "Christian Protestantism" was the official religion of the state.

Coercion and Discrimination

Much has been made of Roger Williams since he was rediscovered by the Whig historians in the 1840's, but the tiny settlement which he founded was of little significance in the early years. And Pennsylvania, where William Penn established a haven for the oppressed, moved back to coercion under his unworthy sons and successors. Catholics, Jews, and Unitarians were discriminated against for three generations before the Revolution.

Until 1820, in short, 85 percent of Americans were of British origin, and their church life reflected one dimension or another of British Christendom. In 1776, out of 3.6 millions in the 13 revolting colonies, only about 20,000 were Catholics and about 6,000 were Jews. The rest were official-

Franklin H. Littell is professor at Chicago Theological Seminary. He is author of *A Tribute to Menno Simons*. Reprinted by permission from *Christian Advocate*. Copyright 1964 by the Methodist Publishing House.

ly Protestant, and it is this fact which gives some semblance of credulity to the primitivist myth of the good old days of "Christian" (i.e., Protestant) America.

In fact, the people as a whole were nothing of the kind. As is so commonly the case in state-church lands even today, behind the mask of the public cult lurked widespread indifference and heathenism. When the state churches collapsed at the end of the Colonial period, and the American churches began the difficult transition to religious voluntarism and liberty, the masses of people were revealed for what they were: uncommitted, unbaptized, unconfirmed.

The "Founding Fathers" of the Declaration and Constitution were representative men and responsible citizens, paid their taxes and tithes (even Thomas Jefferson!). But in the population as a whole, church membership fell to about 7 percent in 1790.

The missionary and tract societies of England and the Continent discussed the religious situation in North America in the same context as that in Asia and Africa, and well into the middle of the nineteenth century sent men and money and literature lest the Americans relapse into utter heathenism.

The central theme of the second period of church history in America is voluntarism—developing the "new methods" to win the people back on a basis of voluntary membership attendance, and support.

It was this motif—whether home missions or mass evangelism—which gave the American Protestant churches their unique style. And it was this which changed their basic identity, from oneness with European Christendom to likeness to the Younger Churches which sprang up on other mission fields during the "Great Century of Christian Missions."

To be sure, old ways of thinking and acting carried over and—particularly in crisis situations, such as care of the American Indians, Freedmen, or in the period of the Anti-Evolution Laws—Protestants have shown a tendency to revert from time to time to establishment of religion by law. Particularly in today's controversy over religion in the public schools some Protestants defend a position appropriate to a state church but inconsistent with religious liberty and voluntarism.

Basic Theme

But the basic theme of American Protestantism from the founding of the Republic up to the present day, a theme which has shaped our ethical concern as well as our evangelism and worship, has been mass evangelism.

It is this which has given us such large and characteristically American movements as the revival churches of the Baptists, Methodists, Disciples. It is this which has brought church membership from about 7 percent to nearly 70 percent of the population, with 96 percent of all Americans 14 years of age or older claiming affiliation.

Today there is almost no major church body which can maintain the most elementary Christian standards of thought and behavior on such representative issues as age of baptism (and confirmation), frequent use of the means of grace, dignity and integrity of worship and the liturgy, the peace testimony, rejection of mob violence, and interracial fellowship.

Faithless People

It is the issue of race which above all confronts American Christians with the moment of truth, for here we have in crassest form the betrayal of New Testament standards of thought and behavior to fit the pattern of the unbaptized world.

When Methodists and Baptists riot in civil violence, Presbyterians turn ferocious dogs loose on human beings, and an Episcopalian appeals to the mob to defy the laws of the land—and all go unrebuked—we have reached the outer limits of what a just God is likely to forgive faithless people.

Although there is a curious slippage between the percentage of people who claim affiliation and those actually on the church rolls, it is evident that American churches are riding on the high tide of affiliation and good will in the population at large. Our situation is certainly different from that in some European countries where the whole population is baptized and considerable numbers in fact support communist or fascist ideologies at the polls.

The problem is that most Americans are first- or second-generation Christians. At the beginning of the period of revivals of religion, the population was overwhelmingly unchurched and heathen; at the high tide, almost all are churched or claim to be so.

Last year, for the first time in almost a century, the percentage actually on the rolls began to decline. The old style of evangelism is beginning to play out, and it has for some time been plowing the church fields rather than reaching persons outside.

This is the demand of the third age of American church history; to strengthen and to discipline the quality of lay initiative and voluntarism which will make Christians a credit to the name rather than a debased form of culture-religion. It is voluntary support which makes religious liberty viable; indeed, as churches recede into culture-religion and social establishment, they slip into ready acceptance again of public status and support in return for blessing prevailing norms and values.

The myth of the Founding Fathers is so pernicious precisely because it darkens counsel when we face the watershed decision for the churches. On the one side, there is the appeal to return to the old function of religion: to hold society together, to afford one pillar of support to the standing order and its goals.

On the other side, there is joy and gratefulness for the generations of growing voluntary membership and support accompanied by the resolution to move forward to the higher level of confession of faith and witness appropriate to those who live in anticipation of the kingdom.

If we turn and face resolutely to the rear, the Golden Age of Christianity in America is indeed in the past. If we face forward without anxiety, confident that He who authors our history will keep His promises, if we devote our attention increasingly to the achievement of New Testament standards of witness and service, then the Golden Age of Christianity in America lies directly before us.

Let our historical atmosphere be dictated by Providence, not primitivism.

What I Expect of My Church

A Symposium



Lucille Mumaw, Dalton, Ohio, will graduate from Eastern Mennonite College this month. She is a member of the Pleasant Hill Mennonite Church, Smithville, Ohio, where her father serves as pastor.

J. Lorne Peachey, Scottdale, Pa., is assistant editor of Christian Living magazine. He served as teacher in the English and Biology departments at Western Mennonite School, Salem, Oreg., for three years.



I would hope my church could represent the essence of Christian community. Defined in terms of the young adult, this would imply definite guidance during that anxious period of becoming an independent, responsible individual.

Within the context of the church, we as emerging adults expect to find answers to the innumerable decisions now confronting us. Particularly can the choice of a life vocation be a meaningful one. For instance, the church should challenge the young Christian's use of intellect and skills by clarifying the Biblical concept of success as opposed to the cliché society uses to denote that same achievement.

I expect the church to have something to say about the meaning of personal maturity. Spiritual values that satisfy emotional needs and give foundation to a workable philosophy of life are responsibilities the church should share.

Recognizing young adults for who they are, I hope my church would eagerly use them to build the church of today and not preserve them entirely for the church of tomorrow. I expect my church to try new ways of helping its younger members understand their role in society as well. I would hope that the church would seek to interpret the meaning of a "consistent peace witness" so that its application would be both relevant and understandable to the young adult.

Whether voluntary service, nurses' training, college, or a job away from home calls the young adult, the church should be his connecting link of encouragement. Letters, prayers, and even birthday boxes are always welcome.

I expect the church to give direction for the future. By equipping young people with enduring principles of truth and a faith that will remain stable in the face of outward change the church will give its youth a legacy of true guidance.

"Let's face it, the church doesn't exist anymore." That's the conclusion of the leader of Chicago's organized beatniks. He sums up his observations of the twentieth-century church this way: "Religion simply doesn't affect our lives."

Expecting little from his church, this man gets just that. But I beg to disagree with him. My church does exist, and it exists in the heart of a complex age. Because it does, I believe I have a right to expect much from it.

Perhaps more than anything else I expect my church to be relevant. In fact, if it is not, it is no longer the church—it no longer exists. An institution set on the hills of yesterday with no life in the valleys of today is good for the archivist and the historian but not for the citizen of God's kingdom.

How can the church be relevant? Only by relating to people as persons. I expect my church to be interested in me, not because I add to its roster or its membership statistics, but because I am an individual with a soul of infinite worth. The church which does this is the only source of hope for the masses of people, each trying to find himself in our day of six-digit credit cards and social security numbers.

I expect the church to be relevant to me as a person with goals and ideas. In fellowship with other Christians these goals and ideas should be able to venture out, to be challenged, reshaped, and molded into God's will. In such a situation I expect to be continually confronted with new claims of God on my life. And from such a fellowship should come creative expressions of worship and praise to God.

I also expect the church to be relevant to me in my relations with other people and with the world. What should be my attitude toward civil rights demonstrations and marches? As a Christian can I participate in them? What should I be

doing to promote world peace and the brotherhood of nations? How can I relate my nonresistant position to my part in supporting the war machinery? It is for questions such as these that I expect my church to establish principles and guidelines. This it can do as its members together study God's Word and prayerfully seek to determine His will.

In this area my expectations have been least justified. Perhaps I have not adequately shouldered my part of the search. It may be the church is too often solving problems which no longer exist. Yet I hear more people asking the questions which grow out of this day. I expect great things in the future as together we seek out the answers.

Do I expect too much from my church? I think not, for if it is to be the church, I must ask it to help me with the difficult questions. I do this with confidence, for the church is the only establishment on earth with Christ's promise, "The gates of hell shall not prevail against it."

Ida Plank Yoder, Walton, Kans., is mother of three sons and one daughter and grandmother of 13. She has written for publications for more than 40 years. Some will recognize her as writer of the column, "Through My Kitchen Window," in the Mennonite Weekly Review.



Associating with fellow Christians is a very rewarding experience. My church provides this fellowship in a number of ways. Worshiping together on Sunday mornings in song, prayer, and meditation gives us a feeling of unity which the nonchurch member cannot experience in the same way.

Serving the same God and moving toward the same goal, we have much in common. We can share experiences of answered prayer, or the trying of our faith, with someone who is interested and who understands—perhaps because he has had similar experiences.

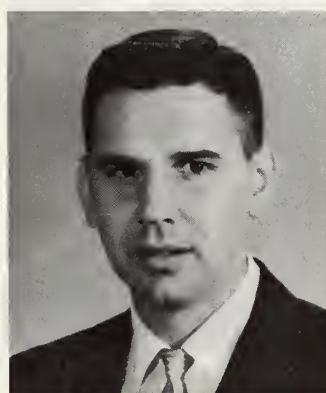
It gives the Christian a sense of security to know another is interested in his problems, his loneliness, his temptations. He can ask for and receive prayer help from those in the church.

I appreciate the fellowship of those in my Sunday-school class. The units are small enough in our church that class members become more than good friends, who help bear one another's burdens spiritually and materially.

When there is sorrow or illness in a family, the others provide help which is scheduled regularly and is of real benefit to those who need it. This is showing brotherly love in a very meaningful way.

With a very able leader, our Sunday-school lesson discussions are stimulating, vital, and interesting. We receive new ideas from each other as we explore the Scripture passages and try to make practical applications. This fellowship with interested Christians has enriched my life. There is no other relationship quite like it. When I am depressed or burdened, worshiping with other Christians in song, meditation, and prayer brings spiritual enrichment and lifts me above the petty cares of life. It also reminds me to share it with those who do not have these ties.

We want to be included in those spoken of by Malachi in 3:16, 17: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."



Bryan Stoltzfus, Wadsworth, Ohio, teaches biology in Wadsworth High School. He is father of four children and completing his master's degree at Kent State University.

Two things stand out to me as I think of my church. First, the need to provide for worship and fellowship with those who have committed themselves to Christ. Without the inspiration of preaching by the pastor and the evidence of sincere Christians who live as Jesus Christ lives, my desire to serve Christ, as best I know how, dwindles. I do not mean that I need a feeling of ecstasy each Sunday to be able to make it through the week, but rather a new realization of the purpose and importance of life and God. I can recall many times the love of God coming to me from another church member, making me see my problem in its true importance, lifting my spirit till I felt that Christ could use me also.

Second, I feel that Christ has loved me; so I too must serve Him. I expect my church to guide and counsel me in service. My church does her part well in inspiring and providing for worship to God as a congregation of believers, but she does not function as well in helping members to a fullness of expression. Much inspiration and ambition to work for Christ is leaked away in trivial jobs which amount to "busy-work." I expect my church to plan a program with the definite aim of affecting my community, not only in an incidental way where the exemplary life is the only mode of

expression. I expect my church to be responsive to the spiritual needs of individuals who are "neighbors" to church members and also an active force in community social and economic relations. The church should become a part of better race relations, better literature on the newsstands, meaningful moral teaching in public schools, wholesome recreation in the community, and curbing the influence of other degrading practices such as liquor traffic and gambling.

Churches have been quick to form committees, but these are only for insuring smooth operation of the internal program of the church. My church has only one standing committee (which is not as yet functioning), which is set up explicitly for evangelism, but there must be at least 20 to keep the home fires burning.

I want my church to be more active in the community, but I feel it must not become so busy with community social and economic problems that it hasn't sufficient time or energy to instruct, inspire, and guide its members in the Christian life.

Fern Shantz, Edmonton, Alta., grew up at Guernsey, Sask. She is mother of four children ranging in age from 17 to 6. Fern is a pastor's wife and an active participant in church and community life.



I went to church in those teen years because Sundays moved too slowly to stay home all day, especially in the wintertime. I looked forward to the sociality of church—sometimes the inconvenience of driving the horses that we took to school five days a week was almost more effort than the rewards gained.

One Sunday morning, with the low winter sun striking my eye through the inch space between the window shade and frame, I was alerted to what the minister was saying: "I believe there can be something (at least one thing) in every service that will help us if we are looking for it." I needed to hear those words then and since. It moved me to go to church when, because of discouragement, it would have been easier not to. The words, "if we are looking for it," stuck—prodding, pushing words they remained. I came to expect my church to keep me growing, like a plant—needing nourishment, sun, and shade. "Somehow" (I say in the natural) "God directed" (I say with spiritual perception) that teaching and experiences came to provide all these things.

I remember my Sunday-school teachers more for what they were than for what they said, with the exception of one. She stressed the importance of Bible reading—"even if you read only one verse a day." The shocking remembrance that one day I was "small" enough to read only one verse has left its impression for good until now. Winter Bible schools gave

me rich insights into the Scriptures as a unit. I learned to compare Scripture. I listened with a different ear to preaching; truths that I had heard before began to register with new meaning—meaning that in many instances thrilled me. I wished—keenly on occasions—that some of my acquaintances would be there to share them with me.

I came to expect my church to keep on presenting the Scriptures in a way that I and others could keep on expanding our knowledge.

I am old enough now to feel that some of the same social atmosphere that attracted me to church still plays its part for others. The varied experiences of fellowship into which life within a church leads come with time and one must be there to receive them. Here is where I lean heavily on other people. I expect my church—as a body—to help create an atmosphere in which the unsaved, the stranger, and the visitor will feel a warmth that will draw them to wanting to share a personal relationship with the Lord Jesus.



David Mann, Albany, Oreg., a graduate of Goshen College Biblical Seminary, is pastor and bishop of the Albany congregation.

Among other things, I expect my church to be a *fellowship of faith and forgiveness*. One of the great privileges we have as Christians is to share in the fellowship of faith in the church. We share a common faith and feel a bond of close kinship and belonging together. We meet together around God's Word and share those things which are precious to us. We sing together the praises of our Saviour. We share the fellowship of concern in prayer. It is the bond of faith in Christ that gives us this closeness to each other.

However, there is something more which I consider important in the church. I expect the church to be a fellowship of forgiveness. The church is the place where men and women should experience forgiveness through us. Unless there is a genuine sharing of forgiveness, the sharing of faith will have little meaning. The church should be the place where those who fall into sin can experience the reality of what it means to be forgiven—to be accepted back into fellowship wholeheartedly, just as Christ receives back repentant sinners.

In Gal. 6:1, 2 we read, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." To truly forgive will require us to shoulder our share of responsibility, and perhaps more than our share. You cannot forgive without becoming involved. Perhaps the

sin of my brother may be due in part to my neglect or unconcern.

To forgive will mean we will be ready to shoulder the load of a broken life—and not be afraid to bear their shame and reproach with them, fearing lest our own halo may become tarnished. Forgiveness is love at work. I wonder how many lives have never been reclaimed and restored to Christ because the fellowship of faith has not in reality been the living embodiment of divine forgiveness.

We realize the importance of the church being a fellowship of forgiveness when we recognize that we have each come into the fellowship of faith through the door of forgiveness. There is no place for pride or aloofness. The church is made up entirely of forgiven sinners. To withhold genuine forgiveness is to deny our own right to the body of Christ.

It is easy to be critical, censorious, and to remember long the sins and failings of others. How much more difficult (and more Christlike) to forgive and restore. Let the church be the church—not only a fellowship of faith, but also a fellowship where men and women experience the reality of Christ's forgiveness and acceptance through the people who make up His visible church.

Opal Nitzsche, Philadelphia, Pa., is director of the Medical Records Department of Temple University Hospital. She attended Hesston College and Goshen College. Opal is a member of the Casselton Mennonite Church, Casselton, N. Dak.



I expect my church to provide my spiritual family, of which I am a part because of a spiritual birth.

It should be a place where, because one is a part of this group, one both gives and receives, where one is taught to accept others and will be accepted by them, mutually helping one another to strive toward perfection and forgiving one another when we fail.

Just as children need acceptance, love, discipline, and the give-and-take of various family members living together to develop emotional maturity, so do Christians need a sense of belonging to a spiritual family in which to grow in Christian maturity.

As we return to our homes at the end of the day for rest, refreshment, and sharing of experiences, so the Christian should be able to turn to the church for a spiritual haven and a source of strength for his encounter with the world.

Family Census Report

Number Twenty in Series

Types of High Schools Attended

The kinds of high schools that had been attended by Mennonite men and women who were heads of households in 1963 as recorded in the Mennonite Family Census are shown in the tables below. The following key is used in the table:

- No response
- 1 Attended only public high school
- 2 Attended only Mennonite high school
- 3 Attended both
- 0 Did not attend high school

High School Attendance Eastern Area		
Kind of Schools Attended	Percent of Men	Percent of Women
—	21.3	21.6
1	23.7	27.2
2	6.2	4.5
3	1.7	3.7
0	68.4	64.6
East Central Area		
—	23.9	26.7
1	34.1	40.3
2	4.1	3.5
3	2.7	4.0
0	59.1	52.2
Western Area		
—	21.8	22.5
1	24.5	26.8
2	4.6	6.3
3	3.3	5.0
0	67.6	61.9
Conservative Mennonite and Independent		
—	18.5	16.4
1	29.8	38.0
2	1.8	2.9
3	.3	2.3
0	68.1	56.8
Total for All Areas		
—	22.4	23.9
1	29.4	34.3
2	4.5	4.2
3	2.2	3.9
0	63.9	57.6
Total for Men and Women		
—	23.2	
1	31.9	
2	4.4	
3	3.1	
0	60.6	

From the above tables it is clear that most of our adult Mennonites who have attended high schools were enrolled in public high schools. About 40 percent of all those who answered the questions pertaining to their education indicated that they had attended either public high schools, church high schools, or both. Those who attended both public and church high schools were about 8 percent and those who attended only public high schools totaled about 32 percent. Approximately 60 percent had not gone to high school at all. These figures do not include children living at home who had gone or are now going to high school.

—Melvin Gingerich,
Historical and Research Committee.

World at Your Doorstep

By Paul N. Kraybill

Never since the day of Christ has the church faced greater need or opportunity to proclaim the message of reconciliation. Never has the non-Christian population been so large or increased so rapidly. Never have so few enjoyed so much; never have so many been homeless or oppressed; never have so many sought so desperately for hope and meaning and a better life.

Today some see the growing chaos of our time as a renewed call for the church to obey Christ, giving herself as He did to reconcile the world to God. Yet some see the world with fear and misinterpret the church's mission to mean self-defense and self-preservation. The church too often seems unsure whether the world is a challenge or a threat.

New Neighbors

Our world is people—new neighbors sitting on our doorstep, peering through our windows, watching how we live, staring at our headlines, listening to our broadcasts, gazing at Selma and Harlem and Hollywood. With our scientific skill we have pulled back the curtains of distance and now we stand naked before our shrunken world. Our crime, our greed, our hypocrisy are there for all to see. Now they know how Christians think and act. They read our minds and discern our motives. They sense our values; they observe the things we treasure. They see our status seeking, our preoccupation with material trivia. They watch as we worship at the altar of science and wealth. They note with amazement our unbelievable capacity for luxury and pleasure. They see our hurry, our striving, our self-indulgence and wonder what we mean by “spiritual concerns.” With uncanny insight they sense the hunger that drives us on seeking self-satisfaction but leaving us exhausted and empty, victims of our own lustful appetites.

These neighbors have a strange way of seeing through our polite self-justification. We talk about the “Great Society,” but greatness rings with hollow mockery. We talk of preserving freedom; they know the terror of armed helicopters spewing hot bullets and napalm bombs on innocent civilians. We talk about mercenaries; they know the brutal butchery of hardened white men who kill for hire. We call

it a mercy mission; they call it a bloody invasion. We call it intelligence; they call it spying!

Global Misunderstanding

But the greater tragedy is that these people are looking for the Christian Church. There they would seek peace and love and understanding, but the church's voice is lost in the confusion of political propaganda and material self-interest. Too often the church is identified with national concerns instead of its universal mission to witness and love. And here is the tragic global misunderstanding. The world has come closer, but the more it sees, the more it fails to understand the church.

The rich nations of the world have stirred up a revolution which is threatening the security of these same nations. The illiterate is learning to read; the child is going to school; the village is yielding to the town and city. A revolution is sweeping the world because men have seen a better life and now will not be denied a chance to share in this wealth.

Even the missionary helped to start all this. He taught that God loves all men, that life has meaning, that every human has value in God's sight. He pointed men to hope in God; he lifted their eyes above despair and want and ignorance to a new vision of life that has meaning and hope.

And so an earth-shaking revolution broke out and everyone suddenly wanted to be free—from fear and oppression. They wanted to find peace and hope. They wanted the things that would bring them prosperity. They wanted to be known as a people, loved, respected, and accepted.

But instead of bread, they got a stone. Instead of peace, they found war. They sought for a better life and found that someone else was enjoying the fruit of their labors. Those who had wealth were using that wealth to gain more instead of sharing. Those who had power were using it to protect their own interests. So the gap widened and today it stands as an effective barrier to preaching the Gospel.

The people of the world may be blamed for unworthy motives, but the church is more to be blamed for failing to understand. It is surely no virtue for the church to be critical of the motives of the poor and hungry who look for bread. The church becomes a “rich fool” if it continues to guard its wealth in self-defense, devoting its energies to saving itself from the so-called conspiracy of hungry people.

Country after country has a per capita income of less than \$100 while our western nations enjoy an income of \$2,000 or more. It is no longer possible to speak across this chasm and expect our words to be heard. It would be bad enough

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if the church had simply failed to communicate, but the tragedy is that its witness has been distorted. In one country of Africa the laws have been adjusted to enable Christians to commit vices that are illegal for the followers of Islam. In countless places war and exploitation and forceful discrimination are identified with Christianity. When Christian churches join with nations to resist freedom and human aspirations, the world only becomes more convinced that the church is a cover-up for political self-interest.

The Challenge of Tension

Our world is people—estranged from God, confused, without hope, and lost. These are people who are seeking a fuller life—food and health and education. But they also are seeking for peace, for security and hope. They resent the inference that white Christians are a class above them. They want to find acceptance and brotherhood in a world where they are loved and respected. These are normal aspirations of people created in God's image.

Their struggle has led to tensions. In the village, young and old are in tension as young people are swept along in dynamic social change. The younger man seeks one wife in contrast to his father's traditional polygamy. The young couple grope to find the meaning of marriage and home. Young children go to school; they learn to read, but the economy lags behind education and they reach the end of their school opportunity and there aren't enough jobs. So a generation of frustrated children grows up in despair of the future.

Social change has brought thousands of people to the city to work and to live. The transition from village to city life tears at the fabric of society and people uprooted from the security and restraint of the tribal village are lost in the new urban complex. The magic of money, and the lure of appealing temptations spell corruption and violence. In emptiness and frustration people unprepared for modern life turn to violence. Nationalism flourishes, rebellion rises, and the world press echoes with the result. But these are people tortured with the empty husks of a gilded civilization whose appeal constantly lures them on but just as constantly evades them.

It is a tragic irony that the west which worships at the altar of material values is tempting the world with its things but blames that world for wanting to follow. The products and achievements of the west are flaunted before the world. But when restless mobs rebel against poverty and emptiness, the same west bares its armament to settle any doubts about the fate of troublemakers.

It is no secret that communism sees in the frustrated tensions of our world fertile soil for sowing discontent and revolution. Usually the soil is well prepared. In countless places, the scars of greed and exploitation have prepared the way.

It has become too easy for the church to seek for simple answers. Legislation will not solve the world's ills or redeem people from the grip of sin. Neither will political power protect us from the threat of communism. We will not save ourselves by being strong. It is really not our task to save



ourselves. Christ taught us that. He met the lustful adulteress, the guilty woman at the well, the man possessed of demons—these and many others despised, suspected, accused, and feared. He faced bitter criticism and risked His own reputation to understand them. In every case He saw their deeper need and met them with respect and acceptance. Strangely enough, they inevitably saw their own need when Christ dealt with them honestly.

Today the world is at our doorstep. They are sinners, but they are people—hungry, tired, poor, and lonely. Above all others, they expect Christians to understand them, to offer them hope and respect and help. They want to find those who are ready to meet them where they are, to share with them in love that reveals Christ. They will not see Christ in orthodoxy or loud sermons or bitter accusations. They will see Him in people who obey Christ, people who understand them at the risk of being misunderstood. This requires people who give themselves, not a painless charity. People will see Christ and believe when Christians show to them that they are wanted in the kingdom—wanted so badly that those already in the kingdom will risk their lives to demonstrate love and concern. When Christ's love is made real in terms they can understand, reconciliation can take place. Only then will man's deepest need be met.

This will be a costly process, for it requires involvement, self-denial, and suffering. It is more than a protest. It is more than defending our lives or our freedom; it is losing ourselves for Christ's sake that we may win others.

The tensions of our time are open doors for the church. There is no healing for the world like the healing of Christ through Christian brotherhood where men are brought to Him and reconciled to each other. It is happening in a few places; it must begin to happen in many more. There will always be those who wave the flag with the Bible, and those who demonstrate on behalf of the oppressed. But the supreme challenge to the church is to practice brotherhood throughout the world, responding to human need and offering the healing that Christ can offer only through His people.

Come to or Go from Church

By J. D. Graber

"We need to have the smell of the world on us as Christians," said a recent speaker at our Mission Board chapel service. He went on to say that the more smell of tobacco and liquor he notices in church, the better he likes it. He hastened to say that he did not expect the members to exude these odors, but he said nonmembers should feel free to come to our church services in large numbers.

When is a church a church? In Acts we see four characteristics that seem to lie on the surface and which define for us the meaning of a church. They are (1) faith; (2) worship; (3) fellowship; (4) witness. These four would seem to be like a quartet giving pleasant harmony when operating together, but making imperfect harmony and even discords when one or another part is omitted.

"Worship and Sacrament, preaching and teaching, prayer and fellowship—these are essential (to a church), but performing them in the traditional manner is not," writes an author in the April, 1965, issue of *The International Review of Missions*. We read further that these ministries need to be carried out in a new stance; the ministry needs to be turned inside out so that it is directed not so much toward itself as toward the world.

Is the church a place to come to, or is it a place to go out from? We always invite people to "come to church." This is entirely right as far as it goes, but if it stops at that, then it becomes defective. The church becomes an end in itself. When this happens, we have what missionologists call "ecclesiastolatry." We must create new patterns of congregational life that proclaim that the local church is a place from which Christians *go out*, to *perform* the ministry of the church in the world.

Take Christ to the people. If they won't come to church to meet Christ in the worship and fellowship of the congregation, then we have to take Christ out to them. This has wide and radical implications. A large and impressive church in one of our large cities had a fire one night. The next morning passersby were startled to see a statue of Christ standing by the sidewalk where the firemen had deposited it with other church furniture. The statue had been in the church for forty years but passersby had never seen it. Now when it was taken out, many people saw it.

This is a parable. It took a fire in the church, destroying much that was old and traditional, to bring this image of Christ out to the people. As long as the members of this church were worshiping comfortably and snugly inside their beautiful building no one outside saw the Christ. It took a destructive fire to burn the graveclothes and let Christ out to the people.

"A Church Which Smells of Gas Fumes and Bean Soup" is the title of an article in the January, 1965, issue of *The Japan Christian Quarterly*. Here at a truck stop on the busy, grueling truck run between Tokyo and the Osaka area is a new type of church. How reach the truck drivers with the Gospel? This restaurant-rest center-church is one answer.

A Prayer

for this week

Our Father,

We confess our own lack of wisdom
and our own inadequacy for the task.

We find comfort in Thy invitation

To ask wisdom of Thee

And in Thy promise of sufficient grace.

O God,

Give us holy desires

And conduct conforming to Thy will.

Cast us, if need be, in the furnace

To make us tried gold

And useful pottery.

Lord,

Give us the discernment which

Does today's duties

not out of expediency,

But for eternity.

Amen.

Prayer Requests

Way to Life branch office in India reaches to Indonesia and East Africa as well as South Asia. Remember those taking the Bible courses and the many more who received calendars this year, that they too may find the "Way to Life."

Pray that the junior and youth groups of Brazilian churches may remain faithful to Christ. They are constantly tempted by their unchristian friends.

Pray for those working especially with students in Kushiro, Japan: Tanase-san, Mori-san, Marvin and Mary Alene Miller, Yamade-san. Pray that the Spirit might stir in them the will to permit the living Christ to become the very message, imaginative love, and destination of their life and witness.

Pray for the families in Japan in which one partner is Christian, that he or she might faithfully represent Christ before the other members of the family that there might be His healing in these relationships.

Pray for the conference board of directors as it meets on the first Thursday of each month, that it may guide the Puerto Rico church into a deeper Spirit-filled life.

Pray for the General Mission Board meeting to be held at Goshen, Ind., June 24-27.

CHURCH NEWS



"The Extension of Our Fellowship" is the subject under discussion here at the inter-Mennonite ministers' meeting. From left are: Ross Nigh, Brethren in Christ; John Baerg, Mennonite Brethren; Erland Waltner, General Conference Mennonite; E. G. Steiner, Evangelical Mennonite Church; and David Schellenberg, Evangelical Mennonite Conference.

Mennonites Share in Chicago Meeting

Carrying out a vision of the late H. S. Bender for the Mennonite Church were some 70 ministers from nine different official Mennonite groups of North America who met for a three-day session of fellowship in Chicago, Ill., May 4-6, 1965.

It was the concern of the late Bender, moderator for the last three Mennonite World Conference sessions, that Mennonites of North America get together for fellowship more often than the five years between conference sessions. Further, it seemed as though inter-Mennonite educators, doctors, and missionaries were able to get together and find common goals, but that ministers were the last to see this need.

Primary among the goals of the Chicago meeting was the increase of understanding and deepening of fellowship between Mennonite groups. "The matter of differences came up frequently," reported Nelson Kauffman, cochairman of the meeting, "but these weren't discussed because it was decided that we needed to get to know each other as brethren first."

Rally Around Fellowship

Based on the Book of Philippians, the theme for the meeting was "Our Fellowship in Christ." The first day's discussion focused on "What does it mean to be in union with Christ?" "What does it mean to have the mind of Christ?" the second day; and "How make Christ known?" the third day.

Each of the fellowship topics was first discussed by a Bible study group, then by a panel, after which the brethren broke into small groups to further dissect the subject.

Another part of the "getting to know each other" activity included each man choosing a brother he did not know on the

first day and introducing him to the group. The second day each man was instructed to choose a member of the group to whom he had not yet talked and find out from him what experience in his congregation or conference best illustrated the mind of Christ. Over a cup of coffee on the third day, each man was encouraged to discover a fellow pastor's most successful venture of making Christ known.

"The ministers found this exchange meaningful," says Kauffman. "One man found a fellow minister who ministered to a congregation for exactly the same number of years."

Is Compromise Necessary?

Is fellowship possible without giving up something of ourselves to the other person? was the lively issue. And is this giving up of something a compromise? One cannot have genuine fellowship in one's family without giving up some personal interests

and desires one brother pointed out.

It seemed to be the consensus that fellowship can be had without giving up essentials. "We have to assume that there will be differences," summarized cochairman H. H. Dick, "but we need to emphasize our fellowship in Christ."

Some felt that the group evaded important doctrinal issues. At the end of the three-day meeting, each group had opportunity to present a message to the group. Suggestion was made by some to include other smaller Mennonite groups such as the Beachy Amish Mennonites and the Old Colony Mennonites in any future meetings.

No Union Proposed

"No one proposed any organic union of the groups," concluded Kauffman. "It seemed the consensus of the group that a common fault of all was the lack of real knowledge of each other." Program committee secretary Archie Penner further made it clear that a group merger was not among the objectives of the meeting.

The General Conference Mennonites (membership: 52,800) had the highest representation at the meeting—18. The (Old) Mennonites, numbering 86,600, had 17 representatives there; Mennonite Brethren (28,000) had 13; Brethren in Christ (8,000) and the Evangelical Mennonite Conference of Canada (3,000) each had six; the Bergthaler Mennonite Church (4,000), Church of God in Christ, Mennonite (7,000), and Evangelical Mennonite Church (2,500) all had three representatives; and the Evangelical Mennonite Brethren (3,000) sent two representatives. The Evangelical Mennonite Mission Church sent a telegram regretting at not able to send a delegate.

Planning the program was a committee made up of: Erland Waltner, chairman, General Conference Mennonite; Archie Penner, secretary, Evangelical Mennonite Conference; E. J. Swalm, Brethren in Christ; Nelson Kauffman, (Old) Mennonite; and Henry H. Dick, Mennonite Brethren. Kauffman and Dick shared chairmanship of the Chicago meeting.

Peace Witness Is Mission

By Carl Beck

"Did you say that if your government sent you to Vietnam you would desert and fight on the side of the Viet Cong?"

The lecturer colored slightly and admitted that he had indeed said so.

"I cannot agree with this. I do not believe that we should fight for or against the Viet Cong."

"It was an indiscretion. I shouldn't have said it," answered the speaker.

"Did you not say earlier today that the 10,000 conscientious objectors who refused to be drafted into the U.S. Army in 1940-45 were guilty of insubordination and refusal to support their God-ordained government? What would your deserting to the Viet Cong be?"

"I wish I had never mentioned this Viet Cong business," replied a now thoroughly discomfited professor. "It would have been



Peacemakers amid mounting tensions in East Asia. Pictured here is Carl Beck's assistant in peace work, Sakai-san, son of wealthy Mitsubishi family and student at exclusive Peer's University in Tokyo.

better if I hadn't said that. I was emotionally involved."

A participant in the 1965 Tokyo Christian Student Peace Seminar, during a question period, took to task one of the seminar lecturers, a respected professor of Tokyo Union Theological Seminary. Fortunately, a good laugh all around relieved the tension and the discussion went on.

Students Predominate

University students predominated among the 57 persons who registered for the 1965 seminar, held in a youth hostel high on the crest of a hill in the rural Tokyo suburb of Ome. Four university and seminary professors, two pastors, two missionaries, and a handful of working and professional people rounded out the group.

We had gathered for a period of searching and asking. We came together as committed Christians. We came to find how God would have us act as peacemakers in the face of mounting tensions in East Asia. We were together four days, April 1-4, in one of the most intimate and searching fellowships many of the participants had ever experienced.

"Reconciliation in East Asia" was the theme of the seminar. Four major addresses were given, plus a panel discussion and a foreign students' symposium.

The lecturers were Professor Takahashi of International Christian University and Tokyo University and leader in the non-church Christian movement; Pastor Oyama who, as chairman of the Foreign Evangelism Commission, had visited most of the East Asian countries recently and is very popular among young Christians in Japan; Professor Kawakami, instructor in

political science at Tokyo University; and Professor Inoue of Tokyo Union Theological Seminary. Professor Ogawa, who got his degree in Basel under Karl Barth and now teaches at Tokyo Women's University, was conference leader.

Since none of these five men represented the nonresistant pacifist position, it was up to the students themselves to defend this point of view. With five Mennonite students and half a dozen others sympathetic to this viewpoint in the group, they acquitted themselves admirably. My own final lecture (closing worship) came too late to influence the discussions, but did provide the rather dubious satisfaction of having had the last word.

Japanese-Korean Relationships

Unfortunately, or fortunately (many of us felt later that this was divine providence), our efforts to bring Indonesian, Malaysian, Vietnamese, and Philippine students together to present their views from a Christian standpoint fell through at the last moment when only one, a Philippine student, felt free to attend. With three Japanese-born Korean students and Lee Un Shick from the Korean MCC present, the conference took a natural turn in that direction and zeroed in on Japanese-Korean relationships.

Lee Un Shick pleaded for a sympathetic

understanding of South Korea's economic situation and for aid in getting back on their feet again.

Student Kan presented four grievances of Japanese-born Korean students. Some of them are third-generation Japanese, consider themselves thoroughly Japanese, and plan to live here permanently. Their ancestors were brought here involuntarily. Yet, up to now, these third-generation people could not even get a foreign resident status in Japan and so had no legal or economic rights. Even now, under the new treaty, they still can never become Japanese citizens.

Each must constantly carry alien registration papers. He must be careful never to let his visa renewal lapse for even one day. He is constantly subject to deportation at someone's whim. His children, born in five years from now, won't even be eligible for his own hard-won but meager foreign resident's rights. He is a foreigner in the land of his and his parents' birth.

Much of the discussion centered around these problems and how a Christian relates to them. Unfortunately, the answers tended to be in generalities and in terms of political expediency rather than what I as a Christian or my church as a community of believers can do to become reconciling peacemakers in this situation.

East-West Encounter with Students

By Marlin Miller

Eight young Mennonite theology students, ministers, and teachers from North America and Europe are presently preparing for a study trip to East Germany and Czechoslovakia during three weeks in June. They will participate in an East-West encounter on "Christian Obedience in a Divided World," first with theology students from East Germany and then from Czechoslovakia.

Cosponsored by the Christian Peace Conference and the Peace Section of the Mennonite Central Committee, the seminars will concern themselves with Christian obedience in an age where church and society are different rather than identical groups.

Led by John Howard Yoder of the Goshen College Seminary, the Mennonite participants from North America are Nick Dick of Toronto, Ont.; John Redekop of Fresno, Calif.; Roy Vogt of Winnipeg, Man.; LeRoy Walters of Grantham, Pa., currently a student at Associated Mennonite Seminaries in Elkhart, Ind.; and Henrique Enns of Brazil, now studying at Elkhart. Joining the group in West Ger-

many will be Alle Hoekema, Dutch theology student from Amsterdam, Holland; Hugo Jantz, Mennonite Brethren minister in Neuwied, Germany; and Paul Bauman of Switzerland.

Because participation requires the ability to use the German language, the members of the Mennonite group are also reading German theological literature in preparation for the encounter. These materials offer varying ideas of the Christian church in the "post-Constantinian" age where only a minority of the citizens belong to the church.

Mennonites in general already claim a tradition which challenges the confusion between obedience to Christ and obedience to the nation. Christians in socialist countries are now faced with a new practical situation where state and church are radically divided—indeed, where the official dogma of the state declares that the Christian religion is a relic. One of the purposes of the seminar is therefore to bring together young men from the Mennonite tradition with theology students from socialist countries for common consideration

of the meaning of the church in a non-Christian society. Such a common search for ways of expressing God's will in our day shall also symbolize the relativity of political boundaries and taboos for the life of the church.

The North American participants will arrive in Europe on June 4 and travel to East Berlin the following day. Near East Berlin they will participate in the first seminar of the trip. The program will consist primarily of group discussions. Discussion topics will include the New Testament understanding of church and state, the Lutheran and Anabaptist views of the church and Christian ethics, the free churches in England and America, and the social function of the church in a non-Christian society. The participants themselves will introduce and lead most of these discussions.

Then on June 17, the group will travel to Prague for a five-day seminar with Czech theology students and young pastors. Several of the same topics will also serve as the basis for the Prague discussions. In Prague, however, the conversational partners will come from the Czech brethren rather than from the Lutheran tradition as in Germany.

On June 24 the Mennonite group will return to the MCC center in Frankfurt, Germany, for a two-day evaluation of their study journey. Reports and evaluations from the participants on their experiences will appear later in church periodicals.

Anabaptism Commission

At a meeting on April 22, 23, at Concordia Theological Seminary, St. Louis, Mo., final plans were made for the organization of a commission charged with the task of promoting information pertaining to Anabaptist history and thought. The roots of this newly established American organization are in Europe.

Last summer, Irvin B. Horst, Eastern Mennonite College, Harrisonburg, Va., and Cornelius Krahn, Bethel College, North Newton, Kans., attended a number of meetings of the Commission for the Publication of Anabaptist Sources (**Täuferakten-Kommission**) in Germany. The Commission, of which Krahn and Horst have been members for some time, has published eleven volumes of Anabaptist materials.

During the meeting of the German Commission, consisting of Lutheran and Mennonite scholars, at the Weierhof, Krahn and Horst were authorized to organize an American branch.

The initial organization took place in December, 1964, at Washington, D.C., in conjunction with a meeting of the American Society for Church History. The newly organized North American Commission for Documentation of Free Church Origins has the following purpose:

- A. To promote the distribution of European publications.
- B. To suggest areas in which source materials should be prepared for publication.
- C. To encourage scholars to prepare materials for this purpose.
- D. To help in securing the necessary funds for this program.

The following are the members and elected officers of the American Commission: George H. Williams, Chairman; Cornelius Krahn, Executive Secretary; Irvin B. Horst, Recording Secretary; Franklin H. Littell, Treasurer; C. J. Dyck and Carl S.

Meyer. The former represents the Institute of Mennonite Studies, Elkhart, Ind., and the latter the Foundation for Reformation Research, St. Louis, Mo. Other members will be added.

During the meeting in St. Louis, the Commission sought affiliation with the Foundation for Reformation Research and made plans for its work, including the publication of Anabaptist texts in English translation. There was great enthusiasm for the latter and optimism that these publications would find a ready market particularly for use in colleges, universities, and seminaries.

Dean Announces 14 New Faculty

Carl Kreider, acting president and dean of Goshen College, announced on May 20 the new faculty members at Goshen College for next year.

The dean said that of the 14 new faculty members, 11 are Goshen College graduates returning to their alma mater. Nine of the Goshen graduates have completed graduate work at leading American universities.

The dean's announcement also included the six faculty members returning from sabbaticals and five returning from leaves of absence. Next year three of the faculty will be on sabbatical, and one will be on leave.

Purdue Physicist Joins Faculty

Robert C. Buschert, who has been on the faculty of Purdue University's department of physics since 1958, will be chairman of Goshen's physics department next year.

Two to School of Nursing

Willeane Beyler, presently teaching at the Presbyterian Hospital School of Nursing, Philadelphia, Pa., will join the faculty of Goshen's School of Nursing.

Miss Beyler was graduated from Goshen in 1957. She received the master's degree from Western Reserve University.

Returning to the School of Nursing faculty after a year of teaching in the department of home nursing at Indiana University is Mrs. Abner Hershberger, the former Anne Krabill. Mrs. Hershberger was graduated from Goshen with the bachelor's degree in 1958 and from Wayne State University with the master's degree in 1962.

Three to Seminary

Weyburn W. Groff, David Garber, and K. Louise Myers have been named to the faculty of the Biblical Seminary.

Bro. Groff has been appointed associate professor of Christian education. He will also carry responsibility for student affairs.

Bro. Garber, appointed assistant professor of New Testament in the Seminary, is presently a candidate for the doctor of the-

ology degree at Princeton Theological Seminary.

Miss Myers, a 1964 graduate of Eastern Mennonite College, will be librarian of the Seminary next year.

Named to Bible Department

Stanley Shenk, a former teacher at Eastern Mennonite College and a former pastor at West Liberty, Ohio, will teach courses in English Bible and Old Testament in the college. Mr. Shenk is presently in the program for the doctor's degree at New York University.

John Hostetter, C.P.A., and a graduate of Indiana University's M.B.A. program, will join the department of commerce. Mr. Hostetter was a part-time instructor in Goshen's continuing education series this year.

Back After Five Years

The dean noted that three of the new faculty members are returning to Goshen five years after their graduation.

Abner Hershberger, Theron F. Schlabbach, and Berdene Wyse were graduated from Goshen in 1960.

Mr. Hershberger, presently a candidate for the master of fine arts degree at Indiana University, will join the faculty of the department of art. He has also taught art in Northern Indiana high schools.

Schlabbach will join the faculty of the department of history.

Miss Wyse, presently girls' physical education teacher at Wakarusa High School, will join Goshen's department of physical education.

Back After Four Years

Lotus Hershberger and Beth Hostetler were graduated from Goshen College in 1961 and are returning to accept positions on the faculty.

Bro. Hershberger will teach in the departments of mathematics and engineering graphics.

Miss Hostetler, presently a teacher in Columbus, Ohio, will join the faculty of the division of teacher education.

Two 1965 Graduates Appointed

Ronald E. Brunk, of Newton, Kans., and J. Harold Hess, of Manheim, Pa., will be graduated from Goshen College in June.

Bro. Brunk, a major in commerce, has been appointed as office manager. Bro. Hess, a major in music, has been appointed as head resident of Clayton Kratz and C. Z. Yoder Residence Halls for Men.

Returning from Pennsylvania

Prof. Fisher is returning from the University of Pennsylvania where he worked in the program leading to the doctor's degree. Prof. Gingerich, a Fulbright Grant winner, is returning from Chulalongkorn University, Bangkok, Thailand, where he taught physical education this year.

Prof. J. C. Wenger is returning from Princeton Theological Seminary to accept the chair of professor of historical theology in the Biblical Seminary. Prof. Wenger will teach and do research in Mennonite history and doctrine and continue the development of the Mennonite Historical Library, which received special attention from the late Dean Harold S. Bender.

Returning from a semester and a summer that she used for a sabbatical will be Dr. Mary K. Nafziger. Prof. Nafziger, of the division of teacher education, attended several national professional meetings and an elementary school mathematics workshop. This summer she will be a consultant in Puerto Rico.

Four Others Return from Leaves

In addition to Mrs. Abner Hershberger, Dr. Jonathan N. Roth will return next fall to the department of biology; Mr. Vernon Schertz to the department of English; Mr. Lon Sherer to the department of music; and Dr. Henry D. Weaver, Jr., to the department of chemistry.

Prof. Roth did research in marine biology at the University of Miami this year; Schertz continued his graduate preparation in English at Indiana University.

Prof. Sherer was on a leave of absence for graduate study at the University of Michigan, where he is presently a candidate for the doctor's degree. His leave was made possible by a grant to the college from the C. G. Conn Foundation, Inc., of Elkhart.

Accept London Hostel Position

Ezra S. Hershberger, of the department of art, and Mrs. Hershberger, who has been in charge of the teacher education library for the past three years, will help in the operation of the London, England, Mennonite Centre next year.

The Centre is a hostel for students from countries in the British Commonwealth who go to London to continue their education.

Prof. Hershberger also plans to visit and study at art galleries in London and in Europe next year.

Hesston Awards Scholarships

Ten high-school seniors have been awarded special scholarships to Hesston College for 1965-66. Five have been named Menno Simons Scholars, while the other five hold Hesston College Honor Scholarships.

Menno Simons Scholarships are based on high-school record, test scores, character, and contribution to church and community life. Chosen as Menno Simons Scholars are: Norman Lichti, son of Prof. and Mrs. Leonard Lichti, Hesston, Kans., member of the Hesston Mennonite Church; Lois Bixler, daughter of Mr. and Mrs. Dale Bixler, Elkhart, Ind., member of the Roselawn Mennonite Church; Terry Stoll, son of Pastor and Mrs. A. J. Stoll, Casselton, N. Dak., member of the Casselton Mennonite Church; Rachel Horst, daughter of Mr. and Mrs. Gordon Horst, Lebanon, Oreg., member of the Lebanon Mennonite Church; and James Diller, son of Mr. and Mrs. Allen Diller, Hesston, Kans., member of the Hesston Mennonite Church. Three of these students were National Merit Scholarship finalists and the other two received letters of commendation.

Bender and King Honored

Paul Bender and Samuel M. King received recognition for their many years of service to Goshen College and to the Mennonite Church at the annual faculty-staff banquet at Goshen College on May 13.

Dean Carl Kreider, acting president, presented Bro. Bender, of the department of physics, with a gift certificate for three rhododendrons as a token of appreciation for his 44 years of service.

The dean said that Prof. Bender had joined the faculty of Goshen College in 1932 as professor of physics. Before that, he had taught 11 years at Goshen's sister institution, Hesston College.

Returns to Hesston

His activities, however, were not limited to Goshen. He returned to Hesston College to serve as acting dean from 1958 to 1961. He also served as director of Civilian Public Service camps for Mennonite Central Committee during the second World War, and as director of MCC in the Netherlands in 1956 and 1957.

His churchwide activities have included service to Mennonite Student Services

Committee, which meets with Mennonite students on university campuses, and research director for the Commission for Mennonite Higher Education.

Since 1961 Prof. Bender has served part time as educational coordinator for the Mennonite Board of Education, and it is to this job that he is retiring—to serve full time as coordinator and director of research.

The dean presented Mr. King with an attache case as a token of appreciation for his many years of service.

Began Teaching in 1924

Bro. King began his service to Mennonite higher education in 1924 at Hesston College and Academy. After further preparation in psychology at the University of Kansas, he taught at Goshen the summer of 1928. He then accepted a position in the Philippines, where he was a secondary teacher for three years.

In 1934 Bro. King returned to Goshen to teach in the departments of teacher education and psychology. The next year he taught at Taylor University.

From 1937 to 1953 he was principal of Dhamtari Christian Academy and superintendent of the Normal School at Dhamtari, India. After returning home, he accepted a position in the college development office. He has also been director of Goshen's testing program.

Radio Prayer Day

June 13 has been designated as Radio Prayer Day by the International Christian Broadcasters. Why not set aside some part of your Sunday morning or evening service on this day to remember in prayer the broad outreach of the Mennonite Church in broadcasting?

Over 400 stations presently carry Mennonite programs produced either by congregations, districts, independent broadcasters, or by Mennonite Broadcasts.

Broadcasts to Philippines

One of the most recent releases of the Minute Broadcasts produced by Mennonite Broadcasts is on missionary radio station DZAS in the Philippines.

Of these short broadcasts the station writes, "These Minute Broadcasts are ideal. Further, it is our intention to have a Philippine announcer voice them. This will be done on a professional level and we will take pains to be sure that they are produced well."

In the past six months over 250 stations have received these Minute Broadcasts. These are carried without cost by the stations.

Award for Broadcasts

An "Award of Merit" was given to Mennonite Broadcasts' mailing piece to radio stations offering their special Easter broadcast, "The Greatest Week in History."

The award was presented by the National Convention of the Religious Public Relations Council held recently in Minneapolis, Minn. A Creative Communications Contest is held in conjunction with the convention, in four areas of materials: informational brochures, motivational materials, advertising, and inspirational tracts. Mennonite Broadcasts' award was in the advertising division.



After a ten-day orientation last month at the Mennonite Board of Missions, Elkhart, Ind., these volunteers began their assignments. From left on front row: Loren Shoemaker, Dakota, Ill., maintenance worker at La Junta, Colo.; Louise Nissley, Morgantown, Pa., ward clerk at La Junta, Colo.; Richard Thomas, Hydro, Okla., orderly at La Junta, Colo.; Mary Rice, Perkasi, Pa., cook at Kansas City Children's Home; Joane Leis, Guelph, Ont., registered nurse at Ary, Ky. Back row: Miriam Mishler, Harrisonburg, Va., unit housekeeper at Portland, Oreg.; Marvin Smoker, Kinzers, Pa., bookkeeper at Aibonito, P.R.; Esther Jantzi, Millbank, Ont., nurse aide at Portland, Oreg.; Lois Metzler, Beaver Springs, Pa., nurse aide at Maumee, Ohio; Miriam Harnish, Quarryville, Pa., unit housekeeper at Hannibal, Mo.; Ruth and Richard Wenger, Crawfordville, Iowa, unit leaders at Caldwell, Idaho; and Twila Kaufman, Belleville, Pa., registered nurse at Ary, Ky.

Spanish TV Spot

Spanish television spot production has been approved by the board of Mennonite Broadcasts.

Scripts will be based on the "I Am's" of Christ. . . . "I am the bread of life" . . . (water, light, the door, the way). Each spot would conclude, "A life of happiness and security begins with Christ." The project is being done on an experimental basis under the direction of a committee composed of Lester Hershey, Andy Rupp, and Henry Weaver, Jr., chairman.

Missionaries Appointed

The following overseas missionaries were appointed by the Eastern Mennonite Board of Missions on May 18: **Gerald and Elaine Stoner**, EMC, Harrisonburg, Va., three-year Mission Associates assignment in Ethiopia, Gerald as teacher at Nazareth Bible Academy and Elaine as nurse at Nazareth Hospital; **Martha J. Lutz**, Elizabethtown, Pa., missionary teacher service in Somalia; **Harold and Annetta Miller**, EMC, Harrisonburg, Va., three-year Mission Associate assignment, East Africa Area Office, Dar es Salaam, Tanzania; **Alice Snyder**, Lititz, Pa., Menno Bookstore manager assignment, Ethiopia; **Mary Gehman**, Reinholds, Pa., missionary teacher service, Somalia; **Victor and Viola Dorsch**, New Hamburg, Ont., missionary evangelist service, Somalia; **George and Grace Miller**, Bally, Pa., missionary evangelist service, Honduras; **Anna N. Lutz**, R.N., Mt. Joy, Pa., missionary nurse service, Somalia; **Miriam Eberly**, Leola, Pa., missionary nurse assignment, British Honduras. The Stoners, Harold Millers, and Miriam Eberly are first-time appointments.

FIELD NOTES

Aden and Dee Wengerd, Cleveland, Ohio, serve as temporary unit leaders of the Cleveland VS Unit, replacing **Enos and Doris Kipfer**, Kitchener, Ont., who terminated last month. Member of the Friendship Mennonite Church, Bedford Heights, a Cleveland suburb, Aden is a former I-W from Holmes County, Ohio. He met his wife, Dee, when she came to the city in 1959 for her nurses' training. Both are now employed by University Hospital in Cleveland, she as a registered nurse and he as an orthopedic technician.

Ben S. Gerig, Morton, Ill., was recently elected for a three-year term as secretary of the Illinois Mennonite Mission Board. Others reelected were **Richard J. Yordy**, Arthur, president; **Norman Derstine**, Eureka, vice-president; **Russell H. Massanari**, Fisher, treasurer; and **Chris Graber**, Eureka, field worker. Outgoing secretary is **Kenneth L. Weaver**, Washington.

Paul Swarr, missionary in Ramat Gan, Israel, is again teaching Bible and mathematics at the local Orphanage School.

Two more stations have just taken on **Corazon a Corazon** bringing the total to 24 stations now releasing the new Spanish women's broadcast. Four stations are lo-

cated in South America, eight in Central America and the Caribbean, three in Mexico, and nine in the United States.

Commencement speaker at Goshen College's 67th annual commencement at 10:00 a.m. on Monday, June 7, will be Dr. Franklin H. Littell, professor of church history at Chicago Theological Seminary. He is known in the Mennonite Church as one of the contributors to "A Tribute to Menno Simons," published by Herald Press in 1961 on the observance of the 400th anniversary of the death of that church leader. Also taking part in the commencement service will be the Chamber Choir, directed by James A. Miller, of Goshen's department of music.

Paul E. Mininger, president of Goshen College, will deliver the baccalaureate sermon at 8:00 p.m. on Sunday, June 6. The A Cappella Choir, directed by Dwight E. Weldy, will provide music.

The combined choruses of Goshen College will present "Sacred Service" by Ernest Bloch as the major choral work this commencement season. "Sacred Service" is a Sabbath morning service according to the American Union Prayer Book. Dr. Samuel M. Jones, assistant professor of voice at the

Your Overseas Missionaries of the Week



Milton, Esther, and Myra Jean Vogt arrived in the States on May 4, for a three-month furlough from their service in Bihar, India, with the Mennonite Board of Missions, Elkhart, Ind.

With the assistance of three workers, Vogts have been in charge of the Bathet station as well as giving pastoral care to the area rural churches. Besides serving on numerous committees, Milton is secretary-treasurer of the India Mission, chairman of annual conference and of its executive committee.

From Hesston, Kans., Milton is a graduate of Hesston and Goshen colleges. Esther (Kulp) is originally from La Junta, Colo., and is a graduate of Hesston College. During their first furlough, both spent some time studying at the Moody Bible Institute, Chicago.

Daughter Myra Jean is one of five children.

University of Wisconsin and who sings regularly as cantor in a synagogue, will be the baritone soloist.

The 26 nurses of the Class of 1965 at Goshen College will take part in their senior program at 4:30 p.m. on Saturday, June 5. More than 350 persons are expected to take part.

The annual student art exhibit at Goshen College will be on display in the Union Lounge May 16 through June 7. From May 30 to June 7 only the works of the four graduating art majors will be displayed.

Alumni of Goshen's classes of 1915, 1925, 1930, 1940, and 1955 are planning anniversary reunions on Saturday, June 5, and at the Alumni Banquet that evening in the Alumni Memorial Dining Room.

Personnel Needs: Registered nurses and X-ray technician at the Mennonite Hospital, La Junta, Colo. Assistant cook and nurse aide at Sunset Home for the Aged, Geneva, Nebr. Contact Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. 46515.

Annual meeting of the Lancaster Mennonite Conference Historical Society to be held at the Hanover Mennonite Church, Hanover, Pa., June 26, 27. Out-of-conference speaker: Elmer G. Kolb.

Richard Ross was licensed as a minister and installed as pastor of the Salem congregation, Wooster, Ohio, May 16. Bro. Ross comes from Elida, Ohio.

J. C. Clemens, Lansdale, Pa., minister of the Plains congregation died May 13, 1965. His funeral was held at the Plains Church, May 18. Obituary will follow in a later issue.

Philhaven Hospital Needs: Two registered nurses are **urgently needed**. There are also positions for two licensed practical nurses or nurse aides. Interested persons should contact J. Horace Martin, R.D. 5, Lebanon, Pa. 17042.

New members by baptism: four at First Mennonite, Colorado Springs, Colo.; three at Knoxville Mennonite, Knoxville, Tenn.; six at Farmington Mennonite, Farmington, Ohio; three at Ann Street Mennonite, Peoria, Ill.; six at Sycamore Grove, Garden City, Mo.

New members on confession of faith: four at Moorepark Mennonite, Three Rivers, Mich.; one at First Mennonite, Colorado Springs, Colo.; one at Knoxville Mennonite, Knoxville, Tenn.

A Nurses' Retreat, June 29, 30, July 1, at Lancaster Mennonite School, Lancaster, Pa. The theme will be "Great God, Attend." Guest speaker—Sanford Shetler, Hollsopple, Pa. Devotional leader is Mrs. Lee Kanagy, Harrisonburg, Va. Workshops will be held on the following subjects: (1) Developments in Cancer Research—Dr. William E. Betts, D.O. (2) Responsibilities to Our Senior Citizens — Mrs. Clayton Keener. (3) Advancements in Nursing Education—Anna Frances Zimmerman. (4) The Nurse-Homemaker — Mrs. David Wenger. This retreat is being sponsored by the Lancaster Mennonite Nurses' Association. All inquiries may be directed to Verna Yeager, 139 Chapel Ave., Parkesburg, Pa. 19365.

Joni Beachey was ordained to the office of bishop May 16 at the Mt. Joy congregation, Goshen, Ind. Service was in charge of Clarence A. Yoder, assisted by Albert H. Miller.

In the 1965 Yearbook, the name of J. Irvin Lehman, Marion, Pa., is omitted from the Salem Ridge congregation, Greencastle, Pa. Also, the Bethel congregation, Warfordsburg, Pa., has five members. None are listed.

Herman Reitz, Harrisonburg, Va., who has been serving as a licensed minister, will be ordained at Mt. Jackson, Va., June 13, p.m.

Dedication of the Point O'Pines Church, International Falls, Minn., was held April 4. The dedicatory sermon was preached by Elmer Hershberger, Detroit Lakes, Minn.

Calendar

Mennonite Conference of Ontario, Elmira Church, June 2, 3.
Western Ontario Mennonite Conference, June 9, 10.
Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.
North Central District Conference and Associated Meetings at Red Top, Bloomfield, Mont., June 10-13.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.
Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.
Illinois Mennonite Conference, Sterling, Ill. Aug. 5-7.
Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bergey, Willard and Thelma (Godshall), Morris, Pa., eighth child, fifth son, Steven, April 21, 1965.

Detweiler, Reuel and Sara (Roth), Fairview, Mich., first child, Craig Lamar, May 10, 1965.

Groff, J. Lester and Mildred (Frank), Lancaster, Pa., first child, David Eugene, April 24, 1965.

Hess, Lester H. and Ida (Eshleman), Andover, N.Y., sixth child, fourth daughter, Marie, May 9, 1965.

Kanagy, Urie and Mattie (Kemp), Hartville, Ohio, second child, first son, David Allan, Jan. 11, 1965.

Lehman, Galen F. and Pearl A. (Sarvis), Mechanicsburg, Pa., third child, second son, Clair Albert, May 9, 1965.

Litwiller, Ammon D. and Rosina (Kauffman), Armington, Ill., third child, second son, Brent Dale, May 8, 1965.

Litwiller, Glenn and Dortha (Kauffman), Delavan, Ill., seventh child, fifth daughter, Karla Joy, April 17, 1965.

Litwiller, Larry W. and Nancy (Limer), Armington, Ill., second child, first son, Martin Lawrence, May 5, 1965.

I want to express my conviction of a need of teaching such as was given in the article in the May 4 issue of the *Gospel Herald* on "The New Universalism," by Arthur M. Climenhaga. While it is true that we must know the truth as our biggest defense in this day of rapid change and the presentation of the philosophies of men, it is only safe to assume that old heresies are continuing to be perpetuated by the "angel of light" (Satan). May it not be true that since the Mennonite Church has only recently emerged and is emerging as an educated church, we might be given to a naive erudition that makes us too gullible in accepting everything new in theology and philosophy and method without proving it? And is it not also true according to Rom. 16:18 that since "by good words and fair speeches [they] deceive the hearts of the simple," it is well to have men of ability show us errors that might be subtly hidden? Certainly the Apostle Paul was very tolerant and loving toward all, but with this tolerance he had a careful watchfulness against false teachers and teaching.

—Allen H. Erb.

Items and Comments

More than 700 million over 15 years of age cannot read or write. In certain countries of Africa, Asia, and Latin America 70 percent to 90 percent of the population are illiterate. In many countries the female population is almost entirely illiterate. In many countries 75 percent to 80 percent of primary school children drop out before the fourth grade. As a result, the number of illiterates is rising from twenty to twenty-five million each year.

* * *

Methodist leaders in Alabama do not question the "concern" of out-of-state clergymen who have demonstrated at Selma and other Alabama cities but they "seriously question" the strategy involved. Bishop W. Kenneth Goodson of Birmingham and district superintendents throughout the state said they feared the campaigning of out-of-state clergy would handicap "many ameliorating efforts of native churchmen, both lay and clergy."

Their stand was made clear in a statement calling for the "just establishment of the rights and privileges of all Alabamians," reason and restraint upon the part of all involved, and "patient support to magistrates in Alabama who are laboring to redress civil grievances within the framework of existing law."

* * *

A thorough restudy of church involvement in "a world in crisis" was the format for the 23rd annual convention of the National Association of Evangelicals meeting in Minneapolis, April 27-29.

Ruth—Mrs. Albert Weaver). One infant preceded her in death. Funeral services were held at the Whitestone Mennonite Church, May 14, in charge of Donald King.

Diem, Mary, daughter of Arthur C. and Elsie G. (Hershey) Diem, was born at Lancaster, Pa., March 14, 1950; died suddenly Feb. 13, 1965; aged 14 y. 10 m. 29 d. She is survived by her parents, 4 sisters (Marian, Lois, Erma, and Brenda), and one brother (Kenneth). Funeral services were held at the Groffdale Mennonite Church, Feb. 16, in charge of Simon Bucher and Daniel Wert.

Gehman, William Good, son of Abram and Anna (Good) Gehman, was born in Montgomery Co., Pa., Jan. 13, 1883; died at the Mennonite Home, Lancaster, Pa., May 9, 1965; aged 82 y. 3 m. 26 d. On March 28, 1905, he was married to Emma Bergey, who preceded him in death March 9, 1925. On Jan. 6, 1935, he was married to Katie Horst, who survives. Also surviving are 4 daughters (Martha—Mrs. Nelson Moyer, Mary—Mrs. Isaac K. Longacre, Anna—Mrs. John E. Longacre, and Ada—Mrs. Harvey Beiler), 3 sons (Warren, Abram, and John), and one brother (John G.). He was a member of the Pottstown Mennonite Church. Funeral services were held at the Bally Mennonite Church, May 12, in charge of Norman H. Bechtel and Elmer G. Kolb; interment in the Old Hereford Mennonite Cemetery, Bally, Pa.

Graber, Lydia, daughter of Jacob and Adeline (Miller) Wagler, was born in Daviess Co., Ind., July 24, 1895; died at the Daviess County Hospital, March 3, 1965; aged 69 y. 7 m. 7 d. On Dec. 5, 1915, she was married to Levi Graber, who survives. Also surviving are 12 children (Mahlon, Ezra, Arthur, Adeline—Mrs. Enos Richer, Corriene—Mrs. Henry N. Wagler, Lewis, Rosanna—Mrs. Alva Kemp, Nancy—Mrs. Ora Wittmer, Elizabeth—Mrs. Homer Stoll, Elmer, Jacob, and Mary Margaret—Mrs. Melvin Swartzentruber), 51 grandchildren, 3 great-grandchildren, 2 brothers (Menno and Nicholas), and 2 sisters (Mrs. Jackson Graber and Adeline). She was a member of the Bethel Mennonite Church, where funeral services were held March 6, in charge of James Knepp.

Shoup, Mary M., daughter of Benjamin F. and Elizabeth C. (Moose) Hartzler, was born in Wayne Co., Ohio, June 4, 1878; died at the Massillon City Hospital, April 28, 1965; aged 86 y. 10 m. 24 d. On Aug. 20, 1920, she was married to Wm. Henry Shoup, who preceded her in death May 11, 1957. Surviving are 4 stepdaughters (Mrs. Naomi Bauman, Mrs. Orpha Herr, Mrs. Mary Kornhaus, and Mrs. Hulda Brubaker) and 2 sisters (Lydia Hartzler and Mrs. Amanda Lintz). One brother preceded her in death. Funeral services were held at the Auble Funeral Home, Orrville, Ohio, April 30, in charge of Willard Ressler and D. W. Hilty; interment in Martins Mennonite Cemetery.

Stoltzfus, Ammon E., son of Jonathan L. and Lydia (Esh) Stoltzfus, was born near Lewisburg, Pa., Dec. 20, 1872; died at the home of his daughter (Mrs. Joe Stutzman), April 20, 1965; aged 92 y. 4 m. On Oct. 8, 1895, he was married to Elizabeth Schrock, who preceded him in death Jan. 20, 1953. He was ordained to the ministry in 1897 near Selden, Kans. In 1910 they moved to Wood River, Nebr., where he served in the ministry for 31 years. In 1941 they moved to Wellman, Iowa. Surviving are 3 sons (William, John, and Alvin), 2 daughters (Anna—Mrs. Joe Stutzman and Bertha—Mrs. Harvey Steider), (30 grandchildren, 97 great-grandchildren, and one sister (Mrs. Harve Stutzman). One daughter, 4 brothers, and 2 sisters preceded him in death. He was a member of the Liberty Church, South English, Iowa. Funeral services were held at the Wellman Mennonite Church, April 22, in charge of Silas Horst, Melvin Miller, and George Miller.

Mark, George and Arlene (Martin), Elkhart, Ind., third child, second son, Paul Richard, April 24, 1965.

Martin, Marlin E. and Eva J. (Lehman), Smithsburg, Md., first child, a son, Kenlin Adair, April 24, 1965.

Miller, Melvin and Alma (Nisly), Hutchinson, Kans., fifth child, fourth son, Maynard Milton, April 29, 1965.

Peachey, John and Martha (Byler), Belleville, Pa., fourth child, second son, Lowell James, March 21, 1965.

Pennington, Blake and Ethel (Landes), Spring Mount, Pa., first child, Jonathan Paul, May 12, 1965.

Rheinheimer, Howard and Miriam (Miller), Hazard, Ky., seventh child, sixth daughter, Karen Kay, May 2, 1965.

Sears, Robert and Janet (Mount), Tiskilwa, Ill., fourth child, third son, Mark Steven, April 23, 1965.

Shetler, John H. and Mildred (Schrock), Goshen, Ind., fifth child, third daughter, Letha Fern, May 6, 1965.

Stalter, James and Alta (Hochstedler), Eureka, Ill., third son, Keith Alan, March 31, 1965.

Umble, Fred A. and Reba Jane (Horst), New Holland, Pa., second child, first son, Frederick Scott, April 10, 1965.

Wadel, Joseph S. and Orpha R. (Boll), Mt. Airy, Md., fourth child, second son, Jason Nye, April 25, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Berkey—Yoder.—David Dean Berkey, Shipshewana, Ind., Shore cong., and Eileen Marie Yoder, Elkhart, Ind., Olive cong., by J. Robert Detweiler at the College Mennonite Church, Goshen, Ind., May 8, 1965.

Early—Roth.—Allen Early, Dayton, Va., and Donna Roth, Wayland, Iowa, by Clifford E. King at the Wayland Mennonite Church, March 20, 1965.

Frederick—Nyce.—T. Dale Frederick, Souder-ton, Pa., and Ruth Ann Nyce, Telford, Pa., both of Hersteins cong., by Stanley R. Freed at the Souder-ton Mennonite Church, May 1, 1965.

Horst—Eby.—Allen Glen Horst, Hagerstown, Md., Miller cong., and Norma Grace Eby, Hagerstown, Reiff's cong., by Reuben E. Martin at the home of the bride, May 12, 1965.

Kaufmann—Birky.—William Kaufmann, Goshen, Ind., and Ruth Birky, Elkhart, Ind., by Nelson E. Kauffman at the Prairie St. Mennonite Church, May 8, 1965.

Mast—Mullet.—Amos Mast, Hartville, Ohio, and Betty Mullet, Burton, Ohio, by Rudy J. Detweiler at the Hartville Mennonite Church, May 8, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Mary Arletta, daughter of John and Emma (Haun) Grove, was born at Cullom, Ill., Sept. 12, 1892; died at the Bethel Deaconess Hospital, Newton, Kans., May 11, 1965; aged 72 y. 7 m. 29 d. On April 19, 1917, she was married to J. Lester Beck, who survives. Also surviving are 4 children (Evelyn Ruth, Harold, Yvonne, and Carolee Faye), 6 grandchildren, one brother (Fred), and 2 sisters (Gladys and

Speaking to issues facing evangelical Christians in America were Dr. Richard C. Halverson, acting president of World Vision; Dr. Jared F. Gerig, president of NAE and Fort Wayne Bible College; Dr. Myron Augsburger, president-elect of Eastern Mennonite College; evangelist John Haggai, and others.

* * *

The day will come when western churches will be unable to afford great numbers of paid clergy, according to Bishop Ralph Dean of Cariboo, British Columbia, and Executive Officer of the worldwide Anglican Communion. Referring to ministry problems of the "younger churches" in newly developed countries, he said it was only a matter of time before they also applied to the western churches.

"We shall simply not be able to afford great numbers of paid clergy," he said, "and if this should lead us to consider the role of a priest who has another vocation, and the role of what we call a layman in terms of the church's ministry as professionally conceived, there would, in my judgment, be value in that."

* * *

Two Pennsylvania school districts have asked the advice of the State Department of Public Instruction on the establishment of Bible courses during the 1965-66 school year. The Lewistown School District proposed to schedule two courses, one on the "Development of Religions" for grades 9 through 12, and the other on "Lives of Great Religious Leaders" for grades 7 through 9. Upper Darby Senior High School expects to give a course on "Bible History and Literature," it was reported.

* * *

In lauding the U.S. Supreme Court decision on the "qualifications" of a conscientious objector, an interreligious group in New York called for an end to the military draft in the U.S. Twelve Protestant, Roman Catholic, and Jewish leaders—among them a Catholic nun-educator—held in a statement that the "ultimate solution" of the problem of conscientious objection would be "for Congress to bring to an end at the earliest possible opportunity peacetime military conscription."

* * *

God has never "canceled the promise or withdrawn the gift He gave at Pentecost," the presidents of the World Council of Churches say in their 1965 Pentecost message. The annual message will be read in numerous languages around the world as the Council's Protestant and Anglican churches celebrate the day of Pentecost on Sunday, June 6. Orthodox churches observe the day on June 13 in 1965. The promise fulfilled at Pentecost transformed doubting disciples "into living signs of the reign of Christ over the whole earth . . . living torches to illuminate the night with certainty of a new day to come."

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CHILDREN'S DAY JUNE 11, 1965

This Child

By Ella May Miller

Born as a hydrocephalic without sight or hearing or any human potential, the doctors gave Maria several months to live. Maria had stumps in place of legs or feet. A tumor the size of a head grew on her back. Only the little arms and hands were formed perfectly. But who would care for her even for a few months? Her own mother had abandoned her after seeing the child.

A day nursery run by the Sisters of Mercy accepted Maria. To still her constant crying they carried her everywhere they went. Six months passed. Maria gave no hint of awareness. Then one day the unbelievable happened. Maria smiled. Gradually one talent after another developed in the baby that had no potential.

After many more months Maria spoke her first word, "light"!

To the Sisters there could have been no better word. With it came light from God that they should have the tumor removed. The surgeon hesitatingly consented. But the results were miraculous! Within two years' time Maria's head shrank to almost normal. Soon she was able to move about in a tiny wheelchair. She could even swing.

Now, seven years of age, Maria holds an important and special place in the nursery. By the way, since Maria came, the day nursery has changed into a home for defective children.

As with Maria, the Sisters accept each child as a *child*, as a human potential. Under their personalized love and tenderness each child responds, and develops into a personality.

Accept the Child

What *would* happen to today's children if every parent would recognize each child as a person? As a unique individual, just himself?

I repeat, what *would* happen in the home, in the community, if all parents would accept each child as an individual personality? And their arms linked with the eternal God would train up that child with love and understanding?

With this philosophy, the Sisters brought out Maria's personality. They saw a person, a soul.

If they could do this from a vegetable, according to scientific diagnosis, just imagine what could result if *all* of the normal healthy children were accepted and loved as individual souls!

It seems the lack of appreciation, the absence of such an approach, far too often produces vegetables (worthless children and adults) from normal healthy children.

Each One Unique

Parents fail to see the child! A personality! A soul! Each one different!

As a parent are you aware of and challenged by the thought that within your child lodges "that mysterious and volatile thing known as personality? Different from the personality of every other creature alive? A tender, delicate, fragile thing, pliant and mysterious?"

This child . . . the one you're holding now, the one you're watching, the one you've kissed "good-bye" as he left for school . . . this child is a different individual from any other. Different from any of the billions born into the world. He's just himself!

Of course, children have basic likenesses. They have the same fundamental needs of love and security. They possess the same motivations. The same drives. Yet no two children have them in the same proportion, or express them exactly in the same way.

Why not? The scientist readily explains the combination of genes. Psychologists, pediatricians, and psychiatrists focus microscopes on the children's makeup. But they have never determined exactly what makes each child different.

Each child contains certain innate capacities. These cannot be changed. He comes to you equipped with certain mental and physical capacities. With certain limitations. Beyond these he cannot go. Maria could never walk because of the absence of legs.

Environment Important

True, each child is born with his own personality; he also reflects his upbringing. All that happens to him those early years contributes to forming his character.

You begin molding a child's personality as soon as he is born. A baby comes equipped with a sensitive radar system. He detects if Mother and Father want him. If they accept him just as he is—with brown or black hair, boy or girl. He detects any fear of uncertainty in the parents. His sensitive system records whether or not he is in their way, spoiling their plans. Yes, how you handle him, how you talk to him, how you cuddle or neglect him, all register in his mind.

And the old law, "Give me a child until he's seven, and I'll mold him for life," may overestimate the time it takes to form character. Two psychologists, reporting at an annual meeting of the American Psychological Association, figure

Ella May Miller is speaker on *Heart to Heart* radio broadcast for home-makers originating in Harrisonburg, Va.

that three years are really enough. In fact, they say *by the time a child has learned to talk* his mother has indelibly stamped his personality. In other words, at *three* his personality is cast.

These findings were based on analyzed data from a long-term—infancy to adulthood—study of 71 boys and girls. Children and their mothers were tested and questioned over a 29-year period.

"The film of childhood can never be run through for a second showing." If parents realized this, I'm sure they'd work with new zeal and vision.

Not a Small Adult

Back of training lie attitudes. Proper attitudes cannot be overemphasized. Not only is Bobby an individual; he's also a child. Not a small adult. He does not think, feel, act, or react as a grown-up. We mothers especially need to realize this. And remind ourselves often. Frequently what we label naughty or mischievous is only normal behavior. We do not fully understand the child.

The child is active. He can't be confined to one spot for long. To expect him to sit quietly on the sofa all morning is lack of understanding.

The child talks whenever he feels like it. The words roll out as he thinks them. Just listen to children over some popular radio programs if you don't believe me!

The child wants his desires granted immediately. He explores to satisfy his curiosity, not in a deliberate attempt to spoil the plants. He learns by touch, by investigating, by tearing apart, and by trying to put things together again.

The child wants to get rid of anything that gets in his way. He can't control his anger or extreme desires.

I repeat, a child is not a small adult. If parents understand this, they will be more patient with him. They will provide acceptable learning experiences. If Johnny insists on getting into Daddy's drawer, Mother should somewhere provide his own little drawer, full of his own toys. These he is at liberty to explore and use. But Daddy's are reserved for Daddy. Exploring, feeling, getting into everything indicates normal growth for any child.

Unfair to Compare

An awareness of the child's individuality leads me to another point. Comparison with another child is unfair. Just because Cindy cut teeth at three months doesn't make that the norm. A potential "A" scholar may not get all A's, but comparing him with an A-student only produces hostility. It fails to give proper motivation. You can't force the child to be someone else. Oh, yes, you do need to challenge him to do what is right.

A recent letter from a *Heart to Heart* listener illustrates my point. She wrote:

"My mother just about broke my heart when she held my roommate up as an example to follow. I was naturally quiet and shy. My roommate could go ahead in a crowd much more easily than I could. It really is *cruel* for a mother to tell a child that she thinks more of another child than her own. . . . Parents should not tell their children they'd like

them to be like someone else. God did not make us with dispositions and abilities just alike.

"My grandchildren are very different. I try to be impartial. They all have special gifts. One boy is mechanically minded. His brother has almost no ability along that line. But he's a fine scholar and athlete, and is now preaching the Gospel every Sunday to patients in a state hospital."

This is your child . . . an individual . . . not a small adult . . . pliable in your hands those early years. Accept him, love him . . . understand him for who he is. God has loaned him to you for a few short years . . . don't fail him!

Wit and Wisdom

If our faith were simple like that of little children, we would have less anxiety. One little girl expressed her utmost confidence in God by praying, "Dear God, please take care of yourself or we are all sunk."

* * *

A little five-year-old girl had been attending the church kindergarten. The teachers had them sing the Doxology, which the little five-year-old loved to sing, but in her own words: "Praise God from whom all blessings flow, praise Him all creatures, here we go."—*Christian Parent*.

LOOK, DADDY

"Look, Daddy, how much I
grewed. I'm getting bigger like
you every day."

Every day—bigger—like you.

Big like me? Sure he meant
physically. But there are other
ways to grow as well. Am I big
enough for him to grow toward
me? In love, in understanding,
in patience, in purity, in
Christlikeness? I wonder, how
big am I really?

Like you! Those words get
through to a father. Can I afford
to let him be like me? Not much
I can do about it. He's watching
me all the time.

If he's going to be like me, then
I'd better be the kind of person
I expect him to be. The kind of
person God wants to make of me.



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The New Uniform

On my desk is a memo from Daniel Hertzler, adult editor, in which he asks several people to experiment with the International Uniform lesson outlines. The idea is to explore the possibilities that may be lying dormant here. Presently there is variety from one writer to the next. Some people like one writer's style; some like another's theology; some like easy answers; others like good thought questions and discussion starters. What do you like?

Some of the concern about the International Uniform Series is the difficulty of making relevant applications to life. This is particularly true of remote Old Testament passages. Not only writers, but teachers too find themselves saying after an exposition of such a passage, "Now how does this apply?" Our best writers are sometimes hard put to key into life while giving a faithful exposition of certain passages. Consequently Sunday-school teachers spend much time trying to untangle an Old Testament genealogy, determining how many different Philips there are in the New Testament, and bridging between one lesson and the next.

With all this talk about more relevant adult class discussions, is it not possible to make better use of the Uniform Lesson outlines? How have you done it in your class hour? What would you suggest to the experimenters? What should the new Uniform be like? Write and tell us.

Some of the thinking about revitalizing the Uniform Series runs like this. While it is good to begin with a real life need and move to the answer in God's Word, it is just as authentic to begin with God's revelation and move to a life problem. Why not bring together representatives from the various church committees such as Peace Problems, Stewardship, Mutual Aid, Economic and Social Relations; and have these persons, out of the context of their committee's concerns, comb through the suggested Uniform passages to determine what the key issues are? It is likely that a corps of persons such as these would turn up some central relevant issues that would otherwise be bypassed by a single writer. In the presence of the writer, these special interest people could give a great deal of help in finding the relevance which exists in the passage. A danger is the possibility of imposing upon the passage a committee's own private concerns. And it must also be remembered that God's Word does not need to be *made* relevant; it is relevant. It is only for us to find out exactly what it is He would like to say to us in the context of our time.

This attempt, if successful, would eliminate the urgency that boards and agencies have felt for bringing out separate study materials carrying their particular emphases. It is not the Peace Committee's fault that a separate "Nonresistance" quarterly was needed. It is simply that no serious attempt has yet been made to put the church's special concerns into regular Christian education channels.

—Arnold W. Cressman.

Prayers of Luke Warm

Satire

Dear God,

You know I've never been a great fan of preaching, but I can hardly wait until next Sunday. Rev. N. D. Kline's sermon today really has me humming.

Down with the old rules, he says. Out with "principles." I've said that for years. Guess I've been ahead of my times. At last the clergy is getting the drift. You know how I've fought these externals. These sacred "applications." Oh, yes, that word is taboo too, and good riddance.

This "principal-application" thing has always been a way of fogging up the issues of right and wrong. Sort of an underhanded way of undergirding an outdated "Rules and Discipline." "Trust and obey," they used to say. From now on it's "free from the law." Good-bye to the old legalism! No more hiding my bottle in the barn. All we need now is an "encount-"uh—friendship with you. I like that! From now on I can go it alone—that is—keeping in touch with you, as I always do. So I'll be reporting in on my progress.

Freely yours,
Luke Warm



Our Mennonite Churches: Akron

Akron Mennonite Church located on Diamond Street in Akron, Pa. Present membership is 119. The congregation (an outgrowth of the Monterey Mennonite Church) first met Oct. 4, 1959, for Sunday services. Glenn Esh was acting pastor at this time. The picture shows the first stage which includes a Fellowship Hall and Church School rooms and kitchen. This building was dedicated in June, 1963. Kermit H. Derstine has been pastor since August, 1961.

What Is General Conference?

We are looking forward to the thirty-fourth biennial session of General Conference, Aug. 24-27, at Kidron, Ohio.

The background of the founding of General Conference is to be found in three places. There is first the Amish General Conference held annually from 1862 to 1878. This was purely advisory and without authority over the individual Amish congregations. Second, resolutions regarding a General Conference were passed by several Mennonite conferences beginning as early as 1864. Third, the statements of advocates of a General Conference from such brethren as John M. Brenneman, John F. Funk, Daniel Kauffman, D. H. Bender, Aaron Loucks, and others took effect.

The minutes of the General Conference committee regarding the Preliminary General Conference, 1896, state: "The object of this meeting shall be (1) to consider the advisability of holding a General Conference, (2) to consider matters pertaining to the general welfare of the church; but it shall be wholly advisory in character, and shall take no action which shall conflict with the regulations of any of our district conferences."

The call for a General Conference held at Elida, Ohio, 1897, listed the following as the objects of the Conference: (1) To bring about a closer unity of sentiment on Gospel principles. (2) To bring about a closer bond of sympathy among the congregations in various parts of our brotherhood. (3) To establish confidence among the different conferences and the ministers in their respective fields of labor. (4) To form a body the object of which is to direct the work that is of common interest to all our congregations. (5) To further promote the prosperity of the church.

It is clear from writings during the early years of General Conference and since what the objective of the Conference is. It is to promote unity, peace, and the spiritual prosperity of the church. It is for fellowship, counsel, better acquaintance, greater sympathy, and understanding of mutual problems. The General Conference is as well to undertake work which will serve the interests of the whole church and which cannot be readily undertaken by the local body or district conference.

General Conference, it is clear, is to be solely advisory and not to interfere with the work of district conferences. Daniel Kauffman wrote in 1898, "This is to be a conference, not a law-making institution." This is radically different from the concept of authoritarian synods or assemblies in some denominations which create and control the district synods or conferences. In the Mennonite Church the locus of authority has been district conferences and the general boards and institutions are independent and self-perpetuating.

Although a General Conference is an advisory, counseling body, yet the pronouncements of General Conference in mat-

ters of faith and life carry great weight and the work of its committees has great influence on the church at large.

The General Council, established in 1951, acts as the interim representative body for General Conference between sessions. It is composed of the officers of the General Conference, a representative from each General Conference committee, each district conference, and each churchwide general board. The delegate body of General Conference consists of all members of the General Conference. The delegates are elected from the district conferences at the rate of one delegate to 200 members with bishops of the four nonmember conferences recognized as delegates ex-officio.

A vast amount of work is carried on continually by the committees of General Conference. The Peace Problems Committee, Ministerial Committee, Committee on Economic and Social Relations, Music Committee, Commission for Christian Education, and the Historical and Research Committee cover vital areas of work in the Mennonite Church.

Christian unity, interdependence, and the receiving and giving of counsel are needed as much in our day as in any day. Let us pray that this biennial meeting of General Conference will be a means of drawing us close to Christ as His true disciples and close to one another as His body the church.—D.

Think on This

When Roman fathers ceased instructing their sons in the tables of the law, and when Roman mothers no longer told tales of heroes to their children, the decline and fall of Rome began. Sober historians state that Rome fell because the Roman mothers, who in the early days of the republic had lived simple, dedicated lives, became pleasure-seeking and careless and neglected the training of their young.

In the same way today, mothers are primarily responsible for the direction in which their children grow. They can awaken sleeping spirits, arouse enthusiasm, encourage eagerness, and steady the unstable. A mother's influence is beyond measure and her contribution is vital to the making of men and women of whom the nation can be proud.

"If the first concern of a nation is in its homes," says Drummond, "it matters not what is second or third." No nation is better than its homes. Its national ideals never rise higher than its home ideals. Every good home contributes to the welfare of the nation. It gives to the nation good citizens. It sets an example of good living to the community.

* * *

"One of the hardest tasks for parents is to distinguish between the child and the act, between the character and the stage the child is going through; to punish him for being bad without making him feel he *is* bad; to reprimand him for telling a lie without making him feel he *is* a liar; and our failure to make these distinctions implants the very traits we are trying to eradicate."

The Missionary in Vietnam

By Donald Sensenig

As I write this, a wedding celebration is gaily proceeding next door. A radio is blaring across the way. The afternoon is hot and a bit uncomfortable, a lazy summer day.

Yes, there is a war raging in the nearby countryside, but it seems remote and unreal, something we read about in the newspapers, something that happens to other people. We have our business and we go about it, as other typical men and women go unconcerned about their business. We have our business—"mission work"; the armed forces has its business—war.

This feeling of personal detachment in relation to the war is likely the most common temptation for us as Mennonite missionaries in Saigon. Surely, we are conscious of the helicopters and warplanes flying constantly overhead. And we are quite conscious of the occasional bombings in the city with the accompanying tensions.

However, these are isolated acts, not continuing battles. After the single explosion, a relative quiet returns. But in the countryside is where the real terror reigns: sudden ambushes, mined roads, terrorism, battles, bombing raids. Allegiance and taxes are demanded by both sides. By day the government may control an area, but at night the guerrillas may be in charge.

Perhaps 300,000 refugees have recently left the central highlands and come to the coastal cities to avoid battle-torn or Viet Cong-controlled areas. ("Cong" means "communist," but they call themselves the "National Liberation Front" for South Vietnam.) We in Saigon are not subject to these continuing hardships. So like typical folks everywhere, we often forget or ignore those terrors that do not immediately affect us.

Involved in Spite of Feeling

But despite our feelings or wishes of not being related to the war, we are involved. We are involved as Christians must always be involved—where evil and suffering are perpetrated and endured by men and women and children. We are involved as citizens of America, a country deeply embroiled in the conflict.

We are involved as residents of the country at war. And we are involved as proclaimers of the good news of Christ, of peace and salvation, of a better way (a message that sounds great, but does it have any effect on the wars and struggles of our world? . . .). In fact, all who read this are

involved to some degree in what is happening here, both as Christians and as Americans.

A brief look at the backgrounds of the war shows both economic and political factors. France ruled Indochina (Vietnam, Cambodia, Laos) for more than a century. During World War II, the Japanese took over, and afterward nationalists fought against the French return. After heavy losses, France agreed to withdraw in 1954. The agreements allowed for a temporary division of the country into north and south (because of separate factions), but called for elections in 1956 to unify the country.

Ho Chi Minh, leader of the nationalist revolt and communist-oriented, seemed certain to win the election because of solid support in the north, while the south was (and is) divided into many factions, the largest being *Buddhist*, *Catholic* (including 1,000,000 refugees from North Vietnam in 1954), and *Cao Dai*, a syncretist religion. So South Vietnam refused to hold elections, and guerrilla resistance began with support from North Vietnam. When it gained strength, the South Vietnam government called for U.S. military aid.

Many Causes

That is a brief outline of the facts, but the causes are many: poverty, corruption, misrule, colonialism, factions—and today a worldwide revolution, the "revolution of rising expectations," in which the poor have discovered that things can be better. They must take things into their own hands to improve them, they say.

There are conflicting ideas of how to make these improvements (communism, socialism, democracy, etc.); and there are forces working against any changes at all. Take the pedicab driver with his ragged shirt and small pay—he likely has communist sympathies because he hears they help the poor people. Take the wealthy landowner—he doesn't want change; he's doing fine right now. Take the student with his high ideals and philosophy—he wants immediate change, and he takes to the street to demonstrate for it. Take the peasant—he cannot understand the American and his foreign ways, and he has no reason to disbelieve communist claims. We meet all these people. They are part of the conflict. And many of them don't know who to believe, if anyone.

But the conflict is not only ideological. It is violent and deadly, and people are suffering. Mennonite Central Committee is doing its best to aid the sufferers. We have opportunity to help through this channel. MCC presently carries on both relief and medical work in cooperation with the national evangelical church. They may soon open more

Donald Sensenig and his wife, Doris, have served as missionaries in Saigon, Vietnam, since 1963.

avenues of service, perhaps with the refugees from the highlands already mentioned, and with a family aid program in Saigon. Even though these efforts are a relatively few drops of help in a large bucket of need, it is nevertheless something we can do.

What contributions can we make on the spiritual and ideological level as Americans and as Christians? Our country is engaged in a national debate about America's role in Vietnam. Bombing raids on North Vietnam, bombing South Vietnam villages, use of napalm and phosphorus bombs, disregarding the Geneva agreements, support of a military-controlled government—all are being questioned.

More, we might question the use of Vietnam as a "pawn" in the U.S. line of defense, in its attempt to "contain" China, rather than its being a matter of defending freedom in Vietnam. But these questions are still one step removed from our more basic question—that of the use of destructive force to settle problems.

Explain Position on Force

As servants and representatives of Christ in Vietnam, we feel an obligation to dissociate ourselves from the war. Being Americans, it is usually assumed by those we meet that we are supporters of the war effort; many folks even think we are supported by the American government. So we must make a definite effort to explain our convictions on war and the use of murderous force.

We need to be prudent in this—as guests of the country we are not legally allowed to interfere in politics. But the Christian witness against war is needed. Perhaps it is needed in America as much as here.

Most of our time is spent with the student population of Saigon, and they are largely anti-communist, in favor of the struggle against communism. What do we have to say to them? I feel we have something to say about methods, especially to those who come to Christ.

Besides our objection to warfare on moral grounds, we don't believe war is the way to win people. Divisions are only made deeper by war. Many peasants and poor people who are attracted to communism would be attracted by anyone who promises and produces improvements for their way of life. As the love of Christ illuminates the hearts of these students, they will want to make positive contributions to the welfare of their needy fellow citizens.

Think We Have Right to Wealth

Yes, we are involved in Vietnam's war. Perhaps we are part of its cause in our complacent acceptance of riches and abundance as our right, when in fact these riches stem partly from the domination of our part of the world over the poor part of the world.

In light of this faulty assumption, I have mentioned a few contributions we can make in this situation—a witness against war, a proclaiming and demonstration of the better way of love and service, a sympathetic ear to the problems and aspirations of all factions, support of MCC relief and service.



The conflict is not only ideological. Refugees gather at the well of this South Vietnam village.

We may not be fulfilling any of these roles well, but we are at least aware of our opportunity and duty.

An additional opportunity before us is alleviation of need and suffering caused by the war, on a mission and personal level. There are the wounded in body and mind, the dispossessed, the grieving, the refugees. At present we have a day-care center for children of poor families, but other creative service projects are always possible. We want to be open to the possibilities that God sends us.

It is often at this point that we can tell people of the light yoke of Jesus, replacing the heavy yoke borne by weary people. We can proclaim the peace of God in the midst of strife, beyond explaining and yet a real and wonderful experience. This we see as our primary task. And we can relate occasions of victories won, of new peace discovered, of God-given purpose in living, opening up whole new vistas of experience. But such experiences are still very few, a few drops of oil on the troubled sea that is Vietnam.

Still Uninvolved

We are still so complacent, so sheltered, so uninvolved in the problems of our world. We have security in American citizenship, some money in the bank, many friends who care and pray. We urge you who remember us to remember our friends as well, both those who are coming to know the love of Christ and those who are without such love or hope.

Earlier I raised a question about the effectiveness of the Gospel in our world. Let us thank God together that this ray of hope does not disappoint, that God is not powerless before evil. And let us pray that His kingdom may come and His will be done in our lives that we might be His useful tools in the struggles of our day.

The Choice

A man may undertake the stewardship of time and talent without any sense of "loss." Any time that he might give is "spare time" insofar as his real interest in time is concerned. And to use his talent may be a most enjoyable experience: a welcome change from the restricted employment of the abilities used in earning his livelihood.

But when it comes to giving money in any substantial way, most men face the choice between self-denial, "doing without," and self-indulgence. Few men find the right choice easy.—Stewardship Facts.

How to Raise Boys

By Paul Hutchens

Some years ago I was browsing in an astonishing little book, *The Personality of Animals*, and in it read an amazing bit of information on the homing instinct of certain animals.

I was especially impressed with the life cycle of the eel and the salmon, and from it I have gleaned two powerful illustrations of value to parents and Christian workers who are searching for methods and solutions having to do with discipline and training of children.

It is a known fact that eels at a certain age travel thousands of miles to their spawning place, and there die. In turn their offspring travel those same thousands of miles back to the land from which their parents came, and the cycle goes on and on forever—"or a reasonable facsimile thereof. . . ."

Here is how it works: Eels in the rivers of Egypt, at ten years of age, swim down to the river's mouth, out into the Mediterranean, across it, through the Strait of Gibraltar, into the Atlantic Ocean, and all the way across it to the West Indies. There they lay their eggs and then die.

Baby eels, hatching from the eggs, rise to the surface of the sea and begin the long swim back to Europe—a mere matter of three years. In this brief three-year swim these "elvers," as they are called, attain a length of approximately two inches.

Great masses of them may be seen swimming into the mouths of the rivers and following their courses upstream, struggling over dams and weirs, some of them even continuing their trek on dry land until they reach a lake or pond.

There in their new home they remain until they are about ten years old, when some peculiar instinct or urge starts a "churning" within and the creatures begin their long trek back again to the West Indies where they spawn and die.

Science asks what causes this peculiar life cycle, but cannot answer. It concludes that the Gulf Stream currents help the baby eels which swim at the surface of the sea, to make the trek to the Mediterranean, but what guides the ten-year-old adult back through the Mediterranean, the Strait of Gibraltar, and across the Atlantic to the West Indies, it does not know—it could not even guess, and it does not even try to do that. But, whether understood or not, it is a fact.

Salmon move in directions opposite to eels; they swim upstream to spawn on the river beds near the sources of the rivers. The baby salmon, hatched from the eggs, remain in the rivers approximately two years, and then swim to the sea,

spend two more years, eating voraciously, and grow into husky, fighting line-smashers—the fisherman's delight.

Then comes breeding time, and these adult salmon enter the rivers, swim to their sources, struggling over many almost insurmountable difficulties, and thus the cycle goes on.

The strange thing is that salmon seem to choose to return to the same river in which they were born. Experiments show that when eggs are transferred from one river to another, the baby salmon, which hatches in this new river and grows to his two-year age in the new river, returns not to the original river in which the eggs were laid, but to the place where he spent the first two years of his life. . . .

Science then concludes that there is "no inherited habit to return to the ancestral home"; the fish "learn the way through their individual lives."

Now About Your Boy

And now—for a word about that boy of yours. He's neither an eel nor a salmon, though he is on occasion a very slippery individual and oftentimes acts like a fish out of water. He is, of course, God's own creation.

To predict his behavior in later life we look not to science but to the Scriptures, and there we read in Prov. 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

We have been told that over 90 percent of the men converted in rescue missions are sons of praying mothers. There was, somewhere in childhood, an environment in which they lived which somehow entered into them and eventually influenced their later life.

There is a lot of anxious talk today about the increasing juvenile delinquency. In fact, the world is becoming alarmed about it. Something must be done, they say. But to know the remedy, one must know the cause of the disease. Learning the cause, the world hopes to prevent the crime.

The suggested cause or causes are legion—among them, parental delinquency, laziness on the part of the child, lack of training on the part of parents or teachers, lack of supervised playgrounds, the movies, the comic books, radio programs of the knock-'em-down-drag-'em-out variety—and some of the trouble is being laid at the door of sex ignorance.

We believe these things do have a tremendous share in causing juvenile delinquency. It is tragic for parents not to see to it that their children are properly informed as to the great and beautiful story of life, and how new lives come into the world. Children should be taught in graded lessons, of course.

Paul Hutchens is author of *The Sugar Creek Gang* and other books for boys and girls. Reprinted from *The United Brethren*.

My Experience

My own parents were very wise. At the proper age, and time, they placed into my hands a straightforward, hard-hitting, informative book on sex, and it was used of the Lord to warn me of the pitfalls of the adolescent period of life. It warned of sin and it exalted the clean life both in thought and habit. It taught me to respect womanhood. It made me aware of the sacredness of my own body as a creation of God. It helped to train me up in the way that I should go.

During my boyhood days, my young mind was not fed on sex pictures or stories in the movies or in magazines.

I had little time for unwholesome leisure, yet much time for wholesome play. I was taught to work from my youth up. I had little or no spending money, but because I was taught "Thou shalt not steal" I was never tempted to steal.

When I was old enough to earn money, our family needed it for food and clothes, and I nearly always turned my checks over to my mother. I felt a joy in doing it; it made her happy; it helped erase the cares from her sweet face. I went to Sunday school nearly every Sunday—my going made possible through the kindness of a neighbor who drove by in his little white topless auto every Sunday morning and picked me up.

Often in the wintertime my mother and I would drive our ancient buggy through the night to a distant church where I listened to fiery sermons by evangelists denouncing sin and making the Christian life seem most desirable.

In all my boyhood, and until my college days, I entered the theater only once or twice. We had no beer or strong drink in our home, and no tobacco. Swearing was taboo. We were just a happy, noisy, rough-and-tumble gang of boys (and two girls) with wholesome average parents, who struggled bravely against the odds of life, poverty in particular.

We lived in a weathered old country house, with plenty of fresh air in the upstairs bedrooms. Sometimes a window up there needed a new glass pane for a long period of time, when a wooden shingle or a board served as a substitute.

At twelve I went forward in a little country church and, as best I knew how, gave my heart to Christ.

I Am Grateful

My thoughts, as I write this, are those of thankfulness that as best they could, under circumstances that were difficult, my parents brought me up in the way that I should go; and thanks be to God, I am today a Christian, in love with the same Lord my mother loved all during my boyhood days, and whom my father, a little later, also learned to love.

No, we do not know what makes eels do as they do—nor salmon—but there is no doubt that the Creator so made them that something in the early life of the baby eels and the fingerling salmon governs how they will act in later life.

The philosophers of the world are not yet sure what makes boys and girls go wrong, but one thing we do know and every Christian who reads this will agree with me. We do know what will make boys and girls go right—rather, we know who can make them go right.

When boys and girls are brought up to see themselves as sinners needing the Saviour, and are led to put their trust in

Him, and are given a careful, unstrained home and church environment, they generally turn out all right.

Yet even a good home environment is not enough—for a boy must himself have a personal relationship with God. He must be taught to be afraid of sin and the consequences of sin, and he must learn to love the Lord and righteousness more than self and selfish gratification.

God's promise to parents is: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

An Imaginary Letter

To a Religious Publication in Jesus' Time

By Richard Bartholomew

We have always appreciated your publication; but when we got our last issue, we were shocked, to say the least. The article we are referring to is, "The Good Samaritan," by this troublesome Jesus of Nazareth. Why the pages of your usually reliable publication would print this story we simply cannot understand. This scandalous treatment of the priests and Levites is very close to blasphemy.

Listed below are some facts your readers should know.

1. This Jesus is apparently ignorant of our Jewish-Samaritan problems. Since He cannot fully understand them, He should refrain from any discussion on the matter.
2. This Jesus is also at fault in His impatience. He apparently doesn't know that this racial strife has deep roots and cannot be changed overnight. His teaching would be all right someday, but it is too early now.
3. Does Jesus know what these Samaritans believe? How could He ever use "these people" as an example in His teaching? After all, you can judge any man by his label! We hear that there is "documented" evidence that Jesus is a Samaritan sympathizer.
4. If the story this Jesus told is true, one wonders why this "Good" Samaritan would stay at the inn with the sick man instead at home with his family where he belonged.
5. We are told that this Jesus spoke of the Samaritan giving his own money to care for the injured man. Certainly, Jesus must not know much of stewardship or He wouldn't talk so glibly. We suppose the Samaritan was on relief and of course didn't know better.
6. Another suggestion we would make is this: If Jesus is such a Samaritan lover, why doesn't He move to Samaria and live there? or perhaps He should invite the Samaritans to Galilee to be His neighbors!
7. If this Jesus is so concerned about being a "neighbor," we suggest that He take care of the Jewish problems before talking so glibly of the "good Samaritan."

I will close with an urgent request that you keep your publication free from such explosive articles. What we need is some good solid teaching on love.

—Simon the Pharisee.

The Other Gate

By Elva G. Buckwalter

Gooley's house is first. Yesterday's rain certainly didn't help this lane one bit. Little streamlets of muddy slush intersperse the few remaining clumps of grass. I tediously squish from one side of the mud path to the other while I recall my first trek back this lane to Gooley's house. I can just feel those miry, caramel-colored shoes that I had gotten as a souvenir. Even now with boots I was not out of danger of getting stuck.

Oh, yes, the first gate. It shouldn't be a hard one to open. I recall that each gate gets more difficult to open so that I'd better not have trouble with the first one.

I declare! A new sign. Someone must have a sense of humor. "Speed Limit—35 mph." Well, I'll try not to violate the new ordinance. I can just picture Junior as he must have found the sign in a local dump—or maybe he had snatched it from a signpost—who knows? This is the perfect place for a sign like that, especially with all these gates and this modern thoroughfare.

At the second gate, I pause. Yes, I guess this gate is the one on which I must push down and slide the bar at the same time. Funny how you must know the gate in order to gain access. I had nearly opened it when Bess skipped from behind the shed.

"Just wait. I'll open it. It's kinda hard." She didn't mind her dirty face and torn gingham. Why should she? Her brown eyes sparkled. She was proud of her ability.

"How's everybody today?"

"Oh, all right, I reckon."

A deep growl captivated my attention. I noticed that the dogs were maintaining their careful watch.

"You have some new ones?" I pointed to the dogs.

"I don't know." Bess shrugged. "They just come around. We have a lot of dogs around here—'nough for me and Jack and Tom and Elmer and baby Sue to have three dogs for everyone. Only they're not never here all at the same time."

"You mean the dogs?"

"No. Well, that's right, too, but I meant us kids."

As we passed the shed, I noticed the doll baby and the upset tricycle. Marbles lay sprawled around the beer can.

"They been fightin' again. Mom says we're all a bunch of fight cats." Bess offered the old line freely. "Fact Mom says we get it from Daddy. He ain't no good—never was, Mom says."

"Oh? Is your mother home?"

"Uh-huh. Guess she's in the house. Come on in."

As Bess warbled on, I was noticing the wedge-shaped cuneiform writing on the mud path. (Chickens' claws make the most interesting patterns.)

Bess opened the last gate. This was the one that was tied from the inside. Chickens squawked and scattered as we invaded their assembly on the porch. Strange, I thought, all these gates and yet the chickens are welcome around the house and the barn. I couldn't blame the scrawny things. Easily accessible refuse attracted them.

We climbed the wobbly, unpainted steps. I cringed. A whiskey bottle lay inside the door. A purple-and-orange-checked quilt was strewn, half on the cot and the other half on the floor. The stench of well-fermented beverage and barefoot Sue welcomed me. Mother was uncombed. She managed to slip the last offensive bottle behind the water bucket as I looked her way.

"Here, sit by the stove. It's right smart cold, ain't it?"

"Sure is." I nodded as I sat down. The fire had died out.

"Hard to keep a fire. I guess there isn't much left. Could I help you start another one?"

My statement passed by unnoticed. Gooley was in high spirits. He shuffled through the week's advertisements and tattered papers. Finally he found the Gospel tract and muttered an oath of relief.

"Well, you all a good Mennonite, ain't you? I'll say one thing. You all have good singin' and preachin'. I got this here paper and I was jist asayin' how good you people all are. Course I drinks some but you know even the good Lord blessed the wine at the weddin'. But you sure good—"

The well-practiced praises flowed on. I wasn't exactly following. I had heard it all the last time and the time before that and the time before that. I didn't care. Somewhere something was wrong. My mind raced on in its own channels. I knew that Gooley was unaware that I wasn't following.

There was the table—still broken from last month's drinking rage. And Judy's face bore the scars from the knifing. The shattered windows, backed with Cherrios cardboards, evidenced the more recent fight.

And this kitchen—there was no apparent reason for the upheaval. Dirt, leftover food, and stinking clothes added to the confusion. Breakfast egg smeared the table and that oatmeal pan must have been one of yesterday's.

I toyed with my pocketbook strap. Where had I failed? This praise nauseated me. I just couldn't stand it. I *had* to leave.

I managed a few expected things—about their welcome at church, about how I'd stop by to see them again, and then I rose to go.

"Judy, how have you been?"

As soon as I had asked it, I realized my mistake. Her detailed report delineated her husband's sins. "If there's anybody worse than the devil," she concluded, "that's him."

Now I knew I had to go. I gave her a church bulletin while I revolted inwardly. I was certain that the paper would be one more thing to clutter the floor. And next month I'd be back. For what? Well, just to pity them all, just to shudder at their filth and feel sorry for Judy and her fiendish husband, and just to marvel that baby Sue was still alive. And, oh, maybe to offer to pray for them. I walked out the door with their praises choking me.

The gate closed with a firm click. The cuneiform wedges had become more intricate. Luckily I missed stumbling over another bottle. The hounds stirred, and I squished on, through the mud.

I didn't care about the mud. It was so trivial. Somehow I knew there must have been another gate—one that I couldn't open. And I went on.

Family Census Report

Number Twenty-one in Series

Education of Mennonite Housewives

A total of 3,901 female heads or wives in Mennonite households answered the question on the years of education they had received as requested in the Mennonite Family Census of 1963. The table below lists by areas the data obtained.

Education of Housewives

Area	Percent Answering Question	Median Years of Education
East	71.8	8.83
East Central	76.1	10.08
	80.0	8.92
Conservative Mennonite and Independent Churches	81.4	9.32
Total	76.0	9.20

By comparing the median years of schooling of Mennonite housewives, which is 9.20, with the median for the education of male heads of Mennonite households, as given in Report Number 19, which was 8.87, it is clear that Mennonite women have more education than men. This is also true of the national United States median where the median school years for females 25 years old and older in 1960 was 10.9 and for males 10.3. The difference in educational level between Mennonite men and women is, however, slightly less than that of the entire United States population. When the median edu-

cation of white adult American women is compared with the figure for Mennonite women, it is clear that Mennonite figures are considerably below the national figure, 11.2 years as compared to 9.2 years.

—Melvin Gingerich,
Historical and Research Committee.

A Prayer

for this week

Dear Father,

We come to Thee in the midst of our fever of activity, confessing our constant need of Thee. We thank Thee that Thou art ever near to heed the unburdening of our hearts. Forgive us wherein we have allowed the concerns for our physical needs to overshadow the great spiritual concerns for our lives.

Constantly infill us with Thy Holy Spirit to burn out the dross of sin. May He lead us in paths that direct us away from the degrading effects of the allurements of this world into a life of victorious living for Thee.

We yield our lives to the molding of Thy hands. Make of us those vessels in which Christ may be exalted. Many persons are living in despair and many have strayed far from Thee. Give us compassion for them and wisdom to lead them back to Thee.

In the name of Thy dear Son who gave His all for us, we thank Thee.

—S. Allen Shirk.

Prayer Requests

Way to Life branch office in India reaches to Indonesia and East Africa as well as South Asia. Remember those taking the Bible courses and the many more who received calendars this year, that they too may find the "Way to Life."

Pray for those working especially with students in Kushiro, Japan: Tanase-san, Mori-san, Marvin and Mary Alene Miller, Yamade-san. Pray that the Spirit might stir in them the will to permit the living Christ to become the very message, imaginative love, and destination of their life and witness.

Pray for the families in Japan in which one partner is Christian, that he or she might faithfully represent Christ before the other members of the family that there might be His healing in these relationships.

Pray for the conference board of directors as it meets on the first Thursday of each month, that it may guide the Puerto Rico church into a deeper Spirit-filled life.

Pray for the General Mission Board meeting to be held at Goshen, Ind., June 24-27.

When Shall We Baptize?

By Hans D. Huebert

In the recent article, "When Shall We Baptize?" (April 6), Mrs. Marie A. Yoder takes issue with my letter published on Feb. 16 and poses various questions. Since discussion has been invited, I will address myself again to this timely subject. (See also editorial of April 6, 1965, "Believers' Baptism," and "Is Adult Baptism Enough?" Sept. 8, 1964.)

On Jan. 26, the Historical and Research Committee published a study which revealed that the average age of baptism in our church is below fourteen years. In some conferences one out of four children (or even more) are ten years old or younger when baptized.

In my letter I made a plea that parents and preachers ought to allow their children to grow up first instead of coaxing them to submit to baptism before they are old enough to understand what this step implies. I pointed to our forefathers who gave their lives for their Scriptural conviction that only mature believers should be baptized, and suggested that instead of a "puberty initiation rite into the Mennonite tribe" baptism should again become the way into a true believers' church.

Mrs. Yoder wonders if we dare go back to the practices of our Anabaptist fathers, since Satan is attacking nearer to childhood. She thinks that her little children six to nine years old know more about all kinds of sins (including illicit sex sins) than their parents knew at sixteen and most people at eighteen. She objects to the plea that children be allowed to grow up first, for to her that suggests "wild oats," or "a fling at the world." She feels that we should not make such an issue of baptism, but lead children into a meaningful child relationship with Jesus.

There is certainly a danger that people make too much of an issue of baptism. Our Roman Catholic friends go to the extreme of immersing the fetus, in cases of miscarriage, in order to assure that soul's salvation. The thief on the cross was not baptized, yet Christ promised him Paradise. We do not believe that there is anything supernatural in the symbol of baptism in and by itself.

Or do we? Isn't the implied belief that there will be no "wild oats," no "fling at the world" if only the child gets baptized into the church? Then he will be safe for Christ and ready for new ventures in growth.

I have interviewed numerous pastors on this subject. One of them recalled how he hesitated to baptize a group of eleven-year-olds, but the bishop of his district intervened on

their parents' behalf, saying, "If we don't get them now, we never will."

Baptism is not like a smallpox vaccination, which assures subsequent immunity from the disease. At worst, it might be a placebo, which makes the patient think he is cured. And how much worse for the church when the wild oats are sown by "witnessing" I-W's.

Certainly little children should be taught as much as possible about the Christian faith, and led into a meaningful child relationship with Jesus! But let us not confuse a child's faith with the commitment that a born-again believer makes when he identifies himself with Christ in baptism, and becomes a full-fledged member of His church.

I personally know a devout Christian who insists that his four-year-old son David is such a "real" disciple. To convince a skeptic, he has his son sing "What a Friend We Have in Jesus." David also believes in Santa Claus and the Easter bunny. There is also the story of an enthusiastic Sunday-school teacher who asked her class of elementary school age children to raise their hands if they love Jesus. Then she happily reported to the pastor about the "new converts."

I also doubt whether six- to nine-year-olds nowadays know that much more about sin and sex because "there are so many more ways to become informed." They might be more frank and less hypocritical than their parents, but the heroes of the Bible were not afraid to call a spade a spade, either. Even if their parents had read no more than the Old Testament they ought to have been well informed.

Mrs. Yoder asks, "What should we do with children while they are growing old enough to be baptized?" The answer is, Let them grow up. There comes a time when parents can do no more than hope and pray, and if they have done all they can up to this age, the Bible's promise is that God's Word shall not return void, according to Prov. 22:6.

God did not make a puppet out of Adam, but respected his integrity and free will, and parents dare do no less.

I am convinced that we would have less rebellious youth and more dedicated Christians in our beloved church if parents would allow their children to find their own way to a real faith. This might well involve a period of doubt and searching and even sin. Certainly baptism will not save us from temptations, and Christ can save us, even after wild oats. The list of those who went through such a period is long and distinguished. It includes St. Paul, St. Augustine, nearly all of our early Anabaptist fathers, and many of the most dynamic Christians of our time. But when these people finally were baptized, and joined the company of the committed, they knew what sin was all about. They did not have to go to seminaries to learn how to communicate with their age, for they knew it, and God used them.

Hans D. Huebert is a student at Goshen College, Goshen, Ind.

The discussion page does not necessarily reflect the viewpoint of the *Gospel Herald* or the Mennonite Church.

The Conviction of His Presence

By Myron S. Augsburger

After twenty-five years in the Middle East, Dr. Whitehouse says he has never met a Moslem apologetic for his faith. What an indictment upon the Christian Church! Our apologetic attitude is indicative of too little depth. Deep convictions give a man inner security, a sense of direction, a basis for dialogue with another, and a witness of genuine sincerity. Conviction is the evidence that one has been laid-hold-on by God, that truth has gripped the soul of the believer. The absence of conviction suggests that one's religion is secondhand or shallow.

Responsible Persons

The twentieth century is an age when provincialism must be a thing of the past, and isolationism is an impossibility. The Christian is a responsible member of a world community, and finds himself being confronted through modern means of communication with a multiplicity of thought patterns. If we are to be Christian disciples in a world of materialism, secularism, and impersonal automation, it will need to be through deeper spiritual experience and convictions.

We have tended to put more emphasis on knowing than on being and consequently have more opinions than convictions. In knowing one takes a stance as the knower above the object known. But in the spiritual realm God is not an object to be known thus but a person to be known in relationship—and such knowing is not knowledge “about” but knowledge “of.” But this knowledge in communion is enhanced by knowledge as information.

The average church member today knows much more about what the promoters and patterns of our day represent than what the prophets and principles of Scripture affirm. We need to rediscover the timelessness of God's Word, and open our minds to the Spirit's illumination of it.

There is power in the knowledge that God has come to us. There is power in the firsthand knowledge of Jesus Christ, for such “knowing” Christ transforms the life. The knowledge of the Holy Spirit as person making one's very body the temple of His dwelling is the source of our sanctification. The conviction of His presence makes each moment one of victory in grace. We are in need of a revival in depth, an inner personal experience with the Spirit of Christ resulting in holiness of life.

Positive Persons

Within the church many of us are threatened by persons who hold different opinions, and we either draw into a shell of reserve or become defensive in overt dogmatism. Had we deeper convictions we could relate more graciously. Others have become second-rate Christians, failing to be consistent with our faith and creative in our task, copying instead the *status quo* or fads of the sub-Christian levels of society. Deeper convictions would enable such to contribute to society by positive Christlike behavior.

In academic realms men are shaped by the influences under which they study, and too often absorb elements which impoverish rather than enrich our theology. Deep convictions will stabilize a man while he is being exposed to multiple systems of Christian and pseudo-Christian doctrine. Or at the level of experienced grace many hungry Christians have indiscriminately affiliated with movements which only added another bulge rather than enhanced the balance in their faith and life. While growth means change, we too often have been susceptible to influences which have been parasitic, resulting not in change but in decay.

If the church is to be strong, virile, and dynamic in our time, it will need to discover the secret of inner strength. Rather than be “children tossed to and fro” we are to “grow up into him in all things.” We cannot find our direction simply from the sidelines, nor dare we in reaction to the past back into our new convictions. It is for us to take seriously the Word of God, to open our lives to the lordship of Christ, to ask the Holy Spirit to do a deep work among us in cleansing and correcting, and begin a new dimension of brotherliness equal to the demands of our time. Only by the sanctifying power of His presence can we find the inner strength to be true disciples, to build rather than to break down, and to witness rather than to wait!

Creative Persons

Our times demand our best. Less than this is to fail the Master. This calls for maximum involvement in the work of the kingdom at every level of society. We need men who can be creative on the frontiers of tomorrow's thought and men who can “hold the Gospel ground against the world.” We need persons who can defend the faith without defending themselves, and men who can differ with another's opinions and still reach across the difference in brotherly love. We need poise and dignity without sophistication and modest propriety without stylishness.

Our mission is not to draw undue attention to ourselves but is drawing men's attention to our Saviour. Keeping abreast of our times does not mean to run vainly out front with Ahimaaz who had no word for the troubled heart; it is rather knowing the meaning of our times to which the message from God speaks.

It is for us to refuse to be defeated, to resist the devil by drawing near to God. As a brotherhood we can be positive and aggressive, unashamedly witnessing for Him whose evangel has won our loyalty for the highest cause.

Myron S. Augsburger, Harrisonburg, Va., is a well-known Mennonite evangelist. He will be assuming the presidency of Eastern Mennonite College, July 1.

Dealing with Anxiety

By Atlee Beechy

"Set your troubled hearts at rest" (John 14:1, NEB).^{*} Anxieties, like taxes, are the lot of all men. Living means facing daily pressures and problems. Our responses to these daily demands are conditioned in part by our past anxieties and our feelings about the future. All men face misunderstanding, rejection, suffering, separation, and death. Deep within each of us lie questions about ultimate destiny and the meaning or meaninglessness of life.

The possibility of a worldwide atomic holocaust caused by man's evil or selfish nature or through accident is too great to be ignored. Economic and social failure looms large in the hearts of many. Failure in the moral or ethical realms leads to guilt and anxiety. Inability to meet the expectations of those important to us results in feelings of inadequacy and aloneness. The search for personal identity and for social acceptance causes anxiety. The complexity of modern life may overwhelm us and we become afraid. There is also an anxiety which emerges from being created with responsibility for decision-making. Anxieties are a part of everyday living.

Anxiety—What is it?

Anxiety, as used in this discussion, is a state of extreme uneasiness of mind. It becomes harmful when it is characterized by a generalized feeling of aloneness and crippling fright to the extent that responsible functioning is hindered.

Fear is an inner state directed toward a specific object or situation. Anxiety, when directed toward certain questions, issues, or matters, can serve a useful purpose. It can assist in bringing an individual to a point of decision and to commitment to new goals. It can stimulate him to greater effort. It also can lead to wasteful dissipation of energy to irrational and cowardly actions, and to a limited and incomplete witness. It was said of a woman imprisoned in her fears that she always felt bad even when she felt good for fear she would feel worse tomorrow.

Where do they come from?

Anxieties and fears emerge from various factors and are expressed in different ways. Today's social illnesses, the desperate efforts to forget and to escape from the demands and responsibilities of life, the intense search for new thrills, the tendency to avoid the realities of suffering and death, the retreat into general or beatnik conformity behavior patterns,

and the psychic health of society reflect man's anxiety about himself and his world.

Essentially man uses three fairly defined ways of handling his anxieties. In the first place, he may try to ignore or hide his anxieties by a variety of cover-up activities or by withdrawing into a shell. Second, he may use his anxieties for meeting certain normal as well as neurotic needs. He may use his feelings of self-pity and helplessness to manipulate others or to punish himself. Third, he may respond to his anxieties by becoming angry and hostile toward life, others, or himself. This hostility, though covered most of the time, will show through in many ways and may be unconsciously projected against those he holds dear. Sometimes man's inability to handle his anxieties causes him to retreat into a self-righteousness defended by a dogmatic but uneasy authoritarianism.

Concern for our "anxious age" is widespread. Western man is in trouble. Ministers, sociologists, psychiatrists, teachers, psychologists, and others offer many suggestions. How to reduce anxieties has been a popular theme for a number of best sellers.

Some of these books make a helpful contribution by pointing out that most of us burn up far too much energy by being anxious about the wrong things, that anxiety can cripple man's functioning, that it is important to examine our anxiety patterns and to try to understand them, and that real faith or lack of it is a significant factor in causing anxiety. Some have distorted the matter by suggesting that the chief end of man is to secure peace of mind, that all anxieties and frustrations are harmful, that the way to reduce anxiety is to accommodate to society's standards, that religion should be tried because it is useful in reducing anxieties, and that the way to peace of mind is to think positively.

Are Christians exempt?

Christians are not immune from dealing with anxieties. A brief look at ourselves and a limited review of research indicate that many Christians live tense, anxious lives and have developed defense patterns quite similar to those not professing to be Christians. On the other hand, some Christians have moved through life and faced death with a kind of reckless abandonment, with high courage and resilience, and possessed with an indestructible joy. Tornadoes struck the northern Indiana area recently, causing loss of life and material goods. People of the community and the surrounding areas are responding with fortitude. Anxiety has a new and enlarged meaning for many but so, too, has sharing, community, and fellowship. What is the secret?

^{*}Atlee Beechy is professor of Education and Dean of Students at Goshen College, Goshen, Ind.

^{*}©The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

What does Jesus say?

Jesus has considerable to say about anxiety. Much of what He said emphasized that His followers should not be concerned about the daily demands of food and clothing or what they should say when they are brought before the judges. Overpreoccupation with these is sin. He reminded His disciples that "In the world you will have trouble. But courage! The victory is mine; I have conquered the world" (John 16:33, NEB).*

Time and again Christ told His followers not to be afraid. He also promised inner peace, peace that passes understanding, peace that is different from that which the world gives, peace that flows deep and unruffled at the center of life. This peace emerges from knowledge of and experience in forgiveness, repentance, and commitment. This priceless possession is available to all.

But Jesus also spoke about the evil and the injustice in the world. He discussed the eternal struggle between light and darkness, between the immediate and the ultimate. He promised nothing but insecurity for those who wished to follow Him. He asked for complete loyalty and for mobility and flexibility in witnessing and serving. He demonstrated supremely the agony, the glory, and the power of suffering love and He calls all to follow Him in this path.

How find help?

Seven suggestions that I have found helpful in dealing with my anxieties are summarized below:

1. Face and settle directly the central question of commitment. Act on the demands of repentance and restitution as far as possible. Accept God's grace and forgiveness with humility and gratefulness.
2. Recognize that anxiety is part of life and that it can play a constructive role by leading us to decision, by stimulating us to greater efforts, and by alerting us to possible dangers.
3. View life in the long sweep of God's purposes and place the daily pressures, hopes, and anxieties against God's creative and redemptive acts in the world. Keep a sense of perspective about your troubles and about your own importance. Remember you are a pilgrim here.
4. Take a long hard look at the things about which you are anxious. Check your worry barometer to see that your concerns are invested in legitimate matters. Accept the things you cannot change and be thankful. Increase your understanding of anxiety-producing factors. Keep your life centered on long-range, worthwhile goals. Good health and needed recreation are important.
5. Join the fellowship of the caring. Invest your compassion in the troubled ones near you and become an instrument of reconciliation to all who live in conflict, fear, hate, and want.
6. If the anxieties seem too much to handle, seek the help of your pastor and/or other professional persons. Sharing your anxieties with a concerned and understanding person can be helpful.
7. Live your life of hope in the fact and spirit of the resurrection. Remind yourself daily of your high privilege

and calling and that the only genuine security lies with God. Study the Word, pray, and act on God's promises.

Yes, the Christian possesses great peace and also a sense of incompleteness, forgiveness and yet guilt, gratefulness yet concern for the millions who live in fear, loneliness, and without meaning. I cannot be at peace fully as long as there is sin, suffering, oppression, and discrimination in the world. There will always be a cross when the love of Christ cuts across the confusion, misery, and the spiritual darkness of our day. Let us seek some sense of freedom from our anxieties in order that we may move forward with the task.

Missions Today

The Cross and the Bomb

By J. D. Graber

"*Riveting them together*" is the caption of a recently published cartoon in *Between the Lines*. A workman is shown perched high on a movable crane riveting a cross to the tip of a huge bomb. Three men representing military, financial, and political power are looking on and smilingly say, "Looks real pretty."

This attempt to Christianize war is made in many quarters. The same issue of *Between the Lines* says, "Our political leaders make much of churchgoing (with photos); the Senate and House of Representatives have chaplains whose prayers are used to symbolize our faith in God; the Armed Services are fond of releasing photos to the press showing airmen at prayer before takeoff—all of which emphasizes our religious heritage. Yet our military-industrial power bloc pointedly ignores all opportunity to employ *constructive moral forces in our defense*" (italics theirs).

What does this have to do with missions? Much every way! What chance do the people of Asia, or of the whole world, have of seeing the Christ and His salvation as embedded in the New Testament against this background of the confusion of Gospel and the bomb? It even helps little for the Mennonite missionary to insist that we have always believed in the separation of church and state and that we have always opposed war and violence. It does not even help to insist that we are not government agents because they just know we are.

How can the missionary disassociate himself from this war-mongering American image? Distributing American relief supplies with our government insignia and message printed on the package supports the confusion. Now they *know* we are American agents because we are handling government goods. Destitute people need the food and clothing, but might it not be better to allow government agents to distribute it instead of confusing the Gospel of redemptive love with a war image?

It is difficult to disassociate ourselves from our government's foreign policy in those countries where our military and other government agencies are active. They realize the effectiveness of an uncompromised Christian approach and are very eager to incorporate these benefits to the American image. From the Christian missionary's point of view this identification must be avoided or else the Gospel of love becomes compromised with war and imperialism.

*The non-aligned nations of the world have petitioned the United States as well as the opposing nations in Vietnam to cease fire and negotiate a settlement. Our government has ignored the plea. These nations are composed chiefly of Hindu, Buddhist, Moslem, and other non-Christian faiths. "If we ignore their pleas," writes *Between the Lines*, "the regard for Christianity among the two and one-half billion non-Christians in the world will sink to a low ebb since our unparalleled power and wealth would have been used, in their view, without charity or moral vision."*

Keep unspotted from the world applies to the conduct of the overseas mission, boldly rejecting the prestige or short-term advantage that might come from government involvement, identification, or in receiving government aid.

MENNONITE LEADERS OF NORTH AMERICA

Samuel D. Guengerich (1836-1929)

By A. Lloyd Swartzendruber

Samuel D. Guengerich, prominent Amish Mennonite layman of Wellman, Iowa, was born in Somerset County, Pennsylvania, Aug. 25, 1836. His father, Daniel P. Guengerich, and family had come to Pennsylvania from the principality of Waldeck, Germany, in 1833. When he was eight years old, he moved with his parents from Fairfield County, Ohio, to Johnson County, Iowa. This was the beginning of the largest permanent Mennonite settlement in Iowa. As a young man he decided to become a teacher, acquiring a certificate from the Millersville, Pa., Normal School in 1864.

On March 19, 1865, he was united in marriage to Barbara Beachy in Somerset County, Pennsylvania. They lived together in wedlock for over sixty-three years, up to the time of his death on Jan. 12, 1929. Among their eight children was William S. Guengerich, Mennonite preacher in Upland, Calif. After their marriage they came to his home community in Iowa and established a home on the farm in southwestern Johnson County where he lived the remainder of his life. Although he was a farmer, he was also a school-teacher and in later years a carpenter, printer, and editor.

Guengerich was a promoter of the German School Association which served the Amish churches of his community

with parochial schools from 1890 to 1916. In addition he promoted Sunday schools, being a teacher in an interdenominational school in 1860. In the following year he was superintendent of a strictly Amish Sunday school and actively supported Sunday schools the rest of his life.

In his later years he had a little shop where he did writing, bookbinding, and printing, and kept a small supply of books for sale. He was instrumental in bringing about the organization of the Amish Mennonite Publishing Association in 1912 and served as its manager to the time of his death. He wrote and published a number of leaflets and pamphlets among which was *Deutsche Gemeinde Schulen, ihren Zweck, Nutzen und Nothwendigkeit zum Glaubens-Unterricht, deutlich dargestellt* (Amish, Iowa, 1897). In 1878 he launched the monthly *Christlicher Jugend-Freund* in the interest of Sunday schools, serving as editor for a short time. He also was the editor and manager of the Amish *Herold der Wahrheit* at its beginning, and at his death at the age of 92 was editor of the German part. In 1892, with the help of his brother, Jacob D. Guengerich, he edited and published a German hymnal, *Unparteiische Liedersammlung zum Gebrauch beim Öffentlichen Gottesdienst und zur Häuslichen Erbauung*, which was eventually widely used in Amish Mennonite church services.

Guengerich had a great interest in Mennonite history and wrote a number of important manuscripts on Amish history, particularly on the Iowa settlements. His "Brief History of the Amish Settlement in Johnson County, Iowa" was published in the *Mennonite Quarterly Review*, October, 1929. Other historical manuscripts from his pen are deposited in the Archives of the Mennonite Church.

Although he was never ordained, perhaps no other member of the Amish Mennonite Church was as widely known during the period 1875-1925 as was S. D. Guengerich. He traveled widely and reported his journeys in the *Sugarcreek, Ohio, Budget* and other publications. But he also championed many causes in his writings which appeared in this periodical and in the church papers. Through the *Budget* his appeals for the orphanage work in Armenia and other missionary enterprises reached the eyes and hearts of many Amish Mennonites in all sections of that church. Through many years he championed Sunday schools, religious education, philanthropy, mission activity, improved congregational singing, church literature, and a deeper spiritual life among the Amish. Although his own congregation left the Old Order Amish and joined the Conservative Amish Mennonite Conference after 1912, his influence continued to reach both groups.

No Advancement

After Calvin Coolidge announced he did not choose to run for the presidency, he was besieged by reporters for a more elaborate statement. Said one reporter, "Exactly why don't you want to be president again?" "No chance for advancement" was the president's reply.

CHURCH NEWS



Tree planting, choruses, child care, remedial education, and sewing demonstrations bring hope and self-respect to defaced Appalachia. Scene from the film, "The Captive."

VS Maps Out Appalachian Projects

After a year of planning and forming solid relationships in one of the Appalachian communities, Hazard, Ky., Voluntary Service workers are ready to move ahead in several self-help projects, reports John Lehman, VS administrator for the area.

Working in conjunction with the County Extension Office, VS Unit Leader Edwin Yoder has most recently headed up a tree-planting project with his club boys. As part of Appalachia's redevelopment program, the government is furnishing trees at the rate of \$16.00 for enough trees to an acre. Landowners are paid for cleaning the land and also receive an \$8.00 stipend per acre for planting the trees. Boys enrolled in Yoder's club program are planning to participate in this project this coming fall.

Choruses, Crafts, Drama

Until that time, Yoder is encouraging his boys to improve the looks of their own homes by planting fruit trees in their yards. County Extension officials have offered to give the boys lessons in tree care, including spraying, pruning, etc. The boys are also encouraged to raise a pig or cultivate a garden in addition to their craft activities.

A recreational program is also on the drawing board for the summer months. VS-ers, again in conjunction with a paid staff worker from the Extension Office, will direct a recreational program which hopes to add a musical program (choruses), crafts, drama, and other group games to the usual recreations of baseball and volleyball. The Extension Office will provide funds for the necessary equipment needed, but is quite anxious to use VS-ers in supervising the project.

In the area of health care, Voluntary Services hopes to have four registered nurses employed at the Appalachian Regional Hospital in Hazard, says Lehman. Mrs. Althea Derstine, who terminates her year of service this month, was the first VS nurse to work in their area. Two others, Joanne Leis, Guelph, Ont., and Twila Kaufman, Belleville, Pa., began service in May.

In their off-hours, these nurses will do follow-up with the hospital patients, hopes Lehman. For orientation, the VS hospital nurses will accompany the Public Health nurses on their calls to community homes. More adequate child care is one of the big needs of the area, Lehman observes.

For the women, Extension officials indi-

cate willingness to work along with Mrs. Clara Yoder, VS unit hostess with college training in home economics, in food and clothing construction projects. The local home demonstration sewing agent said she would be glad to hold demonstrations in the homes.

Remedial Work Halts Dropouts

In order to alleviate the high dropout rate (63 percent of all Appalachian area students) Edwin Yoder has offered his services for a remedial program with the 384-student Robinson Elementary School at the nearby town of Ary.

At the initial meeting with Robinson's principal, it was apparent that he was quite skeptical of Lehman and Yoder, thinking they were some more "outside politicians" nosing into community affairs as part of the nation's poverty program.

When Administrator Lehman made it clear that they represented a church-related group that was volunteering its services, the principal did an "about-face" and dished out congeniality as though it grew there. The principal was quite willing to work along with any volunteers interested in remedial work and freely admitted that much work needed to be done in this area. Yoder will be working directly with the school administration in setting up such a program.

Relate to Aid Groups

As in many areas where the nation focuses its attention on a specific problem, local groups organize to "get in on the act" of development. Some currently active groups, however, have a fairly long history of concern and social action. Two of these, the local Parent-Teacher Association and the 20-year-old Council of Southern Mountains, Inc., are actively engaged in developing Appalachian communities. Lehman is encouraging VS-ers to relate aggressively to these organizations.

Another organization, the County Improvement Group, is just beginning to organize and Yoder has participated in their monthly meetings and may be asked to head up the program that they finally outline.

In all of their efforts, VS-ers relate closely to the Indiana-Michigan Conference-sponsored Caney Creek and Talcum Menonite churches. All these community projects, thinks Lehman, will give VS-ers important contact with the people of the church community.

"We need to be especially sensitive to the feelings of these people," concludes Lehman. "With the national spotlight turned on them because of their impoverished condition, they develop hostile feelings toward outside aid groups which takes some time to overcome. We are there to help them primarily as persons and whatever material and social aid it takes to accomplish this, we want to participate in."

Mennonites at Consultation on Vietnam

By Vern Preheim

More than 50 representatives of religious groups gathered in Washington, D.C., May 4-6, 1965, to address themselves to the problem of Vietnam. The consultation was organized by a special committee of staff people regularly representing various religious groups in Washington.

People came from as far as Iowa and Kansas to learn and to express concern about the events in Vietnam. The daily schedule included worship, briefings by experts, personal interviews with congressmen and senators, and a sharing of daily experience with the group in the evening.

There was good representation from the Methodist Church, Church of the Brethren, Mennonites, and Society of Friends. Also included in the group were Baptists, Presbyterians, those from the Central Conference of American Rabbis, the Unitarian-Universalist Association, and others. In the discussions and contacts, each person spoke out of his own experience and point of view. There was no attempt to issue a group public statement.

Counter-Criticism Campaign

In the first briefing session Kevin Delaney, member of the State Department Vietnam Task Force, used the theme, "New Myths and Old Realities." It is apparent that the administration is on a campaign to counter criticism of its policy in Vietnam. Delaney's presentation was in effect a response to those like Senators J. W. Fulbright, Wayne Morse, Ernest Gruening, and George McGovern, columnists Walter Lippman and Hans Morgenthau, and the many educators across the country who question whether there are not other alternatives than the course we are pursuing in Vietnam.

We were assured by Vice-President Hubert Humphrey that the administration is seeking a solution to the conflict in Vietnam. All leads and connections which might lead to negotiation are being explored. We have no reason to doubt this encouraging fact; yet does not intensifying the bombing in North Vietnam negate our quest for negotiation? The vice-president told us that the U.S. is prepared to stop the bombs if Ho Chi Minh comes to the conference table, but the U.S. will not negotiate with the Viet Cong.

Congressmen and senators reflect various attitudes to the U.S. foreign policy. While most of them support the administration one hundred percent, some are vocally critical, more are critical but silent, and many are uneasy about our position.

In addition to the sessions with Kevin Delaney and Vice-President Hubert Humphrey, the group met with Senators Ernest Gruening of Alaska and Everett M. Dirksen of Illinois, Congressman Thomas E. Morgan of Pennsylvania, and Norvill Jones, Staff Consultant for the Senate Foreign Relations Committee.

Influence Felt

Some of us went to Washington, D.C., with mixed emotions. Often we were com-

mended by congressmen and others for our actions. Norvill Jones said, "Your influence will be felt in Washington." He emphasized that it is important for the religious community to speak its views.

What can the Mennonite constituencies do? The Apostle Paul urged Timothy to pray for all men in high office. I Tim. 2:1, 2. It is important to pray not only for our leaders but for the leaders of all nations and especially those involved in Vietnam. Would it not be well for us as Christians to set aside one day as a special day of prayer for Vietnam?

Mennonites participating in the visitation included: Guy Hersherberger, Goshen, Ind.; John E. Lapp, Lansdale, Pa.; Wilbert Shenk, Akron, Pa.; J. Harold Sherk, Washington, D.C.; Vern Preheim, Newton, Kans.

Youth Are Aware of Need

The 85 youth who have volunteered their summer to help the needy in 20 different locations have led Summer VS Director Kenneth Seitz to believe that today's Mennonite youth are notably serious and aware of need.

Through migrant ministry, inner city and rural involvement, remedial education, church extension through vacation Bible school, camp counseling, and being a friend to senior citizens, these volunteers will offer their services to the lonely, the underprivileged, and the desperate of our society.

Fifteen of the 85 engage in a camping ministry. At Mennonite Youth Village, White Pigeon, Mich., for instance, Glen and Esther Sehrock, Newton, Kans., give oversight and program direction to the 13 counselors for the camp. In Newton, he serves as an industrial arts teacher and she, a registered nurse, as a city health nurse. She will also serve as camp dietitian.

At Rocky Mountain Camp, Divide, Colo., Imo Jean Yoder, Wellman, Iowa, will counsel delinquent youth as part of her practical work toward her degree in Social Work at Goshen College. Two other Goshen College students, Phyllis Smucker, Eureka, Ill., and Sandra Lehman, Wooster, Ohio, serve as counselors at RMC.

A music teacher at Goshen College, Bettie Norman, will relate to the underprivileged of the inner city of St. Louis, Mo. Eileen Moyer, Spanish teacher from Christopher Dock School, Lansdale, Pa., engages in the same work.

Eight volunteers assist in the Migrant Ministries of Michigan, Indiana, and Caldwell, Idaho. Charlene Gerber, Dalton, Ohio, sister to long-term VS-er Mrs. Keith Martin, will assist the Negro and Spanish population of the cotton town, Buckeye, Ariz.

In Appalachia, three native members of the Talcum, Ky., Mennonite Church and two "northerners" will befriend children of the 40-person, evangelical-sponsored Open Door Children's Home at nearby Hazard.

Eight ladies make up a Vacation Bible School Caravan for the New England states. In addition to the Bible school part of the church extension, the volunteers will assist in an MYF ministry, help local families in the normal summertime chores, and survey communities to determine further outreach possibilities. Among the eight VS-ers are three elementary school teachers.

Others will assist in the new Sunday-school work at Portland, Oreg.; befriend senior citizens in homes for the aging; help construct a church at La Plata, Puerto Rico; and attend the Mennonite exhibit at the World's Fair in New York City.



Summer VS in St. Louis, Mo.: Offering love to love-barren youth.

Of the 85 volunteers, more than 50 are students and schoolteachers. "While we are appreciative of the fine response of all who volunteered," says Director Seitz, "especially encouraging is the increasing number of students and teachers who support the program."

Lead Those Work Camps

By Richard Benner

To those 23 would-be work camp leaders meeting for a weekend workshop at Goshen College, the mixing of Isaiah, inner-city, culture of poverty, and group dynamics into a palatable diet for a dozen restless MYF-ers (who would rather play ball, anyhow) seemed something less than humanly possible.

But after a couple of sessions, enthusiasm arose out of the skepticism. Millard Lind, professor of Old Testament at Goshen, who had laid the Isaiah foundation through his *Companion* series, kicked the thing off Saturday morning, May 15. "You'll have to presuppose a certain serious-mindedness on the part of the MYF-er," he advised. "Don't cater, but popularize," he warned when a few raised eyebrows indicated some doubt about trying to make Isaiah over into a twentieth-century *Peanuts*.

Why Work Camps?

Since the whole work camp idea was rather late in getting off the ground, the same question seemed to be bothering the whole group. What is this servanthood emphasis all about? What's the key idea? To clarify the issue Indiana-Michigan Youth Secretary Virgil Hershberger quoted John I. Smucker, pastor from New York City. Smucker, in talking with Eugene Herr, secretary of Youth Work, after last year's MYF Convention in Kitchener, said, "Convention is fine, but life just isn't like this."

The seed germinated and "servanthood" shot through the surface. Even though a little late and a little nebulous, the emphasis seems to be slowly capturing the imagination of youth and youth workers. "Commitment is far greater for work camps than for convention," elaborated Hershberger. "One can't get lost in the crowd with this setup."

With the goals clarified, the weekend moved on to include a study of poverty, the inner city, group dynamics, and "radical" servanthood (a new breed). "Having clustered around the garden spots of our country, we as Mennonites don't know too much about poverty," observed Howard Kauffman, professor of sociology, in his

Expressing some doubt earlier that Summer Voluntary Service had a place in the church's program, Seitz sees an increasing importance of the summer assignment for youth who are becoming more aware of need and more ready to sacrifice their time to meet that need.

"Culture of Poverty" talk. "The poor you have with you always," implies an unconcern on our part," he further elucidated. Poverty is self-perpetuating — feelings of despondency and inadequacy lead to lack of initiative. Little respect for academic excellence on the part of parents inhibits respect for education and development in children. Poor health is accepted as the norm and disease spreads.



Ruth Yoder (facing camera from left) and Margaret Beachy enter into the small group discussion and prayer, an important part of the weekend workshop.

Having gained awareness of the tremendous need in our land, we as a church need to support and join the social welfare organizations in their fight against poverty, Kauffman urged. There was some static on this one. "Aren't we trying to force a way of life on these people?" challenged Roy Martin, Elkhart. One needs to see the need for self-improvement before he can be motivated to change for the better, someone thought. In any case, redemptive concern for the individual is basic to any attempt to aid the poor, seemed to be the group consensus.

Unawareness headlined the discussion on the inner city. Probably the greatest ministry to the MYF-er in his inner-city work camp experience is to expose him to the desperate, hopeless, and love-barren inhabitants of this ghetto-land.

More on Isaiah

Sunday morning brought the prophet into sharper focus. Our pattern of servant-

hood should be similar to Isaiah's concept of God—the Servant of the servant, summarized Lind. As was Israel's predicament in 587 B.C., when they thought the end was just around the corner, so it is for us. Each generation thinks the end is near. The only thing that saves us is the promise, "I am with you." In this phrase hinges our whole salvation and hope. This is our servant-message to the world.

The group dynamics study was both exciting and excruciating. The inkblot experiment taken from "Nucleus," a Christian Outreach production recommended by Eugene Herr, loosened the brain and exposed the personality. The most effective utilization of the group resources is what the four-faceted "Nucleus" is committed to. In the area of recreation, it professes to teach a man, in an atmosphere of mutual trust and confidence, the meaning of acceptance from others and the refreshing air of creative expression.

Educationally, it takes the team approach to learning—in which the strength of the group is harnessed to break through the impasse of mental fatigue in the average person.

Culturally, it is designed to offer the person opportunity, in the company of a sympathetic group, of exploring his own aesthetic reservoir. Spiritually, Nucleus is "a new concept in group therapy—based on the premise that every human being has an interest in spiritual things by virtue of the fact that every man has been made in 'the image of God.'"

Leadership Diminishes

In the session on "Potential and Dynamics of Group Life," Ray Horst outlined the role of the work camp leader. The leader is the strong figure at first, he said, but then diminishes as the group develops into a working unit. If the goals of the project are clearly outlined, group mem-



"Nucleus," study in creative thinking and expression, momentarily steals the show from the speaker. First three shown are: Dale King, Art Smoker, and Tim Histan.

bers will rise to the challenge of the task before them.

In the final session, Professor of Religion Norman Kraus emphasized that "slavehood" is the radical term for servanthood. The meaning of service lies within the experience itself. The end of service is not a promotion, he concluded, but more service. And often without recognition.

For some the ends still dangled. How

to fit all this into a ten-day workshop still seemed impossible. Consoling, however, was the fact that each leader had to make his own use of the workshop resources. The challenge was not in following a well-drawn map, but putting together a complicated puzzle that would eventually bring a servanthood consciousness to each leader's group of work campers.

phasize the Christian education of adults, three to be concerned for youths and three for children, and a three-man executive committee.

At any rate, there are at least "two ways for the Commission to die," as J. J. Hostetler commented: "from lack of need for it in a restructuring of the church or from lack of money."

Lack of money dominated the discussion from there on, a major portion of the last half day of the meeting. For a number of years the Commission has employed Gene Herr as Youth Worker. During the past year and a half Mennonite Relief and Service has given some support to this office. Relief and Service now feels it does not have funds to continue helping in this way. Could the Commission go on with it or should the Youth Worker's time be cut back? Shall the program of all the other sections be scuttled so that the youth program may go forward? Faced with these questions, Commission members went round and round and after every round they found themselves back where they were before.

The Commission's money problems are part of the money problems of General Conference which were reported by A. J. Metzler in the May 18 issue of *Gospel Herald*.

Mennonites give to support a lot of causes: missions, relief, pastoral support, education, united funds. But giving to support church conference organizations comes a little hard for us. Apparently, the connection between what the Executive Secretary of General Conference does and the problem of being Christian on the local front is not clear to a lot of people. Until a way is found to get these two together, voluntary contributions to church organizations will not come easily.

Commission Reappraises Budget

By Daniel Hertzler

Members of the 12-man Mennonite Commission for Christian Education come to office in one of three ways. Half of the 12 are elected by General Conference, three are appointed by the Mennonite Publication Board, and three are elected by the Commission itself.

Much of the Commission's work is done through secretaries, some of whom are Commission members and others not. Visitors swell an average Commission meeting to 20 or 25 persons. The agenda is nearly always crowded. Officers and divisional secretaries give reports and they are many.

The Strain of Sitting on the Commission

As anyone knows who has served on a committee, to sit in meetings for two full days calls for a different sort of stamina than felling trees or operating a lathe. Members of the Commission gathered at the North Goshen (Ind.) Mennonite Church on May 7, 8, for the semiannual spring meeting were showing the strain.

It was reflected by Laurence Horst who commented, "I enjoy committee work, but I wish there were some way to combine Commission reports with work in a garden or some other sort of activity that would provide physical stimulation."

It was shown too in the observation of Chairman Ross Bender who complained on the morning of the second day, "There is something wrong with the way our agenda comes to us. We have too much business for a two-day meeting. We have got to streamline our business or else have a three-day meeting."

It was shown particularly in anxiety over budget and discussion of a possible church-wide organizational shake-up. The General Conference budget cutters ordered the Commission to take \$14,000 out of the budget. Which part of the budget should be cut and how? was a question that wouldn't go away. And what about reorganization? Shall the Commission die when the shake-up comes? Some within the organization itself have said that the work

of the church is changing so that a 12-man marginal time group is no longer effective as an educational planning group for our denomination. Who is to say when an organization has served its time? If our Sunday schools are not what they ought to be, wouldn't they get worse if nobody were doing anything about them? "If you have a program and promotion, something happens," Sunday School Secretary J. J. Hostetler commented at the Goshen meeting. "If you don't, it doesn't."

But how many programs can a marginal time organization promote? With a kind of desperate dedication, the Commission attacked the agenda remaining on the second day. There was the Sunday School report, Summer Bible School, Weekday Bible School, Church Camping, Christian Service Training, Church Music, and others. There was so much to do and so little time to do it that no report could be considered carefully.

Reorganize the Commission?

Some see the answer to these problems in a reorganization of the Commission and Boyd Nelson, Secretary of Missionary Education, reported as chairman of this committee. The Commission has been emphasizing different kinds of services, the report noted. Some are Content Tasks, such as Music Education and Home Interests. Others are Learner Tasks: Adult Education, Youth Work, Junior Activities. Still other services relate to educational "settings"; Sunday schools, clubs, and others.

Each of these areas has a secretary and some have assistant secretaries. The work of the Commission has become a little of this and some of that. For example, important content areas, such as peace education and stewardship education, are not included in the Commission framework, while junior activities appear twice: as an age group category and under settings.

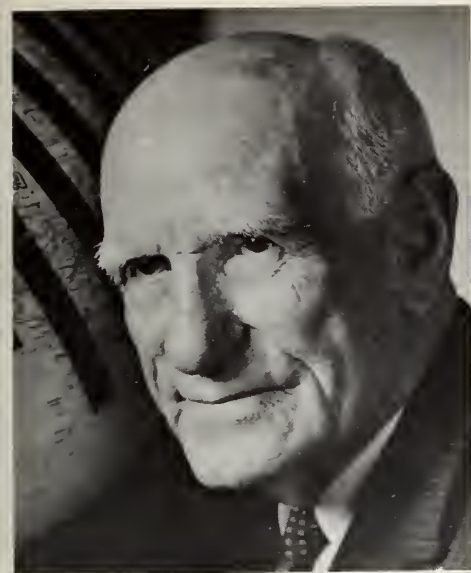
What can be done about this? One solution would be to line up the 12-man Commission as follows: three persons to em-

Joint I-W Sponsorship

The appointment of Dick Martin as I-W sponsor for the approximate 160 young men in Denver, Colo., marks the merging of the General Conference Mennonite and (Old) Mennonite I-W organizations in that city.

The 60 General Conference men add to the 100 (Old) Mennonites and Conservative Mennonites that Martin has been serving since October, 1964. Keith Unruh currently serves as president of the Denver I-W unit.

Ray Suter will assume I-W sponsorship in the near future for both Mennonite groups in southern California. More than 30 young men are now serving in that area.



Frank C. Laubach

Argentina Honors Lantz

In fond remembrance of pioneer missionaries D. Parke and Lillie Lantz, the national Christians of the Cosquin congregation at Cordoba, Argentina, have prepared a bronze plaque which was affixed to the Lantz tombstone in the Landisville Cemetery, Lancaster, Pa.

Ceremonies for the occasion were held the afternoon of June 4 at the Landisville Cemetery. William Hallmans (he is missionary overseer of the Cosquin congregation), now on furlough, and Gregorio and Maria Esther de Boyajian, Argentine nationals from the congregation, participated. Bro. Boyajian is chairman of the Board of Elders at Cosquin. Representing the General Mission Board at the ceremony was Jacob Clemens, Lansdale, Pa., member of the Board's executive committee.

The Boyajians will accompany the Hallmans on some of their deputation contacts throughout the churches. Besides his being chairman of Cosquin's Board of Elders, Gregorio was the first Latin American from La Falda to accept Christ under the Lantzes' influence. "He was put to work in the church immediately," recalls Missionary Hallman, "and has been treasurer of the congregation for the past 18 years." Maria Esther, of evangelical Armenian background, is president of the local "Cadena," Argentina's WMSA.

Hallman requests prayer for the Boyajians' two sons who are starting a Sunday school in the city of Cordoba (pop. 650,000). Son Hector, 18, is attending the university in preparation for the ministry. Rogue Ceballas, 22, who served as Sunday-school superintendent for two years at the La Falda congregation, has a job in a shoe factory and wants to finish his high school.

"The young men are entirely on their own initiative with the Sunday school," says Hallman, "and they need the supporting prayers of the home church."

Laubach at Laurelville

World-famed "Apostle to the Illiterate," Frank C. Laubach will be the main speaker at the Missionary Bible Conference to be held at the Laurelville Church Center, Aug. 14-21.

In his 80 years, Dr. Laubach has traveled in virtually every free nation in the world and has been credited with having taught over 60 million people to read in 311 languages in over 100 nations.

A major figure in two fields, Dr. Laubach is the originator and practitioner of "Each One Teach One," and is the leading proponent of mass literacy education—the mentor and champion of the earth's illiterate masses. His efforts to alert the world to the need and feasibility of mass literacy education have caused many to think of him as "Mr. Literacy."

Time magazine, in its Jan. 11, 1960, issue, referred to his fame as founder of a worldwide literacy drive. Lowell Thomas called him "the foremost teacher of our times."

As a missionary mystic and spiritual experimenter, he is also a leader among Protestant Christians.

Designed for anyone interested in missions, the Missionary Bible Conference is sponsored by the Mennonite Board of Missions, Elkhart, Ind. Nelson E. Kauffman

serves as coordinator. Send your reservation in early to: Kenneth King, Laurelville Church Center, R. 2, Mt. Pleasant, Pa.

First to Meet Quota

The North Central Conference is the first district conference to meet the full suggested annual quota for General Conference of \$1.50 per baptized member and 50¢ per enrolled Sunday-school member. North Central Conference officials have worked carefully with their congregations, beginning immediately after the 1963 Kalona meeting. Since they began early, their last check, received May 20, needed to be only a small one, \$548. Other conference districts, not working at it early, find it more difficult to send in the large amounts needed at the close of the period, June 30, 1965.

Church Camp Schedules

Laurelville Center, Mt. Pleasant, Pa.

American Sunday School Union Camp, June 14-18

Lutheran Evangelistic Movement, June 18-26 (Cleveland, Ohio, LEM Fellowship)

Conservative Baptist Camp of Western Pennsylvania, June 26-July 3

Western Pennsylvania Ashram, July 5-10

Director—A. J. Metzler

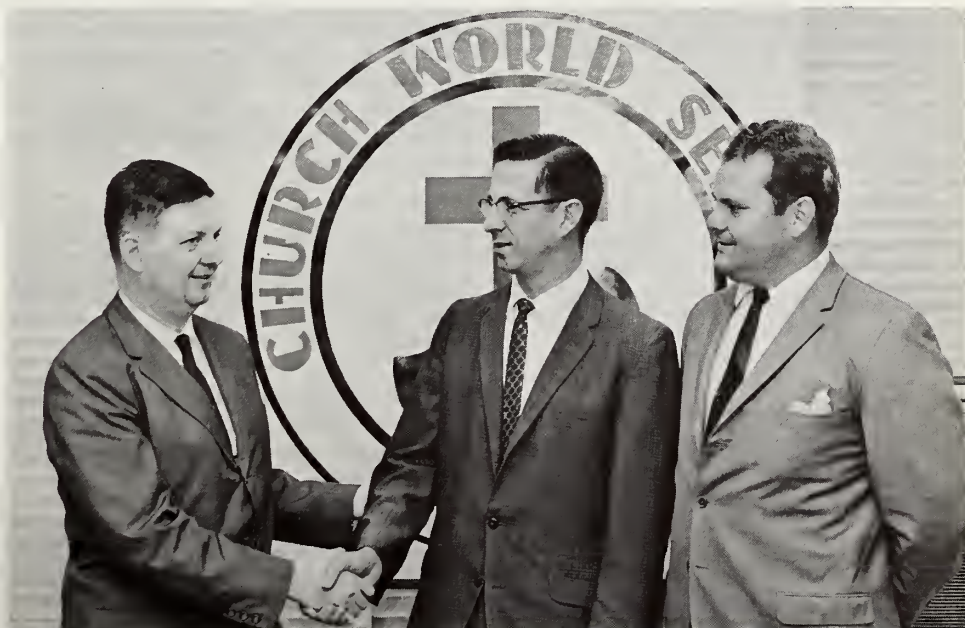
Speaker—E. Stanley Jones

Junior Camp (ages 9-11), July 10-17

Director—Harlan Steffen

Retreat for Ministers and Wives, July 11-16

Resource Person—Lee Whiston



John W. Schauer (l.), director for the immigration and refugee program of Church World Service, and Michael M. Pszyk, Jr. (r.), director of the Miami branch of Church World Service, give former Cuba missionary Henry Yoder (center) their blessing at the termination of Yoder's services as deputy director of the Cuban Refugee Emergency Center, Miami.

Your Overseas Missionary of the Week



Irene W. Snively returned to Tocoa, Honduras, on Jan. 23, 1965, for her third term of service with the Eastern Mennonite Board of Missions, Salunga, Pa.

As in her first two terms, Irene serves as teacher at the Tocoa Christian Day School, an elementary school for children of national believers.

From Lititz, Pa., she is a graduate of Eastern Mennonite College, receiving her training in Elementary Education.

She is a member of the Hammer Creek Mennonite Church, Lititz, Pa.

Junior Hi Camp (ages 12-14), July 17-24
Director—Harlan Steffen
Family Camp for Retarded Children, July 19-26
Director—Raymond Troyer
Youth Camp (ages 15 and up), July 24-31
Director—Paul Brunner
Family Week, July 31-Aug. 7
Director—Kenneth Good
Music Week, Aug. 7-14
Director—Hiram Hershey
Missionary Bible Conference, Aug. 14-21
Director—Nelson Kauffman
Speaker—Frank Laubach
Businessmen's Family Week, Aug. 21-30
Aug. 21-25 Director—Joseph Buzzard
Aug. 26-30 Director—Richard E. Martin
Senior Citizens' Retreat, Aug. 20-Sept. 4
Codirectors—Milton Brackbill
Moses Slabaugh

Tel-Hai, Honey Brook, Pa.

June 14-19—Boys' and Girls' Camp, ages 9-11
June 21-26—Boys' and Girls' Camp, ages 12-15
For application blank write to Vernon Kennel, Atglen, Pa.

Rocky Mountain, Divide, Colo.

June 26-July 3—Junior Camp—boys and girls in grades 4-6
July 17-24—Junior High Camp—boys and girls in grades 7-9
July 24-31—Family Music Camp—sponsored by the Western District Retreat Committee and Rocky Mountain Mennonite Camp for

families that would enjoy a vacation coupled with musical activities and enjoyments. Choral and instrumental groups composed of campers will develop a musical program to be presented on the evening of July 30. All ages invited.
July 31-Aug. 7—Inter-Mennonite Senior High Camp—fellows and girls in grades 10-12
Aug. 24-29—Inter-Mennonite College Age Camp—a new venture. This camp is cosponsored by the Retreat Committee of the Western District of the General Conference Mennonite Church and the Rocky Mountain Camping Association of the (Old) Mennonite Church. This camp is open to those of college age, both students and non-students. The theme of the camp, which is directed by Marvin Zehr of Moundridge, Kans., and Stan Brunk of Colorado Springs, Colo., will be "God at Work in the World."

Little Eden, Onekama, Mich.

Youth Camps

June 28-July 7—Boys' and Girls' Camp
July 7-16—Junior High Camp
July 16-24—MYF Camp

Your choice, a week or a weekend with Bill Pannell and Bob Detweiler. The MYF Camp will begin Friday with a weekend retreat, and will continue until the 24th. Come for the entire camp or the weekend retreat. Since there is no MYF Convention, spend your vacation with your friends at MYF Camp.

Adult Camps

July 24-31—Home Builders' Week
July 31-Aug. 7—Christian Business and Professional Week
Aug. 7-14—Christian Fellowship and Family Week
Aug. 14-21—Farmers' Week
Aug. 21-31—Rest, Relaxation, Meditation
Aug. 31-Sept. 2—Hillcrest Home Reunion
Sept. 2-6—Faculty Retreat—this period reserved by Goshen College faculty

Special Retreat Opportunities—Little Eden Camp is available for youth groups, Sunday-school classes, or other small group retreats during the summer.

Reservations for cabins anytime during the summer are being accepted. Families are advised to make reservations as early as possible in order to be sure of getting the accommodations desired.

Information about rates, types of camping programs, etc., is available upon request to Little Eden Campground Association, Archbold, Ohio.

Camp Amigo, R. 3, Sturgis, Mich.

June 5, 6—Boys' Club Rally
June 7-19—Senior High Work Camp
June 21-26—Girls' Camp
June 28-July 3—Boys' Camp
Aug. 16-21—Junior High Camp
Aug. 23-28—H.S. Boys' Adventure Camp

FIELD NOTES

David Hostetler, literature missionary in Brazil, is one of the 25 experienced literacy specialists attending the International Seminar on Literacy and Literature for New Literates, being held at Jerusalem, Jordan, May 17 to June 11. Among the topics treated at the seminar are: motivation of the new reader; steps to the use of the Bible and Christian literature in the work of the church; literacy and community development; cooperation with governmental and voluntary agencies; and standards of accomplishment and evaluation procedures.

Clair Brenneman, General Board missionary who had been serving as extension coordinator of the Rural Training Center, Asaba, Nigeria, has been released on loan from the Center to become the interim representative of Church World Service in Nigeria. In his new post, Brenneman is administratively responsible for the importation and distribution of powdered milk, flour, medical supplies, and other gifts from North America.

Christian Education meeting at the 12th and Windsor Street Mennonite Church, Reading, Pa., June 19, 20. Sanford Shetler, Hollsopple, Pa., guest speaker.

J. Lawrence Burkholder, Arlington, Mass., in a Christian Nurture Conference, Floradale, Ont., June 19, 20.

D. D. Miller, Berlin, Ohio, in a weekend

Bible Discipleship Conference at Maple View Mennonite Church, Burton, Ohio, May 20-23.

Morris Ropp was ordained to the ministry at North Wood Chapel, Littlefork, Minn., May 23. John Ropp preached the sermon and E. D. Hershberger gave the charge. Harry Gascho assisted in the service.

Eighteenth Annual Worldwide Missionary Conference, June 9-13, Lancaster Mennonite School, Lancaster, Pa. Speakers include the following: David Augsburg, Harrisonburg, Va.; E. P. Bachan, India; Titus Bender, Meridian, Miss.; Richard C. Detweiler, Perkaspie, Pa.; James Harris, Anderson, S.C.; Simeon W. Hurst, Elmira, Ont.; Elam L. Kauffman, Ronks, Pa.; Paul N. Kraybill, Salunga, Pa.; Paul G. Landis, Salunga, Pa.; Elvin L. Martin, Atlanta, Ga.; Thomas K. O. Migire, Tanzania; George T. Miller, Honduras; Harvey J. Miller, Europe; Orie O. Miller, Akron, Pa.; Harold F. Shearer, Immokalee, Fla.; J. Clyde Shenk, Tanzania.

Jacob Flisher, India, at Wood River, Nebr., June 4; Fort Dodge, Iowa, June 6, 9:00 a.m.; Manson, Iowa, June 6, 11:00 a.m.; Des Moines, Iowa, June 6, p.m.; West Union, Parnell, Iowa, June 13, a.m.

Mario Snyder, Argentina, at First Mennonite, Denver, Colo., June 5, 6; Elmira, Ont., June 13, 10:00 a.m.; Floradale, El-

mira, Ont., June 13, 11:00 a.m.; Wideman, Markham, Ont., June 16; Kidron, Ohio, June 20, a.m.; Good Shepherd, Archbold, Ohio, June 20, p.m.; Leo, Ind., June 27.

Lawrence Greaser, Puerto Rico, at Pea Ridge, Philadelphia, Mo., June 5, 6; Lyon St., Hannibal, Mo., June 6, p.m.; Versailles, Mo., June 8; Yoder, Kans., June 13, 9:30 a.m.; Pershing St., Hutchinson, Kans., June 13, 10:45 a.m.; Hesston College Church, Hesston, Kans., June 13, p.m.

Floyd Sieber, Argentina, at Central, Archbold, Ohio, June 27.

Six persons received by baptism at the Clinton Frame Church, Goshen, Ind., May 23.

Calendar

Western Ontario Mennonite Conference, June 9, 10.
Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., June 9-12.
North Central District Conference and Associated Meetings at Red Top, Bloomfield, Mont., June 10-13.
Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.
Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.
Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.
Virginia Conference, July 27-30.
Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.
Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.
Illinois Mennonite Conference, Sterling, Ill. Aug. 5-7.
Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Allebach, Gerald S. and Margaret (Halteman), Souderton, Pa., first child, Eric Scott, May 5, 1965.

Benner, John and Barbara (Stoltzfus), Bethany, Conn., first child, Laurel Ann, April 20, 1965.

Detweiler, Norman S. and Betty (Stonesifer), Lansdale, Pa., second child, James Arthur, May 9, 1965.

Ellis, Howard and Margaret (Schmitt), Kitchener, Ont., second son, Robert Wilfred, March 4, 1965.

Fries, John S. and Margaret (Yoder), Sarasota, Fla., received for adoption a son, Jonathan Scott, May 15, 1965.

Keller, Larry and Ruth (Yoder), Harleysville, Pa., a daughter, Bonnie Sue, May 18, 1965.

Kreibel, Arlin and Mary (Anders), Souderton, Pa., second daughter, Kimberly Rae, April 22, 1965.

Landis, Gordon L. and Marian (Benner), Lancaster, Pa., first child, Duane Lee, May 7, 1965.

Lentz, Ralph and Miriam (Frey), Manheim, Pa., first child, Lester Eugene, April 22, 1965.

Longacre, Kenneth and Cora (Detweiler), Franconia, Pa., fourth child, third son, Rodney, March 2, 1965.

Ropp, Morris and Norma (Miller), Littlefork, Minn., fifth child, fourth daughter, Joann Arlene, May 4, 1965.

Roth, Lonnie and Janet (Detweiler), Seward, Nebr., first child, a son, Teryl Ray, May 5, 1965.

Shank, Rawley J. and Esther (Heatwole), Harrisonburg, Va., third daughter, Nancy Lou, May 10, 1965.

Shertzer, J. Daniel and Mary Ellen (Myer), Elizabethtown, Pa., first child, Roberta Anne, April 14, 1965.

Widmer, George and Alta Fern (Stutzman), Iowa City, Iowa, third child, second daughter, Lori Fern, born Feb. 23, 1965; received for adoption April 5, 1965.

Witmer, David and June (Morrison), Baden, Ont., fourth child, second son, Douglas Steven, Feb. 25, 1965.

Wright, Troy R. and Margaret (Clanton), Immokalee, Fla., second son, Alan Ray, March 19, 1965.

Yoder, Melvin and Catherine (Graber), Hartsville, Ohio, fifth child, third son, Philip Mark, April 3, 1965.

Zehr, Roy and Mary (Roes), Waterloo, Ont., seventh child, fourth daughter, Jennifer Fern, April 27, 1965. (One son deceased.)

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Martin-Farrel.—Elmer H. Martin, Terre Hill, Pa., Martindale cong., and Elsie Mae Farrel, Strasburg, Pa., Strasburg cong., by Clarence L. Lefever at Hostetter's Banquet Hall, Mt. Joy, Pa., April 17, 1965.

Shenk-Harnish.—Abram Kenneth Shenk, Lancaster, Pa., Calvary Independent Church, and Doris Jean Harnish, Lititz, Pa., Neffsville cong., by John R. Martin at Neffsville, May 22, 1965.

Steckley-Yoder.—Harvey Steckley, Ont., Rivedale cong., and Margaret Yoder, Hicksville, Ohio, Hicksville cong., by Ralph Yoder, uncle of the bride, at the Cuba Mennonite Church, May 1, 1965.

Swartzentruber-Maust.—Gerald Dwaine Swartzentruber, Montgomery, Ind., Providence cong., and Thelma Louise Maust, Montgomery, Berea cong., by Tobias Slaubaugh at Berea, May 15, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clemens, Jacob C., son of Jacob N. and Elizabeth (Cassel) Clemens, was born in Franconia Township, Pa., April 2, 1874; died of strokes and heart failure at the Angeline Nursing Home, Lansdale, Pa., May 14, 1965; aged 91 y. 1 m. 12 d. On May 27, 1899, he was married

to Hannah Rittenhouse, who survives. Also surviving are 3 sons and 2 daughters (Ernest R., Jacob R., James R., Ruth—Mrs. Abram A. Landis, and Betty—Mrs. J. David Nyce), one brother (Norman C.), one sister (Edna—Mrs. Clayton Schlosser), 24 grandchildren, and 20 great-grandchildren. One son preceded him in death. On Nov. 14, 1906, Bro. Clemens was ordained to the ministry at the Plains Church, Lansdale, Pa., with Samuel Detweiler and Jonas J. Mininger in charge. He was one of the early English preachers in the Franconia Conference, which made his services much in demand. He served actively as a minister in the Plains Church during his entire lifetime. He also served on many committees and in many other capacities. Members of the Plains Church especially remember him as an interesting preacher, one who could illustrate his sermons well. He loved history and could make it live. He knew how to hold on to the worthwhile things of the past, to make them practical for the present, and to present them for the future. He had an interest in the total life of the church. He never promoted any narrow provincial attitudes, but always the fraternal fellowship and unity of the total church. He had a kindly interest in persons as individuals.

His last sermon was preached on Nov. 15, 1964, one day after the 58th anniversary of his ordination. At that time all were impressed with his warm spirit and his desire to continue witnessing for his Lord, but the weakness of the body was evident to all.

Our brother made a deep commitment of his life to his Lord and his church when he became a member and devoted his life to her cause throughout the 66 years of his membership.

Readers Say

Since reading the article on "Capital Punishment" in the April 20 issue of the Gospel Herald, I read the book, *Trial by Ordeal*, written by Caryl Chessman, who was living in death row at San Quentin Prison in California at the time he wrote the book. I suggest that every Christian who believes in capital punishment read this book. He explains the way the gas chamber is used to execute a person. This surely isn't the Christian way of treating a person who was created in the image of God. We also think of a person in death row as a hardened criminal. Chessman says living in death row does change a person. He himself changed. (He has since been executed.) He tells of a young man who was being executed and with tears in his eyes, he cried, "Won't somebody please help me?" How can we as Mennonites, who teach against going to war and taking another person's life, believe in capital punishment? Many people have been executed and it was discovered sometime later that they were innocent.—Mrs. L. D. Landis, Vernfield, Pa.

Items and Comments

Religious leaders and agencies throughout the country have spoken out against the "brutality" of Alabama's state troopers in quelling a voters' registration march by Negroes at Selma on Sunday, March 7. Richard Cardinal Cushing, Archbishop of Boston, said that the "whole picture of

brutality" was reminiscent of "a Friday long ago that came to be known as 'Good.' The period just passed," he said, "has taken its place among the dark hours of our national history."

* * *

Over 65,000 people turned out to hear Evangelist Billy Graham in an eight-day Crusade in Honolulu, Hawaii, where less than 10 percent of the population profess Christianity. Inquirers who came forward to be counseled totaled 2,907. Not everyone was enthusiastic, however. Two voices were raised in protest.

One of these was that of the assistant professor of religion at the University of Hawaii, who said that Graham preached a "happiness religion and reinforced religious prejudice, which was probably the most basic prejudice of all." A Unitarian minister said the effect of the Crusade would be a sidestepping of social reform, and added that he suspected certain "unheralded sponsors" were fostering the crusade for this reason. Defense of Graham and the Crusade came from an unexpected source. Rabbi Roy A. Rosenberg told his congregation at Temple Emanu-El, "The criticism raises a basic religious question: 'Should religious institutions be transformed into secular societies whose primary function would be the debate of social and political issues? Or should religion retain its character of the way of life, teaching man about his God, the relationship of man to God, and as a corollary, the relationship of man to man?'"

The Jewish rabbi warned against the danger of churches losing their theology while concentrating on a social or political issue. Though not agreeing with Graham's theology, Rosenberg said he respects Graham because "he has a theology, and religion without theology is irrelevant."

* * *

Church-related colleges should adopt a tolerant attitude toward student drinking, according to a student-written article published in the March issue of *Together* magazine, national publication of the Methodist Church. Charles H. Lippy, a senior pre-ministerial student at Methodist-related Dickinson College in Carlisle, Pa., said that "whether for good or for ill, alcohol is present in our world—the social atmosphere of a college should prepare the student for assimilation into the world beyond the campus.

"If college authorities try to enforce prohibition, liquor will be smuggled into dormitories and fraternity houses, bars will be set up in vehicles in back alleys." In Mr. Lippy's view, "The liberal arts are the liberating arts and they free mankind from narrow-mindedness, ignorance, superstition, and the easy way out." One wonders if there is nothing on which one dare take a stand.

MENTONITE BIBLICAL SEMINAR
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Father's Day June 20, 1965

Meaning of Fatherhood

By Bill Detweiler

It doesn't take much to *become* a father. It is obvious that no particular talent is required for *biological* fatherhood. Almost any boy by the time he is fifteen can provide the single sperm necessary for the conception which will render him a father *biologically*. To *become* a father is scarcely an achievement at all. Unfortunately, there are thousands of births each year in which for the most part the only contribution of the father to his offspring is that of a single sperm.

But to actually *be* a father—that is another matter entirely. To really *be* a father is one of the most stringent albeit pleasurable and rewarding responsibilities of a man's life. To be a father fully involves infinitely more than the mere achievement of biological fatherhood. It involves the full spectrum of the *emotional* and *spiritual* dimensions of existence. On these levels, fatherhood becomes at the same time the toughest and most delightful job in the world.

It Means Time

To be an adequate father emotionally will certainly involve a great deal of *time*. In *every* father's week there are 168 hours. The average father spends about 40 of them at work. Allow another 15 hours for driving to and from work, overtime, lunch, etc., and then set aside another 56 hours per week for sleep, which will give him eight hours of sleep each night. All this adds up to 111 hours, leaving a father 57 hours each week in which he may find time to spend with his children.

How many of these 57 hours does an average father actually spend with his children? One group of 300 seventh and eighth grade boys kept accurate records of how much time their fathers actually spent with them during a two-week period. The average time the father spent with his son in an entire week was 7½ minutes! Most fathers spend more time than that each day on their "coffee break" or chatting with the pretty secretary at the water cooler!

Seven and one-half minutes per week may be considerably less time than most of us spend with our children each week, but nevertheless I suspect that most of us would not be particularly desirous of having our children keep close track of how much time we give them in undivided attention each week. There is always the newspaper and magazine to read, the lawn to be mown, the odd jobs to be done, the calls to be made, and a hundred other things. And anyhow, *we do have to make a living!* What could be more necessary and important than that!

It Means Priorities

But frequently, when we use this thin excuse, we are simply saying that building bridges and making hay and preparing sermons are more important than raising our children. We are saying that on our list of priorities, quite a few other things are more important than our children. We may not say so in so many words, but our actions demonstrate it. Professor Komarovsky, Professor of Sociology at Columbia University, has observed that "if men believed for a moment that the rearing of children (and their role as a father) is as difficult and important as bridge building, they would demand more of a hand in it. It would become unnecessary for child psychologists to campaign for more active fatherhood."

If we were wise, we would more often realize that much of the work which we think must be done today can wait until tomorrow. Our work is always with us. Our children will not be. They are children but once. Arthur Gordon tells an interesting experience from his youth. He writes:

"When I was around 13 and my brother 10, Father had promised to take us to the circus. But at lunch there was a phone call: some urgent business required his attention downtown. My brother and I braced ourselves for disappointment. Then we heard him say, 'No, I won't be down. It will have to wait.'

"When he came back to the table, Mother smiled. 'The circus keeps coming back, you know.'

"I know," said Father. 'But childhood doesn't.' [The Reader's Digest, January, 1960]

It Means Compassion

To be an adequate father emotionally will not only take time; it will also involve *compassion*. A British anthropologist by name of Gorer has called attention to the fact that American men are the most sissy-conscious group of men on earth. That is, they are continually struggling against any implication that they are less than one hundred percent super he-men. American men in particular seem to feel that a denial of tender feelings is the ultimate mark of masculinity. The content and covers of the so-called "men's magazines" indicate the brutality and violent vulgarity of fancied American masculinity. Many American men seem to deliberately repress any display of tenderness or affection toward their children, and are terribly embarrassed if they are found shedding a tear. And this harsh attitude toward compassion "rubs off" on their sons.

Dr. Daniel G. Brown has written: "Many boys tend to be driven to harshness, crudeness, and destructiveness because

Bill Detweiler is pastor of the Kidron, Ohio, Mennonite Church and copastor of the Calvary Hour Radio Broadcast.

they have somehow equated this with the ultimate repudiation of anything that resembles being 'feminine.' This 'taboo on tenderness' is probably part of the basis for many fathers not being affectionate and emotionally close to their children as they should be and as their children need them to be. Fathers should not be afraid to love their children openly and as generously as mothers; after all, a child's . . . development depends on this as much as his physical development depends on vitamins and minerals." [Vital Speeches, Sept. 1, 1961, page 702]

It Means Spiritual Responsibility

The emotional aspects of fatherhood should also definitely involve the *spiritual* life of his child. Suffice it to say that just as a father is responsible for the *first* birth of his child, even so he should strive to be the one responsible for the *second* birth of his child. There is, it seems to me, no joy that could be more meaningful and cherished by a father than to have his son or daughter express *first to him* (before to the pastor or evangelist) the desire to accept Jesus Christ as Saviour and Lord. Someone has significantly remarked that in our madly materialistic world, there *is* something we "can take with us," namely, our children.

My just-turned-four daughter has been praying the "Lord's Prayer" now for some time—"Our Father, who art in heaven. . . ." It jars me sometimes to realize that Dawn's first concept of her Father in heaven is based on her concept of and relationship with her father on earth. If her father on earth is consistently too busy to spend time with her, will she easily be able to think of her Father in heaven as the One who assures her, "Call unto me, and I will answer thee . . ."? If her father on earth demonstrates no compassion for her hurts, will the assurance that "like as a father pitieth his children, so the Lord pitieth . . ." have any meaning for her? If her father on earth is most concerned about his work and his wealth, will she be able to grasp the tremendous significance of the Good Shepherd laying down His life for the sheep?

A minister friend of mine recently told me that after his son has been put to bed for the night, he sometimes has to go into his son's room and confess to him something like this, "Johnny, I'm sorry for. . . . Just always remember that your father on earth is not as much like your Father in heaven as he ought to be and as he wants to be."

Most of us who are fathers will have to join him in this confession. May God help us to be the kind of fathers He meant for us to be when through His Son He chose to teach us to pray, "Our Father, who. . . ."

A Happy Home

Often parents do chores around the house instead of asking the children to help because they can do them faster and, they think, more efficiently. In so doing children are denied the opportunity to feel useful and miss the experience of learning to cooperate and make a real contribution to the running of the home.

It is often quicker to do the job yourself if you are a parent, but one must cultivate patience and realize the importance of the child's learning to do new tasks and take on responsibility if he is to really grow. Sometimes giving the children more responsibility means more work on the part of the parent rather than less, but it's training for the future, and if you wait to train children until they are in their teens, it's too late.

Any home project that enlists the help of the children, from painting a fence to preparing for a picnic, gives them a chance to learn new things and to feel important as members of the family. Working together also draws a family closer together and gives its members a feeling of common effort and purpose.

* * *

The family atmosphere teaches a child either that love is the greatest power in the universe or that force is supreme. If in his home he finds understanding, companionship, friendly interest in his achievements, wisdom and sympathy in dealing with his failures, then he builds an idea of God which reflects these experiences. Even when everything is against him, he feels that it is worthwhile to do right because God too is working for the right. He begins to understand the meaning of the words, "God is love," because he has seen and felt unselfish love within his own home. And so he begins to know that it is good to show love to others.

FATHER POINTS THE WAY



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YES, Father points the way and his son looks on. It does not matter whether Father is pointing to an airplane or to a bird in the sky. It matters most what direction he points by way of his life.

To a growing boy, Father points the way to right or wrong living, clean or unclean habits, wholesome or unwholesome recreation, right or wrong treatment of others, regard or disregard for God, His Word, His church.

God said of a certain father: "For I know him, that he will command his children . . . AFTER HIM and they shall keep the way of the Lord. . . ." This means that the father walked in the way of the Lord himself and set a worthy example for his children to follow.

Father points the way by his own life. The world will never know a better way for a boy to learn the way of truth and right.

Concord Associates, R. 2, Harrisonburg, Va.



Oh, Don't Throw It Away!

John Heuss says, "What most parishes are habitually doing is so prosaic and so little related to anything except their own hand-to-mouth existence that the public cannot imagine in what way they can possibly influence the great affairs of the world. What the local church has become makes it impossible for the average American to take its life-shaking Gospel seriously. Its day-to-day triviality is its own worst enemy."

Now that's quite an indictment. All of us are quick to look around for the churches which might be guilty. But let's look at our own. What are the significant earth-shaking actions my congregation has taken during the past year? Are we buried under a mountain of trivialities that makes movement impossible? Often we are so comfortable among our trivialities, like a child in a sandbox, that we just don't want to be disturbed and we will try desperately to convince both ourselves and others that what we are doing is important. Who looks at our total congregational package and sorts out year by year what is important and what has outlived its day? If nobody does, we can be sure things look quite like the little cottage of the dear ninety-year-old lady who all her life just never could bring herself to throw anything away.

There is a need for a continuing core group in the congregation which senses a responsibility for determining strategy and priorities in setting up the program. They must ask, "What of all that could be done *must* be done?" Experiments with this kind of question were made in three church councils' retreats at Laurelville during the past year. There was a surprising amount of readiness by these lay groups to accept responsibility. This readiness, however, came only after the councils became aware that they in fact were the responsible decision-making group in their congregation.

Such a group must look wholistically at the congregation's program and purpose. It must ask, "Why has God placed this congregation here? How can everything we do as a congregation move us forward with purpose?"

The group would need to be completely candid in its look at what is. Some of what is taken for granted might be called upon to defend itself most. Blind spots might be uncovered. People would surely be threatened as sacred cows and old congregational pets are inspected. Above all, a group such as this would certainly need to seek God's guidance.

No, don't throw it away. Don't discontinue something in congregational life just because it's been around a long time. It may be the best thing your congregation is doing. But how will you know unless and until you've taken a hard look? For one example, has your congregation ever determined whether the fifteen-minute superintendent's review after Sunday school would more profitably be used by the Sunday-school classes?

—Arnold W. Cressman.

Prayers of Luke Warm

Satire

Dear God,

What a Sunday-school class! And what a pigheaded teacher! If Ruel Mann doesn't show up to apologize to me this week, his class will be one member short from now on. You soften his heart!

You see, it all started when he entitled his speech "The Decline and Fall of the Mennonite Church." I thought that was a nasty poke at Rev. N. D. Kline and I told him so, on the spot—in love of course—but without mincing words. Obviously, he didn't go for last Sunday's sermon on freedom from the old rules and disciplines. I wish you could of heard Ruel lay down the law. "If we throw away the rules, what's left to the Gospel? How then do we 'work out our own salvation'? If we're gonna be Mennonites, let's be Mennonites! There is only one interpretation of Scripture. We've stood true to it for four hundred years. None of this change stuff." He got a good deal of support too; so I guess it's back to the barn with my bottle.

You stand by Brother Kline, Lord. The way his sermon faltered, I'm sure he overheard our discussion from back in his class.

Worriedly yours,
Luke Warm



Our Mennonite Churches: California

Located in the extreme southern part of lower Michigan, in Branch County, only a few miles north of the Indiana-Ohio state line. Its name originates from the small village which surrounds it. It is a mission outpost of the Forks Mennonite Church. The work was started in early fall of 1956. The new entrance was planned and built late this fall by volunteers from the Forks congregation.

Present membership, 26. Pastor, Malvin P. Miller.

Detached or Enlightened

Where are the missionary candidates? whisper the recruit-hoarse mission administrators. Why don't our graduates choose more church-related service assignments? wheeze out the overworked church college administrators.

I can't convince my undecided son to go into Voluntary Service, exasperates the middle-aged parent. Younger ones would like to ask the same question in a different way, but are afraid of the answers.

Some of us think that our youth have become too "detached" and "enlightened." Maybe the post World War II youth is more mission-minded than his parents, but nobody has taken time to translate his goals into twentieth-century terms. It's always easier to deal with the symptoms rather than the causes.

Let's face it, the 45-year-old parent mapped out his life's goals in a slightly different atmosphere. His world was a little simpler. The good people lived in the western hemisphere; the bad ones lived in Germany and Japan. The highest goal was to go to the pagans of Dark Africa with the Word.

Second best was to rear five sons who would go to the "uttermost parts"—two to the Dark Continent, one to Japan, one to Argentina, and the youngest could go where he wanted to. The parent "lived" his witness by paying his bills promptly, helping his "ungodly" neighbor get his corn planted the spring that his barn burned, and/or taking off his hat to thank God for his food (and to remind the gambling, drinking shopmen of their sins) every lunch hour. Every Spring and Fall Missionary Day saw the offering plate dip with its extra weight when it passed into the next brother's hands.

The youngest son (who never went where he could have gone) has some new ideas. He's not quite so convinced that all the good people live in the western hemisphere. In fact, he has heard more than he should have about the "ugly American." And, of course, pagans simply don't exist anymore—they are underdeveloped nationals. Besides, these nationals won't jump at the Word until they have some nourishing food in their stomachs, better (national) garb on their bodies, and a little "know-how" in their heads.

And he's not convinced that all the mission work needs to be done "over there." He's just recently heard about the "pagans" of New York City, Los Angeles, and New Orleans. In college he learns of the corrupt power structures and decides he's got plenty to do with the "good" people of North America.

He gets vision in a hurry and he's got to do something about it. So he joins a crowd that sounds a bit evangelistic on its way to Selma, Ala. And he can give his parents as many Scriptures for his march as they had for him to go where he never went.

Tension arises. The parents say he's turned a social gospel and he reasons that he has got to put redemptive love

to work somewhere. He later gives two years of his life to remedial education for the "disadvantaged" of Southeast Kentucky. He says he didn't have time to go through the tedious red tape of his mission board when the opportunity was "hot" with the government aid program. Some would say he's "lost" to the church. Perhaps he thinks the church is "lost."

We probably haven't been fair with either father or son. But sometimes we have to exaggerate to make the point. The point is that Mennonite Church members have some different convictions about our missions as Christians.

As mission editors we thought it appropriate to take a spot check of a cross section of Mennonites to see where we are in our "mission" thinking. Elsewhere in this issue are some of the results.

Out of the 100 housewives, farmers, educators, pastors, industrial workers, students, medical workers, and businessmen queried, 35 gave their opinions. A series in the next few issues features their convictions.

The vision has not died. Deep feeling is evident behind these words. The search for meaning is heartening. Some are grieved at our inadequacies; some are more eloquent on what our mission is *not*. Nonetheless, to still see the great commission so deeply enmeshed in the fabric of our commitment gives us assurance that we as a people will not perish.

Are we becoming more "detached" and "enlightened"? It's our guess that the latter is true; we hope that the first adjective passes entirely from our "mission" vocabulary.—B.

Think on This

When a Christian has trouble with the resistance of his flesh to the motivations of the Spirit, he should remember that stewardship as responsible action on behalf of the neighbor is *not optional*. It does not depend on his good will or on his mood at the moment. It is a divine requirement from which no one is exempt, least of all the Christian. God has commanded us to be stewards, but He has not given us detailed instructions about the relative amounts to be used for ourselves and for others. This He has left to our discretion and responsible decision.

If the Christian lives in the awareness that he and all he has belong to God, and if he is motivated by gratitude for the grace he has experienced, love will discover the way of justice and mercy.

In its deepest sense, stewardship is a holy privilege, reserved for those who have been made kings and priests before God by Him who loved us, our Lord Jesus Christ.—Gerhard Gieschen, in *Stewardship in Theological Perspective*.



A small boy said the following in his good-night prayer: "Dear God, if you can't make me a better boy, don't worry too much about it because I'm having a real good time like I am."

What Is Our Mission?

A Survey



A few months ago we asked 100 Mennonite housewives, farmers, educators, pastors, industrial workers, students, medical workers, and businessmen the question: "What is our primary mission as (Mennonite) Christians in the world at home and abroad, and how should we accomplish that mission?" Thirty-five of them answered. The next two issues of Gospel Herald will feature their responses.—Richard Benner.

Involvement, Not Isolation

We are living in a world of fear—fear of destruction, of overpopulation and all its involvements, and of rising powers at home and abroad. As Mennonite Christians our mission should be to help dispel these fears.

The simple solution would be to tell them of Christ and the salvation possible through faith in Him. This of course is our basic mission, but to accomplish this we need to use various means. In helping the peoples of the world to help themselves, and thus dispensing the cause for many of their fears, we are then in a position to speak to them of their basic need, which is Christ.

Now is not the time for isolation. Instead, we need to become involved with people. This involvement should take the form of helping people to help themselves. This could be

accomplished by an infiltration of Mennonite Christians into many communities of the world.

Teachers, technicians, ministers, laymen, etc., becoming identified with a community in such a way that persons in the community will want to learn the way of life as exemplified by Christian believers. As Mennonite Christians we should not be apologetic of our distinctive teachings, but instead should demonstrate them as we become identified with others.—Orie L. Roth, 41, pastor, Sweet Home, Oreg.

The Message Is Love

It seems to me that our primary mission in the world is to promote the Gospel message of love. We must prove to the world that *love* is the remedy for all of our problems.

But first, we'll need to do a little introspection. Will this message of "peace and love" carry any weight if we fall short of it right in our own brotherhood? We've preached to,

Sunday-schooled, and Bible-schooled our people with apparently few results. Some of our offspring are nauseated at our lack of enthusiasm. Have we, too long, tried to defend "our way of life" only to face the fact that we are losing it? Isn't it possible, by the power of the Holy Spirit, to step out on the offensive?

Could we encourage neighborhood prayer cells? Church in our homes? Houses of Fellowship in more of our larger cities? Wouldn't an Adult Life Team be a boost to some of us? We'll have to plan ways to hold our students in secular colleges and universities. (This number will be climbing in the years ahead.)

We have potential plus. We have a message to tell. . . . Let's tell it.—Mrs. Robert Benner, 52, housewife, Akron, Pa.

Representation of Jesus Christ

The name "Christian" implies that we are "little Christs." This term, first used to identify the believers in ancient Antioch, has become the universal designation of Christ's followers.

Unfortunately Christ has at times been misrepresented by those who bear His name. As Mennonites we often poorly present Christ. Our primary mission in the world is to be true representatives of Jesus Christ. Just as Jesus' life and death revealed the concern of God the Father for a lost world of humanity, so we are to manifest the compassion of our Lord. In the words of Jesus, "As the Father has sent me, so send I you."

In order to accomplish this mission we must maintain the same intimate relation with our Lord that He had with the Father. This is possible only through the Holy Spirit whom, Jesus said, the Father would send for this very purpose. When we are committed to do the Father's will, as Jesus was, and filled with the Spirit, our lives will accomplish their highest purpose.

When the love and compassion of Christ compel us to continue His work to feed the hungry, heal the sick, visit the rejected, befriend the outcast, and announce the good news of salvation to sin's captives, the Lord uses us as stewards of the Gospel, a living sacrifice that makes God real in every culture and nation on earth.—Alvin Gingrich, 38, farmer, Baden, Ont.

Concentrate on Personal Contact

Our mission is to make Christ known and He will make man free. The church must be able to communicate, reaching into the uttermost and innermost parts of the earth. We are blessed in our day with many means of relaying messages to those we may choose and to those who may choose to receive our relays.

By spoken and written word, we may choose the recipients, while by radio or TV the hearer and viewer will need to choose to listen. We are able to bounce our voices and pictures from heavenly bodies and easily reach around the world. People marvel at this scientific wonder, for so it is, but can this be the most effective way to make Christ known to the masses of people that roam our earth?

I am reminded that Christ lived and worked with people as individuals and have reason to believe that people responded to His teachings as individuals. I feel that we as a Mennonite Church should revert to this tactic often called personal evangelism. It is easier to sell a product to one person at a time than attempt a sales pitch on a number or crowd of people. Even though favorable results may be had in either case, greater will be the results in person-to-person contact. We can no longer wait for people to come to us; we must go where they are. Go where we are able to reach the greater numbers of people in the shortest time.—David Hostetler, 40, office clerk, Louisville, Ohio.

Penetrate Full Stream of Life

The primary mission of our church is embodied in the great commission. This suggests presentation of Jesus Christ as Saviour, and also in a continuing relationship as Lord. It would seem to be based on the fact that God has so created us that we cannot fulfill our purpose for being other than in response to the perfect will of God. It is also based on the proposal that takes each one of us from any circumstance in life by repentance and acceptance of God's love, mercy, and forgiveness through Christ into a proper relationship to God.

The task that confronts the church as the body of Christ and each believer as a member of that body is to make God, in the fullness of His power, resources, inspiration, and guidance, known to fellowmen. Jesus demonstrated the compassion we feel, and the manner in which we work. He was a Servant dedicated to man's total need. In like manner our mission program must penetrate the full stream of life in order to minister to people in their hour of need.

This must be directed to the whole man. We are not part spiritual and part physical. We are at the same time subject to and responsive to both. Tomorrow's "missionary" may be a civil engineer in an undeveloped country demonstrating God's concern for human life through sanitation; he may be a highly skilled technician working on a sophisticated research project. Both can, by testimony and deed, give God the credit for whatever they have to offer in faithful stewardship. He may be a Bible scholar helping to discern what God has said in order to understand what He is saying today. God has given each person a gift to be made available in His redemptive work.

To you as administrators of a church-organized mission program, I would simply like to commend the attitude of commitment and flexibility that is evident. Your inquiry for new horizons is good. God should not be limited by our dedication to old plans, vital as they have been, and in some aspects, still are. The most challenging new frontier I see is the use of trained people in programs such as Teachers Abroad Program, overseas mission associates, hospital administrators, Home Missions counselors, Christian social workers, etc. Not the least is the need for Spirit-directed skilled organizers and administrators, so that this flow of energy may be properly directed and fruitful.—A. P. Hallman, 59, general manager of Miller, Hess & Company, Inc., Akron, Pa.

Measure of Father

By Ruth Hayward

You've probably been seeing a certain advertisement lately, on billboards, in magazines, etc., to the effect that a man should "stay bigger than his responsibilities"—picturing items that signify a child's growth: from building blocks and rattles to the hi-fi and motor scooter stage.

This must be sound advice. Certainly it should make for a financially secure family.

But is there another measure for Father? How about the valuable measure of seeing *eye to eye* with each child as *he* grows through the years?

I think I first got this idea when I happened to hear two young boys talking together as they walked home from school by our house. I was trimming the walk edge, but they did not notice I was there; so I unabashedly eavesdropped.

"My dad's the biggest man in the whole world, I guess!" one boy boasted. "You know, he can touch the ceiling of our house!"

"Can he fly a kite? Can he? My dad can fly a kite as good as me!"

"Fly a kite? I—I don't—aw, he's too big for that! But he's going to take me fishing, just as soon as I get big enough to handle a rod right!"

"My dad takes me fishing," the other boy said quietly.

His friend stopped in the street, protesting. "You aren't any bigger'n me. You're not as big!"

"I don't care. I'm big enough to go fishing with my dad already."

The boy who boasted of the big father said, "Then I guess your dad must be even bigger than mine!"

I turned my head more, just a trifle so they would not notice, but I wanted to see if I recognized the boys. I did. One was Mark Whitney, Junior, who was the son of a really tall man, as his son had boasted. And Mark Whitney, Senior, was a very busy man, equally proud of his son and very talkative about how he was going to bring his son into his business *someday*, and how *someday* they would be as close as brothers: fishing, boating, golfing together.

"I'm working hard now so I'll have time to enjoy my son when he gets in his teens. You won't find problem children if they're close to their parents during those years. And that's going to be Mark, Junior, and his dad!"

But PTA meetings, Sunday-school picnics, school carnivals, sports, and Scout activities were not a part of Mark, Senior's program, it seemed. He acted as if he were *waiting*

for his boy to get big enough to be interesting, for time to help them see eye to eye about man-to-man things.

I recognized the other seven-year-old as Jimmy Parker. His own father was slight of build, not very tall, actually, but the Little League team he managed and on whose team Jimmy served as a substitute pitcher, thought James Parker was ten feet tall. And small Jimmy, *always* knowing his father as an *active participator* and daily guide, grew up, eye to eye with his father, at each age.

From study and observation, I would think Jimmy Parker would cause the *least* family friction during the oft-disturbing teen years.

Former Criminal Judge Samuel S. Leibowitz of New York, seeing the ever-increasing rate of juvenile crime, stated in an interview once that he believed this could be prevented by "putting Father back as head of the family."

Others have declared similar beliefs, but often this is a biased observation, tempered with a side-slap at *Mother*, and accuses her of taking over and deliberately dethroning Father from his rightful place.

This, to those of us who like to search deeper for cause and effect, seems overly simple. To say to Mother, "Stop being so aggressive; give poor Father back his rightful place," is to immediately divide the home front into opposing forces, and accomplishes little toward the unity that is the goal of conscientious parents.

This same family unity can best be accomplished by *Father* himself realizing that he makes his own measure, his own place. He must *be there* at the beginning: at the birth of the child, then be *on hand*, step by step, phase by phase, because *he is interested*.

He cannot wait until the child becomes interesting, or grows to a level of maturity that will bridge the years. The father "stands tallest" when he is able to take that first, wriggling bit of pinkish humanity, and say meaningfully, "Hi, son . . . here we go . . . *together*. . ." Then he goes on, not necessarily taller or the *overseer* of his responsibilities—but *on the level with them* . . . step by step up. . .

What are these steps or units of measure? Views vary, true, but a good yardstick might include:

1. Dad assuming a portion of the new baby's care. Weekend nights he might get up and let Mother sleep. Sunday mornings he will get up to feed the 6:00 a.m. bottle. He might bathe the baby on his days off, hang diapers, fold them. Later he will play games (as if he enjoyed them, and soon he will!) and tell and read stories and listen to the child's own imaginative ramblings.

The Missing Link

By J. D. Graber

2. Dad's growth is stimulated when he goes to church with the mother and child. He should go to PTA meetings. He will share his hobby and work about the home with the child, *showing* that he enjoys the young company every minute of the sharing.

3. He will respect the child (respect becomes mutual this way only) and value his views, confidences, opinions, and efforts.

4. He will laugh with the child (never *at* him), enjoy his jokes, his youthful exuberance (discovering more youth within himself this way!).

5. He will pray for the child to grow tall in all ways, strong and independent . . . and so doing, will come to know when to lose the child to God and his own inner self. . . .

And then, finally, though the child becomes a man, the tallest father finds his son *still* with him . . . *eye to eye*.

A Prayer

for this week

God, our Father, beyond us, yet beside us:

We come to Thee in worship. We see Thee as holy, and ourselves as unholy. Experiencing daily Thy love and forgiveness, we praise Thee. Let our lips and our lives bring glory to Thee.

We come to Thee for guidance. Open our minds to discern the voice of Thy Spirit. Move our wills to perfectly conform to Thy will. Teach us more perfect obedience.

We come to Thee for power. We desire to walk in the footsteps of Thy Son. Give us concern for human needs. Use our hands to minister to even the least of Thy little ones. Fill us with Thy love, for all men.

In the name of our Saviour, Amen.

—Adella Kanagy.

Prayer Requests

Pray that the blessing and direction of God may be known during the days of General Mission Board meeting, Goshen, Ind., June 24-27.

Pray for the editors of our church papers and for all those who serve in the production and distribution of Christian literature.

Pray for the work of your own district conference as the church continues to seek God's leading in the many meaningful decisions which need to be made.

The Kenneth Seitzes desire prayer for the birth of an evangelical nucleus in their own colony, Viaducto Piedad in Mexico City.

Pray for the three national co-pastors in Mexico City and Puebla, Mexico, that they might become established in God's Word and grow into effective pastors.

Pray for the new bookstore to be opened in the southern city of Ponce, Puerto Rico; for the managing board, the new administrator, and all involved in making this a reality.

"Ironically, mission boards report a great upsurge of response to the call for missionary specialists—educators, linguists, pilots, doctors. They also observe that a growing number of young people are interested in overseas work. (Witness the response to the Peace Corps.) But to their alarm, not many are interested in becoming general evangelistic missionaries—the kind of missionary who for so long has been the very backbone of the missionary enterprise." So wrote Harold R. Cook in the December, 1964, *Moody Monthly*. (Reprinted in *Gospel Herald*, March 30, 1965.)

Where is the missing link in missionary recruitment? Is our mission board publicity not good enough? Do our church schools fail in not stressing the missionary vocation strongly enough? Of course mission publicity is never good enough. The competition for the attention of young people in the noisy babel of publicity with which they are bombarded is well-high hopeless. The answer is not better or more promotion.

In college it is too late. Decisions for lifework are made earlier. Surveys show that most decisions for a lifetime missionary dedication are made during the high-school years. Dr. Cook says in this connection, "High schools provide guidance counseling whether the student asks for it or not. But such counselors rarely, of course, have anything to say about a career in Christian missions, or any other Christian vocation, for that matter. Why should we leave to unregenerate men the direction of the aspirations of our sons and daughters?"

Christian counselors in public high schools are in a position of great opportunity. They are able to direct many Christian young people into church and mission vocation.

Pastors play a key role in recruitment. If the pastor is mission-minded, he reflects this in all he does and says. The viewpoint and spirit are infectious and young people get the vision. If he has a genuine concern for the lost, his members will be apt to develop the same concern. If he believes that men are lost and need to accept the Saviour, it is likely that at least some of his young people will develop a concern for the lost.

Witness, evangelization, and service activity promoted among the MYF groups will produce missionary candidates. On the other hand, if a young man never has the opportunity to lead someone to Christ during his teens, his chances of becoming an evangelistic missionary are very slim.

Pattern or Object Lesson?

An Evaluation of the Practice of the Community of Goods as Reported in Acts 2 and 4

By John M. Snyder

Pentecost marks the beginning of a new era. Here God launched the church, a new, living body, commissioned to carry forward His redemptive program for mankind. Here was born a new community, spiritual in its character, universal in its scope, transcending and overspreading the boundaries of states and nations. From this time until His return the commission and function of the people of God was to "go," bearing a new message, calling men to a new allegiance.

Jesus promised that, with the coming of the Holy Spirit, His disciples would receive an endowment of power. The Book of Acts is the record of the fulfillment of this promise, showing the *dunamis* doing its work, first in Jerusalem, then in the surrounding areas, and finally in worldwide missionary outreach. This record is intended to serve as a disclosure of the characteristics of the Holy Spirit's manifestation in the life of the church. Intertwined and enmeshed in the story of dynamic Holy Spirit working in the early chapters of Acts is the account of what may be referred to as the practice of community of goods.

What Is the Significance?

The Hutterites, among others, took this to be the norm for the Christian community in its economic life, establishing communal *Bruderhofs*. From these, at the zenith of their spiritual prosperity, there went forth into Western Europe a stream of evangelical missionaries of the cross, many of whom were martyred for their faith and witness. This dynamic missionary witness stands as a unique example of New Testament Christian faith at work in a day when missionary concern and activity was almost nonexistent outside of the Anabaptist movement.

Others have evaluated it differently. Some consider it to have been an idealistic social experiment which failed to prove itself economically viable, and therefore not relevant for today's practice. Others consider it to have been merely a temporary expedient to provide for an emergency situation. It is suggested that a large number of transients were in Jerusalem for the Passover observance, had heard and accepted the post-Pentecost preaching of the apostles and others, and had identified themselves with this Way. Having prolonged

their stay for fellowship and instruction, they had exhausted their provisions and resources. The Christian community, with commendable, generous hospitality, proceeded to liquidate their capital resources in response to the needs of their guests.

Within this writer's observation, these two explanations have never resulted in anything very challenging. They seem, rather, to justify a *status quo* of attitude toward wealth and possessions, comforting their proponents in the enjoyment of an affluent way of life. Failure to manifest a comparable power and effectiveness in witness to that of the early church surely could not be attributed to failure to similarly devote material possessions for brotherhood life and witness!

Some Preliminary Observations

First, there is no recorded "Thus saith the Lord." It is not stated that "Peter, filled with the Holy Ghost, said unto them, 'This is the new economic order.'" The record simply states what the believers did. It is significant, however, that many of these believers had often heard Jesus teach on the subject of material possessions. His pronouncements sharply challenged the commonly held concepts of His day. What could be more to be expected than that this Spirit-endowed community of His followers should be concerned to express in practice the principles He had enunciated?

Second, one looks in vain in the New Testament for any disparagement of this practice. There are only a few references to it in later New Testament writings; in none of them is there a suggestion that it was the expression of misguided enthusiasm, or that it failed of its purpose.

Third, there is nothing in later New Testament writings to indicate that community goods, as practiced in the Jerusalem church, was considered to be the universal pattern for Christian economic life, or that any other community of believers adopted it. On the contrary, there are numerous passages which indicate individual "ownership" of property. The Jerusalem phenomenon was a communism of consumption only. Communism of production is not found here. By its very nature and limitation in scope, it could not have been intended as an example of a Christian economic system, to be the pattern for all other times and places.

Fourth, it is of prime significance that both passages refer to the practice of community of goods in a context of powerful and effective witness. Whatever its meaning and purpose,

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it was not peripheral; the record of this practice is integral to the account of dynamic, vital manifestation of Christian faith and life. The Holy Spirit was demonstrating His power. There must be meaning in this aspect, too, of this account for the church of all ages.

What Saith the Scripture?

"You shall be my witnesses," were the Lord's parting words to His disciples. The centrality of witnessing characterized these believers, baptized and filled with the Holy Ghost. "You have filled Jerusalem with your teaching," was the indictment of the high priest. Peter responded, "We are witnesses to these things."

Coordinate with the emphasis on effective witnessing is the characterization of the inward life of the community of believers. "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers . . . with glad and generous hearts, praising God . . . filled with the Holy Ghost . . . of one heart and one soul . . . everything common . . . great grace was upon them all.

"And the Lord added to their number day by day . . . those who heard the word [and] believed." If it is true that the primary mission of the church is dynamic and effective witness to the Gospel of the Lord Jesus Christ, certainly no aspect of this total picture may be disregarded as being irrelevant.

Success Is Measured by Objectives

If the practice of community of goods was intended to produce a prosperous economy, it was obviously a failure, for within a few years the Jerusalem believers were the object of relief. But if its purpose was to underscore the dedication of the economic resources of believers for the furtherance of the Gospel in the building of Christ's church, then who shall say that it was a failure? Paul wrote to the Christians at Rome: "For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem . . . *indeed they are in debt to them*, for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings." What does he mean? Is it not that out of the richness of the spiritual life of the Jerusalem church there flowed out to the far reaches of the Roman Empire a stream of blessing which ministered spiritual riches to the Gentiles? What matter the economic impoverishment of the Jerusalem church, if their dedication of their possessions to the furtherance of their vital fellowship and witness contributed to such dynamic outflow of blessing?

Why Not Continued as the Normal Pattern?

Individual stewardship of possessions, in the context of responsible Christian brotherhood, provides opportunity for a higher level of dedication than a communal pattern could offer. In the communal pattern the major stewardship responsibility inevitably comes to lodge in the leaders, a relatively small number of persons. Not sharing a large degree of responsibility, the individual members of the community,

particularly if the community is large, may tend to become passive in stewardship concerns. But given adequate teaching on the responsibility of stewardship, individual "ownership" of possessions enables the diffusion of stewardship experience through the entire membership of the church. The possibility of individual unfaithfulness may be greater, but likewise the possibility of the entire body of believers rising to a higher degree of spiritual blessing in mature stewardship is multiplied.

The Meaning for Today

Believing that the practice of community of goods was a response to the leading of the Holy Spirit, I submit that it was intended to dramatize and bring into sharp focus certain principles upon which the stewardship of possessions should rest:

1. Witness is to be primary in the concern of Christ's disciples. He promised that economic needs, "these things," would be provided for those who "seek . . . first the kingdom of God, and his righteousness."

2. The material resources which believers "own" are actually not their own. They are only stewards, administrators of His affairs.

3. The wealth of the Christian community is for the use (consumption in the Acts account) of its members on the basis of need. It is not stated what criteria were used to measure need, but this was the basis of distribution.

4. Devotion of possessions is one aspect of the total Christian commitment, and such total commitment in obedience to the will of the Master calls forth the divine response in terms of spiritual power and effectiveness in life and witness.

5. The summary and exemplary judgment visited upon Ananias and Sapphira, when they connived to participate in the blessings attending this radical dedication to the life and witness of the church, underscores how jealous the Lord is of such bestowment of blessing. Those who would enjoy the fruits of full dedication without paying the price of dedication stand under divine judgment.

Not Dud, but Dynamite

Here, then, we have a nutshell portrayal of the stewardship principles upon which the followers of Christ are intended to operate. The implications of these principles are many and sharply challenge much that is commonly taken for granted. Expenditures for homes, means of transportation, food, clothing, economic security, etc., are to be judged by their contribution to the furtherance of the Gospel, as is also the extent to which we may involve ourselves in enterprises for economic gain.

Mammon, i.e., materialism, is a god in rebellion against Christ. The enduement with power (*dunamis* is the Greek word, from which comes our word "dynamite") resulted in the disciples' commitment to Christ and His cause. Out of this commitment issued a witness which "turned the world upside down" in their day. Will anything less satisfy the Master today?

Washington Visitation on Vietnam

By Guy F. Hershberger

A question of great concern for Christians today is the intensification of the war in Vietnam—a war which began with the sending of military advisers ten years ago and which now consists of continuously increasing attacks on the north by United States forces, all without a formal declaration of war. Many concerned people are fearful lest the present policy, if continued, may lead to a third world war, with a possible nuclear holocaust.

Because of this concern fifty or more representatives of religious groups met in Washington, May 4-6, 1965, for prayer, for consultation, for briefing by administrative officials, for interviews with members of Congress, and for sharing of daily experience. Six Mennonites participated in the visitation: John E. Lapp and Guy F. Hershberger of the Peace Problems Committee; Wilbert Shenk of the MCC; Vern Preheim of the General Conference Mennonite Church; J. Harold Sherk of the National Service Board for Religious Objectors; and Paul Peachey of the Church Peace Mission.

A briefing session with representatives of the State Department made it clear that the administration is very sensitive to current criticism of its Vietnam policy on the part of many senators, as well as newspaper columnists, such as Walter Lippman, and many educators and others throughout the country. The sensitivity has resulted in what seems to be a vigorous campaign to counter the criticism.

This was reflected even in an interview with Vice-President Humphrey whose outward expressions did not seem to harmonize with what we had come to associate in our thinking with Senator Humphrey. Could it be that since he is now in an administrative position, which gives him no power to act or speak on his own, his real convictions do not find expression?

The Washington visitation coincided with the president's request for a special appropriation of \$700 million for carrying on the Vietnam conflict to the end of June, and the congressional debate and vote on the question. The House debate was very perfunctory. In the Senate, however, there was vigorous opposition, much more than the 88 to 3 favorable vote in itself would indicate.

Senator Wayne Morse of Oregon devoted more than an hour to a vigorous denunciation of the entire Vietnam policy. This included emphasis on the fact that the funds which the president asked for were already available; that the real purpose of the request was to obtain a vote of favor for the purpose of making a show of strength.

In addition, a considerable number of senators who voted for the bill (on the ground that soldiers on the field should be supported) made it clear that they had serious questions about the Vietnam policy itself, and that their affirmative vote on the appropriation is not to be interpreted as approval of that policy, nor as a blank check for further action unauthorized by Congress.

Among those taking this position was Senator Albert Gore of Tennessee, a member of the Foreign Relations Committee, and its subcommittee on disarmament, a post formerly held by Hubert H. Humphrey. In a conversation in his office Senator Gore told the visiting churchmen that most members of the Foreign Relations Committee question the wisdom of the present Vietnam policy, and that in his opinion the majority of the entire Senate likewise question it.

The religious leaders of the Washington visitation did not claim any special knowledge concerning the admittedly complex Vietnam situation. Nor did they presume to dictate the nation's foreign policy. They did, however, in the spirit of the Mennonite General Conference statement of 1951, recognize an "obligation to witness to the powers-that-be of the righteousness which God requires of all men, even in government, and beyond this to continue in earnest intercession to God on their behalf."

The 1961 General Conference statement on *The Christian Witness to the State* further says: "(1) Statesmen must continually be challenged to seek the highest meanings of such values and concepts as justice, equality, freedom, and peace.

"(2) Even though they may reject the highest good in favor of relative and lesser values, statesmen must nevertheless be challenged to find the highest possible values within their own relative frames of reference. . . .

"(3) The evils of war, particularly in this nuclear age, must ever be pressed upon the consciences of statesmen. Our previous declarations to this end need continually to be renewed."

It was in this spirit that the Mennonite delegates in particular assumed their tasks as witnesses in Washington, May 4-6, 1965. We do believe that the present Vietnam policy, as indeed all war, runs counter to that to which the Christian is called to give witness.

As the above report shows, there are many in Washington who do not believe that the present Vietnam policy represents the best possible course, even within the government's less than Christian frame of reference.

May we continue to witness and to pray to the end that the present situation in southeast Asia may not escalate into a general war; and that the ministry of reconciliation in Vietnam may bear much fruit for the making of peace.

Guy F. Hershberger, Goshen, Ind., is Executive Secretary of the Peace Problems Committee and Executive Secretary of the Committee on Economic and Social Relations of the Mennonite Church.

Morbid Piety

By Shem Peachey

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

There is abroad a kind of morbid piety which continues to bow low, l-o-w, at the foot of the cross, and glories to ascribe to itself a perpetual sinner status, as the proper Christian posture before God. This posture it prescribes for all Christians. But it never gets a Christian away from the cross. He is always kneeling there, confessing his sins, with his head deeply bowed in humiliation, instead of thanking the Lord for deliverance, getting up and out with the Gospel for the salvation of men, bearing his own cross.

A typical quote is, "... we are really all sinners. The Bible says we are, Paul said he was, and all the great *saints* have felt themselves vile before God." Another, "The Bible . . . nowhere says that in this life we cease to be sinners."

This type of piety fails to recognize the obvious; that "sinners" and "saints" are used as absolutes, in the New Testament, totally unrelated to each other, without exception.

Some of our good Mennonite Christians who know the Scriptures are evidently listening to those people, for they are echoing the same sentiment. It is even leaking over into our literature, Sunday-school material, as well as other.

We are repeatedly being told that "We are sinners," that "Paul was the chief of sinners," that "A Christian sins," that "If we should say that we have no sin, we deceive ourselves and the truth is not in us," and so on. I John 1:8 is quoted, but not I John 1:7, 9. Could we not just as consistently quote I John 1:7, 9, without verse 8, and on this basis say, "We have no sin," as to quote verse 8, without verses 7 and 9, and on this basis say, "We have sin"? Perhaps neither of the above quotes is complete, the one without the other.

To tell our people that we Christians are all sinners still, cannot but bring a lowering check into the lives of our people who believe this.

To be realistic about this, how much does such teaching contribute to having some of our people content to live on the upper sinner level? If we can never be anything else but sinners, then of course it would be a waste of energy to try. Such fusion of sinner-saint Christianity is bound to produce a mood described by Mike Zehr of Pigeon, Mich., in a sermon forty years ago, at Grantsville, Md.: "*Sie wollen sich lieber arme Sünder bekennen, und ein Leben führen dem gemäss.*" "They would rather confess themselves to be poor sinners, and lead a life in accordance with such confession."

This is precisely what the Reformers did in Reformation days. It is the natural consequence of going through the motions of Christianity, without its contents.

Ulrich Zwingli said as he held the communion cup in his hands, "... grant unto us miserable sinners. . . ." After the cup was passed, he thanked the Lord and again said, "... we are indeed miserable sinners." And in interpreting Rom. 7, he said, "O wretched me, who will deliver me. . . . I sin again and again and make no end." He said much more in the same vein.

Luther said, "*Ich bin zugleich krank, und gesund: Zugleich ein Sünder, und ein Gerechter.*" "I am at the same time sick, and well: at the same time a sinner, and a righteous one." This is as high as the Reformers ever came with their great mass of corrupt state church people, baptized in infancy. They knew nothing of the new birth and holiness of life. The Anabaptists constantly cast this in their teeth, from which they could not vindicate themselves, for even many of their ministers were also morally corrupt. One of the first teachings of the Anabaptists was "holiness of life."

How much of the idea that a Christian is still a sinner stems from people of churches which still maintain much of the old medieval church pattern?"

This is New Testament language. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

"As many . . . as have been baptized into Christ have put on Christ."

"Having put off the old man with his deeds, and having put on the new man who is created in righteousness and true holiness" (Eph. 4:24); "who is renewed in knowledge after the image of him who created him" (Col. 3:10).

"... ye might be partakers of the divine nature . . ." (II Pet. 1:4). "... While we *were yet sinners*, Christ died for us" (Rom. 5:8). Notice "sinners" in the past tense. "... be filled with the Spirit" (Eph. 5:18).

"... the worshippers once purged should have had *no more conscience of sins*" (Heb. 10:2). "And their sins and iniquities will I remember no more" (Heb. 10:17). "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22).

"To the saints which are at Ephesus. . . ." "To all the saints in Christ Jesus which are at Philippi. . . ." "To the saints and faithful brethren . . . which are at Colosse. . . ."

"... the law is not made for a righteous man, but for . . . the ungodly and for *sinners*. . . ." "Behold, the hour is at hand, and the Son of man is betrayed into the hands of *sinners*" (Matt. 26:45).

"If the righteous scarcely be saved, where shall the ungodly and the *sinner* appear" (I Pet. 4:18)? "Scarcely," evidently,

means by grace. For the "righteous" is still a fallible person, prone to err in judgment, and full of human infirmities. Paul said he would rejoice in his "infirmities." He never calls his infirmities sin. He does not say he will rejoice in his sins. No one is fit for heaven without Christ, and only fit with Christ, by grace, which means a free, undeserved gift.

A very simple study with *Strong's Concordance*, noting the

68 references of "sinner," and "sinners," and the 101 listings of "saint," and "saints," will show that these terms are never used relatively, nor both applied to the same person, at the same time. Listed in the New Testament, 47 and 62 times. A careful, systematic study of the Scriptures, before we read the writings of men, will help us to a true interpretation of them, as God gives us "the spirit of wisdom."

The Greatest Commandment

By Ruth P. Martin

"Love God." Sounds simple, doesn't it? As some have said, "Love God and do as you please." Maybe that doesn't sound right. Why? May I venture to suggest a reason? There is only one thing that could make this an unsatisfactory guide to a life pleasing to the Lord. That one thing lies in our use (or should I say misuse?) of the much overworked word, "love."

Do you love God? Of course. You go to church, you try to do the right thing (usually), you don't actively oppose Him—but do you *love* Him? If we treated *people* we say we love the way we treat God, would they be convinced of our love for them? What kind of person is this God, anyway, that we should—or could—love Him?

Two Misconceptions

It seems to me that our church harbors two gross misconceptions that we call God. They are at opposite extremes of the theological spectrum, and, I fear, both miss completely the God of the Bible. For want of more accurate terms, I shall use the standard designation, though its accuracy leaves much to be desired.

The first is the god of the "liberal" or "broad-minded" element. This is a watered-down, Santa Claus type of creation, who is forever giving, forgiving, leading, helping, with a kindly disregard for our blunders. He doesn't really care whether we listen to what he says or not, as long as we are the kind of respectable citizens that will not bring to his name the stigma of extremism, in whatever direction.

I find it totally impossible to love such a revolting weakling. I can't even respect him, let alone love him. He might be easy enough to live with, but I could have no interchange with him—no challenge. Any friendly feeling I might have toward such a one could be, at best, pity or thinly veiled contempt, mixed with a certain relief at not having my conscience bothered.

The second is the god of the so-called "conservative" wing. This is a sort of bogeyman, created for the major purpose of forcing an unwilling conformity to a certain standard of thought, behavior, etc. He is rather like the policeman who

hides around the corner, eager to pounce and condemn me for the slightest failure to measure up. I can't bring myself to love this one either. If I agree he is real, I'll be scared to death of him; if not, I'll simply laugh.

Must I then choose between these two gods, both unworthy even of human love? Whom *can* I love? Think of people. Not just "friends" but those you really love to the point where it has cost you dearly. What sort of qualifications have they, to make you deem them worthy of your devotion? Let me list a few:

- They challenge me to become a higher, better type of person.
 - They are interested in my welfare enough to bring out the best in me. In their presence, I *am* a better person.
 - There is an absolute security of relationship: we know each other to such an extent that we are certain that each can be depended on.
 - They share my hopes, dreams—they understand.
- And is it not just such a picture of God that we have in Jesus Christ? He is all these and more—because the element of human failure has been removed.

Our Reactions

Assuming, then, that there *is* a God worthy of my love, how shall I react? I can't speak for the men, as my experience lies on the other side of the fence. But, sisters, remember when you "fell in love"? So that you felt that all of your life was bound up in this one person? How did *you* react? How do you still react, if the Lord has given you a companion with whom to live in love? I can list a few things. Interests I already had, that we could share, grew stronger. The ones that had no mutual appeal soon fell away. The same held true of acquaintances. I learned many new interests. I'm a different person from the one I would have been alone. I happened to fall for a man who loves to hunt. I was terrified of a gun; but I learned to shoot, and even to enjoy it! I learned to wear his favorite colors, or an outfit he particularly liked. I even learned to correct *math* tests (a subject I avoided like the plague—his major). In short, love molded our lives together so that, despite failures and outcroppings of human selfishness, my big aim is to please the one I love.

All this for a mere *man*! (Even though I may very well

consider mine an exceptional one!) Have I—have you—treated God even this well? If not, then we must challenge our love for Him. In His Word, He clearly demands that He be held superior to all human loves.

What would become of a marriage relationship, or even a friendship, if we loved only as we love God? With total disregard for the opinions and feelings of the “beloved” unless they happen to coincide with the way society happens to do things—flatly refusing to venture into any unfamiliar experience he suggests, because “people might laugh,” or “we’d lose their respect”—spend far and away more time with everyone else, confining our expressions of “love” to a perfunctory “please” or “thank you” on occasion, and other such trivia?

Now, I seriously doubt that my husband would divorce me if I said, “People laugh at women who go hunting,” and refused to go along. But I would miss rich hours of fellowship with him in God’s creation. Neither would he leave me if, when he said, “I like that pink dress,” I discarded it and wore another one because it was the current fashion. But I would have missed a little chance to please him.

When God asks for our love, I can’t help feeling that it’s somewhat the same way. He will not cast us off because we neglect or violate one little verse of His Word. But He gave it to us so that those who *want* to know how to please Him will have someplace to find out. And *if* we love, we *do* want to please Him. To the one who loves, it matters little that the rest of the world thinks he’s “goofy” or unbalanced. If I don’t mind being called old-fashioned to bake bread for my family so *they* can enjoy it, why should I object to a similar designation as a result of ordering my actions, plans, appearance, goals, in ways that God has directed so that my *Lord* can enjoy it?

New Discovery Needed

Where are the prophets among our number who will call us and help us back to that which our Lord deemed greatest among the commandments? Must we have legalistic commandments or none? We must say to the Santa Claus and the bogeyman concepts of God, “You are *both* wrong.” Then we must be led to rediscover the God revealed in Jesus Christ. We cannot but find Him absolutely worthy of our love. And finding Him thus, let us *give* Him our love—real love, neither cheap sentiment nor abject fear—love that will transform us, as we follow His Word unreservedly and unashamedly, into the image of our Beloved.

Family Census Report

Number Twenty-two in Series

Types of Colleges Attended

During the school year 1963-64 a total of 1,944 (Old) Mennonite and Brethren in Christ students were enrolled in Eastern Mennonite, Goshen, and Hesston colleges. A figure estimated by the Mennonite Student Services Committee for (Old) Mennonite undergraduate student attendance in non-

Mennonite colleges and universities during 1964-65 was 967. Thus at the present time approximately one third of our students beyond high school who are not yet working for a degree above a BA are attending non-Mennonite schools. The tables below indicate how much different this situation is from what it was earlier.

College Attendance		
Eastern Area		
Kind of School	Percent of Men	Percent of Women
Non-Mennonite	1.3	0.7
Mennonite	2.1	2.1
Both	1.0	0.6
No College	95.6	96.6
East Central Area		
Non-Mennonite	3.1	2.8
Mennonite	7.9	8.8
Both	2.7	1.4
No College	86.3	87.0
West Area		
Non-Mennonite	1.8	3.6
Mennonite	3.7	5.2
Both	1.5	1.2
No College	93.0	90.0
Conservative Mennonite and Independent		
Non-Mennonite	2.6	2.1
Mennonite	1.7	3.5
Both	1.4	1.1
No College	94.3	93.3
Totals for the Four Tables		
Non-Mennonite	2.4	2.3
Mennonite	5.2	6.0
Both	2.0	1.1
No College	90.4	90.6
Totals for Men and Women		
Non-Mennonite	2.4	
Mennonite	5.6	
Both	1.5	
No College	90.5	
Total Persons Responding		8,310
Total Not Responding		1,665

The last table above indicates that for the heads of Mennonite households who answered the Mennonite Family Census questionnaire of 1963, 9.5 percent had attended college. Of these who had attended college, 30 percent had attended only non-Mennonite colleges compared to the 33 1/3 percent of undergraduates who were attending non-Mennonite colleges in 1964-65. The percent and the total number of Mennonites attending non-Mennonite schools of an undergraduate level are both increasing.

The *Statistical Abstract of the United States 1963* reveals that 16.5 percent of all persons in the United States 25 years old and over had attended college. Compared to the 9.5 percent for the adult Mennonite population, which may be too high a percent given the possibility that those who did not answer the questions on the amount of their education may have had a small amount of schooling, it is evident that Mennonites have considerably less higher education than does the general American population. As Mennonite figures continue to climb toward the American norm, it is clear that Mennonite educational institutions will have rapidly growing enrollments. This will be due not only to the greater number of Mennonites but also to the higher percent who will be seeking college education.

—Melvin Gingerich,
Historical and Research Committee.

John F. Funk

(1835-1930)

By J. C. Wenger

John F. Funk was born in Hilltown Township, Bucks County, Pennsylvania, April 6, 1835, the son of Jacob Funk and Susanna Fretz Funk, both of Bucks County. Jacob in turn was the great-grandson of the Funk immigrant Bishop Henry Funk (he wrote his name Henrich Funck).

In 1854, when nineteen years of age, Funk began teaching school in his native township, and during his short career as a teacher he took two summer terms at Freeland Seminary (now Ursinus College). The spring of 1857, when twenty-two, Funk went to Chicago and entered the employ of his brother-in-law, Jacob Beidler, who was in the lumber business. Funk remained in Chicago ten years.

During the winter of 1857-58 he attended evangelistic services at the Third Presbyterian Church in Chicago, and was converted. But he did not unite with the Presbyterians; he returned home a year or so later, when he was able to make the trip, and was baptized by Bishop Jacob Kulp and received into the congregation of his parents, Line Lexington, on Feb. 13, 1859. He returned to Chicago and threw himself into the work of the Lord.

His special sphere of interest was the Sunday school. As a boy he had attended a union Sunday school in Bucks County, Pennsylvania, and by the time he was nine had memorized 1,600 Bible verses. One of the men of God with whom he worked in Chicago was D. L. Moody, who later became a world-renowned evangelist. Funk also burned with desire to awaken his Mennonite brotherhood from its long "sleep," and to see it become more active in Sunday-school work, missions, and the like.

One of Funk's first efforts was directed toward strengthening the church on the doctrine of nonresistance; he wrote and published a small book during the Civil War, *War—Its Evils—Our Duty*, 1863. He also conceived the idea of a church paper, and was much encouraged in this dream by the few leaders to whom he communicated his plan, especially by Bishop John M. Brenneman of Elida, Ohio.

In January, 1864, Funk bravely inaugurated the publication of the *Herald of Truth* and its German twin, *Herold der Wahrheit*. That same month, on Jan. 19, 1864, he took to wife Salome Kratz (1839-1917) of his native Bucks County. They lived together in holy wedlock for fifty-three years and became the parents of six children: Martha, Susan Mary, Phoebe, Rebecca, Grace Anna, and one son, John Edwin. Only two of the six grew to maturity—Martha, who never married, and Phoebe, who married A. B. Kolb.

Funk lived in Chicago until 1867, when he moved to Elkhart, Ind., on his thirty-second birthday anniversary, April 6. He was already a Mennonite preacher, having been ordained by Bishop John M. Brenneman in a schoolhouse near Gardner, in Grundy County, Illinois, on May 28, 1865.



John F. Funk (1835-1930) in meditation.
Picture taken in 1913.

The coming of John F. Funk to northern Indiana was the greatest single event in the history of the Indiana Mennonites in the nineteenth century. He brought new life to the church. Almost single-handedly he introduced the Sunday school, not only to Indiana, but he promoted the Sunday-school movement all over his brotherhood in North America through his powerful medium, the *Herald of Truth*. From Funk's press in Elkhart also flowed a stream of books and booklets, including such huge tomes as *The Complete Works of Menno Simons* and the *Martyrs Mirror* of T. J. van Braght. Funk also wrote various books himself, his largest effort being a polemic, *The Mennonite Church and Her Accusers*.

Funk was the father of the Mennonite Aid Plan, a mutual fire insurance company for Mennonites, still in existence, and the Mennonite Evangelizing Fund which developed into what is now known as the General Mission Board of the church, the Mennonite Board of Missions and Charities.

In the 1870's he expended a vast amount of energy rendering assistance to the many thousands of Russian Mennonites who migrated to North America to escape the compulsory military training which had been announced in Russia. He is remembered also as the founder of the Prairie Street Mennonite Church in Elkhart. In his early years at Elkhart, Funk was greatly helped by the able Daniel Brenneman and by the devout and competent John S. Coffman whom Funk invited to his side from Virginia.

Funk was ordained bishop on June 6, 1892, and served in that office with great vigor and vision for about ten years. Funk made Indiana the spiritual center of the church, and promoted all that was good in the many changes which came in the latter nineteenth century. He lived a rather quiet life in his last years, and died Jan. 8, 1930, a little short of ninety-five years of age. He was the most influential Mennonite of his generation.

CHURCH NEWS

Cooperation Stressed for Literature

By Allen Martin

"Reaching the most in the least time," sounds like a slogan from a Madison Avenue marketing firm.

It was the motto that hung over the platform of the 13th annual Evangelical Literature Overseas conference held April 12-15, 1965, at Wheaton College, Wheaton, Ill. "The Means, Material, and Message of Effective Literature" was the theme that attracted 200 participants for discussion on how it can be accomplished.

Dr. Clyde Taylor, president of the National Association of Evangelicals, and conference keynote speaker, declared "it will be through cooperation. We need a total involvement and total commitment in cooperation." He explained that this commitment is not that of the forced commitment of the communist, nor the total involvement of the universalist or the "ecumenical" churches. It is the so-called evangelical, conservative, fundamental churches forgetting their differences and foregoing their individualism in order that they may succeed and survive, he said. Evangelical Literature Overseas' counterpart in the "ecumenical" churches is the Council on Literacy and Literature of the National Council of Churches.

Train Nationals

The training of national Christians in the production and distribution of literature was a dominant note of the conference. Miss Marjorie Shelley of the Conservative Baptist Church working in Africa observed that "education is on the move. The International Press Institute has held journalist training conferences. Rapid progress is being made in the Africanizing of textbooks. The church will have to 'get with it.' There are no shortcuts in the training of national Christian journalists. Instant journalism results in half-baked materials."

Miss Gladys Jasper, of the Christian and Missionary Alliance of India, stressed the need for operating bookstores on sound business principles. "Financial reliability is just as important as any doctrinal standard," declared Jasper. Irl McCallister, literature worker in Southern Rhodesia with the Evangelical Alliance Mission, said: "We have stacks of material and no one to distribute it. 'Sell it, just don't stand there!'" he chided.

Director of ELO, James L. Johnson, declared, "The reason we haven't had better

success at training nationals for literature evangelism is that foreign missionaries haven't believed we needed them." It is easier to say you can't train nationals than to accept the discipline of teaching. "When you show confidence in their abilities, you have started," said Johnson.

Christian literature in overseas countries has been increasing in volume and effectiveness. David C. Cook Foundation is at work in 40 languages in about that many countries. The Southern Baptists spend over a million dollars a year in literature projects. The Mennonite Board of Missions spent \$27,000 in 1964.

Printed evangelism is only beginning. In Brazil alone there are 35 million illiterates. This is about half of the population. Most of these will be learning to read in the next ten years. Who will prepare the specialized literature that is needed for these 35 million? The Mennonite Church has a vigorous publishing program for its membership of 86,000.

Not Enough Concentration

Experienced Latin-American literature worker, Virgil Gerber, of the Conservative Baptists, says, "The fault is with the mission boards in North America. Literature workers have too many other jobs." Often a competitive spirit arises and competing interests detract from giving full time to the job. Mission boards are hesitant to give personnel for cooperative jobs.

Better communication between groups working in literature is needed. The Mennonites in Brazil and the Evangelical Alliance Mission in Portugal both had the publishing rights to Dietrich Bonhoeffer's book, **Cost of Discipleship**. Portugal produced 1,000 copies before the Brazilian organization became aware of the situation. They would have taken another 2,000 copies, thus resulting in a much lower unit cost of the book. Marjorie Shelley stated that "two organizations in Africa were working on a French edition of David C. Cook materials before the duplication was discovered."

Communist Take-over a Fallacy

A few have continued to see literature as the weapon against the spread of communism. It was agreed by many workers in the Latin-American seminar that there is much less "communist" literature in the

various republics than has been stated. "We have been dishonest in using this emotional device in our deputation and publicity work," said a Baptist publisher.

There is probably not more than one magazine from the communist countries (Russia, Red China, Cuba) to every 20 magazines on the popular newsstands from Democratic countries such as Canada, England, and the United States. This is not to say that there is no community literature, bookstores, reading rooms, or lending libraries. In the places like Brazil, Chile, and Mexico, however, there is far more literature available from the Western nations than from communist nations.

If the communists are still winning the war with literature with lesser amounts and inferior quality, as some would suggest, why are they doing so? Is it content? "We evangelicals must say something that will speak to the social and political struggle," Dr. Taylor urged. "We have been producing literature for the church people and letting the world go by."

In Brazil there exist in the scanty selection of Christian literature 27 books concerning the doctrine of the Holy Spirit, 20 concerning the interpretation of prophecy, and three that have been written to introduce Christianity for the man on the street.

Attending the ELO convention from the Mennonite Church were Allen Martin, literature missionary to Brazil; Urie Bender, secretary of literature for the Mennonite Board of Missions; and Don Brenneman, Chicago, North American representative for **El Discipulo Cristiano**.

Broadcast Speakers

A special series of Mennonite Hour broadcasts began on June 6 with personal, new-life stories of nine broadcasters associated with the various programs of Mennonite Broadcasts.

Lester Hershey, Spanish speaker, was interviewed on June 6; followed by Martha Alvarez, Spanish Heart to Heart speaker, on June 13. Hiroshi Kaneko, co-director of the Japanese broadcast, will be heard on June 20, with Pastor Hostetter the last Sunday of June.

July 4 will feature Ivan and Vasil Magal, Russian broadcast speakers; July 11, Ella May Miller will be heard; followed by Samuel Gerber, German speaker, on July 18; and Naswood Burbank, Navaho Gospel Hour co-speaker, on July 25.

These broadcasts mark the beginning of Mennonite Hour's 15th year. "The Touch of God," a booklet just published by Mennonite Publishing House, is being offered on the broadcast. The new publication gives personal glimpses into the lives of eleven broadcasters serving Mennonite Broadcasts.

Yoder on Peace Mission



John Howard Yoder

Spending most of his summer in Europe, John Howard Yoder, of the Goshen College Biblical Seminary, will attempt to explain the Mennonite position on peace to European religious scholars and worldwide organizational church leaders.

Having left the States on June 3, his first assignment makes him leader of five American and Canadian seminary students and recent graduates, in addition to one Dutch and one German student, in an East-West encounter with small groups of comparable young men in Europe, called together by church leaders who are in contact with Marlin Miller, European secretary of MCC's Peace Section. Yoder's group will spend two weeks in East Germany and one in Czechoslovakia.

From June 28 to July 3, he will attend a meeting at Bossey, Switzerland, at the Conference Center of the Division of Studies of the World Council of Churches, on the subject, "God's Reconciling Work Among the Nations Today." This is also an East-West Conference, states Yoder, of which pacifism in particular is not the major topic, but where such a stance will be quite relevant. Yoder's assignment here is to talk about modern Western Christian experience with the "Constantinian" heritage.

After spending several weeks with his family who accompanies him to Europe, Yoder again returns to Bossey, Switzerland, July 26 to Aug. 12, as one of six resource persons teaching a "Theological Course" for theological students from various countries. Last year's attendance, recalls Yoder, was 65 students from 27 countries and 12 denominations. He will give one lecture during the three-week period on "The Free Church Vision of the Meaning of Church Councils."

Sharing in the costs of Yoder's travels and time are the Mennonite Board of Missions, Mennonite Central Committee, and

Goshen College Biblical Seminary. As of July 1, Yoder will terminate his services as assistant secretary of overseas missions for the General Mission Board and will be employed as associate professor of Theology by the Seminary. He will continue to serve as consultant, however, and as a member of various committees for the mission board.

Generator for Deder

A new diesel-powered electric generator was installed at the hospital compound in Deder, Ethiopia, April 22. The light plant, a Lister 11½-kilowatt, will turn out up to ten kilowatts at the 7,000-foot altitude. This, according to Daniel Sensenig who installed the unit, will supply sufficient current for the foreseeable future.

The generator, operating each evening from 6:00 to 10:00, provides lighting for the hospital, for evening classes in the school, and for twelve staff dwellings. In addition, at the touch of the starter, Dr. Joseph Burkholder will have ample power to operate the hospital's X-ray and run operating room appliances any time of the day or night.

Costing over \$1,700, the generator is part of a \$32,000 hospital improvement plan to be made over a two-year period. Already a new clinic wing is in use. Remodeling of the old clinic wing will increase the Deder hospital from 16 to 40 beds. Several staff dwellings for nationals are also in the plan.

The improvements are being made on borrowed money to be paid back over a five-year period from the annual budget which the Eastern Mennonite Board of Missions supplies to carry on medical and educational work in Ethiopia. The hospital administration tries to meet regular operating expenses from hospital receipts.

No one was happier to see the new generator installed than Robert Garber, superintendent of the Deder station. Robert has lost count of the times he has torn the old generator motor apart to see what made it refuse to run. The former motor, installed in 1954, would have traveled 400,000 miles had it been mounted in a vehicle. Six months ago Robert pronounced the motor broken down for the last time; so the new Lister was started on its way from England to its new home.

Bible in Schools

James V. Panoch, Ft. Wayne, Ind., founder and director of the Religious Instruction Association and teacher of Biblical Literature at South Side High School, and Arletta Selzer, missionary teacher from Japan, will address the teachers' meeting

at 3:00 p.m., Saturday, June 26, during the annual meeting of the Mennonite Board of Missions, at Goshen College, Goshen, Ind.

Panoch's subject will be "Studying the Bible in the Public School." During the past several years Mr. Panoch has been making a study of Bible teaching in the public schools.

Perhaps no one person is better informed on the extent to which the Bible is taught than he. On Jan. 25, 1965, he began teaching a course in Biblical Literature at South Side High School, Ft. Wayne, at the invitation of the school board.

Arletta Selzer is an overseas mission associate, serving as principal and teaching grades one and two at Hokkaido International School, Hokkaido, Japan. She will be interpreting the challenges of her type of service.

All teachers are invited to attend this meeting.

Camp Changes Name

Frontier Boys Camp, Divide, Colo., rehabilitative center located high in the Rockies for emotionally disturbed boys from eastern Colorado, has recently changed its name to "Frontier Boys Village," according to Executive Director Clifford King.

Authorized by the governing board of Frontier Boys Camp and in line with the recommendation by the State Child Welfare Department, the name change is to reflect more accurately the fact that Frontier is a treatment center for emotionally disturbed boys, says King. "We offer more than what is commonly thought of in the minds of the general public when it thinks of the term 'camp.'"

"The 'village' connotation is neutral in character in the mind of the boys and the parents, yet is in keeping with the out-of-doors milieu therapy. This is but another of the indications of Frontier Boys Village to keep abreast with the needs of referring agencies and offering the best in a rehabilitative treatment center for these boys."

Eastern Mennonite College

Truman Brunk, Jr., a 1964 graduate of EMC and ordained minister, is finishing his junior year at the Union Theological Seminary this spring and will be taking an additional summer seminary program before coming to EMC as pastor in the fall. "I would hope to participate with the students at EMC in the quest for a deeper personal faith and commitment in Jesus Christ," was Brunk's comment on the pastorate.

Other faculty appointments included Glenn M. Kauffman, PhD candidate at University of Pennsylvania, in the Chemistry Department, and J. Herbert Martin, graduate student at Pennsylvania State University, in the English Department.

The final lecture in the public occasion series, "Contemporary Images of Man," was presented by John Leith on April 30. Leith, professor of historical theology at Union Theological Seminary, spoke on the contemporary view of man in theology.

Student leaders announced campus job appointments for the 1965-66 term during the latter part of April. **Weather Vane**, **Shenandoah**, Radio WEMC, and the YPCA were all out in the talent grab. The campus paper, **Weather Vane**, boosted talent-getting powers by winning its first All-American rating from the Associated Collegiate Press. The All-American award is the highest honor of the Press awards and is given for a well-planned paper that covers campus events well and artistically. Judge R. G. Gary of the Press called the WV "a bright, up-and-coming publication." The Student-Faculty Council was also lining up its program for the fall, headed by President Gerald Shenk, Lancaster, Pa.

Home from Mississippi were the Hard-Working Nine who helped to rebuild the bombed-out Indian Mennonite Church at Preston, Miss., over Easter vacation. Team member Gerald Stoner observed of the trip: "Indians aren't treated like white people here. . . . Despite initial shyness, these Indian teens aren't difficult to befriend . . . we are bound to them. We came to build a church and they have built an experience of lasting value into our lives." The student project was supported through a lunch fast, borrowed tools, and YPCA funds.

On April 30, Editor Rodney Houser officially released the 1965 **Shenandoah**. The 179-page annual was dedicated to retiring president John R. Mumaw for "planting your mental development and moral discipline into the college which has been entrusted to you . . . for seventeen years."

J. D. Graber of Elkhart, Ind., delivered the Commencement address to the 111-member college graduating class on Sunday afternoon, June 6. The baccalaureate sermon was given by James H. Hess of Willow Street, Pa., on Sunday morning.

Goshen College

Millard C. Lind, of the department of Old Testament of Goshen College Biblical Seminary, has been named a Fellow to take part in the Summer Institute on Near Eastern Civilizations in Israel and Greece from July 2 to Aug. 22. The institute is sponsored by the Hebrew Union College

Biblical and Archaeological School, of New York.

Richard L. Camp, of the department of history, and Marlin Jeschke, of the department of Bible, of Goshen College, will receive degrees of doctor of philosophy this spring. Columbia University has accepted Prof. Camp's dissertation and will confer the degree on him. Garrett Biblical Seminary accepted Prof. Jeschke's dissertation, "Toward an Evangelical Conception of Corrective Church Discipline"; Northwestern University will confer the degree.

Frank L. Hartzler, son of Mr. and Mrs. B. Frank Hartzler, of Clarence, N.Y., has been selected as 1965-66 editor of the "Record," the student newspaper at Goshen College. Also on the editorial board are Eric Alderfer, son of Mr. and Mrs. Edwin Alderfer, of Scottdale, Pa.; Yvonne Kraus, daughter of Mr. and Mrs. C. Norman Kraus; and Fred Hostetler, son of Mr. and Mrs. Carl M. Hostetler, all of Goshen, Ind.

The School of Nursing of Goshen College, with the help of a Mental Health Grant from the National Institutes of Health, will sponsor a conference on adolescence for members of its faculty on June 15, 16. The purpose is to help the faculty gain more understanding of this part of the life span, since many college students are in late adolescence. Speakers will be Otto Klassen, medical director of Oaklawn Psychiatric Center, and Joseph Rauh, director of the adolescent clinic at Cincinnati General Hospital.

Nazareth Academy

New walls are going up at the Nazareth Bible Academy, Nazareth, Ethiopia, as the former storage-workshop building is being enlarged and remodeled to provide dormitory facilities for 50 girls. In turn, a new workshop will be constructed. The present girls' dormitory can then be completed and used as a staff house.

The annual crisis has passed as eleventh graders sat for the Ethiopian School-Leaving Certificate examinations. This was a spiritual as well as academic crisis for some students who were tempted to lay aside their interest in worship and witness in their frantic pursuit after the details of languages, sciences, math, and history. Some came through the strain victorious, but a few showed signs of unhappiness.

While past years have told a continuous story of teacher needs, the staff is grateful for next year's prospects. Gerald Stoner will assist in science and math. Robert and Alta Garber will transfer from Deder, and Esther Becker will return from furlough.

However, the Paul Wengers will be missed when they move to Good Shepherd School, and Ato Almaw, the science-math

teacher supplied by National Service, will return to college. The Calvin Shenks will be going to the States for furlough.

New Fellowship

Three Mennonite families have moved to Carlsbad, N. Mex., and are meeting together regularly for fellowship and worship.

Praying and working together, they hope that a new congregation may emerge as persons are brought to faith in Christ. The new group is in correspondence with the Home Missions Office of the General Mission Board and is also in touch with the officer of the South Pacific Mission Board.

Students Skip Meals

The Peace Section of the Mennonite Central Committee recently received contributions totaling \$100 from Vietnam concern groups at Mennonite Biblical Seminary, Elkhart, and Goshen College Biblical Seminary, Goshen, Ind., for war sufferers' relief in North Vietnam.

The MCC Overseas Services department is investigating possible channels—including the International Red Cross, the World Council of Churches, and MCC (Canada)—for forwarding the funds to the designated area.

Part of the contribution from the Mennonite Biblical Seminary group consisted of money saved on meals by 17 students and faculty members who participated in a two-day fast, May 1 and 2.

The purpose of the fast was to symbolize the group's regret concerning the United States' policy in Vietnam, their willingness to suffer—in a small way, at least—with the Vietnamese people, their recognition of and repentance for the church's frequent failure to act as a worldwide reconciling community, and their readiness to share some of their material abundance with the Vietnamese.

Church Camp Schedules

Rocky Mountain, Divide, Colo.

A new feature of this summer's camping program at Rocky Mountain Camp is two weeks of Inter-Mennonite camping.

Both of these camps will be co-sponsored by the Rocky Mountain Camp and the Western District Retreat Committee of the General Conference Church.

The first of these Inter-Mennonite camps will be the Senior High Camp, set for July 31 through Aug. 7. Starting Aug. 24 and closing Aug. 29 will be the Inter-Mennonite College Age Camp.

Directing the Senior High Camp is Pastor Darrel Otto of the Beth-El Church, Colorado Springs, Colo. Assisting him will be Pastor Wendell Rempel of First Mennonite, Hutchinson, Kans. Giving leadership to the College Age Camp is Pastor Marvin Zehr of Moundridge, Kans.; Stanley Brunk, a junior high-school teacher, of Colorado Springs, will be the assistant director.

Senior high and college age youth interested in participating in this new venture in Inter-Mennonite Church camping are encouraged to write Rocky Mountain Camp, Divide, Colo., for details.

Laurelville, Mt. Pleasant, Pa.

Don't Grow Old Gracefully

By Moses Slabaugh

By 1966, 50 percent of our population will be under 25 years of age. Little wonder our whole culture is slanted toward youth—hot cars, education, and the chic look. But what is so wonderful about youth? They are just pushing retirement and old age like everybody else. Though the young set is pretty much responsible for this population explosion, we oldsters are not pushed off so fast. We are part of it too. We live on an average past 72 years. Because we have run up some mileage they call us seniors, but we have some of the mileage left yet. We have lost most of the physical graces. The good Lord has given them to the young set. They need them. It makes them tolerable because of how they act. We live by our wits and senses now. The senior climb has not been easy—at least it is no free wheeling to reach a summit. But the view is wonderful.

Just because the seniors are nearer the goal does not mean they are letting up. It's the final lap that counts. The last chapter is just as important as the first. Why shouldn't we go on with zest and purpose? Oh, there is a slowing up and we don't want too much to do. We just want to feel we are needed and let people know that we are still in the race.

Laurelville is sponsoring a Senior Citizens' Week the latter part of August. We seniors need to recharge the intellect and the body. Let the heirs do what little work you are doing and come. Dr. Merle Eshleman will speak and lead in discussions on the subject of health. There will be discussions on such subjects as arteries, bones, diet, and general health. We will ask him a lot of questions too (but with our shirts on). We are also planning a series of Bible studies plus a few other practical discussions on aging. There will be features such as ceramics with a real kiln, crafts, a relief project for lepers, quilting, and nature films. The men can pitch horseshoes

or shuffle the shuffleboard. The afternoons are free for recreation.

By now the question comes up as to who is senior and who isn't. The age bracket is not rigid. A few gray hair, a wrinkle or two, a slight bay window, artificial teeth, trifocals, a stoop, or any other aging feature will qualify you. There are a lot of junior-seniors who would profit by attending. You ought to know where you will put your foot down come the time you are a real senior. Being a senior is mighty important. The last chapters are thrillers.

There may be some who are so senior they need junior-seniors to bring them. We are encouraging father-son and mother-daughter teams. Sons and daughters can profit by listening in on some of the exchange at this important week.

Laurelville Senior Citizens' Week will be no time for self-pity. We have no soft stuff to offer. Self-pity is a vice and must be shunned by seniors. If the undertaker's number is uppermost in your mind, don't sign up. We will not harp on the old cliché, "Grow old gracefully." You grow old vigorously. God made man to struggle and climb. If you are a senior who has bogged down just because you have a few tired muscles, come to Laurelville. When the group gets together they will spill enough enthusiasm on you that will make you want to get real old. Aug. 30 to Sept. 4 at Laurelville is an attempt to help seniors get the most out of the mileage that is left.

Team to Galcaio

A long drought has resulted in severe famine conditions in the north central area of the Somali Republic.

The Somali government issued an appeal to other governments for medicines and food. Various governments responded, including the United States, which sent in three medical teams who spent several weeks in the area.

Much of the need centered in Galcaio, the location of a 60-bed hospital, where emergency medical and feeding programs relieved the most severe results of the famine. However, many died from starvation.

After the departure of the U.S. Army medical team, the government of Somalia responded to the offer of the Eastern Mission Board to supply a medical team. It was evident that such a team could serve in the Galcaio Hospital where there is much continuing malnutrition, disease, and illness resulting from the famine.

Dr. Ivan Leaman, who returned to Somalia on May 9, was immediately assigned to Galcaio where he spent two weeks before returning to Mogadiscio. In the meantime, the Eastern Mission Board made plans for Daniel Wert, Jr., RN, Manheim,

Pa., male nurse who had served in VS in Honduras, to go to Somalia. Since no doctor from America was available, Glen Brubaker, Lancaster, Pa., a junior medical student in Philadelphia, was sent to Shirati, Tanzania, for a summer assignment. He will assist Dr. J. Lester Eshleman, thus freeing Dr. Harold Housman to go to Jamama, Somalia. Dr. Housman will in turn relieve Dr. Ivan Leaman, who will return with Daniel Wert to Galcaio to continue the work he began.

Dr. Leaman writes very movingly of his experience in facing 5,000 nomadic people in the midst of their very great need. He shared the deep satisfaction of being able to be a witness and a small help at a very crucial time.

Two New Filmstrips

Two recently produced filmstrips of the Mennonite Board of Missions, Elkhart, focus on the struggling Cree Indians of northern Alberta and the war-torn Moslems of Algeria.

"Teamed with Purpose," a 90-frame, 19-minute filmstrip, points up the need for acceptance of America's first citizens—the Indians. Today, after decades of mistreatment by the white man, the Indian carries deep within himself awareness of injustice and a feeling of hopeless helplessness.

Featuring Voluntary Service workers primarily, the filmstrip is not simply a report of VS in northern Alberta. It is an attempt to focus on the nature of human need and suggests ways Christians can go about meeting this need. VS workers have already initiated a self-help project in these northern Alberta communities which solicits the help of government and Indian leaders. Labeled TEAM (Teamwork, Education, Achievement, and Management),



Alphonse deserves to be accepted as an equal.—Scene from "Teamed with Purpose."

the project seeks to implement these imperatives to give the Indian his equal right and opportunity. Integrated into this program, of course, is the message of the Gospel which is the ultimate solution for any injustice plaguing any people.

With Algeria as its setting, "Servant of Men" is a 91-frame color filmstrip with a 21-minute narration on tape. Starting off with a historical sketch of the wars, floods, and political instability of Algeria, the filmstrip shows how Mennonite mission workers came to help in 1955, followed by relief workers in 1960.

Today, after an eight-year military struggle, this Moslem nation has arisen with a strong sense of national identity and destiny. As in no other country, relief and mission workers must put forth a united effort to demonstrate the Gospel of love in a revenge-filled atmosphere.

These filmstrips are available from both Information Services, Mennonite Board of Missions, Box 370, Elkhart, Ind., and Provident Bookstore, Box 334, Kitchener, Ont. Slide sets of both audio-visuals are available from the mission board only.



Rural children of Algeria suffer for lack of teachers and classroom space.—Scene from "Servant of Men."

FIELD NOTES

Ex-VS-ers and their families, student and graduate nurses, church and community friends are invited to a Voluntary Service Reunion planned especially for those who have served in Kansas City, Mo., in some way during the past years.

This will be held in Kansas City on July 10, 11, 1965, with the first meeting on Saturday afternoon and the last on Sunday afternoon. If you are interested in attending, please contact the VS Office, Mennonite Board of Missions, Elkhart, Ind. 46515.

Wilbert R. Shenk joined the Overseas Missions Office of the General Mission Board on June 1 as assistant secretary for overseas missions. Working closely with Overseas Secretary, J. D. Graber, he will administer Board programs in Asia, Africa, and Europe. Graber continues administration of Latin America, including Puerto Rico, in addition to carrying some general and overall responsibility. Shenk was formerly assistant director of foreign relief and services of the Mennonite Central Committee.

Elizabeth Erb, on brief furlough from India, has completed her work for a master's degree in Nursing Education at Western Reserve University, Cleveland, Ohio. Her address is: Box 5815, Belleville, Pa. She plans to return to India on July 16.

New address for Daniel and Eunice Mil-

ler is: Box 341, Oceanside, Long Island, N.Y.

Anna Marie Kurtz, Ghana, recently held a Bible meeting for the first time at the village Amasaman. Speaking to Moslem and Eve people, her talk was translated first into Ga, then Housa, and then Eve. She says she found it difficult to remember what to say next.

Mrs. David Hostetler and children arrived in the States on May 21 for furlough after their second missionary term in Brazil. David returned after finishing a literacy seminar in Jerusalem, Jordan, on June 11.

Richard Lichty, Kalona, Iowa, was licensed May 30 to serve one year as pastor of the Kalona Mennonite Church, following the resignation of Eugene Garber, pastor of the congregation the past 6½ years. Bishop A. Lloyd Swartzendruber and Eugene Garber were in charge of the service. Lichty will also continue as instructor in social studies at Iowa Mennonite School, Kalona, on a part-time basis.

Urgently needed: Older single lady or married couple to give voluntary service at Adriel School, West Liberty, Ohio, as relief worker, taking care of children when a staff person has a day off. Also needed for the summer is a person with secretarial skills. For further information, contact Raymond Troyer, Adriel School, West Liberty, Ohio.

A. Don Augsburg will be installed as pastor of the North Goshen congregation on June 20.

Russell Krabill was installed as pastor of the Prairie Street congregation, Elkhart, Ind., on June 13.

Dedication of the Whitestone Mennonite Church, Hesston, Kans., June 13. Howard Zehr delivered the dedicatory message.

J. P. Wenger, Goshen, Ind., will be ordained to serve the Argentine congregation, Kansas City, Kans., on Aug. 8.

Myron Augsburg, Harrisonburg, Va., gave the commencement address at Houghton College, New York, June 5.

The officers of the newly formed Brotherly Aid Board of the Lancaster Conference are: Andrew Shaub, president; Clair Eby, vice-president; Monroe Garber, secretary.

Homer E. Schrock, 1908 Fountain St., Philadelphia, Pa., was ordained to the ministry at Diamond Street, Philadelphia, on May 16.

Robert Buckwalter, R. 2, Wellsville, N.Y., was ordained to the ministry at the Independence Church, Whitesville, N.Y., on May 30.

The First Mennonite Church, Morton, Ill., occupied their new sanctuary and educational facility on May 30. The new building is located on South Main at Greenwood Avenue. Telephone: 309 267-7591. A new parsonage is also under construction for occupancy in September. The former church on Chicago Avenue and the present parsonage have been sold to the Episcopalian Church.



James Mininger, Goshen, Ind., begins a two-year assignment as personnel director for Health and Welfare Service of the Mennonite Board of Missions on June 28. A 1965 graduate of Goshen College, Mininger will spend a large portion of his time recruiting medical and nursing personnel on the various campuses throughout the country.

Your Overseas

Missionaries of the Week



Scheduled to arrive in the States on June 15 are Mrs. Robert Stetter and their four girls. Robert will follow on July 1. Stetters come home for furlough after serving two terms in Algeria with the Mennonite Board of Missions, Elkhart.

Besides representing the Mennonites on the various interchurch and mission organizations in Algeria, Robert teaches English in a local public high school. Lila Rae (Mrs. Stetter) held sewing and Bible classes during the first part of their last term, in addition to being wife and mother.

From Lancaster, Pa., Robert is a graduate of Goshen College and a ThB graduate of Goshen College Biblical Seminary. He served as an elementary school teacher for several years before his missionary assignment.

Also a Goshen College graduate, Mrs. Stetter (the former Lila Rae Thomas) is originally from Johnstown, Pa. She also taught school before going to Algeria.

The four girls pictured are Polly Ann, 7, Susan Louise, 6, Marie Lynn, 4, and Caroline Mildred, 2.

Bible Meeting at Meadville Chapel, Gap, Pa., June 19, 20. Speakers include Franklin Weaver, Waynesboro, Va.; Aaron Hollinger, Blue Ball, Pa.; and Melvin Barge, Ronks, Pa.

New Every-Home-Plan churches for the **Gospel Herald** are Blaine Mennonite, Beaver, Oreg., and Bethel Chapel, Parkhill, Ont.

Your Gospel Herald editor is desirous of receiving more photos of church buildings to be used in the **Gospel Herald**. If a photo of your church building has not been in as yet, send us a glossy print with a short historical write-up.

The Elmira, Ont., congregation has accepted the resignation of their pastor, Howard S. Bauman, after a tenure of more than 20 years. The Baumans have accepted a call to serve the Clarence Center, N.Y., congregation.

Bethany Christian High School, Goshen, Ind., held its 11th graduation exercises on

May 27 in the Goshen College Union Auditorium. Seventy-nine students graduated, 45 of which are planning to take further school training. B. Frank Byler, professor of the Evangelical Seminary in Uruguay, was the commencement speaker. Commencement services were attended by more than 2,000 people.

Owen Fraser, minister at Bethany Tabernacle, Detroit, Mich., was speaker at Grace Chapel, Saginaw, Mich., June 6.

Eli Yoder was ordained to the ministry on March 23 to serve at the Plainview Conservative Mennonite Church, Hutchinson, Kans. The ordination was by lot. Morris Swartzendruber was in charge of the pre-ordination service and Jonas Yoder gave the charge.

The First Mennonite Church of Canton, Ohio (formerly known as Canton Mission), is planning a homecoming on Sunday, Aug. 22. Anyone who has at any time shared in the worship and service is invited to attend.

Nurture for Growth appointments for Paul and Alta Erb in the Indiana-Michigan Conference: Emma, June 13-18; Yellow Creek, June 20-22; Battle Creek, June 30, July 1; Herrick, July 2; Brimley, July 4; Rexton, July 5, 6; Grand Marais, July 7-9; Soo Hill, July 11; Cedar Grove, July 12, 13; Germfask, July 14, 15; Maple Grove, July 16, 18; Wildwood, July 18-21; Petoskey and Stutsmanville, July 25; Maple River, July 26, 27.

Paul Sieber, Freeport, Ill., has accepted the call to serve as pastor at Arthur, Ill.

Young People's Institute at Cross Roads, Richfield, Pa., Aug. 14, 15.

Items and Comments

The United States no longer can consider itself an entirely Christian nation, Supreme Court Justice William O. Douglas believes. We are a nation of "Buddhists, Confucianists, and Taoists, as well as Christians," Douglas said this week in arguing that the government cannot prefer one religion over another.

To Americans who became aware of Buddhism only because of our involvement in South Vietnam, Douglas chronicled the Buddhists' rise in the United States, particularly the Jodo Shinshu sect.

360,000 Membership

"In 1961, the latest year for which figures are available, this group alone had 55 churches and an inclusive membership of 60,000," he said. "It maintained 89 church schools with a total enrollment of 11,150." Justice Douglas added that according to one source, the total number of Buddhists

Calendar

Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.

Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.

Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.

Virginia Conference, July 27-30.

Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.

Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.

Illinois Mennonite Conference, Sterling, Ill. Aug. 5-7.

Allegheny Conference, Pinto, Md., Aug. 6, 7.

Conservative Mennonite Conference, Pleasant View

Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.

Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.

South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.

Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.

Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.

Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

of all sects in North America is 171,000. Although Buddhism is probably the major faith in the newest U.S. state, Hawaii, it also is found "in real strength" in Utah, Arizona, Washington, Oregon, and California, Douglas pointed out.

He cited the figures in agreeing with the eight other justices that a conscientious objector cannot be required to perform military service if he is opposed to war on the basis of a sincere belief "which in his life fills the same place as a belief in God fills in the life of an orthodox religionist."

* * *

Both houses of West Virginia's legislature have approved a bill to abolish capital punishment and Gov. Hulett C. Smith has said he will sign the measure into law. Under terms of the measure, crimes of murder, kidnapping, and rape are punishable by life imprisonment without possibility of parole. With a jury recommendation of mercy, or a plea of guilty, the perpetrator of a murder or kidnapping could be paroled after 10 years, and after 10 to 20 years in the case of rape. There have been no executions in West Virginia since 1959.

* * *

Use of nuclear weapons "in a just war" is justified, U.S. military chaplains were told by a religious leader and a scientist at the fifth annual Chaplains' Nuclear Symposium at Sandia Base in Albuquerque, N. Mex. Morality depends on how any weapon is used, according to Father John Connery, SJ, of Chicago. Provincial superior of the Chicago Province of the Society of Jesus, Father Connery pointed out that the use of nuclear weapons concerns all humanity and said that their use "in a just war" is justified.

(Continued on page 532)

Christian Answers to your questions about

CIVIL RIGHTS

WHY WE CAN'T WAIT by Martin Luther King. In this timely and important book, Dr. King explains the events, forces, and pressures behind the continuing quest for civil rights. He tells of some recent events in which he participated. One chapter is the widely acclaimed "Letter from a Birmingham Jail," which has already become somewhat of a classic. Cloth **\$3.50**; paper **60¢**

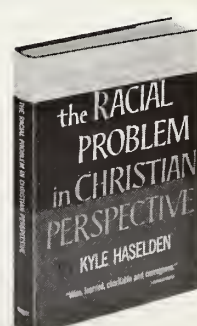
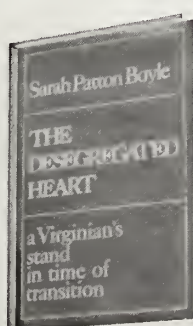
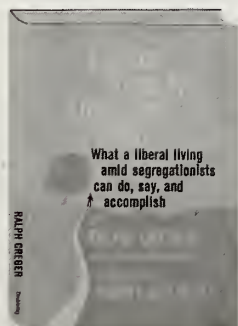
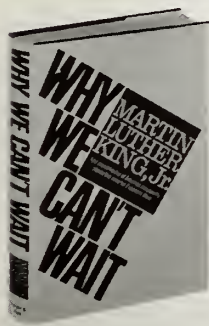
A LOOK DOWN THE LONESOME ROAD by Ralph Creger with Erwin McDonald; introduction by Harry Golden. Ralph Creger, a Southern Baptist layman, living in Little Rock, Arkansas, wrote this book to show what a Christian can do, say, and accomplish while living among segregationists. Many of his ideas will be equally helpful to Northerners and Southerners. Creger relates his experiences and answers the questions often asked about civil rights, always from the Christian viewpoint. Very readable. **\$4.50**

THE DESEGREGATED HEART by Sarah Patton Boyle. Mrs. Boyle was raised a Virginian and a Southerner to the core.

But as she matured she began to reject the ideas that have always been drummed into every Southern child. This is the story of how she reoriented herself to new ideas. The last part of the book gives an unusual picture of how she developed a personal faith. Quite readable—a real help to understanding the white Southerner. **\$5.00**

FOR HUMAN BEINGS ONLY by Sarah Patton Boyle. Mrs. Boyle has divided her comments on human rights problems into two sections, **For White Only** and **For Colored Only**. The title suggests who will read the entire book. A handbook for personal responsibility and action in showing love to all neighbors. Paper **\$1.25**

THE RACIAL PROBLEM IN CHRISTIAN PERSPECTIVE by Kyle Haselden. What has the American church done about the racial problem? What is the Christian understanding of racial prejudice? What is the religious basis for creative action in today's racial crises? This book provides timely and prophetic answers to challenge the Christian conscience. Cloth **\$3.50**; paper **\$1.45**



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Dr. David H. C. Read, minister of the National Radio Pulpit and pastor of New York's Madison Avenue Presbyterian Church, fears that some groups of Christians may be misguided in permitting social action to become a "substitute religion." The 56-year-old native of Scotland, who has been in this country ten years, said that he goes along with the church's social concern "so long as it springs from definite Christian convictions."

Saying that Christians cannot make a distinction between first- and second-class citizens, Dr. Read added that he is "not of the school of thought that says the church should be talking about nothing else except the race issue. When social action is used as a replacement for Christian convictions, I hesitate to go along," he said. "Social action is legitimate and necessary for the Christian if it flows out of Christian Gospel. But if a man has lost a strong belief in the Gospel and uses social action as a substitute religion, then I don't go along with it." Because he will not become a citizen for another month or two, Dr. Read said he has declined—as a British citizen—to join other clergymen in civil rights demonstrations. He also voiced some doubt that clergy participation is wholly valid or effective.

* * *

The Biblical Seminary in New York will extend its program of graduate studies leading to the Master of Sacred Theology degree, it has been announced by the Reverend Dr. Robert L. Stamper, President. The program will begin in the fall of 1965. The Master of Sacred Theology degree will be available to qualified holders of the BD degree from accredited seminaries who desire to pursue postgraduate studies in either Biblical studies or Christian Education, according to Dr. Stamper. Both full- and part-time students will be eligible. Heretofore, the degree was available in Biblical studies only.

* * *

The Federal Bureau of Investigation reported in Washington, D.C., that serious crime in 1964 increased by 13 percent over the previous year, with the largest percentage of gain recorded in the southern states. As has been the trend in recent years, the sharpest increase was in the suburbs, where the rise was 18 percent greater than in 1963. In the nation's capital area, the suburbs showed an increase of 33 percent, almost double the rate for suburbs for the nation as a whole.

In 18 cities having 500,000 to 1 million population within their city limits, the average rate of serious crime increase was 13 percent. In cities of more than 100,000, but under 500,000, the increase was 11 percent. Rural areas reflected an increase of 9 percent.

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Photo on page 514 courtesy of *Chicago Tribune*

JOHN M. DRESCHER, *Editor*

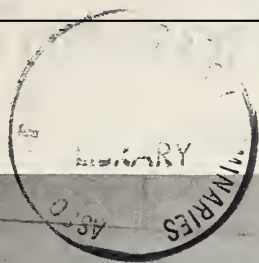
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GOSPEL HERALD

Tuesday, June 22, 1965

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THE SAFE ARRIVAL
"HE WHO BROUGHT US HERE SUSTAINS US STILL."

When Is a Family Christian?

By James and Norma Fairfield

"A family is Christian when each of its members is a Christian. When they each know what it means to be a disciple of Jesus Christ. . . ."

Baloney! That's an aggregation, not a family. Lumps of the same kind of material living under one roof.

"But this is the basis. Without this no family can be called Christian."

Granted. But a family should be more than a loose collection. Or is there any value left to "family"? If your definition is right, then the "bedroom and garage" idea of family life is satisfactory.

"What on earth is that?"

The modern man's definition of the home—a place to sleep and park the cars.

"Well, the Christian home is more than that! There's love, and self-giving, and. . . ."

And fellowship? Isn't that now reserved for the sewing circle? Or Sunday school, MYF, and the worship service? But I'm teasing. . . . Listen, love and self-giving and mercy and brotherhood—aren't these supposed to be common factors among all Christians?

"Yes, which is just what I meant . . . both in the church, and in the Christian family, too."

But not exclusively! These are characteristics produced in the *individual* Christian—so, what's unique about a Christian family?

One Flesh

"Well, to start with, husband and wife are 'one flesh.' They are a new personality now, a blend of their own 'individual Christian' personalities."

Good! Unique Fact Number One. Every sister in the church is not my wife. . . .

"I'm sure they're delighted. . . ."

One's enough anyway, thanks. But where does that leave children in the "Christian family"? Still waiting to get their license? Or borrow the car for MYF?

"Well, besides showing the unity of marriage a Christian family shows togetherness . . . and shows how Christ has made a difference. . . ."

But what difference? Togetherness? Who's kidding who? Everybody running every which way, how's that different from the non-Christian family?

"You've got a one track mind!"

Thanks. It can be an advantage. . . . Yet how do we get the idea we're abounding in family unity and "togetherness"?

A Catholic friend of mine laughs at Protestant missionaries and ministers. I can't blame him.

"How come? I mean, why does he laugh?"

He says we look down our noses at celibate priests, but at least they don't have a bunch of kids for somebody else to raise. Like in mission schools, nine months a year.

"But that's not our ministers. . . ."

Isn't it? I bet some of our leaders know other families better than their own. Why don't we pay attention to I Cor. 7 as much as chapter 11? Why don't we challenge our young people to consider celibacy as well as marriage? At least for a time. . . .

"But a man with a family understands family problems; he makes a better minister. . . ."

You guaranteeing it? Then what was Paul saying here? "The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided." Sounds like Paul was happily married.

"Don't be eccentric! You know what I mean! God ordained the family—even for missionaries."

So he has to either abandon his family, weeks on end, or curtail his "Christian activity" whatever that may be. What a choice!

"But can't he be a Christian witness and a family man, too?"

We're back at the Christian family again, did you notice? But I agree, "with men this is impossible; but with God all things are possible" . . . I can even see Paul as a family man. . . .

"Why can't the 'witness' of the family be the wholesomeness of their life together? Isn't this evidence of the Holy Spirit at work in their lives? And isn't this what we teach?"

Are you kidding? We teach everybody's got to get out there and "witness," that we can't allow wife, husband, or family to stand in the way of "witnessing." . . .

"Hold on! We are called by Jesus Christ to witness!"

Of course, I know that. But surely not to "witness" that the Lord doesn't care for family wholesomeness by scattering everybody in all directions. Not when He joined "two into one" in the first place!

"So?"

Look. Why all the separate meetings? Men here, women there, children in the basement. No wonder the MYF can't communicate with the adults. They never get a chance.

"You mean Sunday-school classes together? Throw some of those . . . in with those. . . ? Are you serious?"

James Fairfield is staff writer for Mennonite Broadcasts, Inc., Harrisonburg, Va.

I see what you mean . . . doesn't sound plausible, does it? Yet why not, occasionally? And Sunday nights? Even prayer meetings . . . the old cottage meetings. . . . But the basic idea would have to catch on first. That family Christianity has value, and is real.

"What's that?"

What's what?

"What's 'family Christianity'?"

Oh, no! Do we have to go around that again!

How Witness?

"But how can the Christian family witness? More meetings aren't witness necessarily. How can a family effectively witness, so that people are saved? Or isn't that important?"

Ah! Unique Fact Number Two! Of course this is important. Let's say that this is the one main goal of the family. Let them pray about it. Let them decide the various avenues possible. Then decide, as a family, which ones to take.

"What are you saying? Sounds like a big nothing."

Listen. If the family sees the weakness of individuals running every which way and getting nothing done effectively . . . and sees the value of holy teamwork. . . .

"So?"

So they decide to concentrate, on helping Dad with a present witnessing situation, or dropping everything possible to help win Sally's school chum. They move, from situation to situation, as a team, a family.

"And the home can be a place to bring someone . . . to lead them to Jesus Christ. . . ."

Exactly. And if everybody else teams up, gets the dishes out of the way, and. . . .

"Take it easy, brother! Don't let other Mennonite husbands know you wash dishes! They'll lose their nonresistance."

But why not? If the idea is to be flexible so the Holy Spirit can make use of the power of a wholesome family unit. . . .

"Won't this cut in on some of the social activities?"

If you mean some of the excess baggage of activities we're carrying . . . yes. If a family is serious about its wholesomeness, it'll take some rearranging . . . and practice. And that means activity together . . . socially and spiritually. Something else will have to move over to let this happen.

"Ah, you dreamer! Dreamer! I can just see some 'sharp' young couple brought into one of our old farm homes. . . .

But vitality in Jesus Christ isn't places . . . it's in the genuineness of Holy Spirit living! We aren't vegetables! We are alive! . . . Alive with resurrection power. . . .

"So we aren't witnessing just with words, but with our aliveness. . . ."

Exactly! And age or circumstances aren't factors. A poor family with the holy vitality of Christ gleaming out of them can even witness to the rich folks on Snob Knob. . . .

"And this holy vitality, working in a family . . . between its members . . . is a living proof of Christ's reality! Then when others see the family in operation. . . ."

They see Christ. And this is what makes a family Christian. . . .

A Happy Home

In Genoa, Italy, there is one of the most remarkable cemeteries in the world. It contains hundreds of life-sized statues of Genoese citizens who died in the nineteenth century. Most of all, these citizens seemed to want to be remembered after death. Even the lady who sold bread and made only a few pennies a day selling her wares in the public square spent her lifetime savings for such a statue.

A far better way to be remembered is through deeds of kindness which we can sculpture in the hearts of those to whom we bring a cheery word, a thoughtful act, expressions of sympathy, encouragement. This quality of kindness exemplified in thoughtful acts can best be cultivated in the home from the time children are old enough to speak and comprehend. Children who at an early age learn to say "Thank you" and "I'm sorry" have a good foundation for living thoughtful, useful lives which will be remembered in the hearts of those they've met without benefit of statue to perpetuate their memory.

A TEST for Parents

(This is a self-test for parents of young children. Check the questions on which you will want to improve for the sake of your children's welfare.)

1. Is each of us (the father and mother) a happy individual—free of inner frustrations that rob a home of a peaceful atmosphere?
2. Do we maintain a relationship of harmony between us, the parents?
3. Do we have love for our children—true enough to meet physical, mental, emotional, and spiritual needs—wise enough to give good training and discipline?
4. Do we answer honestly their questions about life and birth? Do we help them to have a wholesome attitude about their own growth and development?
5. Do we make it easy for our children to talk out their problems with us?
6. Are we helping them to overcome their selfishness—to learn cooperation and consideration for others, and service to others?
7. Are we teaching them to work and to take their share of responsibilities dependably?
8. Do we provide enough time and space for play and wholesome recreation?
9. Do we give them experience in good handling of money—helping them to spend, save, and give wisely?
10. Most important of all, do we give enough thought to spiritual matters? Do we give Christ His place in our hearts and in our home? Do we have a definite program of worship and Bible teaching? Do we back this up by our own exemplary Christian living?



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Moved That We Cut

"Moved that we reduce the proposed budget projected for the 1965-67 biennium as follows. . . ." So reads Action XVI of the spring meeting of the Mennonite Commission for Christian Education. And the budget was poured through an even finer screen. Some of the programs which suffered most from this final filtering were MYF, adult work, home interests, and Sunday school.

All the reasons that are given on the good that comes from the careful budget cutting were familiar to MCCE members. They had often heard that such cuts trim out the dead wood, refocus priorities, develop creative shortcuts, bring about responsible programming, and all the rest. Yet none of these arguments were particularly convincing to any of MCCE's area secretaries whose visions had been short-circuited by the black pencil.

There was the Secretary of Adult Education, Norman Kraus, who had been hoping that in this next biennium MCCE would have been able to take seriously its two-year-old priority to push hard in adult work. Because of no money the carefully laid plans were put in cold storage.

There was the Secretary of Home Interests, Howard Kauffman, who had been looking forward to materials and personnel to make a much-needed series of conferences on the Christian home a success. But MCCE had to say, "There are no funds." Although General Council of General Conference after hearing the report of an extensive youth nurture study last year decided unanimously that in the interest of our youth the Mennonite home should have first attention, we could not give it more than a passing nod before 1968!

There was the MYF program. And there was Gene Herr whose imagination and dedication had sparked commitment in the hearts of countless young people during the past seven years. MYF was so concerned that it sent a special lobbyist in the person of its president, Gordon Zook. He did a splendid job showing what MYF needed and why. Yet like a parent helpless before starving children, MCCE had to say, "There is less for you than last year."

So we could go on, secretary by secretary, program by program. The three illustrations above may serve to indicate not only how individuals committed to a task suffer but also how the entire church suffers when responsible individuals are asked to bury their visions.

Who shall be blamed? Perhaps that's an unfair question.

If the church finds itself able to give to Mennonite General Conference the \$2.30 (or \$1.50 per church member to General Conference and 50¢ per S.S. member to MCCE) per member asked for, then both MCCE and other General Conference agencies can move forward with the programs God has laid upon the hearts of persons called to churchwide jobs.

—Arnold W. Cressman.

Prayers of Luke Warm

Satire

Dear God:

Well, he came. I never expected to see Ruel Mann with an apology in hand, but I did (I doubt if he'll try it again). Thank you for softening his heart at least that much.

He owed me that apology and I was planning to call and collect it, but he beat me to it. He began by quoting Scripture, implying that I had "ought against him." What conceit! Me hold anything against him? Who does he think he is? Such legalists as he rate so low on my book that I would not grudge him a grudge.

He saw that I left his class last Sunday offended by his attack on our new liberty in the church . . . and on me. I had a right to be! Such an emphasis on obedience, law, and rules is nothing but Phariseeism revived. I'm glad I'm on your side fighting all rules and discipline. Anyway, he tried to justify himself, but finally gave up. You can't fight truth! Right? So, I'm going to class today. I should run so I'll not be too late.

Oh, yes, if he hasn't changed his tone, I'm going to let out a story of a rule Ruel broke. . . . Oh, we'll win in the end.

Fraternally,
Luke Warm



Our Mennonite Churches: Goshen

Located near Laytonsville, Md. This was a Methodist South Church, which was closed for twelve years. The Eastern Mennonite Board of Missions and Charities opened the church in 1950. Menno D. Sell is pastor. Arthur Torkelson is deacon.

Christian Unity

The "unity of the faith" is a fruition and not the beginning of true Christian fellowship. The Scripture speaks of the equipping of the saints for the work of service, to the building up of the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God. Eph. 4:12, 13.

Earlier in Eph. 4 we are exhorted to be diligent to preserve the unity of the Spirit in the bond of peace. The Spirit creates unity. It is a unity in Christ which is a visible, tangible unity; a unity so evident that the world, seeing it, will believe in Christ and in God's love.

Our oneness of mind and heart needs to be such that although there is great variety, there is a unity of person, purpose, and goal. After all, God is a God of variety. He makes no two persons or two plants alike. Monotony is the work of the devil. And being different we need each other and are really deeply dependent upon each other.

One of Aesop's fables tells of a strike of hand and foot and mouth against the stomach. They grew tired of working for a member which seemed to always receive but never give. The hands held that they would not lift even a finger to help. The mouth said it would never speak again if it ever took nourishment again for the stomach. The teeth would not chew, and the feet would not go after food. But each of them and the whole body itself pined away to skin and bones until they learned that there was no doing without the stomach. Each needed the other.

Now the phrase, "unity of the faith," could mean more than one thing. It could refer to our unity of faith in Christ. That is, as Christians there is a unity in the act of repentance and faith. We have one Saviour. Distinctions, such as race and position, are done away in Christ. However, the phrase is also thought of as a unity of doctrine, or a reference to unity in the "faith once delivered."

Of course it is true that where there are Christians a unity already exists. We do not create this unity. We are told to keep it. The "unity of faith," however, that is, the growing into a unity of understanding and practice of faith, requires time, patience, love, study, growth, submission, searching, and humility. We start with a common unity of the Spirit who gives us common concern, goals, and purpose. The core of faith is Christ. And even in the New Testament church there were tensions over beliefs, conduct, and actions.

Thus, in Eph. 4, we find a unity of hearts comes before a unity of heads. A unity of the Spirit precedes a unity of the faith. In other words, we come to Christ in repentance and faith. By this we are brought into the one family of God. Now we are to grow in the unity of what we believe. This takes love and openness. Christ is the center of our unity. The Holy Spirit is the source of our unity. Love and peace are the bond of our unity.

If Christ is the center of our unity, we are strong. Christ

is not divided. If our unity is found in someone or something other than Christ, it will last only as long as the person or thing holds predominance. And we can usually tell where our unity lies by seeing the thing which divides us.

In the past there are evidences where language seemed to be the unifying thing. When language was dropped, unity was broken. Other times certain other customs or practices formed the unifying bond. When these were dropped or changed, unity was broken. So it is very easy and subtle for something other than Christ to unite us. When this happens, it spells deception, disaster, and ultimately division.—D.

Cancel My Subscription!

I've often wondered what an editor thinks when he reads these sad words. Very seldom do we read them in a daily newspaper. It would be hard to do without the news, but one could subscribe to another newspaper.

We don't like some TV programs, but it is probable that very few people write to a network saying, "Cancel my TV service. Don't send any more airwaves my way."

Come to think of it, we all might like to cancel our subscriptions to the tax forms of the Internal Revenue Service.

And bills annoy us; why not cancel our subscriptions to the billing service of the corner drugstore? If the local utility companies continue to bother us, we might just cancel their service. You can dig your own well, and candles are cheap. You might even build your own power plant.

What bothers me is that people will subscribe to a multitude of magazines and newspapers and find things in them all that irritate them, but when the editor of the church paper writes an offending editorial, one writes, "Dear Mac: You are abominable, for you don't agree with me. I have a sneaking notion that you are too liberal on the alcohol issue and too conservative on the race issue. Cancel my subscription, for I don't want to read nothing in your paper no more." I wrote a letter like that to an editor once, but let it stand overnight, and never mailed it . . . too many errors!

Instead of canceling out on poor old "Mac," I suggest that you do one of the following things when you are offended:

(1) Take the editor fishing. You can straighten out a fellow's thinking on a fishing trip nine times out of ten and anyway you'll be friends.

(2) Play golf with him. He'll see to it that you make a lower score. Make it Saturday afternoon. He insists on working then, but you may pull him away from it.

(3) Write him a sizzling letter, and do it the way you do the letters your wife gives you to mail—let it ride in your coat pocket a week or so.

(4) Write him a letter telling him all the things you like about his paper.

(5) Be a good sport and extend your subscription two years. You can then heckle him through the "letters to the editor" columns, and it may help you to avoid an ulcer. An operation will cost you much, but this is only a few dollars a year.—Melvin K. Medlock, in *South Carolina Methodist Advocate*.

What Is Our Mission?

Featured again this week are some of the opinions of the 100 Mennonite housewives, farmers, educators, pastors, industrial workers, students, medical workers, and businessmen who were asked, in a recent survey, the question: "What is our primary mission as (Mennonite) Christians in the world at home and abroad, and how should we accomplish that mission?" Next week's Gospel Herald will continue the convictions that 35 of the 100 stated.—Richard Benner.

Confess Playing Church

Our primary mission? The same as that of all born-again believers.

To tell the "world" about the wonderful way back to God. To let men know that God was in Christ reconciling the world to Himself instead of holding their sins against them.

How do we do this? The same way all born-again believers have done it since the church was born. By going everywhere preaching, baptizing, and teaching. By presenting our bodies as a living sacrifice and by seeking God's kingdom first (in a realistic way).

By confessing our sin of "playing church," by humbling ourselves before God, and by exercising faith in the primary realization that the ushering in of God's kingdom is "not by might, nor by power, but by my spirit, saith the Lord."

By making this our constant prayer, "And now, Lord . . . grant unto thy servants, that with all boldness they may speak thy word. . . ."

—William Yovanovich, pastor,
Steelton, Pa.

Utilize Trained Laity

Our mission is to apply all of self, intellect, and finances to the glory of Christ. . . . To demonstrate a discipleship which immediately detects and corrects anything that would hinder fellowship with Christ. . . . A Spirit led life that follows that which is morally right in religion, science, art, music, and social relationships and testifies against that which is wrong. . . . A faith that demonstrates Christianity, not as a natural religion, but as a faith in the living Christ and His ultimate victory over sin. Having found this for ourselves, we communicate to others.

We must listen. Listen to the Unitarian who is willing to accept suffering for racial integration but has never listened to Christ as Saviour. Then give Christ as the Answer. We should utilize accountants and estate planners to tell us how social security, insurance, and investments can liberate us to more liberal giving, or wrongly applied can enslave us.

Doctors should tell us what is morally right about planned parenthood and wrong with the worldly rationalization which

suggests that promiscuity is not sin as long as it does not lead to reproduction. Christian artists and Christian musicians should be able to help us appreciate the good and avoid the degrading in their fields.

These should represent their professions to the church and their Christ to their professional associates. They should evaluate and help us accept that part of today's culture which can contribute to spiritual living, and reject for all time that which is of the evil one. Decide, then apply Eccl. 9:10.

Let the Christian business and professional man start at home, then go out to all the world with his business for support and his Bible for strategy.

—Noah K. Mack, medical doctor,
Morgantown, Pa.

Absorb Discriminated, Infiltrate Cities

The Mennonite Church's philosophy should be one of reconciliation of man to God and then man to man.

Having been hated, exiled, disfranchised, ridiculed, misunderstood, sneered at, we know what it is like to be discriminated against. We sympathize with those now who find themselves in similar circumstances. Having been in this position ourselves, we feel we can help bridge the gap between our white and black fellowmen—admonishing the one that their environmental conditions have nothing to do with their salvation; demonstrating to the other a compassion for the less fortunate; and in so doing bring each one to Christ. He will remove from their eyes the scales of pride, hate, greed, and covetousness.

The church needs to make a several-pronged attack on this problem. One which will go to our less fortunate neighbors (rural South, ghettos) and preach Christ as the healer of sin, and teach, on the other hand, acceptable moral and hygienic standards. Second, we should provide churches and employment for the less fortunate right within our established communities.

Third, our youth should be educated to the needs and opportunities of our cities. They should be helped and encouraged to relocate there. Unless we provide guidance and fellowship there, however, we will lose our people to the materialistic and self-centered life of the city.

Plans similar to our former colonization methods, together with a strong evangelistic approach, should be considered. A central meeting place, not large or elaborate, should be provided. Twenty to thirty adults would be sufficient for a self-supporting fellowship. We left the cities; now we should return.

—Mervin Zook, 33, bricklayer,
Hazelwood, Mo.

Make Ourselves Available

Christians (not solely Mennonites) are to be a redemptive force in society. Since society changes with time, I think it necessary to change tactics or readjust methods to meet the needs of the unsaved. Mankind needs to have the redemptive message of the Gospel given in a practical way.

To do this each Christian must learn to express his inward devotion to God—to family first and then to others. We must make ourselves available to the unsaved members of society, not dwelling “on flow’ry beds of ease,” isolated and separated from the mainstream of life. In order to be redemptive, the Christian must get close to people, learn to know them, their ways, their values and aspirations.

Jesus told the disciples long ago, “You are to be given power when the Holy Spirit has come to you. You will be witnesses to me, not only in Jerusalem, not only throughout Judaea, not only in Samaria, but to the very ends of the earth” (Acts 1:8, Phillips)! I feel this is still true today!

—Mrs. Gerald Hughes, 33, housewife,
Cleveland, Ohio.

Stop, Look, and Listen

I have accepted Christ as my Saviour. I joined the church and it provided security. I have observed the signs on life’s highway and made the right turns.

The travelers beside me can be trusted; therefore, I can relax and be comfortable. The security of Christian friends and Christian neighbors makes me praise God for His love for me.

Now which way does this road lead and how long is this peaceful ride? Complacency seems to result from such a life, and yet at times a brother disrupts it by trying to ask me where we are going. Could he be fanatical or should I follow him to a better, maybe easier, route?

Complacency! Is this what Christ commissioned us to seek? In my Bible, His last word to His followers asks them to go into all the world and make all nations His disciples and He promises to be with them to the end of time.

The detour on life’s highway marked “complacency” will lead to a dead end. I feel that I must stop and think about being the salt of the world, not just a comfortable neighbor to a safe neighbor. I must look for the world’s wounds so that I can apply salve to them. I must listen for Holy Spirit guidance, and this guidance becomes clear only through sincere fellowship with God and His Word. This personal introspection may take me over the route marked “sacrifice.” It may encourage more education or it may make me see other ways to avoid the highway of complacency.

—Verda Albrecht, 33, registered nurse,
Pigeon, Mich.

More Than Preaching

As a response to the great commission, our mission is to win the lost to Christ. Our strategy, it seems, comes from the lips of Jesus just before He ascended into heaven. Acts 1:8; Matt. 28:20.

When our lives are changed, we have power to witness of

this new life in Christ. This power, greater than any that man possesses, brings love into a man’s life. Acting on this assumption, we simply go, work, live, and witness wherever the Lord leads us, calling on and telling our neighbors of our experience.

In the future, we will have to do more than preach. The Scriptural pattern seems to be that Christ first wants our will, then our lives, then our testimony. When people see a convincing demonstration of God’s love, they are more likely to respond to it.

—Lester Yancey, 38, dairyman,
Bradenton, Fla.

Greater Social Sensitivity

To tell others of the fathomless love of God and of eternal life through Christ is our greatest mission.

But what is the best way to reach people for Christ? In every fellowship there is need for a pastor-leader. Our Sunday schools are supplemented with Bible clubs, Wayfarers, MYF, prayer meetings, etc. This is good in itself, but it is no substitute for person-to-person contact away from the church setting. We do not fully realize the importance of bringing others to Christ. May I recommend the book, *Thine Is the Kingdom*, by James S. Stewart, as a reading *must* for every adult Christian.

In home missions it is good to have a pastor or leader in charge, but I would like to see more professional people moving into mission programs as self-supporting assistants. (VS-ers are a real asset too.) Working with people and practicing the Christian life makes Christianity practical, not just something to talk about. Large churches (over 150 members) seem to lose their effectiveness. Let’s use our money for buildings to extend the mission of the church in new areas.

In urban areas, where social problems are so prevalent, the Christian has responsibility. Even one who does not have the training of a social worker can be a sincere friend and perhaps refer the person with a problem to the proper person or agency. Unwed mothers, delinquent youth, family counseling, and retarded children present countless opportunities.

Abroad there seem to be rapidly closing doors for missionary emphasis, but great opportunity in education, material aid, and radio. Let’s take advantage of the opportunities we have by sending more Mission Associates and Teachers Abroad. Let’s channel more money into literature, especially Bible Correspondence courses. If it is true that 200 tribes do not yet have the Gospel in their language, let’s promote translation of Scriptures too.

—Mrs. Carl Wideman, 28, housewife,
Gormley, Ont.

Families Moving to Unchurched Communities

I listen to our congregation sing, “Jesus Included Me,” but why am I included and so many other people excluded? One great calling that *must* be pressing upon the conscience of the Mennonite Church is to discontinue “flocking in our sheltered and secluded communities” and move to our neigh-

boring, unchurched vicinities and just be the "living presence" of God there.

Teams of six families with varying vocations could go to almost any state or country bordering us and take up residency and work, and build a Christian fellowship in the community setting.

These groups, being deeply dedicated to God and to each other, would be the "conscience of the community" as they live in the presence and power of God. They would perpetuate the fact (1) that Christ implants new life within us, (2) that the Christian is a daily partaker of His divine nature, (3) that this commitment will create a wholeness and unity within self and among others to the point of peace and equality among us.

If groups of dedicated families under an advisory counsel of the General Mission Board would pull all their physical and spiritual resources together for "this one thing only," we would realize many new miracle fellowships within a decade of time. This would be one of the greatest "springs of living water" to the church that we have ever experienced.

It is true that we often lack relevancy and we must search God for guidance at this point. However, I feel that our greater need is a strong charge from the Holy Spirit to arouse us from our exclusiveness and smugness. I firmly believe that, yet in this day, this "inner unction" will bring to us periodic experiences such as we have recorded in Acts 8:26-39.

—Henry Swartley, 38, pastor,
Phillipsburg, N.J.

Carry Love to a Love-Starved World

Our primary mission as Christians in the world both at home and abroad can well be stated in the words of Eccl. 12:13 which says: "Fear God, and keep his commandments: for this is the whole duty of man."

In my medical practice both abroad and now primarily among older people in Calico Rock, I have observed that people will come long distances seeking good treatment given in Christian love. A physician can use his unique opportunity to point his patients to his Saviour.

However, a quiet witness is not enough. We must live our religion, speak out for our Christ, and go beyond the second mile to win others. We need to be stewards of the Gospel with all our resources, witnessing to and loving men into the kingdom, where we are.

I believe the greatest need in missions today is to carry love to a love-starved world. Direct and indirect witness wins men, but how any person can be brought to Christ can only be revealed by the Holy Spirit at the time. We need better communication and more emphasis on face-to-face encounter.

—John Grasse, Jr., 37, medical doctor,
Calico Rock, Ark.

Demonstrate God's Acceptance

As Christians our mission is *not* to be missionaries selling a morality and outlook on life done up special so that people shopping will try ours in as many marketplaces as we can

get it. For our Gospel is not a package to be bought amidst competition. For we will always be outstripped by better sales gimmicks and prettier ads.

Our mission is to carry the good news to sinners by selling them to themselves, by demonstrating God's acceptance of them through ourselves.

Not by telling another beggar where to get bread—they heard enough other directions for bread before. Bread will not satisfy because they will always feel as small as people living off pension checks. By our love we make it possible for them to abandon a life of having their pride hurt by accepting ideas and messages off somebody.

Just by accepting bread they still stand alone until they run out and have to grovel for more. By total love to them they can see how acknowledging their weariness to God, He totally accepts them and they become a part of the multiplying loaves and their pride of hating to be humiliated to get a handout has no place to exist—because they are a complete dependent of the Father whose care for them fulfills them.

They will not be the selfish soul of a shopper who landed a bargain or a bum that got a free sandwich.

—Glenn M. Lehman, 20, student,
president of YPCA,
Eastern Mennonite College,
Harrisonburg, Va.

A Prayer

for this week

Eternal Father, we bring you thanks

For calling us to a living faith in a living Lord,
For calling us to be partners in a world mission,
For your love that is concerned with all of our life,
For the joys of living in awareness of your presence.

Lord, we pray—

For all of your church, as it seeks to understand these
days the meaning of being your partners,
For your Spirit's vision, that we might see the hungers,
hurts, and hates of our world,
That we might be instruments to bring the world the
bread, healing, and peace of Christ.

Grant us, O God, that your church may truly become
partners in mission to your praise, through Christ.

Amen.

—Paul O. King.

God with Us

John Wesley's belief in God's presence was his constant support and inspiration to the very end of his life. One who was with him has written, "Near the end he paused a little, then with all the remaining strength he had he cried out, 'The best of all is, God is with us!'"

The Big Conference

By Roy S. Koch

Aug. 24, 1965, will see Mennonites streaming by car, train, bus, and plane to Wayne County, Ohio, for the big conference. Yes, this is the year for Mennonite General Conference to convene. Every two years since 1897 Mennonites from north, south, east, and west have met in session for inspiration and to do the Lord's business.

Why Have a Conference?

Why should there be such an overarching conclave when each district has its own conference? In the original call for the formation of the General Conference five objectives were set forth:

- (1) To bring about a closer unity of sentiment on Gospel principles.
- (2) To bring about a closer bond of sympathy among the congregations in various parts of the brotherhood.
- (3) To establish confidence among the different conferences and ministers in their respective fields of labor.
- (4) To form a body the object of which is to direct the work that is of common interest to all our congregations.
- (5) To further promote the prosperity of the church.

In summary we might say that the General Conference was conceived as an effort to overcome provincialism, foster fellowship, and enhance service. In these purposes it has served as a most useful tool to unify the church.

Who Should Attend?

Who shall attend General Conference? Everyone is invited to attend. Church-minded lay members will find it profitable to fit vacation schedules into the conference time. Bring the family, meet old friends, and make new ones. Listen to pertinent messages and enter into formal and informal discussions of current interests.

Elected delegates should make it a special point to be present. The delegate system that permits one delegate for each two hundred members guarantees a fair representation from the entire brotherhood. If, for any reason, an elected delegate cannot be present, an alternate should be sent. The church desires the counsel of every responsible member.

Conference reports will be sent to delegates in advance of the sessions to enable them to read up on the material, make notes in the margins, and prepare intelligent questions and suggestions. An open sharing of the counsel, insights, and convictions of the entire brotherhood will strengthen the church in her witness to the world and her nurture of the members.

Roy S. Koch, West Liberty, Ohio, is pastor of the South Union Mennonite Church, moderator of the Ohio Conference, and moderator of the Mennonite General Conference.

What Do We Expect?

What do we expect to accomplish from such an awesome investment of money, time, interest, and effort? Surely we shall find a new appreciation for the person and work of Jesus Christ, the Lord of the church. We also pray for fresh openings for the Holy Spirit to permeate the hearts of individuals and to make His power felt in every department of the church's service. Out of the fellowship of believers from many areas we look for a greatly increased appreciation for brethren and sisters in other parts of the church as we witness their love and zeal for our mutual Lord.

We expect reporting committees and commissions to lead us to a new awareness of the church's witness on the frontiers of our time. Brethren who have studied, researched, and counseled owe it to those who have not studied so intently to sharpen their consciences on social and spiritual concerns.

Hopefully, we shall discover new areas of unity among us on the great essentials of our faith without infringing on each other's consciences on less important issues.

Finally, we look to our speakers to challenge us to new levels of commitment to Christ, to the Word of God, and the Gospel of redeeming grace.

We are an evangelical church, unapologetic in our acceptance of the inerrant Word and committed to an undivided loyalty to Jesus Christ, our Saviour and Lord.

Leaders Apologize

The news bulletin of the Woodbine Church, Nashville, recently printed "An Apology" to various members of the church. The article indicated that the persons in leadership of the church felt that they owed an apology to many members of the church. The leaders did not "lay claim on your life and talents for service to Christ through your church." It apologized to the youth group because it had been weak in its leadership to them, giving them the feeling that the "church has no real need for their loyalty." It apologized to younger men and women who "have so much to offer and yet have not been challenged" to accept places of service in the church. It apologized to the middle-aged people "with more time and means than some" because it had not claimed a fair portion of this for the cause of Christ. It also apologized to the older people because, although it recognized their desire to serve, "the opportunity had not been offered."

"Life is too easy at Woodbine. We have not called for your sacrificial service. We have not been fair to you. Will you forgive us, and may God forgive us and we promise that a new call for service is forthcoming," the apology concluded.

Brotherhood or Asylum

By Wayne Burkhardt

Imagine a small rural Mennonite church nestled between two soft green folds in the rolling wooded hills of northern Michigan (although it could be many other places across America). The warm breeze whispers that curious blend of soft vitality which belongs to late June. The foresight of the congregation's three car owners is apparent: all of the windows are open in each of the black, soft-topped T Models, in anticipation of the breeze. The horses dominate cool, luxuriant maple shade in the corner of the yard.

The Sunday morning sermon is over and the attention shifts from the long pulpit to the longer front porch. Children surround groups of talking adults in a flashing screen of action; this is a closely knit group.

John Riest, a husky farmer, is typical of the members, except that he happens to be the deacon. He stretches tall, all five buttons of his black suit coat hanging free, then shakes hands with his neighbor.

"Good sermon," he says. Then, in the same breath, "Nice haying weather lately, isn't it?"

"Yah," is the reply, "I'm glad I got that long twenty cut last night yet. Now it can be drying all day today."

John speaks again. "That makes you just about done on first cutting, doesn't it? I want to finish, too, before Brother Jacob's barn raising."

"Oh, Mary's asking you folks over for dinner today, I guess. Then you can take a look at that new mower we got. It's a McCormick."

Finally the members straggle from the long porch to the buggies and cars, and home to dinner. They all fear God, they love the land which builds their lives, and they enjoy sharing their common experiences.

Now imagine briefly a different scene, but this will be easier because it is more familiar. The location is different. A large rural church of simple but modern construction stands between flat, loamy farms. Rising land prices warn of approaching urbanization. Here, too, the warm June breeze whispers in the Sunday noon stillness. At this church are gathered Chevrolets, Buicks, and even several red Mustangs.

The benediction has been pronounced, and the worshipers begin to appear. The men of this group wear suits, too, but they have only three buttons, and some use only one of these. The families do not linger long; some drive to farm homes, but others stop at homes in a nearby town or houses on neat and spacious country lots, where the letters "MD" after the name on a house sign, or a small service truck in a driveway, indicate many differing ways of occupational life.

These imaginations are brief sketches; you can no doubt

fill them in and personalize them. We do not choose between these two conditions, for one is present; the other is past. But if history can be a sort of object lesson for the future, we do well to constantly examine how we have lived the Gospel and shared it with others.

Mennonites rightfully cherish a heritage of concerned brotherhood, for Christianity places a sacrificial love for one's neighbor on the same plane with the command to "love the Lord thy God with all thy heart." The claims of brotherhood are probably not overstressed in the statement that "it is doubtful whether one may enter the kingdom unless he brings a brother with him."

But has ours been a concerned *Christian* brotherhood? Have we been noted as a fellowship of redemption and reconciliation in Christ?

Too often, it seems, we have settled into an asylum of uneasy security. We have shared, for the most part, the same type of occupation; we have shared in our material sowing and reaping; in some instances we have even shared a foreign tongue. We have neglected the more difficult, but much more important task of involvement in the spiritual sowing and reaping of our brother. We have not shared with him the occupation of soul-fishing, nor have we sought to communicate with him about his spiritual joys and fears.

Through the years many changes have been impressed upon these patterns of unity. Perhaps there is a lesson to be learned by looking at the first blow to this traditional unity. The church finally awoke to the evangelistic call of Christ, and the early result was an increased heterogeneity and a challenge to true fellowship.

Snowballing occupational opportunities began to draw members apart, even as they were beginning to ponder the meaning of brotherhood. People saw that the "brotherhood" was often an association of mutual material interest.

These trends have continued and have developed into the wide range of diversity present in the church today. Doctors and scholars, factory workers and college students, farmers and housewives must all be reached and drawn together in one fellowship. The old aids are gone, each of the groups has its special problems, and some lead a life almost completely separate from the experience of the others.

In a much more real sense than ever before, we must depend upon the power of the Spirit to create unity from the vast diversity of our individual lives. Is the power of Christ sufficiently strong to unite into a common fellowship individuals from opposite poles of intellectual and occupational ranking? This is a daring challenge but one which we must be willing to face. In this challenge to faith one can find the exciting thrill of observing the Gospel of Christ in action.

Wayne Burkhardt, Brutus, Mich., completed his third year at Eastern Mennonite College, Harrisonburg, Va., this month.

Stewardship of Personal Appearance

By Moses Slabaugh

Most people are very sensitive about their personal appearance. Your size and facial expression are given you from off your family tree and there is little you can do about them. But personal grooming is your own affair. You decide on such matters as hairdo and attire. Your appearance tells something about you, and is therefore important as you endeavor to give a witness for the Lord Jesus Christ.

Our clothes should always remind us of original sin. Man is the only part of God's creation that wears artificial clothes. The origin of clothes was in connection with the fall of man. Adam and Eve themselves used fig leaves for clothes, but God made coats of skins for them. It is a wonder there is not some cult today that insists we all wear coats made of skins, so as to conform to God's original material.

In Israel's history it appears that outlandish fashions in dress and low moral and spiritual conduct went hand in hand. The wicked queen Jezebel, with painted face and a sensational hairdo, would be an example. The prophet Isaiah also had a message from the Lord denouncing the outlandish way their women adorned themselves. The bizarre appearance went hand in hand with pride, social injustice, bribery, murder, and theft. Isa. 3. Our own culture which displays semi-nudity and offbeat attire may be telling something about the seamy side of our moral fiber.

The New Testament rejects the world of fashion and folly. Your personal appearance in attire pretty well identifies you whether you are devoted to fashion or to Christ. I John 2:15—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Jas. 4:4—"You are like an unfaithful wife who loves her husband's enemies. Don't you realize that making friends with God's enemies—evil pleasure of this world—makes God your enemy? I say again, that if your aim is to enjoy the evil pleasure of the unsaved world, you cannot be a friend of God."* Also Rom. 12:2 rejects the world of fashion: "Don't copy the fashions and customs of this world, but be a new and different person with a fresh newness in all you do and think."*

A recent issue of the *New York Times* discussed the controversy that is going on in the offices of banks and businesses over the subject of attire, especially on the subject of short skirts. Even the world recognizes the significance of personal appearance. The controversy took on new impetus since fashion designers are saying that skirts should go yet higher.

Banks, the article went on to say, are among the most conservative in their standards of dress for their employees. A Chicago bank in its handbook for employees warns against "extremes." It spells out that a woman's skirt must cover her knees when she is seated. This means skirts must fall well below the knees when standing.

A New York specialty store address their lady employees: "We take it for granted that saleswomen's skirts will not rise about the knee. We don't want our salespeople mistaken for customers."

A San Francisco employment agency declares, "We don't give girls a chance to interview until they shape up, clean up, and are conservatively dressed. This is a conservative town and with beehive hair and skirts up high, you stand to lose."

A secretary from Dallas complains that short skirts are bothersome. She says, "You are trying to concentrate on what he is saying, but you keep squirming around and worrying about what is showing."

Our personal appearance should meet the Scriptural standard of modesty. Strangely the New Testament does not speak to the point of men's attire as clearly as it does to women's. II Pet. 3:1-6; I Tim. 2:9, 10. This cannot mean that men do not also share in the responsibility of personal attire.

Everywhere one turns in our day, he confronts sex, cheap, tawdry, and perverted. Our personal appearance may well identify us with this immoral world, or it may speak of modesty, piety, and purity. A Christian man or Christian woman will not identify with the bad taste of this godless world, "but rather reprove them" (Eph. 5:11).

Perhaps it is time for some plain talk about our obscene and vile culture. When Paul dealt with sex perversion at Corinth, it was no mild "birds and bees" discussion. He said, "Know ye not that the unrighteous shall not inherit the kingdom of God? (I Cor. 6:9, 10).

This is no appeal for personal attire that repels or is peculiar for the sake of being different. It is not a matter of saying, "Don't wear shorts or short skirts; nor any of the many negative approaches to the question of attire." The questions of modesty, piety, and stewardship are involved. What witness or testimony do you leave for Jesus Christ in your attire? Wherever in the New Testament we are told to "put off," or throw aside, the sins of the flesh, we are told in the same context to "put on." Rom. 13:12; Col. 3:9, 10. The bizarre appearance in attire today should challenge the saints. There is a decent way of dressing with an appearance of dignity and simplicity of which you need not be ashamed in any circle of society. You don't have to follow the herd; they admire you for having the courage to be decent. "Christ in you" takes on external appearance, and this involves stewardship.

Moses Slabaugh, Harrisonburg, Va., is minister at the Lindale Mennonite Church, Linville, Va., and Home Bible Studies instructor for Mennonite Broadcasts, Inc.

*These passages are from *Living Letters—The Paraphrased Epistles*, by Kenneth N. Taylor. Published by Tyndale House, Wheaton, Ill. Copyright 1962.

Mutual Aid Under Christ

Definition

Christian mutual aid is that expression of stewardship whereby the disciplined Christian brotherhood uses its resources under the lordship of Christ to serve the mutual needs of its individual members and to contribute to the more effective equipment of the Christian community for its mission in the world. It is a reciprocal process among two or more individuals who work together to benefit all parties concerned.

Mutual aid is a brotherhood program designed to strengthen people spiritually and economically so that they may bear their share of responsibility in church and community. As Paul says in II Cor. 8:14, 15 (NEB): "At the moment your surplus meets their need, but one day your need may be met from their surplus. The aim is equality; as Scripture has it, 'The man who got much had no more than enough, and the man who got little did not go short.' "*"

Meaning and Motivation

Among the Biblical admonitions which have helped to shape the life and character of the Mennonite Church few have been more powerful than Paul's admonition to "bear . . . one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). From this has come spontaneous and planned sharing to meet one another's burdens caused by sickness, death, accidents, disability, persecution, property losses, and other personal misfortunes.

Such aid within the brotherhood, individual or corporate, local or of a wider nature, we have come to know as mutual aid. Although Christians are concerned with all human need, historically Mennonites have applied this term in particular to the sharing of material goods or services on a reciprocal basis within the brotherhood.

Mutual aid grows out of our common experience in Christ, His love and His redemption making us members of the household of God. Mutual aid grows out of our discipleship under the lordship of Christ, over our person and possessions. Mutual aid grows out of our brotherhood concept of the church, where under the lordship of Christ every member is concerned for the well-being of all. Mutual aid grows out of the Biblical concept of personality which teaches the unity of body and soul.

The Christian purpose of sharing is not merely to relieve material needs nor to fulfill the "obligation" of charity, but to participate personally in the process of redemptive love. Mutual aid is a personal expression of the Christian desire to be inwardly with others. Economic goods and services acquire

sacramental meaning when shared with the intention of reaching that of God in our brother. Material aid is not a mere symbol of friendship and brotherhood, but a means of leading ourselves and others to a greater awareness of the immediacy of God and what we together were meant to be.

Lessons from History

In their effort to restore an apostolic quality of the Christian Church the Anabaptists practiced mutual aid. They felt that the use of money and property were subjects rightfully falling within the scope of local brotherhood concerns. This is reflected in the writings of those who spoke for the brethren.

In the congregation at Augsburg in 1528, a minister who later suffered martyrdom in defending the Swiss Brethren said: "If they know of anyone who is in need, whether or not he is a member of their church, they believe it their duty, out of love to God, to render him help and aid."

Another martyr, in 1536, at Bern, Switzerland, said: "I do not believe it is wrong that a Christian has property of his own, provided he will do right and share his goods with the needy, for he is nothing more than a steward."

In the Swiss Brethren congregation at Strassburg in 1557 applicants for membership were asked whether they were willing to devote all their possessions to the church and its needs, if necessity required, and not to fail any member that was in need, if they were able to render aid.

Even their enemies acknowledged that the Swiss Brethren taught that "every good Christian is under duty before God to use from motives of love all his possessions to supply the necessities of life to any of his brethren."

The Brethren believed and practiced mutual aid so genuinely that they had to deny being religious communists. One spokesman said: "We confess that Christians may have private property without violating Christian love, always with the provision that they do not misuse it but at all times let their abundance serve the needs of the poor, as Paul teaches in II Cor. 8:10-15."

Guiding Principles

Mutual aid as exemplified in the life of Christ and as practiced in the earlier and later church suggests the following guiding principles:

1. Mutual aid, as an integral part of the Gospel, must have both a spiritual and physical dimension.
2. Mutual aid, as part of the life of the church, is ultimately dependent upon the spiritual condition of the church. While it is possible for mutual aid to be motivated by denominational pride, ethnic ties, and cultural exclusiveness, such motivating factors are clearly sub-Christian and need to be eliminated.

This statement, "Mutual Aid Under the Lordship of Christ," was adopted at the all-Mennonite meeting on Mutual Aid held in June, 1964, at Smithville, Ohio.

*The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

3. Although mutual aid is generally confined to the Christian brotherhood, Christian love and other ministries such as relief and service are not.

4. To be genuinely Christian, mutual aid must be practiced within the disciplined congregation where individual responsibility for sharing is assumed.

5. The practice of mutual aid within the brotherhood should result in strengthening the congregation and extending its work and witness.

6. Mutual aid must find ways of including all who may need help within the brotherhood.

7. The mutual aid program is properly Christian only when it recognizes that there are individual differences in need and when these differences are taken into account in the administration of aid; hence, aid will not necessarily be uniform.

8. Mutual aid presupposes the possibility of a reciprocal relationship between spiritual equals. By the grace of God each member of the body of Christ has something to contribute; each likewise needs the grace of God to receive.

9. In addition to mutual aid organizations there is need for expressions of mutual aid on a spontaneous and personal basis.

10. Mutual aid must constantly be ready to redirect its efforts when a certain phase of its program has been completed or provided for in another acceptable way. Likewise it should be constantly alert to the need for new expressions of mutual aid.

Goals and Concerns

To bring a new vitality to the theory and practice of mutual aid in the Mennonite brotherhood the following suggestions are set forth:

Within the Local Congregation:

1. Christian leaders are encouraged to cultivate more spontaneous mutual sharing within their congregations both in times of dire need and of temporary illness. Such sharing should be practiced out of Christian love and as an expression of appreciation for past services received from the brotherhood.

2. Mutual aid should not be separated from other personal needs, such as feelings of loneliness, broken family relationships, loss of meaning in life, and indifference in church relationship. The local congregation should find meaningful ways to respond to such needs.

3. In order to be more effective brotherhoods, local congregations must become aware of such contemporary needs of their members as choice of an occupation, financial planning, marriage, and family problems as well as other acute personal problems.

4. One of the keys to the administration of mutual aid on the congregational level is the renewal of the diaconate functions. Deacons should serve as congregational representatives to ascertain member needs, interpret such needs to the congregation, and as men qualified to minister skillfully to those needs.

5. Credit unions are temporary forms of mutual aid organi-

zations designed to encourage thrift, provide sources of credit and brotherly supervision of the use of credit within the local congregation or community. Although the credit union idea did not originate within the brotherhood, it is, nevertheless, a suitable means of performing a needed service. Credit unions can perform for people living in urban communities the modern equivalent of the previous functions performed by means of exchanging labor, sharing farm machinery, and assisting one another in barn raisings and harvesting of crops.

6. The local congregation has the primary responsibility for teaching, and developing conviction regarding mutual aid activities on the local level is of prime importance in this task.

7. Church members may realize and exercise the fuller dimension of Christian mutual aid by continuing to be responsible to help those whose difficulty and need is beyond the aid given by a mutual aid organization.

Within the Larger Brotherhood:

1. Present mutual aid organizations provide a systematic plan for sharing property losses, hospitalization expenses, and expenses due to automobile accidents and liability losses. While such forms of organized mutual aid do not discharge the full range of Christian responsibility, they meet a substantial portion of the obligations due to unavoidable losses.

2. Christians who wish to discharge their brotherly responsibility more fully must be ready to supplement the services of the existing aid organizations. Such occasions represent opportunities for the expression of personalized brotherly concern which can open the way for a genuine experience of God's grace.

3. Mutual aid organizations are encouraged to provide creative new ways of covering losses beyond the normal limits of insurance, recognizing that this may increase premium costs but that it will bring spiritual satisfactions for having met genuine human need.

4. Mutual aid organizations are encouraged to seek and establish meaningful relationships to local congregations and to the broader church program. The church, local and national, is encouraged to make itself available for guidance and counsel to the aid organizations, especially when such counsel is needed to determine priorities on available material and human resources.

5. The larger brotherhood and the aid organizations must be sensitive to the needs emerging on international frontiers which could be met through mutual aid services.

Conclusion

Christian mutual aid grows out of commitment to Christ and to each other as revealed by Him and as taught in the Scriptures. Though the principle of mutual aid is as old as humanity itself, it nevertheless continues to have significance in the present age as a form of service which solidifies and strengthens the brotherhood and undergirds the outreach of the church.

Finally, mutual aid achieves its highest expression when the individual Christian gives of himself and his substance for his fellowmen as Christ gave Himself that we might live.

Responsible Freedom

By Paul W. Nisly

Today in our culture there is talk of a "new morality." Each generation is concerned that the moral standards and values which it supports have relevance for the present. Especially in our modern world there is an impatience with anything that smacks of gray old age. From the clergyman in robes to the adolescent in jeans there is a growing reluctance to accept an authoritarian mandate without personal responsibility in the creation of the regulation.

The code of the new morality causes some to blanch with fear and others to flush with pleasure. To still others it appears as symptomatic of the times and as such needs to be carefully evaluated.

The New Freedom

There are a number of ways in which the new morality is affecting us. In our schools there seems to be a new attitude toward cheating. *Senior Scholastic* had a headline which blazed "80 Percent Cheat." According to an Indiana professor's survey which was reported in *Christian Century*, 75 percent of the seniors at his college had cheated. Of all these students, 13 percent thought cheaters "basically dishonest," 53 percent felt they should not be thought of in this way, and the remainder of the students were unsure.

There seems to be an attitude abroad that cheating is necessary in order to cope with the problems of competition. Last fall Marshall, an eleventh-grade student in my English class, wrote, "There is more cheating going on in our high school than teachers have any idea. Kids can do it and get by."

In the world of business the ethic of competition and unscrupulous behavior is deeply entrenched. Business dealings are shrewd and hardfisted. Again it is not just the things we do which indict us, but our attitude toward them.

Usually the first item to come to mind in a discussion of the new freedom or morality is the attitude toward sex. The controversial Kinsey report indicates that 50 percent of all women had experienced premarital sex relationships. Perhaps more pertinent is a report in the *American Sociological Review* that only 18 percent of the men and 48 percent of the women have restrictive attitudes toward premarital sex. Data for this study came from 225 students at a liberal arts college.

From the *Marriage and Family Living* magazine come more statistics indicating the nature of the new morality. Mothers and their college-age daughters were interviewed to

find their views on premarital sexual relationships for engaged couples. Of the mothers, 83 percent thought this expression to be very wrong, 15 percent usually wrong, and 2 percent usually right. The corresponding figures for the young ladies were 35 percent very wrong, 48 percent usually wrong, 19 percent usually acceptable. It would appear that there is a definite trend to greater liberality. However, the college girls are in a stage of growth which (according to the article) may be replaced by more conservative views.

A Harvard student writes, "Morality is a relative concept projecting certain mythologies associated with magico-religious beliefs." This is a sophisticated way of saying that there really is no absolute ethic. Any appeal to an ultimate standard is really evading the problem.

Among the homosexuals in our country there is a growing demand to be recognized as normal people who happen to direct their love to people of their own sex. Some of their spokesmen declare that there is no need to apologize for their behavior. It should be left to individual choice and decision.

Is It New?

The question which keeps returning is whether this "new morality" is really any different from what people have felt drawing them all through the ages.

One recalls Abraham and his sojourn in Egypt. It seems he cleverly decided that it would be safer for his neck if Sarah were called sister. Not once, but twice, he played this trick. Isaac tried the same stunt. Patriarchs—but really very different from the schoolboy who lies or cheats and tries to get by? Rebecca and Jacob, too, made quite a professional team of deceptive artists.

Gehazi, Elisha's servant, had a keen taste for business. What a waste to let rich Naaman return home without giving a little payola for services rendered!

Then there was Ahab. Now he was a businessman who could make deals. He wanted Naboth's land adjoining the governor's mansion. He got it. Modern power politics at work!

Sex in the Old Testament is treated forthrightly. David wanted the Miss Israel for his companion. There was a bit of scandal and a lot of suffering, but he got her.

Samson told his parents about the devastatingly alluring movie star he had met. "Get her for me," he urged, "for she pleases me well."

And Abraham couldn't wait on God; so he decided to use the maid Hagar to fulfill his family plans. He wasn't too careful how his decisions affected others.

Many of these three-thousand-year-old stories have a con-

Paul W. Nisly, Hutchinson, Kans., is a recent graduate of Eastern Mennonite College.

temporary flavor. Human nature remains strangely constant. The attempt to adjust the law to our doing or to convince the conscience of our innocence is as old as man.

A New Emphasis

However, there seems today to be a new emphasis on an experimental ethic. Whatever works is right. The final court of approval is public opinion. Decisions are based on the norm of the group. There is no ultimate good.

Further, there seems to be a new confidence in science. The achievements of the scientific community can answer (in the minds of some) for ethical considerations. For example, a recent issue of *Time* reported that according to a group of progressive church thinkers the new morality would "certainly approve of an Episcopal priest in New York who provides contraceptives for a gang of delinquents he attempts to serve." Currently the emphasis is on going forward. One dare not stand still or look back. The new ethic demands a forward thrust.

There is both truth and error in the above assertion. Moral standards do need to be relevant to present concerns. There is something to be said for an ethic based on love rather than law. In the words of the *Time* article quoted above, "The ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbor in each given situation." This sounds ideal, but the resulting ethical relativity has no solid foundation on which to grow.

Some Answers

Briefly I would like to consider several different answers to this relativistic view of morality. Our conclusions will not be the final word but will rather attempt to stimulate further discussion.

Naturalism views man as an animal. Man is not caught in the moral dilemma of choice because as an animal he cannot be held responsible for wrong choices. Perhaps one might even say that there are no wrong choices, because one is forced by heredity and environment to the choices one makes.

Now the moralist, on the other hand, believes that man must be hedged in. Man is not capable of responsible action without the crutch of fences which limit, restrict, and prescribe boundaries. This moralism is very much concerned with the maintenance of the conventional *status quo*. Often this type of moralism is preached by politicians. There is something attractive and appealing about a return to the good old days of moral earnestness. It is especially valuable as a vote-getter. Often the political concern with moral issues actually fogs the real moral problem.

This is not to say that laws do not have a place in our age of relativity. I am saying that the superficial moralism displayed by glib politician and gullible citizen is not the answer to our moral dilemma. Nor is the politician alone guilty. A very similar type of moralism is also preached over some pulpits. Both politician and preacher are trying to find simple answers to complex problems.

The sinner-Christian differs from both the naturalist and

the moralist in his answer to relative moral values. First, a response to the naturalist. Although man is part of the animal kingdom, he is more than animal. If we opt for man as only animal, we have a dim view of the potential of man.

Man is responsible for choice. This freedom to choose is one of the unique characteristics that sets man apart from the animal world. The freedom to choose is much emphasized in the "new morality." What is overlooked is that man often chooses the wrong. He rebels and refuses to accept his finitude.

Further, as a creature he is responsible to his Creator. The Bible says that man is made in God's image. This is the divine potential latent in every individual whom God has created. Man can become true man only as he experiences the friend relationship with God.

Second, a response to the moralist. Legalism is not the answer to the moral relativity in our world. For the Christian places the responsibility for choice within the individual. The Christian cannot dismiss sin as being part of the self which is not the real self, nor can he blame society for the perverseness which he finds within himself.

Thus only as man relates to God who is the Absolute can he find release from the rootlessness of existence which he experiences outside of God.

Consider the Lilies

By Lyle D. Flynn

Some eighty years ago, striking coal miners in one of our northern states loaded a handcar with coal, set it afire, and started it rolling down the shaft. Reaching the bottom, the fire spread underground, and today that mine is still burning, despite all known efforts to combat such things. Twenty-five million tons of coal have been consumed by that fire. It has spread under thousands of acres of farmland, rendering it useless. Homes and schools and businesses have tumbled, and roads have sunk. Its burning fingers have dried up creeks and ponds, and even roasted vegetables in the fields. And that fire is still widening, eating up the earth. It will probably continue until all the coal in that area is consumed.

Now that is what happens to the human whose mind is aflame with high tensions, unrest, and discontent. The strength or weakness of his life is determined by the size of the trouble that can set it aflame. When this happens, unless he can relax and let go, the smoldering fire will burn within him until it breaks down the outward barriers, leaving chaos and ruin in its wake.

In answer to such tensions, Jesus said: "Consider the lilies of the field, how they grow." They don't grow by trying to grow, but by obeying the laws of their own nature—responding to the elements of the soil, air, sunlight, and rain. They simply remain unwound, relaxed, permitting the powers of nature to flow into them. They leave their development in God's hand. He will carry our load also. He never slumbers nor sleeps, nor ever forgets that He made us. He merely asks that in all things we remember Him.

Lewis James Heatwole

(1852-1932)

By Melvin Gingerich

Lewis James Heatwole, teacher, writer, astronomer, and bishop of Virginia, was born near Dale Enterprise, Va., on Dec. 4, 1852, the son of David A. and Catherine Driver Heatwole. With the exception of three years when he lived in Cass County, Missouri, he spent his entire life in the community in which he was born. He received his education in the common schools and in Valley Normal at Bridgewater, Va. For many years he was a schoolteacher, but in later years his many other duties compelled him to drop this line of work. He was interested in higher education and worked wholeheartedly for the establishment of Eastern Mennonite School, which came into being largely through his efforts.

On Nov. 11, 1875, Heatwole married Mary Alice Coffman, daughter of Bishop Samuel Coffman and sister of John S. Coffman, the pioneer Mennonite evangelist. They lived together nearly fifty years. To them were born six children. All of their children and grandchildren united with the Mennonite Church.

Heatwole was ordained to the ministry at Weavers Church, near Harrisonburg, on June 26, 1887. The Heatwole family then moved to Cass County near Garden City, Mo., where they lived for three years, 1890-93. Here in Cass County, he was ordained to the office of bishop on May 2, 1892. Because of ill health of a member of his family, he and his family moved back to Virginia in 1893. There he helped his father-in-law with the bishop's work until Coffman's death in 1894. Then he assumed the task of leadership of the congregations in the Middle District of the Virginia Mennonite Conference, which office he held until his death. For a number of years he served on the faculty of the Bible term at Eastern Mennonite School. During the years he contributed many articles to newspapers and to the Mennonite church papers. For many years he served on the Mennonite Publication Board and the Mennonite Publishing Committee.

In addition to his work in the church, he made a contribution in the field of astronomy, writing *Key to the Almanac and the Sidereal Heavens* (Scottsdale, 1908). He was a calculator of almanacs, supplying at one time the calculations for as many as sixty almanacs in the United States and Canada. He also was an official observer for the United States Weather Bureau, keeping records of rainfall and temperature for fifty-two years. In 1911 he wrote *The Perpetual Calendar*, which attracted wide attention. In the 1920's Heatwole was asked by the State Department to go to Geneva to present his plan for calendar reforms before the League of Nations. His brother, C. J. Heatwole, went in his place.

Heatwole also wrote *Baptism Shown to Be a Ceremony of Consecration* (1902), *Mennonite Handbook of Information* (1925), and *Moral Training in the Public Schools: A Treatise Designed for Teachers* (1908). He wrote a series

of "Moral Standard Readers," still in manuscript form.

Preaching was not easy for L. J. Heatwole. His first sermons were very short and there is evidence that he wrote out a part of his sermons. In spite of the fact that he was not an outstanding public speaker, he had the ability to present worthwhile ideas and his services were called for in many congregations. He took a live interest in all areas of church activity, being one of the chief supporters of General Conference from its beginning. He knew how to deal kindly with others and was well and favorably known not only in his community but throughout the Mennonite brotherhood. Never robust in body, he was however strong enough to perform his varied duties until the last six years of his life, when his health became impaired. He died on Dec. 26, 1932, at the age of eighty, and was buried in the cemetery at Weavers Church.

Family Census Report

Number Twenty-three in Series

Plans for College Attendance of Children

Of the 1,999 fathers who answered the question in the Mennonite Family Census of 1963 concerning their plans for college attendance of their children, only 9.9 percent did not plan to send any of their children to college. A much higher percent planned to send all or some of their children to college. Here the percent was 43.5, with an additional 46.6 percent still uncertain. Below is the table showing the distribution.

Fathers' Plans for College Education of Children

Plan	Percent
Send All	27.3
Send Some	16.2
Send None	9.9
Uncertain	46.6
Total	100.0

It was to be expected that there was a relationship between the education the fathers had received and the college educational plans for their children. The table below shows this relationship. Only those fathers who had completed the eighth grade, had graduated from high school, or had completed college are shown in the table below.

Relation of Plans to Father's Education

Plan	Education of Father		
	8th Grade	High School	College
Send All	12.2%	38.4%	80.3%
Send Some	15.9%	18.0%	8.6%
Send None	14.4%	2.1%	.0%
Uncertain	57.5%	41.5%	11.1%
Total	100.0%	100.0%	100.0%

In Report No. 22 it was learned that only 9.5 percent of the heads of Mennonite households had attended college. But now the planning of parents reveals that perhaps more than 50 percent of the next generation of Mennonites will have been in college. Will the Mennonite Church be ready to educate them and then to use them and to minister to them?

—Melvin Gingerich,
Historical and Research Committee.

CHURCH NEWS

Relief to Vietnam

Concerned with the growing medical and relief needs in South Vietnam, the Mennonite Central Committee executive committee on May 22 moved to expand its present efforts and to accept the offer of Church World Service to cooperate in an emergency relief program on behalf of the war refugees.

Although it is growing more difficult and dangerous to carry on with food distributions and other assistance, MCC plans to remain in Vietnam and increase its work simply because there is much work to be done. In the words of a staff member, "Human suffering endured by God's people compels us to be there." Many innocent civilians have been maimed and killed by both sides.

Expansion of Relief

Refugees of Vietnamese ethnic extraction have been receiving attention from their government and from the United States Agency for International Development (USAID). Catholics and Buddhists have been looking after their own. But the Montagnards, tribespeople forced out of the hill country, have been neglected.

Accordingly, the MCC executive committee members unanimously favored an expansion of efforts, especially on behalf of overlooked groups. With a budget of \$45,000 for an initial six-month period, June 1 to Nov. 30, 1965—\$35,000 from CWS and \$10,000 from MCC's emergency fund—this effort will consist of the distribution of selected material aid items, feeding operations, and medical care to be carried out conjointly with the Evangelical Church of Vietnam.

Within the next several months additional material aid and medical personnel will be sent to Vietnam. A couple—doctor and nurse—is prepared to go, but three or four Pax men and three or four registered nurses are still being sought.

The director of MCC's Overseas Services department, Robert W. Miller, recently returned from an administrative visit to review the Vietnam program in light of increased tensions. Calling on USAID adviser, Richard Evans, Miller was informed that there are now more than 300,000 refugees in South Vietnam. Of these, 100,000 are scattered all over the country and 200,000 are in the eight coastal provinces of central Vietnam, Quang Tri through Khanh Hoa.

Cloth Parcels and Other Efforts

With Church World Service support, the

Mennonite Central Committee plans to provide cloth parcels for as many of the refugee families as possible. Already CWS has contributed \$2,500 for 1,000 cloth kits. The material is being purchased in Saigon, and being cut and packaged by women of Vietnamese churches. Each parcel will bear a label stating that it was donated by the Protestant churches of the U.S. through the facilities of MCC and the Vietnamese Evangelical Church.

Church World Service has issued an appeal to its member churches for cloth parcels for Vietnam and the Mennonite Central Committee in its fall yard goods drive will allot a sizable portion for Vietnam.

Paul Longacre, MCC director in Vietnam who submitted the cloth parcel proposal, reported that most of the refugees left their homes with few personal belongings and with practically no means to provide for themselves. He believes few gifts will be more appreciated than cloth because clothing is a universal need. The womenfolk of Vietnam do not, as a rule, wear Western clothing. The majority of the women know how to sew and can make excellent use of cloth.

The parcels will contain 11½ yards of cloth: 3½ black, 3½ white, and 4½ print. Needles and thread will be included. Each parcel will cost about \$2.50 and will be distributed on the basis of one per family.

Other aspects of this emergency program will involve Pax men in feeding station operations and the distribution of cloth and meat. They may also become involved with the government's plans to resettle

refugees in approximately 50 hamlets in coastal provinces. Medical workers will provide health care in clinics in city and population centers. The needs are so great that patients will hurry to any place they can receive treatment.

The program of expansion is adaptable to both short-term and long-range needs. If peace should come, there will be a vast array of rehabilitative opportunities.

Work Began in 1954

Since 1941—the beginning of four-year Japanese occupation—up to the present time, Vietnam has been exposed to 25 years of almost uninterrupted warfare. The Vietnamese people, who were in need in 1954, have been reduced to greater need in greater numbers in 1965.

From 1965 onward MCC has sent 36 workers to Vietnam and \$2 million worth of food, blankets, clothing, medicines, and other supplies. All this time the Mennonite Central Committee has been the only Protestant relief agency functioning in Vietnam. It has maintained close ties with the Evangelical Church of Vietnam.

Presently two doctors, two nurses, two material aid workers, and a Pax man are there. The Pax man, Daniel Gerber, has been a captive of the Viet Cong for the past three years.

The Vietnamese Evangelical Church and the Mennonite Central Committee operate a medical clinic and a 35-bed hospital at Nhatrang on the coast of the South China Sea. During 1964 it saw over 36,000 outpatients in the clinic and gave hospital care to about 650 medical and surgical cases.

The most recent project about to be undertaken by MCC workers is that of Family-Child Assistance, a counseling program that goes beyond the mere meeting of physical need through material assistance. This effort will be centered in a designated area of Saigon deemed needy by the Minister of Social Action and will involve casework with a child and his family.

2,000 Expected

Held in historic Elkhart County of Indiana, the 59th annual meeting of the Mennonite Board of Missions scheduled for this weekend is expected to draw an estimated 2,000 visitors.

Goshen College serves as host of the mission convention which holds its first public session on Friday, June 25, at 7:30 p.m. J. D. Graber, general and overseas missions secretary for the mission board, gives the keynote address on the Board's 1965 theme: "Partners in World Mission."

The convention concludes on Sunday evening, June 27, with the consecration of 50 missionaries and an address by Myron Augsburg, president-elect of Eastern Mennonite College.

Among the 2,000 attending will be several international Christians who are in North America as delegates to the General Conference meeting scheduled for August. An estimated 200 of the 1,500 Board workers, including overseas and home missionaries, voluntary service, health and welfare, and Elkhart staff workers, will attend.

Original site of Mennonite publishing, education, and organized mission outreach, Elkhart County is now the headquarters for some nine regional and nationwide church agencies. Among these are: Goshen College; Mennonite Board of Missions; Bethany Christian High School; Mennonite Mutual Aid and Mennonite Aid, Inc.; Mennonite Research Founda-

tion; Mennonite Historical Society; the Archives of the Mennonite Church; Provident Bookstore, one of the retail stores of the Mennonite Publishing House; and Oaklawn Psychiatric Center, mental health institution sponsored by Mennonite Central Committee.

Two historical tours have been planned for visitors attending the mission meeting. One will feature points of interest in western Elkhart County such as the site of the John F. Funk printing shop established in 1868, site of Elkhart Institute (predecessor of Goshen College), the site of the Sunnyside Mennonite Church destroyed by the Palm Sunday tornado, in addition to the agencies listed above.

Points featured in the tour east of the college are the historic old Maple Grove Church near Topeka, the Yoder Department Store in Shipshewana, specializing in Amish goods, and the site of the tornado-demolished Shore Mennonite Church.

Next year's annual mission board meeting is scheduled for Ontario, Canada, June 21-26.

Bridges Mean School

Last fall a grant of \$500 was made available, by the Relief and Service Office of the General Mission Board, to needy families of Chipewyan Lakes in northern Alberta.

Fred Gingerich, former VS-er in Alberta, recently reported the good accomplished by the grant. First, says Gingerich, the money all went to buy staple groceries for the families, who otherwise had negligible income during the summer months.

Second, the work these men did in earning their wages greatly improved the road which is used hard by all in the community. Heretofore the school children from the Lake always needed to miss school for

a few weeks each spring. Now there are two bridges and the children didn't miss any days in school this spring.

Third, the men's self-respect was strengthened instead of destroyed. They themselves provided for their children and at the same time contributed to their community.

Affiliates with MCC

Menno Travel Service has become more closely affiliated with Mennonite Central Committee (Canada) since approval of such action by its recent executive committee session in Winnipeg.

This move ties these sister organizations into a closer working relationship so that they may better serve the Mennonite constituency in Canada.

Menno Travel Service seeks especially to serve the Mennonite brotherhood. All types of transportation by air, sea, rail, and bus may be arranged. Menno Travel Service clears all travel plans for MCC personnel entering overseas assignments. MTS also makes many of the travel arrangements for Mennonite missionaries. Among the special interest tours operated this summer are tours to Europe, Russia, and the Holy Land.

Menno Travel Service in Winnipeg is located at 182 Henderson Highway and is managed by Mr. John H. Unruh.

Green Stamps for Jeep

The Voluntary Service Office of the Mennonite Board of Missions is interested in getting a vehicle for the Kentucky VS Unit which will enable VS-ers to drive back into the "creeks and hollers" of their part of the Appalachian area.

A jeep or an international station wagon can be purchased with seven or eight hundred S&H Green Stamp books (other brand stamps are acceptable as well). Local MYF's might want to make this a project for at least part of the total amount needed.

Books should be sent to VS Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46515.

Smith Honored

Tilman R. Smith, president of Hesston College, was presented an honorary degree at commencement exercises at Bethany College, Lindsborg, Kans., May 31. He received the doctor of humane letters degree which is awarded to persons who are judged by the conferring institution to have made outstanding contributions in one or more fields of human endeavor.

Bro. Smith has been president of Hesston College since 1959, coming to Hesston



Tilman R. Smith

from Illinois where he was superintendent of the consolidated schools of Eureka for ten years. He previously served the Roanoke High School as superintendent-principal for fifteen years. He holds two master's degrees, one in social studies from SUI, and one in educational administration from Illinois University.

Bro. Smith has been active in professional circles, in community activities, and in church work. Under his leadership, Hesston College was accredited by the North Central Association last year. He holds a number of responsible positions in the Mennonite Church, including membership on the ministerial committee and committee of social concerns for the South Central Conference. He is a member of the Health and Welfare Board of the General Conference, and is on the MCC study commission on church and state. He has served on the Schowalter Villa Board. He has served widely with Orval Shoemaker as a leader of family life conferences.

Historical Society Organized

On Saturday, June 5, a group of thirty-five interested individuals brought into being the Mennonite Historical Society of Ontario. The organizational meeting was held at Conrad Grebel College. The stated purposes of the organization are:

1. The promotion of interest in and the dissemination of information and research concerning Anabaptist-Mennonite history in general.

2. The initiation, encouragement, and support of research in Ontario Mennonite history.

3. The encouragement and support of publications in the field of Ontario Mennonite history.

4. The support and promotion of the



Making way for the school children are these five Indian fathers who pose in front of one of the many bridges spanning wet spots which prohibited regular school attendance.

Mennonite Historical Library and the Mennonite Archives located at Conrad Grebel College, Waterloo, Ont., by helping to increase its holdings and by such other aid as can be given, i.e., by encouraging donations of historical books, pamphlets, and documents of relevance to the Mennonites of Ontario.

A constitution was adopted and a board of nine directors elected. The names of the directors are: Dorothy Swartzentruber, Kitchener; Barbara Coffman, Vineland; Orland Gingerich, New Hamburg; Earle Snyder, Guelph; Elven Shantz, Kitchener; J. Winfield Fretz, Waterloo; Mrs. Lorna Bergey, New Dundee; Henry Dueck, Kitchener; Wilson Hunsberger, Waterloo.

Following the election of a board, Mr. Robert Trotter of Elmira addressed the meeting. Mr. Trotter with Kenneth Kerr, editor of the **Elmira Signet**, is engaged in the project of writing the story of Elmira.

From the discussions of those present it became evident that there is much Mennonite historical material extant in Ontario. This is especially so in Waterloo County and in the Markham and Vineland areas where Mennonites have lived for one hundred and fifty years. Individuals having historical documents such as old letters, diaries, deeds, and items of historical interest are encouraged to deposit them at the Conrad Grebel College archives and Mennonite Historical Library. The college has proper facilities for classifying, preserving, and exhibiting such documents. It is anticipated that the college will become a center for Mennonite historical and sociological research and publication of materials in Ontario.

Eastern Mennonite College

Commencement Activities

The forty-seventh annual commencement exercises were held on Sunday afternoon, June 6, with President John R. Mumaw presiding. There were 112 members in the college graduating class.

James H. Hess of Willow Street, Pa., delivered the baccalaureate sermon at the 10:00 a.m. service, using as his theme, "Continue thou in the things which thou hast learned."

The commencement address was delivered by J. D. Graber of Elkhart, Ind. Speaking on the theme, "Truth and Freedom," Bro. Graber pointed out that the only way to achieve true freedom is to surrender to Christ who is the truth of God personified.

Three persons received the BD degree; 45 received the AB degree; 33 the BS degree; 5 the BS in Nursing degree; and 2 the BS in Education degree. Five persons

received the two-year diploma. The remaining 19 members of the class will be graduated in August upon completion of their work in summer school.

Other activities of the commencement weekend included a Collegiate Chorus program on Friday evening under the direction of J. Mark Stauffer, and a Mission Program on Saturday evening. Paul N. Kraybill of Salunga, Pa., spoke at the latter service on the theme, "Your Reasonable Service."

High-school commencement activities were held on the weekend of May 28-31, when 79 seniors were graduated. Frank Dutcher of Uniontown, Ohio, preached the baccalaureate sermon, and Harvey Bauman of Earlinton, Pa., delivered the commencement address.

Joseph Gascho of Harrisonburg and Lorna Stoltzfus of Morgantown, Pa., were valedictorian and salutatorian respectively.

Plans of Graduates

A survey of the college senior class indicates plans for the future as follows:

- 21 teaching in elementary schools
- 26 teaching in secondary schools (15 of these in church high schools or overseas mission assignments)
- 23 entering graduate schools
- 11 nursing vocations

The remaining 31 members of the class will be serving in a variety of assignments—church institutions, I-W assignments, business, and homemaking.

Faculty Lead Tour Groups

Dean Ira E. Miller is serving as tour leader of the annual European Tour sponsored by the Council of Mennonite Colleges, from June 11 to Aug. 23. The tour includes five weeks of educational travel in western Europe, followed by four weeks

in international work camps of Mennonite Voluntary Service.

G. Irvin Lehman, Professor of Old Testament Language and Literature, is leader of a tour group which will visit Western Europe, Egypt, Lebanon, Syria, Jordan, and Israel.

Newscasts into Korean

After hearing the Easter newscasts produced by **The Mennonite Hour**, missionary radio station HLKY in Korea produced the series in the Korean language. "It was very well received and we expect to make it an annual broadcast," says Otto DeCamp, station manager.

Calendar Released

A homemaker's calendar with 12 sayings especially chosen for today's homemaker is being given this month to mark **Heart to Heart's** 15th anniversary.

Sayings include, "Building boys is better than mending men," "A happy mother makes a happy child," "Kind words are worth much and cost little," and nine others.

You may receive a free calendar by writing to **Heart to Heart**, Harrisonburg, Va., or Kitchener, Ont.

Teachers' Retreat

A Christian Teachers' Retreat is planned for Aug. 25-27, 1965, at Spruce Lake Retreat, Canadensis, Pa. The Retreat theme is: "The Integration of Christian Faith into Subject Matter." The Retreat personnel include: Clemens L. Hallman, the keynote



E. P. Bachan, currently in the States representing the Mennonite Church in India, visits Mennonite Broadcasts' headquarters in Harrisonburg, Va. Talking with MBI's Executive Secretary, Kenneth J. Weaver, Bro. Bachan reported how the Way to Life broadcasts are heard in India from Far East Broadcasts' DZFE, Manila, Philippines.

Your Overseas Missionary of the Week



Nelda Rhodes returned to the States this month after serving as a missionary nurse in Nigeria with the Mennonite Board of Missions, Elkhart, Ind.

During her first three-year term, Nelda set up a midwifery school program, maternity policies and routines, and a community health education program (mostly in the form of a home visiting program).

Daughter of Mr. and Mrs. Marvin D. Rhodes, La Junta, Colo., she received her nurse's training at the La Junta Mennonite School of Nursing and also graduated from Goshen College. She took her midwifery training in London, England.

Prior to her Nigeria assignment, she served as staff nurse for La Junta Mennonite Hospital and later worked for Public Health and Migrant Nursing in the Otero County Health Department, La Junta.

speaker from the Pennsylvania State University, Norman E. Yutzy, Clarence E. Rudy, T. Carroll Moyer, Laura Long, and Martha K. Kauffman.

Teachers from both public and private schools are invited to attend the Retreat. For further information and reservations, write to: Paul Moyer, Camp Manager, Spruce Lake Retreat, Canadensis, Pa. 18325.

Constitutional Change

In keeping with General Conference constitutional provision, this is to give notice of the following proposed constitutional change:

1. Delete the following from Article VI, Standing Committees and Commissions, sections 1 and 8:

A Committee on Economic and Social

Relations of six members shall promote and counsel in the areas of labor, race, and social and economic ethics.

A Peace Problems Committee of seven members (one nominated by Canadian conferences) shall be responsible to represent our interests and to lead in a teaching program on matters related to peace and war.

2. Provide instead the following:

A Committee on Peace and Social Concerns of six members shall represent the interests of the church and provide direction and leadership in matters relating to peace, war, and military service; to relationships between church and state; to social conditions and social change as they affect the life of the church; and to Christian ethics in economic and social relations in areas such as poverty and affluence, labor and management relations, race and class relations, and the use of alcohol and tobacco.

A. J. Metzler,
Executive Secretary.

Resolution Adopted

The General Conference since its organization in 1860 sought the unification of all Mennonites—

1. Since the General Conference has not achieved this goal with the (Old) Mennonites,

2. Since the General Conference agrees with the (Old) Mennonites theologically,

3. Since the General Conference has learned to work together with the (Old) Mennonites in areas such as:

Relief
Publications

Missions
Seminary
Colleges in the United States and Canada
Student services
Joint meetings of ministers

In each case these patterns of joint venture were the result of God's guidance to meet needs which each group felt it could not meet adequately alone,

4. Since increasingly through the years we have learned to work together in love and mutual trust as congregations and district conferences,

5. Since specific congregations have united with both bodies,

6. And since our need for each other to strengthen our unique Mennonite witness to the world is being felt with increasing intensity,

Therefore, be it moved that the Eastern District Conference in its 167th Session at the Grace Mennonite Church, Lansdale, Pa., recommends that the General Conference Mennonite Church, at its session at Estes Park in July, 1965, go on record to explore the possibility of union with the (Old) Mennonite Church. This is to be implemented by the executive committee of our General Conference in consultation with the appropriate group of the (Old) Mennonite Church with the hope of bringing a proposal to our next triennium session in 1968.

Paul Shelly
James Reusser
Ronald Krehbiel

This resolution was adopted by the Eastern District of the General Conference Mennonite Church on May 1, 1965, with revision.



"The young people of Nigeria are on the move," says Mary Jane Eby, wife of "Dr. Lawrence" of the Abiriba Hospital, East Nigeria. "They want an education and a money-paying job. Can the church afford to miss this opportunity of meeting the challenge? Medical work is merely one small area where this desire for training can be met." Pictured here are the 1965 midwifery students under the tutorship of Missionary Nelda Rhodes (center of second row) and Mrs. Ekin, ward supervisor (back row, standing).

FIELD NOTES

Lewis Brubaker, graduate student at Northwestern University, Chicago, is directing a newly formed I-W Men's Chorus at Evanston, Ill. The group has already participated in several church services.

Martha Bender, missionary nurse to Nigeria, arrived in the States for furlough on June 4. Her address for the summer months is Goshen College School of Nursing, Goshen, Ind.

Lydia Burkhardt, missionary to Ghana, arrived in the States on June 7. She will reside at home in Brutus, Mich., during her furlough stay.

Paul and Esther Kniss, missionaries to Bihar, India, will reside at 11 Avoca Ave., Ellicott City, Md., during their furlough stay.

Robert Epp, I-W working at Evanston Hospital Association in Illinois, was one of six employees nominated as the Employee of the Year. Operator of the printshop for the hospital, he placed second from the Evanston Hospital when the vote was cast. According to the personnel office, he has made the printshop what it is. He is punctual to work and with his work and is not afraid to do more than is really required of him, they further praised.

Lawrence Eby, missionary doctor at Abiriba Joint Hospital, Abiriba, Nigeria, is reported sick with infectious hepatitis.

The Family Camp for Retarded Children, sponsored by MCC Mental Health Services and Laurelville Church Center, July 19-26, is still open for more families to register. Inquiries and reservations may be made by writing or phoning Laurelville Church Center, Route 2, Mt. Pleasant, Pa., phone 412 423-9056, or MCC Mental Health Services, Akron, Pa., phone 717 859-1151.

Open House and dedication services for the new addition to the Eastern Mennonite Home at Souderton, Pa., will be held June 26, 12:00 to 4:30 p.m. This will be used as an infirmary for the aged.

The Homecoming for the Bethel Springs School, Culp, Ark., was held June 4 and 5. In all there were 107 registered, with numerous individuals coming from a distance.

Friends of Israel Conference to be held at Camp Hebron, Halifax, Pa., June 21-24. Guest speaker is J. Otis Yoder, Harrisonburg, Va.

Myron Augsburg, Harrisonburg, Va., and Eugene Witmer of the Inter-Church Evangelism Team shared in a pre-Crusade

rally at St. Catharines, Ont., May 31. St. Catharines will be the scene of the Niagara Frontier Crusade scheduled for July 18-25 in the City Arena.

"A Consultation on Evangelical Unity," with participation by two dozen denominational leaders, was held May 17-20 at Colorado Springs, Colo. Summary reports were given by Carl F. H. Henry, editor of **Christianity Today**, and Myron S. Augsburg, Harrisonburg, Va.

The program for General Conference, which will be held Aug. 24-27 at Kidron, Ohio, will appear in the July 20 issue of the **Gospel Herald**. Copies are now available at the office of Mennonite General Conference, Mennonite Building, Scottsdale, Pa.

The Greater London (Canada) Crusade for Christ, with Evangelist Myron Augsburg, closed May 16, with an attendance in the Treasure Island Arena of 6,000. Local arena officials estimated the total 8-day Crusade attendance at 20,000. Ministers representing the forty-one cooperating churches predicted that evangelism has entered a new era in the London area, as a result of the quality program and approach to evangelism on the part of Bro. Augsburg.

New members by baptism: Four at North Goshen, Goshen, Ind.; two at Longenecker Mennonite Church, Winesburg, Ohio; six at Whitestone Mennonite Church, Hesston, Kans.; seventeen by baptism and one by confession at the College

Church, Goshen, Ind.; four at First Mennonite, Colorado Springs, Colo.; five at Perryton Mennonite Church, Perryton, Texas; two by baptism and two by confession at Winton Mennonite, Winton, Calif.; two at Beth-El, Milford, Nebr.; two at Pea Ridge Mennonite, Philadelphia, Mo.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bender, LaRoyd and Lynn (Ross), Stratford, Ont., first child, Shelley Rose, April 11, 1965.

Birky, LeRoy and Beverly (Klukas), Kouts, Ind., fourth child, second daughter, Janelle Renae, March 13, 1965. (First daughter deceased.)

Burkey, Sterling and Sherry (Gross), Albany, Oreg., second daughter, Kristi Lee, May 28, 1965.

Delp, Harley and Verna (Landis), Hatfield, Pa., fourth son, Randall Scott, March 8, 1965.

Godshall, Linneaus and Elsie (Gahman), Hatfield, Pa., second son, Steven Ray, May 18, 1965.

Godshall, Paul and Catherine (Yost), Mexico City, Mexico, first child, Anthony Paul, May 24, 1965.

Hershberger, Maynard and Dorothy (Swartzentruber), Orrville, Ohio, second child, first son, Scott Lyle, May 18, 1965.

Hertzler, Mervin and Ruth (Harnish), Seven Valleys, Pa., first child, Karen Dawn, May 18, 1965.

Horst, Laban A. and Miriam (Diller), Waynesboro, Pa., seventh child, third son, Nathan Ray, May 11, 1965.

Janzen, Archie and Erma (Hershberger), Nampa, Idaho, fifth child, third son, Thomas Wade, May 1, 1965.

Jones, William L. and Grace (Hood), Atlanta, Ga., sixth child, third daughter, Adrairie Corien, March 27, 1965.

Kendrick, Harold and Judith (Boshart), London, Ont., first child, James Paul, May 12, 1965.

Lantz, Charles and Sharon (Klopfenstein), Archbold, Ohio, third child, first daughter, Cynthia Lou, April 29, 1965.

Lapp, Ben and Geraldine (Alderfer), Watontown, Pa., fourth child, second son, Steven James, May 19, 1965.

Martin, Nelson and Delores, Chambersburg, Pa., first child, Dawn Marie, May 11, 1965.

Martin, Wilmer and Gladys (Yoder), Blue Ball, Pa., second child, first daughter, Marjorie Ann, May 16, 1965.

Miller, Mark and Harriett (White), Albany, Oreg., third child, second daughter, Kimberly Eileen, May 18, 1965.

Moore, Vernon O. and Edythe (Barnhart), Hagerstown, Md., second child, first son, John O'Neill, April 22, 1965.

Neuhauser, James and Marcia (Vanderveer), Orrville, Ohio, second child, Philip Wayne, May 14, 1965.

Ressler, Allen B. and Pauline (Good), Wadsworth, Ohio, seventh living child, sixth living daughter, Lois Eileen, May 7, 1965.

Rudnicki, Larry E. and Janice M. (Klostermeier), Toledo, Ohio, fourth child, second son, Thomas Allen, April 26, 1965.

Rush, Fred and Elva (Ropp), Milverton, Ont., first child, Kimberley Anne, May 17, 1965.

Shaffer, Merle and Lois (Mishler), Hollsopple, Pa., sixth child, third son, Phillip Merle, Feb. 12, 1965.

Stauffer, J. Robert and Pearl (Porter), Blue-sky, Alta., seventh child, fourth son, Terry James, May 22, 1965.

Calendar

Mennonite Board of Missions and Charities annual meeting, Goshen College, Goshen, Ind., June 24-27.

Alberta-Saskatchewan Conference and associated meetings at Mountain View Bible College campus, Didsbury, Alta., July 1-4. Host congregation, West Zion, Carstairs, Alta.

Allegheny Mission Board meeting, Stahl Church, Johnstown, Pa., July 9, 10.

Virginia Conference, July 27-30.

Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.

Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.

Illinois Mennonite Conference, Sterling, Ill. Aug. 5-7.

Allegheny Conference, Pinto, Md., Aug. 6, 7.

Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.

Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.

South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.

Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.

Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.

Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Stewart, Ellis and Erlene (Gingerich), Hensall, Ont., third child, second son, Bryan Randall, May 7, 1965.

Stutzman, Ervin and Jean (Stutzman), Seward, Nebr., fifth child, third son, Douglas Lynn, May 10, 1965.

Stutzman, Virgil and Dorthy (Nofziger), Mesa, Wash., sixth child, fourth son, Rodney Lee, May 12, 1965.

Sweeney, William A. and N. Frances (Howard), Hyattsville, Md., first child, DiAnna Frances, May 22, 1965.

Voegtlin, Paul and Freda (Maurer), Ryley, Alta., second son, Douglas Paul, May 24, 1965.

White, Ivan and Twyla (Selzer), Woodland Park, Colo., second child, first son, Bruce Allen, April 23, 1965.

Yoder, Willis and Judith Lynn (Helmuth), Sarasota, Fla., first child, Roxane Kay, May 23, 1965.

Zimmerman, Clair and Grace (Stauffer), Colorado Springs, Colo., first child, Gwendolyn Sue, May 6, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bauman—Gingrich.—Willard Bauman, Floradale, Ont., and Emma Gingrich, Elmira, Ont., both of the Floradale cong., by Weyburn W. Groff at Floradale, May 22, 1965.

Graybill—Ebersole.—Robert Graybill and Sharon Ebersole, both of the Freeport (Ill.) cong., by Don Blosser and LeRoy Kennel at the church, Feb. 13, 1965.

Hostetler—Neuenschwander.—Levi Hostetler, Sugar creek, Ohio, Pleasant View Conservative cong., and Ruth Neuenschwander, Dalton, Ohio, Sonnenberg cong., by Harlan Steffen at Sonnenberg, May 15, 1965.

Kilmer—Jones.—Wayne Kilmer, Wadsworth, Ohio, and Peggy Jones, Seville, Ohio, both of the Bethel cong., by Aden J. Yoder at Bethel, May 15, 1965.

Troyer—Mellinger.—Paul Irving Troyer, Elkhart, Ind., Prairie Street cong., and Edith Anne Mellinger, Sterling, Ill., Science Ridge cong., by Russell Krabill at Prairie Street, May 22, 1965.

Yoder—Beitzel.—Paul Raymond Yoder, Grantsville, Md., and Wanda Elizabeth Beitzel, Biting, Md., both of the Casselman River cong., by Ivan J. Miller at the Maple Glen M.H. Grantsville, Md., May 15, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Ebersole, Martha May, daughter of Daniel S. and Sarah (Shope) Kohr, was born in Dauphin Co., Pa., May 24, 1885; died of heart failure at Highspire, Pa., Feb. 19, 1965; aged 79 y. 8 m. 26 d. On Nov. 13, 1905, she was married to David E. Ebersole, who preceded her in death March 9, 1955. Surviving are 2 sons (Christian K. and Daniel K.), 2 daughters (Sarah—Mrs. Wilbur J. Lentz and Anna May Ebersole), 19 grandchildren, 13 great-grandchildren, 4 sisters (Sarah S., Mary A., Susan E., and Hettie—Mrs. Curtis W. May), and one brother (David G.). One daughter preceded her in death. She was a member of the Strickler and Shope Mennonite churches. Funeral services were held at the Shope Church, Feb. 22, in charge of Russel Zeager and James Keener.

Eichelberger, Mattie, daughter of Chris and Magdalena (Wittrig) Roth, was born in Seward Co., Nebr., May 31, 1886; died at Harrals Nursing Home, Buhl, Idaho, after a long illness, May 17, 1965; aged 78 y. 11 m. 17 d. On Dec. 27, 1909, she was married to Aaron Eichelberger, who survives. Also surviving are 2 sons and one daughter (Kenneth, Warren, and Laura—Mrs. Lloyd Kennel), 18 grandchildren, 11 great-grandchildren, and one sister (Lizzie—Mrs. Sam Stauffer). One son, 2 granddaughters, 4 brothers, 7 sisters, and her parents preceded her in death. She was a faithful member of the Filer (Idaho) Mennonite Church, where funeral services were held May 19, in charge of Royden Schweitzer.

Fortner, Almon, was born Dec. 8, 1881; died at Freeport, Ill., where he spent his entire life, Nov. 13, 1964; aged 82 y. 11 m. 5 d. On Aug. 22, 1907, he was married to Salome Detweiler. Surviving are one son (Dorvin), 3 grandchildren, and 4 sisters (Mrs. Edna Smith, Mrs. Olive Pfile, Mrs. Fanny Gramley, and Mrs. Orpha Detweiler). His wife and one brother preceded him in death. Funeral services were held at the Freeport Mennonite Church, Nov. 16, in charge of Floyd Sieber and Don Blosser.

Gingrich, Marshall Henry, son of Henry and Fianna (Leyder) Gingrich, was born in Juniata Co., Pa., May 23, 1881; died at Lebanon, Oreg., May 22, 1965; aged 83 y. 11 m. 29 d. On Feb. 10, 1904, he was married to Jessie Hoylman, who survives. Also surviving are 8 children (Ervin, Mary—Mrs. Jim Bond, Mahlon, Ruth—Mrs. John Brenneman, De'la—Mrs. Denver Unruh, Esther—Mrs. H. D. Elston, Audrey—Mrs. Rodrick Brenneman, and Doris—Mrs. Graham Parker), 23 grandchildren, and 32 great-grandchildren. He was preceded in death by an infant daughter and a son. He was a member of the Albany Mennonite Church, where funeral services were held May 25, in charge of David W. Mann; interment in Waverly Cemetery, Albany, Oreg.

Herr, John H., son of Christian H. and Sarah (Yordy) Herr, was born Aug. 27, 1882; died, after a year's illness, May 7, 1965; aged 82 y. 8 m. 10 d. He was married to Cora Light, who preceded him in death Nov. 10, 1957. Surviving are 2 sons (Denver L. and John H.), 4 daughters (Sara E., Mrs. Anna Hoover, Cora M., and E. Pauline), 5 grandchildren, and one brother (Christian F.). He was a member of the Fairland Brethren in Christ Church. Interment in Gravel Hill Cemetery, Palmyra, Pa.

Hofstetter, Elma, daughter of Benjamin and Fannie J. (Steiner) Amstutz, was born near Dalton, Ohio, Oct. 28, 1894; died at the Shady Lawn Rest Home, Dalton, May 22, 1965; aged 70 y. 6 m. 24 d. On Jan. 3, 1914, she was married to Reuben Hofstetter, who survives. Also surviving are 3 children (Benjamin, Ellen—Mrs. Edwin Lehman, and Richard), 10 grandchildren, 3 great-grandchildren, and one sister (Mrs. Anna Hofstetter). Two brothers and 3 sisters preceded her in death. She was a member of the Kidron Mennonite Church, where funeral services were held May 24, in charge of Bill Detweiler, Isaac Zuercher, and Lester Graybill.

Jutzi, John J., was born at Petersburg, Ont., June 19, 1887; died at Coult's Pavilion, Kitchener, Ont., after a short illness, May 11, 1965; aged 77 y. 10 m. 22 d. He was married to Susan Kennel, who preceded him in death in 1958. Surviving are 3 sons (Munro, Addison, and Merlin), 6 daughters (Leona—Mrs. Lloyd Widrick, Mildred—Mrs. Frank Calvert, Mae, Phyllis—Mrs. William Lehman, Ortha—Mrs. Delmar Wideman, and Lucetta—Mrs. Enos Stauffer), 31 grandchildren, 2 brothers (Rudy and Simeon), and 3 sisters (Mrs. Louis Gingrich, Mrs. Daniel Roth, and Mrs. Noah Jantzi). One daughter and 2 sisters preceded him in death. He was a member of the First Mennonite Church, Kitchener, where funeral serv-

ices were held May 14, in charge of R. N. Johnson and C. F. Derstine.

Kauffman, Jonathan Glen, son of Norman D. and Margaret (Stutzman) Kauffman, was born at Goshen, Ind., Nov. 8, 1956; died as a result of having been struck by a school bus at Kalispell, Mont., May 5, 1965; aged 8 y. 5 m. 27 d. Surviving are his parents, 4 brothers (Leroy, Kermit, Galen, and Jerald), his maternal grandparents (Mr. and Mrs. Vernon Stutzman), his paternal grandparents (Mr. and Mrs. N. L. Kauffman), and a great-grandfather (Amasa Stutzman). Funeral services were in charge of J. G. Hochstetler and D. D. Brenneman.

Kauffman, Roy Riehl, son of Ezra and Kathrine (Riehl) Kauffman, was born at Allentown, Pa., March 18, 1893, died in Champaign Co., Ohio, May 8, 1965; aged 72 y. 1 m. 20 d. On April 2, 1941, he was married to Pauline Hartman, who survives. Also surviving are one daughter (Joan) and one son (Donald R.). He was a member of the Oak Grove Mennonite Church. Funeral services were held at the Bethel Mennonite Church, May 11, in charge of Nelson Kanagy; interment in Oak Grove Church Cemetery.

Kempf, Edward James, son of Ervin H. and Lucille (Kuhns) Kempf, was born in Iowa Co., Iowa, June 19, 1940; died at the Mercy Hospital, May 20, 1965; aged 24 y. 11 m. 1 d. Surviving are his parents, 4 brothers (Darrel, Larion, Ardell, and Dennis), 2 sisters (Janice and Lydia), and his maternal grandmother (Mrs. Henry Kuhns). He was a member of the Wellman Mennonite Church, where funeral services were held May 22, in charge of Gideon G. Yoder, Max Yoder, and George S. Miller.

Kohr, Sarah S., daughter of Daniel S. and Sarah (Shope) Kohr, was born in Dauphin Co., Pa., July 20, 1892; died of heart failure at Highspire, Pa., March 24, 1965; aged 72 y. 8 m. 4 d. She was a practical nurse. Surviving are 3 sisters (Mary A., Susan E., and Hettie—Mrs. Curtis W. May) and one brother (David G.). She was a member of the Strickler and Shope Mennonite churches. Funeral services were held at the Shope Church, March 27, in charge of Russel Zeager and James Keener.

Landis, Alice E., daughter of John and Lizzie (Engle) Miller, was born at Elizabethtown, Pa., Feb. 27, 1883; died of heart trouble at the Harrisburg Hospital, Feb. 10, 1965; aged 81 y. 11 m. 14 d. On Dec. 20, 1908, she was married to Clayton E. Landis, who died March 16, 1965. Surviving are 8 children (Mrs. Raymond Zeiters, Mrs. John Shope, Mrs. Arthur Arnold, Robert M., John M., Walter M., Ralph M., and Victor M.), 14 grandchildren, 7 great-grandchildren, 2 sisters (Mrs. Reuben Kendig and Mrs. Samuel Deppeller), and 2 brothers (Hiram and Jacob). She was a member of the Strickler Mennonite Church, where funeral services were held Feb. 13, in charge of James Keener, Russel Zeager, and David Miller; interment in Woodlawn Memorial Gardens, Harrisburg, Pa.

Landis, Clayton E., son of Frank and Amanda (Ebersole) Landis, was born at Elizabethtown, Pa., July 16, 1886; died of a heart attack at his home near Harrisburg, Pa., March 16, 1965; aged 79 y. 8 m. On Dec. 20, 1908, he was married to Alice Engle Miller, who preceded him in death Feb. 10, 1965. Surviving are 3 daughters (Mrs. Raymond Zeiters, Mrs. John Shope, and Mrs. Arthur Arnold), 5 sons (Robert M., John M., Walter M., Ralph M., and Victor M.), 14 grandchildren, 7 great-grandchildren, 4 sisters (Mrs. Anna Zeager, Mrs. Mabel Wert, Mrs. Grace Lamp, and Mrs. Ruth Hess), and 3 brothers (John E., Chester E., and Paul E.). He was a member of the Strickler Mennonite Church, where funeral services were held March 19, in charge of James Keener, Russel Zeager, and David Miller; interment in Woodlawn Memorial Gardens.

Landis, Mary, daughter of John R. and Mary (Bricker) Landis, was born at Portal, N. Dak., Dec. 14, 1912; died suddenly at her home near Wadsworth, Ohio, May 19, 1965; aged 52 y. 5 m. 5 d. Surviving are one brother (Clarence) and one half sister (Edna). Her mother, step-mother, father, and infant twin brother preceded her in death. She was a member of the Bethel Mennonite Church, where funeral services were held May 22, in charge of Aden J. Yoder.

Martin, Edwin S., son of Mr. and Mrs. Emerson M. Martin, was born at St. Jacobs, Ont., Nov. 21, 1913; died of a blood clot, Feb. 12, 1965; aged 51 y. 2 m. 22 d. On May 29, 1938, he was married to Almeda Schallhorn, who survives. Also surviving are 2 children (Ronald Emerson and Elaine Barbara), 3 sisters (Elizabeth—Mrs. Enos Gingerich, Lovina—Mrs. Norman Brubacher, and Ada—Mrs. Stanley Valento), and 5 brothers (Ivan, Howard, Sylvester, Aden, and Henry). He was a member of the St. Jacobs Mennonite Church, where funeral services were held Feb. 14, in charge of Glenn M. Brubacher.

Miller, Annie L., daughter of Daniel J. and Lucretia (Fuller) Miller, was born at Springs, Pa., May 12, 1872; died at the Goodwill Mennonite Home, Grantsville, Md., April 5, 1965; aged 92 y. 10 m. 23 d. Surviving are 2 sisters (Mrs. Minnie Lohn and Mrs. Charles Shoemaker) and one brother (Edward). She was a member of the Springs Mennonite Church, where funeral services were held April 8, in charge of Walter C. Otto and Roy Otto.

Miller, Calvin D., son of Daniel D. and Lydia (Troyer) Miller, was born near Berlin, Ohio, Jan. 8, 1891; died at Sarasota, Fla., April 20, 1965; aged 74 y. 3 m. 12 d. On Dec. 21, 1916, he was married to Emma Weaver, who survives. Also surviving are 8 children (Alice—Mrs. Willis Sommers, Erdine—Mrs. Walter Stutzman, Doris—Mrs. Clayton Kandle, Edna—Mrs. Warren Bontrager, Willis R., Elwyn E., Annabelle, and Nelson), 37 grandchildren, 2 great-grandchildren, one brother (Noah D.), and one sister (Fanny Helmuth). One infant daughter preceded him in death. He was a member of the Martins Creek Mennonite Church, where funeral services were held April 24, in charge of D. D. Miller, Roman Stutzman, and Warren Miller.

Mullett, Wendell James, son of James and Isabel (Steckley) Mullett, was born Feb. 14, 1965; died of a very rare blood condition May 14, 1965; aged 3 m. Surviving are his parents, one sister (Wanda Sue), his paternal grandparents (Mr. and Mrs. Ben B. Mullett), and his maternal grandparents (Mr. and Mrs. Menno Steckly). Funeral services were held at Hillside Chapel, Jackson, Ohio, May 16, in charge of Norman Smith.

Neuhauser, John E., son of John and Fannie (Gunden) Neuhauser, was born at Flanagan, Ill., July 7, 1881; died of a stroke at Eureka, Ill., May 9, 1965; aged 83 y. 10 m. 2 d. He was married to Laura Flagel, who preceded him in death in 1923. In 1925 he was married to Donna Zoll, who died in 1959. Surviving are one son (John) and 5 daughters (Mrs. Vernon Yordy, Mrs. Merlin Beeson, Mrs. Harold Johnson, Mrs. Chester Kennell, and Mrs. Thrumman Miller). One son preceded him in death. He was a member of the Roanoke Mennonite Church, where funeral services were held May 12, in charge of Norman Derstine; interment in Center Cemetery, Flanagan, Ill.

Newcomer, Laura, daughter of Caleb and Mary (Graybill) Newcomer, was born near Richfield, Pa., Oct. 16, 1874; died March 23, 1965; aged 90 y. 5 m. 15 d. On Feb. 12, 1895, she was married to John Harry Newcomer, who survives. Also surviving are 2 sons (Sam W. and J. Ira), 2 daughters (Mary—Mrs. Louis Wilson and Vera), 4 grandchildren, 15 great-grandchildren, and 2 sisters (Mrs. Catherine

Good and Mrs. Ruth Potter). One son, 2 brothers, and 2 sisters preceded her in death. Funeral services were in charge of Paul Friesen; interment in Peabody Cemetery.

Readers Say

Thank you very much for printing Bro. N. M. Bearinger's letter regarding the prayers of Luke Warm in May 18 *Herald*. I think Bro. Bearinger has hit the nail on the head when he becomes indignant at addressing God with this "utter lack of piety" and "odious piffle."

Bro. Bearinger has caught the point of the prayers. Whoever the anonymous writer is who puts these words in Luke Warm's mouth, he has mirrored well the type of self-centered praying and thinking which we do all the time in the name of Christian piety. Can we imagine how our heavenly Father feels when we halo our human likes and dislikes, our personal drives and ambitions, our fears and our hates with a sanction we attribute to God Himself?

The indignation is therefore right and just, but one wonders whether we ought not to direct it back at ourselves as members of the church, rather than at the writer or editor. Why do they even get interested in writing or printing this type of material? Why are we so upset about it? Is the satire so broad, the point so clear, and the truth so pungent that we cannot endure it? Perhaps we are rejecting something which God will reveal to us if we open our hearts to what He might tell us through Luke Warm and his prayers.—Boyd Nelson, Elkhart, Ind.

* * *

Is it not clear that Luke Warm, while using the name of God, is actually praying "with himself," like the Pharisee in the temple? If the word "satire" is a stumbling block, one could almost consider this column to be a parable. The heading and signature are the literal moral (like Luke 18:9, 14); the prayer itself shows just how a self-righteous man thinks and mirrors our unbelief better than an abstract statement could. Or would Bro. Bearinger delete Luke 18:11, 12 from his Bible and censure Jesus and Luke for putting it in?—S. David Garber, Princeton, N.J.

* * *

The Reverend Jesse D. Reber, general secretary of the Pennsylvania Council of Churches, charged tax-supported bus transportation of parochial school students would be an "opening wedge" for further public aid as he vigorously opposed the measure at a hearing of the Senate Education Committee. If free transportation is given to Catholic students, the Council spokesman claimed, the next step will be demands "that private and parochial schools are morally and legally entitled to share equally in the public funds available for education, because they are performing a public service."

"Let it be emphasized," Mr. Reber said, "that the Pennsylvania Council of Churches is not against private or sectarian schools, but affirms continually its strongest possible support for the public school system of the Commonwealth."

* * *

India has relaxed its customs regulations and will permit a Roman Catholic nun to sell an American-made limousine so she can expand work among the lepers. The car was shipped to India last year as a gift from alumni of the University of Notre Dame to Pope Paul VI. It was for the pope's use during his visit to the Eucharistic Congress at Bombay. Upon his departure, the pope donated the vehicle to Mother Teresa of the Missionaries of Charity.

It was estimated that the car could be sold for as much as \$40,000 in India. The funds would be used to aid a colony for leprosy patients now being built by Mother Teresa at Ramchandrapur in West Bengal.

* * *

A long-range goal of a network of "ham" radio operators among Disciples of Christ members in various parts of the world was set by the Disciples Amateur Radio Fellowship with the installation of a shortwave transmitter atop the denomina-

Items and Comments

The key speaker at the ribbon-cutting ceremony and dedication of the renovated national headquarters' building of the American Sunday School Union, Philadelphia, Pa., on Monday, April 5, at 3:30 p.m., was the Honorable Mark O. Hatfield, Governor of the state of Oregon. The headquarters' building of the century and one-half old organization has been rebuilt completely, and will provide executive and editorial offices in addition to a completely modern Christian bookstore at 1816 Chestnut Street.

* * *

Is modern man abandoning his pursuit of truth? Dr. William Young, assistant professor of philosophy at the University of Rhode Island, charges that "in every

tion's Mission Building in Indianapolis, Ind. A gift of the fellowship, the transmitter will be used to communicate with Disciples missionaries who are "hams" in countries where they are serving. In lands where American "ham" radio operators' licenses are not recognized, national pastors or workers will be trained to use the equipment.

Fellowship members already maintain contacts with missionary amateur radio stations overseas. Among them has been the group's president, Milton Craig, operator of station WA9CXE at Flora, Ind.

* * *

Establishment of a Billy Graham Chair of Evangelism at Southern Baptist Theological Seminary in Louisville, Ky., was announced in Greenville, S.C., by the evangelist and Dr. Duke K. McCall, president of the institution. Simultaneously, it was announced that the chair's first occupant will be Dr. Kenneth Chafin, now head of the Department of Evangelism of Southwestern Baptist Theological Seminary at Fort Worth, Texas. It was noted that establishment of the chair marks the first time that a professorship has been created specifically in evangelism, though evangelism courses have been part of the Southern Seminary curriculum for several years.

The chair will be financed for the first three years by a grant of \$30,000 from the Billy Graham Evangelistic Association, during which time a permanent endowment of \$500,000 will be sought. The endowment will pay for maintenance of Billy Graham materials in the seminary library and support a field evangelism program as well as support the professorship.

* * *

People's church in Toronto, Ont., a fundamentalist congregation that repeatedly cracks all records covering individual giving, has voted to retain the death penalty in Canada. In a secret ballot, 717 voted to retain hanging, 287 said it should be abolished, and 113 were "undecided." After the vote had been taken, the Reverend Paul Smith preached a sermon advocating retention of the death penalty because, he said, both Old and New Testaments sanction it. He said the fact that the Bible allows capital punishment should be sufficient reason for the government to retain it. "This would be taking for granted that the Canadian government is Christian and I believe this is an overstatement, to say the least," he added.

* * *

A prominent Methodist leader, Dr. Donald Soper, confessed his "wildest secret thought" recently. He would like to ban Bible reading for one year, use political texts for every other sermon, and prohibit all evangelical campaigns that stress conversion. "The present situation is intolerable," he says. It will not be removed "until an almost completely new start is made."

MENNONITE BIBLICAL SEMINARY
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Cover Photo by Harold M. Lambert.

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It Depends on Your Eyes

By Ernest D. Martin

Most people in America will tolerate a few CO's around, at least when war is burning low or clear out. They consider these peace-loving people as impractical idealists. Nonresistance, they think, is a nice theory, if it would work. But in the rigors of life in a world of Hitlers, Castros, and nasty neighbors they are sure it won't work. At the best they write off the way of peace and nonresistance as unrealistic, and at the worst downright stupid and cowardly.

Facing Reality

That point of realism needs to be challenged. Are the few people who dare to follow the way of the cross shutting their eyes to the hard facts of reality? It depends on how you look at it, and how you look at it depends on what kind of eyes you have. An illustration from the Old Testament and another from the New Testament will help to set our thinking straight.

The prophet Elisha once led Benhadad's special intelligence squad right into Israel's capital city, Samaria. They had been sent on a special assignment to seize Elisha, because he had been tipping off King Jehoram on the guerrilla raids the Syrians were making into Israel. Benhadad unthinkingly assumed he could take by surprise the man who knew what he said in his bedchamber. At Elisha's request God clouded the sight of the troops so that they didn't recognize him or where he was leading them.

When the procession got inside the capital city, God opened their eyes again. What consternation and fear must have taken hold of them! King Jehoram saw his chance. "My father, shall I slay them? Shall I slay them?" he asked Elisha. His words fairly dripped with eagerness and anticipation.

But strangely, Elisha said, "No." He told the king to follow the precept of Prov. 25:21, "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink." Remember that Elisha wasn't in a corner bargaining for favors; he had the Syrians over a barrel. The good-for-evil treatment proved effective. But the results are beside the point. The question is, Why was Elisha able to carry out the way of peace?

In order to understand Elisha's nonresistant attitude we need to look at the previous scene in II Kings 6. During the night Benhadad's squad had surrounded the city of Dothan where Elisha stayed. When Elisha's servant discovered them at dawn, he was scared stiff. "What shall we do?" he wailed.

When he said "we," he spoke for himself, but not for his master. Elisha wasn't wringing his hands in fear. He had better eyes.

The Larger View

He prayed the Lord to open his servant's eyes. Then the younger man saw that the mountain was full of horses and chariots of fire. With Elisha's kind of eyes the younger man could make sense out of Elisha's words, "Fear not, for those who are with us are more than those who are with them." It makes a difference what a man can see.

Without Elisha's kind of eyes the servant panicked when capture by enemy troops threatened. Without Elisha's kind of eyes King Jehoram thought only of killing his enemies. Now who in that account was the realist and who saw only what appeared to be?

The New Testament illustration that is similar happened in Gethsemane. When Judas marked Jesus with a kiss and the Jewish temple guard closed in on Jesus, Peter took action. The limit of his resources at that moment was a sword and violence. The big fisherman swung in defense of his Master and took the right ear off the high priest's slave. Either Peter was a poor hand with a sword or else he only intended to give them a sample of what he could do.

Jesus cut him off short. "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" Jesus would have none of Peter's ways. He even touched the slave's ear and healed it.

When Peter looked over his resources, he missed the angels. Because of defective vision he reached for the sword. Compared with the angels that sword was nothing. Jesus knew where to look for effective defense. How a man behaves in the face of hostility depends on what kind of eyes he has.

Was Jesus Impractical?

These two incidents didn't come out of the same. In Elisha's case nobody got hurt. In Jesus' case the end was the cross and all the foul treatment that went with it. Dare we say Jesus' way was impractical? No, He didn't suffer the cross because angels are unrealistic. He went that way because He knew the angels were standing at attention. He took the way of the cross by choice of love, not by pressure of force. And Jesus was by far the calmest person in Gethsemane that night. His security was based on resources far more real than Peter's sword.

This all adds up to saying that the bottleneck to actually

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living the way of peace we talk about is bad eyes. People who can't see the spiritual resources are not free to take the way of nonresistance. They have to rely on what they can see—things like swords and missiles, fists and courts. They don't get it when Paul says that the real things are not what we see with physical eyes.

If people wanted to be realistic, they wouldn't grab for triggers or for handles on bomb shelter doors. They would trust God who can open eyes to the real. Then they would be free to love. Without that eye of faith men pursue wrong

ends with wrong means. They panic and can't think as God thinks.

People with a dried-up faith faculty are to be pitied. They are somewhat like a lady who was watching an artist named Turner. "Why do you put such extravagant colors into your pictures?" she asked. "I never see anything like them in nature." His answer: "Don't you wish you did, Madam?" The way of peace and nonresistant love can be our way when we ask God to open our eyes to the unseen realities. You see, it all depends on what kinds of eyes you have.

Thoughts on Nationalism

By Martha Huebert

In the days of Samuel, the people of Israel decided that they wanted a king. It had not been God's plan for them to have one; they were to be ruled by Him alone. But in their desire to be "like all the nations" (I Sam. 8:5) they demanded a king.

Their trust in God was not sufficient. They wanted a strong earthly leader who would "go out before us, and fight our battles" (I Sam. 8:20). This king would make all their decisions for them. In spite of Samuel's repeated warnings as to what would happen if they had a king, they still insisted on having one. So they gave up their strong relationship with God, in order to be a conforming, nationalistic people.

It seems that people today look for strong leaders, and also tend to put their faith and dependence on a nation, rather than God. Some even go as far as to equate strength and prosperity on the part of a nation with godliness. Actually, there is quite a difference between the two.

Where Is Our Trust?

When people are weak, troubled, besieged by enemies, they turn in desperation to God. But when a nation has become wealthy and powerful, people tend to put their faith in it, or in its political system, rather than in God. Is this not why so many church members practically equate "democracy" with "Christianity"? They even accuse the poor, persecuted Christians in communist held lands of being "spies" or "agents," when they come here to visit.

The desire of the Israelites for a king got them into all kinds of trouble. Inherited kingship produced as many corrupt kings as godly ones. The paganism and idol worship of the kings weakened the faith and the solidarity of the nation.

The desire of modern man for strong leadership has led in our time to such dictatorships as the Third Reich, Stalinism, and Castro's Cuba. Whenever people put all their faith in one man, one country, or one political scheme, and forget God, trouble results. Perhaps it is God's wrath that makes

Him allow us to experience wars. Was there ever a war that did not result basically from nationalism? Each side is always so sure that their system is right, that they call for divine aid and claim divine inspiration for their actions.

Americans must beware of the false idea that the United States is God's chosen country, and we His people. As Christians, we certainly do belong to God. But so do the many true believers in Russia, Japan, Korea, Africa, Vietnam, and all over the globe. We have no right to think that God is on our side in any political or military struggle. How could He condone a Christian killing his believing brother just because their home countries do not have the same political system? Such thinking only proves that we put more faith in our system than in God, and then expect Him to condone all the system's actions.

Where Is Our Responsibility?

Even if this country had been founded by Christians, on Christian principles (which is doubtful, many of the early leaders having been deists, agnostics, or atheists), this does not give us the right to assume that we are a "Christian country." Never have more than a small minority of the people been real, born-again Christians. We who count ourselves in this number certainly ought to pray for our nation, our leaders, and most of all for peace. We should witness and work toward equality for all, and help to make our country better. This much nationalism is good.

But the "my country, right or wrong" attitude is unchristian. Let us not forget how early Mennonites were persecuted and put to death by the nations in which they had their earthly homes. Too strong an attachment to an earthly nation, to the exclusion of trust in God alone, is sinful. Let us witness to the world that this is only a temporary stopping place for us; we are on our way to our true home in heaven. Whether we are fortunate enough to have freedom of worship in our country or not does not change our faith. We would still be Christians no matter who took over our government.

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So let us be thankful for our homes and lands and prosperity. Let us praise God that we are not now being persecuted. But let our faith be only in Him, who changes not. And let our sympathies and prayers go out to those believers in other lands who are suffering; rather than falling into the devil's trap of hating "all Russians," "all communists," and believing that our system is the only one in which people may be Christians.

Prayers of Luke Warm

Satire

Dear God:

Perhaps I shouldn't have, but the opportunity was too good to miss. And knowing the importance of the struggle we're in, I'm sure the result will justify how it was done.

Let me explain. The Lesses invited us over for dinner today, and I let that story about Ruel Mann, our legalistic Sunday-school teacher, slip. I know that Ruth Less operates quite a grapevine, and I did spice the story up a bit, but that Ruel needs to be brought down a notch, and after all, you did work through Rebecca to get the blessing for Jacob. I know you'll work this out right.

I hadn't counted on Job Less being so vindictive. I knew he was bitter because he has never won an election or held a position at church, but I didn't expect him to snap this up so.

Maybe I should have mentioned that this actually happened years ago, but that would have ruined it all.

Perhaps I shouldn't have done it . . . but, Lord, you know my heart. You know my motives are right. I only did it to save the church from splitting over our new liberty if that unchanging legalist, Brother Mann, gets a following. I've done my part; you'll have to carry on from here.

Yours,
Luke Warm

A New Skipper

Some years ago an old tugboat with a very bad reputation was running between London and Portsmouth, in England. The tug was strong enough, but it developed a very bad habit: it could not run into any harbor without colliding with some vessel. It did so much damage that the sailors all along the coast came to call it "Old Bust-Me-Up." But one bright morning a miracle happened; Old Bust-Me-Up came into Portsmouth harbor and missed every boat in sight. The men on the docks just couldn't understand it.

One sailor called out, "What's come over you, Old Bust-Me-Up?" A sailor on the deck of the tug shouted back, "Got a new skipper aboard!"

That is exactly what being born again means—taking a new Pilot aboard to guide one's life.—Frank S. Mead, in *Tarbell's Teachers' Guide*, 1961.

Nurture Lookout

Have a Music Workshop

I never really learned to sing. Of course, there are those simple tunes that anyone picks up without half trying. But musically I am shamefully illiterate. I have tried sometimes to determine what cut the musical taproot in my experience. I don't quite know. Yet I do remember that for one reason or another in the little country church I attended it was for a while sort of sissy for boys to sing. We used to stand in the back row during the assembly period of the S.S. primary department and mumble along with songs we considered "baby songs," like "One door and only one," and "This little light of mine." When we didn't mumble along or "make our mouths go," we were usually called up short with something like, "Aren't the bigger boys happy this morning? I see they are not singing." No we were not happy. It was sissy to sing.

I would not blame whoever was then in charge of children's music in that congregation. Certainly there were boys who went through the same experience and came out differently. What bothers me is that those responsible for music in the primary department while doing their very best were not aware of how they were impressing some of us. Very likely what happened to me musically during my formative years is happening to other boys and girls now. There is much more potential for musical skill and appreciation in boys and girls than many leaders of children's music are equipped to draw out. They could use a little help.

Mrs. Romaine Sala, the soprano voice on the record, "Happy Times with Nursery Children," can give just the kind of help that is needed. She has very kindly volunteered her time to the church for one year to help leaders of children's music. Conference music secretaries across the church already have been informed by the Secretary of Church Music, Abner Martin, of the MCCE program for 1965-66. Some conferences have scheduled blocks of time with Mrs. Sala. Others are interested, but have not finalized their plans. It is important to do this shortly.

Mrs. Sala will conduct workshops with leaders of children's music. Her program is flexible; so it can be adapted precisely to the particular needs of congregations, groups of congregations, and particular conference areas.

Could your congregation benefit by a day or several days with Mrs. Sala? There is still some room in her schedule. Perhaps there would be advantage in having several congregations in your area group together for a workshop with leaders of children's music. The cost for such a workshop would be the amount of transportation from the previous stop and in some cases the return ticket to Mrs. Sala's home at Goshen. Plans for workshops are being coordinated so that work in one area can be completed before moving on.

Write to me, Mennonite Building, Scottdale, Pa., and I will forward your request to Mrs. Sala and Abner Martin.

—Arnold W. Cressman.

Peace, Peace, When . . .

Norman Cousins, one of our great contemporary journalists, wrote some time ago that "since 600 years before Christ there have been 156 major armament races, and every one of these except 16 resulted in war, and those 16 ended in national bankruptcy." The General Conference of the Methodist Church stated some time ago, "Preparation for war leads to war and not to peace."

Yet peace is the major one-word slogan of our age. It's on the lips of every news reporter. Peace is printed plainly on the pages of every publication. We hear politicians speak of a "just and durable peace." Every political ideology and faith makes peace their cry. Religious leaders speak of inner peace.

All desire peace. The threat of total destruction highlights the need for peace. Out of this yearning a rabbi pens a plea for *Peace of Mind*; a priest drives home his thoughts in his book, *Peace of Soul*; and an evangelist elaborates on peace in a book, *Peace with God*. Everyone seems to be putting in a plea for peace.

But what is peace? One can speak a great deal about peace without knowing its source or meaning. On the personal level some think peace comes in old age. To some it is the settling down in some quiet country home in the middle of nature. To others peace is typified by a lad fishing for suckers on a lazy August afternoon. Still others consider that peace has come when open war has ceased. Is this peace?

On the family level peace is thought of as being present when there are no quarrels or verbal battles. On the church level persons consider everything peaceful if the preacher doesn't say anything disturbing or if the members are reasonably satisfied with things as they are. Is this peace?

In the community many consider peace reigns when they are not annoyed by the overwhelming superiority or inferiority of citizens outside their peer group. Peace means a person is not bothered by the neighbors. When we are left alone, we say that we live in a peaceful community. Is this peace?

On the national level a nation's peace seems to depend on whether or not it has the upper hand in world affairs and gets the better deal in world trade or has the highest stockpile of war materials. Is that peace?

What is peace? Peace is a by-product. It flows from a right personal relationship. It is that which our Lord gives, as He promised before He ascended. Peace is that which the disciples demonstrated when, with backs bleeding and standing in the stocks, they sang praises unto God. It does not depend on right circumstances. Peace depends on a right relationship—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Now peace with God makes possible peace with others. In Christ walls of partition are broken down, enmity is removed, and love replaces fear. Christ came to reconcile, to

bring together, not only God and man but also man and man. The Apostle John lets us know that really the test of whether we are at peace with God is whether we are at peace with others. For how can we say we love God whom we have not seen if we do not love our brother whom we do see?—D.

Signs of Maturity

A small boy was asked why he fell out of bed. He replied, "I guess I slept too close to the place I got in." That tells the story of many persons. Because they did not advance after becoming Christians their lives were filled with "fallings." The Scripture speaks of laying aside childish habits and becoming mature. The growing Christian avoids many pitfalls.

There are clear signs of spiritual maturity. Here are a few. Love which goes on loving in spite of suffering, disappointment, and heartache is a sign of maturity. Love which is large enough to include all persons, which doesn't depend on honor, recognition, or favors, is the love of maturity.

Joy is a sign of spiritual maturity. To be joyful through discouraging or adverse circumstances is maturity. For joy depends on a relationship while happiness depends on what happens.

Peace is a sign of spiritual maturity. This is the ability to suffer wrong rather than to be wrong. The easy way of slapping back when mistreated is childish and immature. Maturity is in going the second mile and turning the other cheek. To be a peacemaker is to be mature.

To be long-suffering is to be mature. This is patience under pressure. Here is where we are usually tested by others. It depends on how much of God we have on the inside as to how much pressure we can stand on the outside.

Gentleness is a sign of spiritual maturity. This is the spirit which remains kind when there is every reason to retaliate or respond angrily. It is the gentle spirit and word in response to the unruly or to the irritations of life. It would rather be hurt than to hurt.

A mature person demonstrates goodness. Goodness is the generosity in things material and things spiritual. It is to be courteous, sympathetic, considerate and of constant benefit to others.

Faith is a sign of spiritual maturity. To trust others and to be trustworthy, to have an unswerving trust in God and faithfulness in fulfilling our responsibilities, is to be mature.

A mature person is meek. Meekness means that one is able to control his strength and speech because his confidence is in God. Meekness makes one willing to take a lower place than one deserves, to be silent about one's merits, to bear slights, insults, and false accusation for "Christ's sake."

One who is mature exercises self-control. Such a one weighs what is best and abstains from the rest. He knows how to sacrifice the lesser for the higher good, how to discern between good and evil and take the good.

These are sure signs of maturity. And lo, they are the fruit of the Spirit. It is only as we give ourselves to the Spirit's control that we can grow into maturity.—D.

What Is Our Mission?

The following articles conclude the poll of 100 Mennonites who were asked the question: "What is our primary mission as (Mennonite) Christians in the world at home and abroad, and how should we accomplish that mission?"

—Richard Benner.

Maintain Identity in "Mainstream" Activities

As affluence, education, and complexity of modern living affect the Mennonite Christian, a deliberate effort should be made to retain, regain, or maintain a simplicity of life and purpose that can come only through deep personal commitment and wise stewardship of time, talent, and wealth.

While the Gospel message remains unchanged, our swing from cultural isolation to a fuller participation in the mainstream of society has brought about changing emphases. Modern life outside of our church culture also has been changing rapidly. We do need to consider new methods and approaches to carry out our mission of reconciliation, peace, and simplicity.

If Mennonites are no longer remaining in the agricultural economy of the past, which economy was a factor in maintaining basic Anabaptist beliefs (see editorial, *Mennonite Weekly Review*, March 25, 1965), then we need to put more stress on personal commitment and faith that depends on a vital relationship with Christ and not on community—not geographically, but interpersonally. Along with this should emerge a broader program of counseling, vocational guidance, and encouragement by Christians for each other.

Especially needed is guidance and encouragement on continuing our peace witness. Ministers and youth leaders need to challenge us all with the power of love in this age of wars and rumors of wars and to help us to find opportunity to serve the downtrodden, the "enemy."

I appreciate the recent emphasis on "gathering" for worship and fellowship and "scattering" for service and witness. Much direction is needed among us adults on this latter point. It may be necessary to cut down on the number of activities of the "gathered" church so that there will be time for witness as the "scattered" church.

Besides witnessing on the job, we need to take and make opportunities for witness. The local church should lead out in a plan for visitation evangelization, for prison contacts, for activity in racial problems and other activities. I believe these activities outside the walls of the church building should be well structured. There should be time, too, for the individual Christian to serve his community as his talents justify.

—Mrs. Sturges (Bernice) Miller, 43,
homemaker, elementary school teacher,
Millersburg, Ohio.

Remove Our Masks

Our task is to be bearers of the good news that Jesus Christ has come to release man from the bondage of sin and to bring him back into right relationship with God.

This assumes that outside of Jesus Christ all men are sinners and living in rebellion to Him. The person, to become a child of God, must make a conscious commitment to Jesus Christ. This will involve two steps: (1) confession of sins; and (2) a seeking of God's will for his life in complete dedication to Him.

Christians, to accomplish this task, must be able to accept non-Christian people for what they are. We must relate to them as persons, respecting their individuality, absorbing their expressions of hostility in the spirit of love, "sitting where they sit," so that we can share on a meaningful level together.

We are coming to realize that in order to reach the person where he is we need to remove our masks. We need to go beyond the superficial niceties that surround many of our relationships and we must be able to come to grips with life and death issues.

This cannot be done from the pulpit to the pew but must be done in the context of our homes, our jobs, our social life, making a conscious effort to move beyond "the house of Menno" to others who also need to see Jesus Christ incarnate in shoe leather.

—Ralph Lebold, pastor,
London, Ont.

Forget the Promises and Act

Because the Christian life consists of a relationship between Christ and the believer, it must take the form of a reciprocal arrangement.

We receive an eternal relationship with Christ because of His love for us, but, paradoxically, we uphold our half of this reciprocity, not by returning our love to Christ, but rather, by displaying Christ's love to our fellowmen. Here then lies the mission of the church: to allow the love of Christ to flow through its members to the masses of individuals who have not experienced such love.

How then do we "get through" to the world with this love? Too often this task has been labeled as the responsibility of the church service on Sunday morning and, hence, the pastor's duty. Or, perhaps, it has been left to dedicated Christians who continually assure Christ of their plans to demonstrate His love.

Neither method can be completely satisfactory. Christians

must recognize the Sunday morning worship service as a group of gathered believers rather than a soul-saving mechanism. We must get serious about our divine relationship rather than promising Christ what we are going to do for Him.

In short, the individual Christian can only be effective as he identifies himself first with Christ and the church, then, by love and understanding, with the individuals about him.

—Glen R. Horst, 19, university student, Toronto, Ont.

Build Stronger Homes

Ours is a changing society. We are busy with our families, at our jobs, yes, even busy in the work of the local church. We need to back away periodically and ask ourselves, "What are we trying to do?" The mission of the church is "Go . . . and preach the gospel to every creature," as Mark tells us.

Affecting every area of my life, Christ's love must be shown in my work in the home, to my neighbor, on the street, and in active service in the church. As a homemaker and mother the command becomes "do ye" as I endeavor to teach this love to my children.

We have often heard the statement that a country is no stronger than the homes in that country. This is why I feel this command must become clearly impressed upon my children. I want them to learn true motivation so that they will accept and live this command.

If we put our emphasis on building stronger homes, we will build stronger churches to more effectively carry out this command.

—Mrs. Donald Coopridger, housewife, Hesston, Kans.

Use Personalities for Witness

In the complex world of the twentieth century, it is more urgent than ever that Christians be faithful to Christ's commission to make all nations His disciples.

To meet our challenge, we must look to the life of Jesus Christ as given in the New Testament as our example. Although times have changed, human nature has not changed and the principles which He used can still be applied today.

First of all, He spent *much* time in prayer. It was His source of spiritual strength and vitality. He did not use prayer as a last resort as we so often do.

Second, His *whole* life was an example of what He taught. Everything He said and did was a part of His ministry. He had no special spiritual and secular compartments in His living as we so often have.

Third, Jesus was *friends* with those who had physical and spiritual need. Living and working among them, He loved and accepted them as they were, thus opening doors to their spiritual needs.

Today God needs strong Christians who will let Him use their own personalities as tools through friendship to open doors to spiritual need as Jesus did.

—Wilma Leichty, 22, senior nurse at Goshen College.

Our Mission:

To lead a world to the recognition and worship of God. The focus of attention today is on science, the space race, machines, etc. Ours is the task of directing the mind of man to the true and living God.

To bring individuals everywhere to a personal, saving experience with Jesus Christ. Man's greatest problem is sin and his biggest need is to be reconciled to God. Ours is the privilege of presenting the good news of the Gospel. *To minister to a needy humanity.* Vast numbers are in need today: millions who are hungry, whole nations suffering because of war, multitudes deprived of human rights, freedom of choice, privilege, and opportunity.

To nurture "anemic Christians" to a vital faith in Christ. Much of so-called Christianity is dead and thus ever detrimental to the propagation of the church. Ours is the task of teaching, admonition, and encouragement.

Means of Accomplishment:

Dedicated Christians, totally committed to Jesus Christ. *Christian homes* that teach and apply the Christian faith; that exist for a Christian purpose; and that relate to the church in a meaningful way.

Active congregations that sense the leading of the Holy Spirit; that are aware of the world's needs; that are ready to serve; and that are organized to labor efficiently.

—Ivan Kauffmann, 42, pastor, Hopedale, Ill.

Be Found Where People Are

The whole purpose of our life as Christ's followers is to tell the message—that it was God the Son who died for us on the cross and only in Him is found forgiveness of sin; only in Him do we become new creatures. Jesus Christ is my Saviour and my salvation.

To accomplish this takes on many forms. Some Christians have given their lives to take this message overseas, demonstrating God's love by putting words into deeds. Mingling with people through teaching, doctoring, nursing, helping, the message is put into action.

Our mission at home is just the same, but accomplished in a different way. Truly we find that needy people are not knocking on our doors, asking, pleading for us to give the message.

It is therefore necessary that we, like Jesus, be found where the people are. Perhaps our marketplace is being actively engaged as volunteer workers in the many agencies in our towns and communities. It may mean identifying with a so-called "worldly organization" that people will hear us speak of Christ. I can't forget that Jesus said, "Ye are the salt of the earth." How can the earth be savored unless we mingle with the people?

—Mrs. E. C. Cressman, 50, housewife, Kitchener, Ont.

As a denomination that believes in the practical application of Jesus' teaching, particularly the Sermon on the Mount, our emphasis should be (even more than in the past) on the practical demonstration of love for our fellowman.

I believe this is essential if we expect the unsaved to accept the message of the Gospel. Love should begin first of all in the home; it should be evident in the congregation by a concern for the welfare of the brotherhood; and it should be found in all business dealings, social life, and everyday contacts.

It should be shown by more active participation, individually and as groups, in protest against discrimination toward the Negro in the South and the Indian and Eskimo in the North.

Concern for the criminal can be demonstrated by seeking the abolition of capital punishment. Giving of material aid needs to be accompanied by a genuine interest and concern for the individual.

The peace witness of the church is an effective way of demonstrating love both at home and abroad, but only if it is accompanied by practical demonstrations of love in the lives of individual Christians.

The capacity to love will increase as love is exercised.

—Gordon Hunsberger, 50, farmer,
West Montrose, Ont.

Learn Acceptance

Communication plays a most important part in carrying out a mission of love in our world today. On all sides of us there is hatred, enmity, and evil.

In many instances lines of communication in families, among church members and relatives are broken down. However, to effectively witness, these lines must be repaired and interpersonal relationships improved. The life we live must give testimony to the Gospel we preach!

To accept another individual for what he is rather than what we'd like him to be is not easy. To relate to the other person, one must be willing to walk in his shoes! Many of us cannot confide our true inner feelings to another person. Showing a firm exterior, we dress and act a certain way to keep "in good standing." All the time we may be harboring unhealthy or wrong thoughts about one of our friends—fail to accept him for what he is.

We have much to learn in this area of love and acceptance and allowing the other person to *feel* this. When lines of communication are open, to tell what Jesus means to one should come readily. The testimony of one person, whether a teacher, engineer, or chemist, cannot be underrated.

For God so loved . . . we must love . . . and move . . . and communicate. This is what Jesus did and this is what He wants His followers to do.

—Clara Jutzi, nurse,
Kitchener, Ont.

Our task is to demonstrate and proclaim the love of God, that men everywhere may know and glorify Him, and in turn become a part of the redeeming community.

How accomplish our mission?

(1) Be a faithful witness of Christ both in word and in deed.

(2) Move into areas of the world and segments of society neglected by the Gospel witness (cities, universities, and subculture groups). For this we must spread ourselves thinner. There is no justification for living in "Mennonite communities."

(3) "Bear witness unto the truth" (John 18:37) by speaking out against social and racial injustice, execution of criminals, wrongful political policies, etc.

(4) In a context of Christian love we should feed the hungry, heal the sick, educate the unlearned, rehabilitate outcasts (delinquents and prisoners).

(5) Through mass media, such as radio and literature, we should proclaim the Gospel message to as many as possible.

—Harold Koch, 21, student at
Waterloo Lutheran University,
Waterloo, Ont.

Focus on Needy, Not Ourselves

Our mission today is the same as it has always been—to win others to Christ.

To accomplish this, we will need to become involved, not in our own cliques, but out where the greater need exists. Sharper focus needs to be placed on non-Christians and less on our own needs.

Tradition has its place but let us not sell out to tradition. We must put to work the vast amount of resources that are available to us today as never before—money, equipment, scientific and psychological knowledge, organization, leadership.

We need a deeper commitment, a willingness to forget self, and a genuine love for the sinner. Our Christianity must be made practical. Mennonite Disaster Service and Voluntary Service are fine, but we can do much more.

—Galen Widmer, 46, farmer,
Washington, Iowa.

Limitation of God

How astonishing is this gospel! The maker of worlds put wee, two-legged creatures on a tiny planet of a second-rate sun, put in those wee creatures souls, set these souls free, and then began gently to knock at the doors of their hearts begging them to open and let Him come in and do them greater good! Every second He sustains their lives, sees to the very center—yet cannot enter the inner soul until we open the door.—Frank Laubach's *Prayer Diary*.

A Prayer

for this week

O Lord, our gracious Father, we thank Thee for Thy perfect love which Thou hast made known through Thy Son our Lord and Saviour. We praise Thee for freedom from the bondage of sin as citizens of the heavenly kingdom. As citizens of this nation we are most grateful to Thee for the freedom of worship, speech, and the press. Help us, O God, to use these privileges to show Thy love to all people and nations.

O merciful Father, forgive us of our selfishness and hatred toward our fellowmen. Cleanse our hearts of anything in our thoughts or doings that may disturb the fullness and blessedness of our communion with Thee.

We beseech Thee that Thou wouldst infill us with Thy Spirit, and that Thou wouldst help us draw near to Thee with true hearts and full assurance of faith, sprinkled from an evil conscience and washed with pure water.

We pray in the name of Jesus Christ, our Lord. Amen.

—Harlan Hoover.

The Hope in Us

By Lyle D. Flynn

It is doubtful whether many people would accept Christianity and abide by its tenets if it were not for the hope of reward it offers. Paul tells us that if our hope were vain, we are of all people the most miserable. We deny ourselves many earthly desires which, if it were not for our Christian faith, we would seek to satisfy.

Perhaps the best testimony we have of the sureness of our hope is in the record of history. The teachings of Christ are measured by results in the lives of the people who obey them.

The hope of eternity lies in the laws of God, which create eternal things. Christ taught these eternal laws. He lived by them, and His life was restored by these eternal laws.

Immortality today is to be found not only in the way a man lives, but also in the way he dies. Future events have a way of casting their shadows before them. Some of us have found the answer to the question of immortality in the serenity of hope with which a Christian faces death. We have seen men and women face death with calm assurance, because of the Spirit's witness to them that death of the mortal man here is but the first step to a greater life. Some even face death with an eagerness hard to restrain.

Many things of the Spirit are difficult to evaluate because we have no concrete way of measuring them; but to the man who walks with God, appreciates His blessings, and reposes faith in Him, the inner testimony of the Spirit is sufficient. Where we see God at work, we see eternity in existence. Where we see man obedient to the eternal laws, we see the same thing.

Competition or Cooperation?

By Allen G. Martin

In Brazil there are 5,000 foreign missionaries representing denominational and independent organizations. Some of this missionary activity is a far cry from the New Testament injunction. Too much is little more than a display of self-interest.

The missionary's Gospel is to reconcile men to God and not to compete with other mission endeavors. There are six million Christian brethren in Brazil whose goals are the extension of the Christian community. Foreign missions that disregard their needs and desires are a hindrance rather than a help.

Frequently mission agencies look on a country with the eyes of "how many fish are in this pond for us?" This approach is no holier than the foreign investor who desires to extend his company and to secure profits for its stockholders. Their motivation is the propagation of their own organization with its bill of goods and not the needs or wishes of the national church.

Money is power even in missions. One can easily build churches, buy a radio station, pass out 50 million Gospels of John, and lure a national pastor to his payroll and be on the way to success—success for back home publicity. I heard one organization advertise that a soul could be bought for eleven cents. Nine for a dollar and one cent change. They didn't say whether they came cheaper by the dozen.

To some the ultimate goal is numbers. I personally know of one North American who baptized 300 in our town in six weeks. What forceful publicity for the kind hearts and generous donors back home! Later I attended a midweek meeting to find the total attendance was five.

Many independent missionaries come from a theological tradition that is not "church-centered." They are frustrated in knowing how to relate a group of believers to the overall Christian community. Some fail to see the value of trying. They have a total disregard for what God might be doing among other Christians.

These examples are not from the cults but are independent agencies that advertise in well-known evangelical magazines. Denominational organizations are not immune to the competitive spirit in missions. However, independent and Faith groups are more susceptible to this evil. Their existence depends on the publicity, true or false, which can be produced. They often lack the stability and the continuity that is common in denominational programs.

Missions are needed even in Brazil. There is room only for the groups who are willing to cooperate in mutual concerns. Our Mennonite people should be informed about the situation that exists in foreign missions. We should support only those who are willing to cooperate with each other. If in doubt as to whom they are, support only denominational-sponsored or recommended mission agencies. Competition in missions leads only to chaos.

John N. Durr

(1853-1934)

By Ellrose D. Zook

John N. Durr, son of Jacob J. and Annie Johnson Durr, was born near Masontown, Fayette County, Pennsylvania, Sept. 3, 1853, the fourth child in a family of six children. In the spring of 1855 the family moved across the Monongahela River into Greene County, Pennsylvania. Here John spent the greater part of his early life, attending the academy in Carmichaels and Monongahela College at Jefferson, Pa. Durr was converted during the fall of 1870 in a series of revival meetings held by the Methodists at the Huston Schoolhouse. He united with the Mennonite Church at Masontown, Pa., Nov. 18, 1871, being baptized by Daniel Brenneman, of Elkhart, Ind., at the request of the aged bishop, Nicolas Johnson. Several months later, at the close of three weeks of revival meetings led by Daniel Brenneman and John F. Funk, the Masontown Church voted to ordain two ministers, one of whom was John N. Durr. He was ordained to the ministry by John F. Funk and Daniel Brenneman, on Feb. 5, 1872. After the death of Nicolas Johnson the lot was cast for a bishop and Durr was selected. On Nov. 26, 1873, he was ordained to the office of bishop. As far as the records show, he was the youngest to have been ordained to these two offices in the Mennonite Church, at the age of nineteen and twenty respectively.

On Feb. 17, 1876, he was married to Malissa Jane Steele of Masontown, who transferred her membership from the Methodist Church to the Mennonite Church, in which church she remained active until her death on March 18, 1889. To this marriage were born six daughters. They were married to two bishops, three ministers, and a deacon. In August, 1898, Durr moved from Masontown to Martinsburg where he served as minister and bishop until failing health forced him to relinquish his duties. He was bishop of the Martinsburg Church from 1899 to 1931. In his years of service he had oversight for various periods of time of the churches at Masontown, Rockton, Scottdale, Schellsburg, Altoona, and Martinsburg. He either ordained or assisted in the ordination of at least nine bishops, sixteen ministers, and eight deacons.

Durr assisted in the organization of the Southwestern Pennsylvania Mennonite Conference and was elected its first moderator serving from 1876 to 1898. In the district he served on the following committees: Bible conference, missions, and Sunday-school conference. He served as vice-president of the district conference mission board and was its representative on the local board of the Altoona Mennonite Mission 1918-34. He was also much interested in the mission work in the Maryland mountains, often preaching there. He served as representative from the Southwestern Pennsylvania Conference on the General Conference Committee and was elected

as moderator of this committee from its first meeting in 1896 and also served as moderator of the preliminary General Conference held in 1897. He was also an evangelist, holding his first series of meetings in February, 1877.

He was married a second time, Sept. 22, 1898, to Mary Susan Kaufman of Chambersburg, Pa. She died on Jan. 1, 1929. Several years later, on Dec. 30, 1931, he was married to Sarah B. Gsell Leidig, at Lake Charles, La., where they lived until her death in 1932. His remaining years he spent with his daughter, Mrs. N. E. Miller, of Springs, Pa. He was known for his friendly greetings and kind remarks. As an evangelist, a teacher, pastor, and bishop, his words of counsel and admonition were sought. He died Nov. 17, 1934, at Springs and was buried at Martinsburg. He had been a minister sixty-two years and a bishop for almost sixty-one years.

Family Census Report

Number Twenty-four in Series

Kinds of Colleges Mennonites Probably Will Attend

The last question in the Mennonite Family Census of 1963 questionnaire was:

If any of your children may attend college, check one or more of the following for the type of college they will likely attend (or are attending). (Assume only undergraduate college years.)

- (1) a Mennonite-operated college ———
- (2) a non-Mennonite church-operated college ———
- (3) a college or university not under church operation ———

Below is the table indicating the number of heads of households who answered one or more of these possibilities.

Parents' Predictions on the Kind of Colleges Their Children Will Attend

Kind of Colleges	Number of Households Which Responded	Number of Children Involved
(1) Mennonite College	1286	4207
(2) Non-Mennonite Church College	46	135
(3) Non-Church College or University	100	316
(4) One and Two Above	50	153
(5) One and Three Above	74	280
(6) Two and Three Above	7	30
(7) One, Two, and Three Above	11	31

From the above table it is clear that those in (1), (4), (5), and (7) above, numbering 1,421 Mennonite families, predicted that their children will attend a Mennonite college. This is 90 percent of the families in the sample. This remarkably high percent registers the support for and confidence in their Mennonite colleges of this generation of Mennonite families.

—Melvin Gingerich,
Historical and Research Committee.

CHURCH NEWS

A Letter to the President

(The following is the text of a letter sent to President Lyndon B. Johnson by the Mennonite Central Committee on June 2, 1965.)

Akron, Pa. (MCC) — The Executive Committee of the Mennonite Central Committee met in Chicago on May 21, 1965, and decided to write you of our deep concern over the enlarging war in Vietnam with its consequent toll of human suffering. As you face this complex problem, be assured of our prayers for the guidance and strength of God upon you as you discharge your heavy responsibilities.

For ten years the Mennonite Central Committee, the relief and service agency of the Mennonite churches of North America, has been engaged in programs of medical care, relief feeding, and family-child assistance in Vietnam. One of our relief workers has been a captive of the Vietcong for three years. The director of our overseas program returned three weeks ago from an administrative visit to Vietnam during which he reviewed our program there, including the medical services at Nhatrang and the food distribution which is conducted through the cooperation of the Vietnamese Protestant churches throughout South Vietnam. In recent days our director in Vietnam has investigated the possibilities of an enlarged medical service and relief program at Danang, Pleiku, and other areas in the coastal provinces where there are growing concentrations of refugees. In the next few months additional personnel will be sent to Vietnam to work in feeding stations, distribution of cloth, meat, and other relief needs, and in mobile health care.

The program of International Voluntary Services has also been supported by Mennonite leaders and some of our young men are now active in the work in Vietnam. These men work with the village people and are very conscious of the real needs of the people. They would agree wholeheartedly with your words at Baltimore on April 7, "Neither independence nor human dignity will ever be won though by arms alone. It also requires the works of peace."

In the same speech you said that "now there must be a much more massive effort to improve the life of man in that conflict-torn corner of our world." That is one of the reasons we went to Vietnam and why we are increasing our help there. We urge you to proceed as soon as possible with the announced intentions for economic devel-

opment programs for the people of that area under international auspices. We agree with you that "we cannot wait for peace to begin the job." In the operation of government aid and church-related programs in South Vietnam we would hope that help would be given to the needy regardless of political considerations. Such a policy will help convince the peoples of Vietnam that our first interest is to help them meet their basic needs.

We share with you the conviction that "The guns and the bombs, the rockets and the warships, are all symbols of human failure." Let us then turn aside from them to the only way that can ultimately succeed, the way of peace.

We support you in pressing for a negotiated settlement, entering into unconditional discussions with whomever necessary to halt hostilities. We also concur with your observation that "This generation of the world must choose: destroy or build, kill or aid, hate or understand." It is difficult for us to make judgments of the best course to follow under specific circumstances because we do not have the information that is available only to you, our President. However, we are deeply convinced that an expanded war would not be in the interests of the American people in their relationship to the people of Asia, and we also believe that a cessation of bombing in North Vietnam should be an urgent objective of our government. We believe that an increase in economic and technical assistance may give you the opening that will lead to a negotiated settlement. Let us move in the direction of peace by an escalation of compassion rather than an escalation of conflict.

May God's blessing be upon you as you seek His will for peace and righteousness among the nations.

On Special Mission

After 17 years as president of Eastern Mennonite College, John R. Mumaw and his wife, Evelyn (King), will leave for a special evangelism assignment in India, study of TAP and mission associate programs in Africa, and contacts with other mission areas as a member of the Overseas Missions Committee of the Mennonite Board of Missions and as a representative of the Council of Mission Board Secretaries.

Leaving for India in August, the Mumaws will attempt to teach, inspire, and counsel the India church as it seeks to develop evangelistic outreach projects. Within the framework of what the mission board calls "partnership strategy" Mumaw will serve as a member of the India Evangelism Team, sponsored by various Mennonite missions.

Partnership would be undertaken with the India church on specific projects with a definite timetable for termination of the mission board's support and on fixed percentage of total cost of project, 50 or 75 percent.

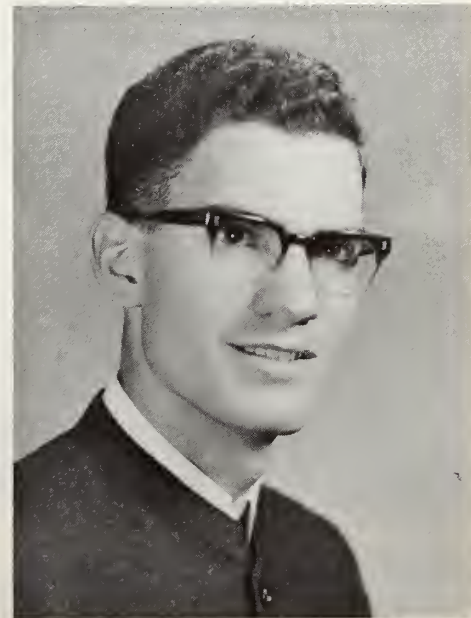
"In other words," says J. D. Graber, overseas missions secretary, "the project is theirs (Indians) and we simply help them, and not vice versa as was the case in past mission history."

Serving at Eastern Mennonite College since 1927, Mumaw entered the college's presidency in 1950, after serving two years as acting president. He was largely responsible for leading the school to accreditation in 1959. Mrs. Mumaw has been dean of women for the college since 1951.

New Youth Director

Recently appointed Lancaster Conference Youth Director, I. Merle Good, R. 1, Lititz, Pa., will serve the 1,500 young people participating in 70 Youth Christian Service groups of Lancaster Conference. With headquarters at Salunga, he will promote the interests of Youth Service Committee—witnessing by youth through Christian service projects in local communities.

Familiar to many through speaking engagements, choral work, and writings, Merle is a member of the youth group at Hammer Creek. He shares in the mission program at Palo Alto. It is his concern



that the ministry of our youth in the immediate communities shall be a spiritual one. He believes activity must bring personal involvement with Christ.

The new Youth Director will be available in his office at Salunga, Pa., for counseling Youth Group officers on matters pertaining to group organization, promotional meetings, and service projects for community outreach. His contacts and visits with local youth groups will supplement those of Clair J. Hershey, who will continue to serve as Field Worker for Youth Service Committee.

Your Overseas Missionary of the Week



Scheduled to arrive in the Somali Republic on June 21, Mary Gehman will serve her third term of service with the Eastern Mennonite Board of Missions, Salunga, Pa.

As in her first two terms, beginning in 1958, she will serve as a missionary teacher in Somalia.

Daughter of Mr. and Mrs. Henry L. Gehman, Reinholds, Pa., she is a graduate of Eastern Mennonite College. She also attended Kutztown State Teachers College for a year and took in a Missions Institute at EMC in 1962.

Medicines for Somalia

A shipment of approximately \$14,000 worth of medicines and drugs for Somalia has been gathered by the Mennonite Central Committee through its regular sources of medicines for overseas at a moderate cost.

MCC is taking responsibility for shipping these medicines to Somalia as its share in the emergency medical project for famine relief.

Missionary Retreat

General Mission Board administrators and some 50 overseas missionaries will attend a Missionary Retreat at Goshen College, June 29 to July 9.

After an informal get-together on Tuesday evening, J. R. Mumaw, retiring president of Eastern Mennonite College and a one-year mission representative to the churches of India, Africa, and Southeast Asia, gives an address, "The Making of a Missionary." Guest speaker for the retreat is Dr. Everett Cattell, president of Malone College and former missionary to India.

Morning sessions include an opening session of prayer for the different overseas locations in which the mission board has work; discussion of promotion and finances; and a seminar by J. D. Graber, overseas and general secretary of the Board.

Early afternoon sessions are left open for informal fellowship and interviewing followed by workshops such as "Missionary Health," conducted by E. P. Mininger, MD., and "Interpersonal Relations," by Atlee Beechy.

Evening sessions will be devoted to studies of India, West Africa, South America, Brazil, Puerto Rico, Algeria, and Japan as they relate to the Christian ministry.

Director of the retreat is Dorsa J. Mishler, secretary of personnel for the mission board.

Records for Indians

Just before Easter, reports Lester Blank, Mexico, Jim Mittelstedt of Gospel Recordings, Inc., was here to record material to make several new Gospel records in the Trique Indian dialect.

"Some of these records were planned primarily for new believers with anticipated future needs in mind. Our native speaker for these was Celestimo, who has shown much interest in the Gospel. Through some recent conversations with him, we are sure that he considers himself a believer, though his understanding is limited.

"We were happy to see his excellent cooperative attitude in making these records. In fact, he seemed to consider it an opportunity for him to tell others the truth. Please pray for him."

A German service is to be held at the Martindale (Pa.) meetinghouse July 18, 2:00 p.m., D.S.T. Sermon by Aaron M. Glick, Weavertown congregation, Harvey S. Fox, song leader, and John W. Burkholder, Martindale congregation, moderator. Martindale is midway between Hinkletown and Terre Hill.



Part of the Baldwin family "who changed the world." Ken Anderson films.

Film Available

Proposing to change the world by "doing all to the glory of God" is the Baldwin family featured in the 30-minute film, "The Family That Changed the World."

Available on loan from Information Services, Mennonite Board of Missions, Elkhart, Ind., the film is the story of a family facing the challenge of making Christianity practical. In submitting themselves to God's will, they witness to many and are enabled to resolve tension existing between themselves and another family.

Regular rental fee is \$12.50, but the mission board is making it available to smaller congregations for a subsidized rate of \$7.50.



Ron Hostetter, 15 (l.), and Mike Sarco, 14, both of Harrisonburg, Va., pedaled exactly 600 miles in eight days to attend the 59th annual meeting of the Mennonite Board of Missions held last weekend at Goshen College. With the exception of a few miles near the Ohio border, they followed U.S. 33 which runs through both Goshen and Harrisonburg. Cooking vegetables and soup over canned heat and sleeping in parks and woods, the boys averaged 78 miles a day.

FIELD NOTES

The Evanston, Ill., I-W unit is planning a midsummer reception-fellowship on July 11 for Mennonite college girls who come to the North Shore area to work in area homes to earn money for their education. In addition, a two-hour boat ride on Lake Michigan is planned, inviting the youth from all Chicago Mennonite churches. A 135-seat boat is being reserved.

Mrs. Robert Stetter and children arrived in the States from Algeria for furlough on June 17. Robert will follow next month.

Earl Schwartzentrubers, Argentina, arrived in the States for furlough on June 17. They will reside at 431 Westwood Rd., Goshen, Ind., during their stay.

Darrel Hostetter, Nigeria, was recently stricken with infectious hepatitis, the second case among missionaries in Nigeria and the fourth in the last year among all General Board missionaries.

Alice Snyder and **Mary Gehman** left New York on June 9 for their assignments in Africa. Miss Snyder will serve as manager of Menno Bookstore, Addis Ababa, Ethiopia, and Miss Gehman goes to Somalia for another term of missionary teacher service.

Paul Brunner, Wooster, Ohio, has resigned the pastorate at Wooster, effective Sept. 1, 1965, in order to take the one-year program of clinical training at Brook Lane Psychiatric Hospital.

Three new members were received by baptism at Pinto, Md., and four were received by baptism at Bethel, Albuquerque, N. Mex.

Isaac Risser, Harrisonburg, Va., is holding evangelistic meetings at Britton Run, Spartansburg, Pa., beginning June 20.

All Mennonite nurses and those interested in the nursing profession are invited to attend a Nurses' Retreat at Lancaster Mennonite School, June 29 to July 1.

Change of address: Wesley E. Jantz, Hesston, Kans., to 1911 Seventh Street, Greeley, Colo. 80631.

B. Charles Hostetter was ordained as bishop for the Harrisonburg District of the Virginia Conference on June 13. Bro. Hostetter is the first bishop ordained for the district, which, since its organization a little less than two years ago, was served on an interim basis by Bishops Mahlon L. Blosser and Linden M. Wenger. Truman I. Brunk gave the ordination sermon. Others taking part in the service were Lloyd S. Horst, Mahlon L. Blosser, and Linden M. Wenger.

Herman R. Reitz was ordained to the ministry at the Mt. Jackson (Va.) Church on June 13. Bro. Reitz had served for a number of years as licensed pastor of the congregation. The ordination was in charge of J. Ward Shank and Linden M. Wenger, bishops of the Northern District. Bishop Frank Enck of Willow Street, Pa., brought the ordination message.

Sixteen active Heart to Heart clubs are meeting regularly now in 12 states.

Reports Ella May Miller, Heart to Heart speaker, "The clubs are informal get-togethers of Heart to Heart listeners to discuss the program subject. They meet over coffee, and some do their sewing together, too."

Most clubs meet during a broadcast and listen. Other groups read from printed Heart to Heart talks made available by the program.

Begun in October, 1963, some 220 club kits have since been requested. In addition to the 16 currently operating clubs a number of previously organized groups are using Heart to Heart materials for their discussions.

Homemakers hear the program each week on more than 115 stations in the United States and Canada.

An all-African teaching staff will be in charge of the Bible school to be reopened at Mugango, Tanzania, in August.

Three Bukiroba Bible College students

will serve: Pastor Zedekeia Kisare will be the principal, and Caleb Randa and Salmon Buteng'e will help teach. The curriculum will be the same as in previous years.

A new classroom will be erected at Mugango, while existing buildings will house students and staff and provide dining facilities.

Assignments for other Bible College students include Suna, Utegi, Mugumu, and other outreach areas of the Tanganyika Mennonite Church. Placements are made by the executive committee of TMC.

Shirati had several government officials calling to visit the hospital recently. The wife of President Nyerere also called and asked for a physical checkup for her nine-year-old son.

As a result of a campus project \$134.90 was sent by the Young People's Christian Association of Hesston College to support the Mennonite Central Committee's Summer Tutorial Program.

This year, as on several occasions in the past, students voluntarily waived the buying of corsages for their annual Freshman-Sophomore banquet and chose instead to donate cash for some worthy project. Many students gave the money they would have spent on flower corsages or by giving an amount equal to flower costs.

The contribution will finance the room and board of nine teacher-volunteers who will spend the summer in Nashville, Tenn., and Atlanta, Ga., tutoring potential elementary school dropouts. The Mennonite volunteers are certified teachers. In this tutorial program, usually eight weeks in length, the emphasis is on remedial reading.



"We had to clean our house, my brother and I. Mother had died. I was a lonely six-year-old," says Vasil Magal, co-speaker with his brother, Dr. Ivan Magal, on Mennonite Broadcasts' Russian program, Golos Drooga. Both speakers are interviewed on The Mennonite Hour, July 4.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Ezra P. and Alice (Weaver), Tampa, Fla., fourth child, second son, David Alan, May 30, 1965.

Beidler, Murray and Joanna (Mast), Woodstock, Vt., third child, first daughter, Brenda Joy, May 29, 1965.

Bender, Nevin J. and Lourene (Godshall), Bridgewater Corners, Vt., second son, Conrad Paul, May 19, 1965.

Birkey, Vernon and Carol (Dintaman), Lagrange, Ind., first child, Timothy Dean, May 30, 1965.

Burkholder, Paul and Lois (Horst), Hagerstown, Md., second daughter, Phyllis Mae, May 9, 1965.

Gusler, Carl and Kay (Gingerich), Ailsa Craig, Ont., second child, first son, Jay Kevin, May 24, 1965.

Hartman, Freman and Birdina (Troyer), Howe, Ind., sixth child, fourth son, Bert Alan, April 30, 1965.

Heintz, Leonard and Pearl (Martin), Atwood, Ont., a son, Ricky Duncan, born March 10, 1965; received for adoption May 25, 1965.

Hess, Lester H. and Ida (Eshleman), Andover, N.Y., sixth child, fourth daughter, Yvonne Marie, May 9, 1965.

Horst, Clarence G. and Edith (Steiner), McMinnville, Oreg., first child, John Alan, May 30, 1965.

Kauffman, Loren C. and Clara (Scheffel), McVeytown, Pa., first child, Mona Lorraine, June 1, 1965.

Landis, J. Robert and Faye (Stauffer), Paradise, Pa., first child, John Robert, Jr., April 28, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burkholder-Ritchie.—Franklin L. Burkholder, Dayton, Va., Pike cong., and Anna Lee Ritchie, Fort Seybert, W. Va., Pleasant Grove cong., by Linden M. Wenger at Weavers Church, May 29, 1965.

Denlinger-Clark.—Robert H. Denlinger, Lancaster, Pa., and Shirley J. Clark, Manheim, Pa., both of East Petersburg cong., by H. Raymond Charles at the church, June 12, 1965.

Felpel-Burkholder.—Glen Felpel, Ephrata, Pa., Stumptown cong., and Lydia Ann Burkholder, Ephrata, Pa., Metzler's cong., by Amos H. Sauder at Metzler's, April 24, 1965.

Jones-Daughtery.—Ray Jones and Karen Daughtery, both of the Big Laurel cong., Grayson, N.C., by Daniel Diller at the Diller home, Mountain City, Tenn., June 11, 1965.

Kreider-Seitz.—Philip R. Kreider and Lois A. Seitz, both of Harrisonburg, Va., Zion cong., by Jesse T. Byler at the Zion Church, Broadway, Va., June 5, 1965.

Lehman-Haviland.—Luke N. Lehman, Harrisonburg, Va., Weavers cong., and Anna Viola Haviland, Bergton, Va., Mt. Hermon cong., by Linden M. Wenger at the Trissels Church, May 28, 1965.

Martin-Eby.—Mark Leon Martin, Hagerstown, Md., Reiff's cong., and Betty Jane Eby, Williamsport, Md., Clear Spring cong., by Reuben E. Martin at the home of the bride, June 5, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birkey, Ida, daughter of Daniel and Catherine (Heiser) Zehr, was born in Tazewell Co., Ill., Oct. 17, 1888; died at Gibson City, Ill., May 30, 1965; aged 76 y. 7 m. 13 d. On Dec. 21, 1910, she was married to Joe C. Birkey, who survives. Also surviving are 7 children (Dorothy, Earl, Raymond, Harlan, Leslie, Eleanor, and Lois—Mrs. Paul Bachman), one sister (Matilda), and one brother (Dan A.). She was a member of the East Bend Mennonite Church, where funeral services were held June 2, in charge of J. Alton Horst.

Boshart, William, son of Daniel B. and Mattie (Ulrich) Boshart, was born near Milford, Nebr., June 15, 1892; died at the Memorial Hospital, Colorado Springs, Colo., April 20, 1965; aged 72 y. 10 m. 5 d. On Oct. 10, 1911, he was married to Cora Stutzman, who survives. Also surviving are one son (Clarence), 2 daughters (Mrs. Vera Hochstetler and Mrs. Dorothy Stauffer), 10 grandchildren, 10 great-grandchildren, one brother (Amos), and 2 sisters (Fannie Stutzman and Marian Beckler). He was preceded in death by one brother and an infant son. He was a member of the First Mennonite Church. Funeral services were held at the Blunt Mortuary, April 23, in charge of Earl E. Showalter; interment in Evergreen Cemetery, Colorado Springs.

Denlinger, Henry E., son of Jacob and Susan (Eby) Denlinger, was born at Keadyville, Pa., Sept. 2, 1876; died at his home at Intercourse, Pa., April 30, 1965; aged 88 y. 7 m. 28 d. On Nov. 12, 1902, he was married to Amy Groff, who survives. Also surviving are 10 children (Paul M., Vera M., Norman J., Rhoda—Mrs. John Herr, Wilmer G., Elizabeth—Mrs. Raymond Hershey, Dorothy—Mrs. Warren Martin, Harold E., Ellis R., and Amy Mildred), 21 grandchildren, 25 great-grandchildren, and 3 brothers (Jacob P., Willis, and Tobias). He was a member of the Paradise Mennonite Church, where funeral services were held, in charge of Martin Hershey, Amos Weaver, and Clair Eby.

Duff, William E., son of Charles and Alda (Speicher) Passmore, was born at Rockton, Pa., July 26, 1907; died at the Maple Avenue Hospital, after a short illness, May 20, 1965; aged 57 y. 10 m. 24 d. He was married to Claire Dale, who survives. Also surviving are 4 children (Jean, Patricia Ann, Nancy Lou, and Sherman William) and his mother. He was a member of the Rockton Mennonite Church (now Rockton Community Bible Church). Funeral services were held at the J. Harold Moore Funeral Home, May 23, in charge of Samuel G. Glick; interment in Rockton Cemetery.

Evers, Rosie Marie, daughter of Adam and Sophie (Kurzen) Plank, was born near Nampa, Idaho, July 31, 1906; died at the Mennonite Hospital, La Junta, Colo., June 1, 1965; aged 58 y. 10 m. On Jan. 13, 1935, she was married to Jesse Evers, who preceded her in death Jan. 26, 1960. Surviving are 4 sons (Melvin, Marion, Larry, and Vernon), 5 grandchildren, and 2 brothers (Elmer and Walter). She was a member of the East Holbrook Mennonite Church, where funeral services were held June 4, in charge of Earl Showalter and Lee J. Miller.

French, William H., son of Albert and Sophia (Youtzy) French, was born in Bratton Twp., Pa., Jan. 3, 1889; died in Bratton Twp., May 27, 1965; aged 76 y. 4 m. 24 d. On June 14, 1914, he was married to Ruth M. Kauffman, who survives. Also surviving are 11 children (Mark E., David W., Harry J., Annie—

Mrs. Harry J. Smith, J. Paul, Jesse A., Samuel J., Andrew E., Mary Alice, Charles B., and Raymond E.), one brother (John A.), and 3 sisters (Alta—Mrs. David King, Mabel—Mrs. Raymond Hertzler, and Carrie—Mrs. Harry Yoder). He was a member of the Mattawana Mennonite Church, where funeral services were held May 30, in charge of John B. Zook, Elam Glick, and Newton J. Yoder; interment in Pleasant View Cemetery.

Good, William G., son of Solomon B. and Fannie (Gehman) Good, was born Nov. 27, 1877; died May 25, 1965; aged 87 y. 5 m. 28 d. He was married to Susie Musser, who preceded him in death in 1947. Surviving are 4 daughters (Katie—Mrs. Elmer Burkhard, Emma—Mrs. Walter Groff, Eva—Mrs. John Geigley, and Edna—Mrs. Luke Z. Martin), one son (Norman), 21 grandchildren, and 36 great-grandchildren. He was a member of the Bowmanville Mennonite Church, where funeral services were held May 29, in charge of Wilmer Leaman, Robert Landis, and Ben Weaver.

Hertzler, Christian Arthur, son of Nathaniel and Emma Jane (Gettys) Hertzler, was born Nov. 26, 1897; passed away at the home of his son in Mechanicsburg, Pa., April 10, 1965; aged 67 y. 4 m. 14 d. Surviving are one son (Earl W.), one daughter (Florence Jane), 2 grandchildren, one brother (J. Leonard), and one sister (Margretta—Mrs. Frank Gettys). He was a member of the Slate Hill Mennonite Church, where funeral services were held April 13, in charge of Norman Zimmerman and Stanley Earhart.

Hiser, Alma, daughter of Joseph and Elizabeth (Wittrig) Birky, was born at Selden, Kans., June 26, 1892; died at Champaign, Ill., May 29, 1965; aged 72 y. 11 m. 3 d. In 1912 she was married to Isaac Kohli, who died in 1915. On Oct. 2, 1919, she was married to Samuel Hiser, who died July 25, 1947. Surviving are 4 daughters (Lucille Troglin, Stella Spegal, Pauline Schiller, and Lois Miller), 2 brothers (Jacob and Benjamin), and one sister (Anna). She was a member of the East Bend Mennonite Church, where funeral services were held June 1.

Naffziger, Omar B., son of Joseph and Clara (Sparrow) Naffziger, was born at Hopedale, Ill., Oct. 29, 1893; died as a result of a heart attack at Morton, Ill., May 20, 1965; aged 71 y. 6 m. 21 d. On Feb. 5, 1919, he was married to Clara Griesmer, who survives. Also surviving are 3 foster daughters (Clarice—Mrs. Charles Morris, Esther—Mrs. Edward Wilking, and Thelma—Mrs. Terry Bobbit), 8 grandchildren, and one sister (Mrs. Harry Heiser). He was a member of the Hopedale Mennonite Church, where funeral services were held May 22, in charge of Ivan Kauffmann; interment in Orendorf Cemetery.

Rogers, Helen, was born in Rochester, Ky., in 1884; died at the Bethany Hospital, Kansas City, Kans., April 23, 1965. She was a resident of Kansas City, Kans., for 60 years. Surviving are 3 daughters (Lillian Bardwell, Mildred Ferguson, and Edna—Mrs. George Chandler), 4 sons (Leonard, Floyd, Doyle, and Everett), 36 grandchildren, and one brother (Claude Jenkins). She was a member of the Argentine Mennonite Church. Funeral services were held at the Simmons Funeral Home, in charge of R. P. Horst; interment in Maple Hill Cemetery.

Smucker, John Edward, son of Chauncey G. and Pearl (Detwiler) Smucker, was born in Logan Co., Ohio, Oct. 2, 1946; died at Columbus, Ohio, May 14, 1965; aged 18 y. 7 m. 12 d. He had been in ill health from birth. Surviving are his parents, 2 brothers (Robert L. and Joe D.), and 3 sisters (Donna—Mrs. Lee Plank, Mary Lou—Mrs. Sam Plank, and Ann). Funeral services were held at the Hostetter Funeral Home, May 16, in charge of Nelson Kanagy; interment in Oak Grove Church Cemetery.

Readers Say

Recently there have been several "Readers Say" and "For Discussion" columns concerning the age of baptism. Perhaps it would help if we would look away from the question of age of baptism and look to see what the church is, and what baptism into it implies. The New Testament concept of the church is one composed only of true followers of Christ. This implies that there must be evidence of discipleship before baptism into the true church. The evidence is required to keep out false prophets and to make sure the other seekers have counted the cost of being followers of Christ, and have taken up their cross to follow Him. A verbal statement by the seeker that he is not a false prophet and is a follower is not enough. Such verbal statements are so easy to make today that they become meaningless. I believe we must all admit that our present practice of "mass" baptizing of Mennonite children does not fit into the above concepts. Making these observations, we should ask ourselves, "What should we do?" But more than just asking such a question, I hope we can find an answer to it. I would like to suggest that we discuss "the New Testament concept of the church" as the first step to finding the answer.—Leland M. Haines, Columbus, Ind.

* * *

As I awoke this morning and looked out the window, I could see God bringing things to life as a few months ago He brought me to life. Last night I had an opportunity to see seven of my brothers and sisters in Christ baptized and through this confessing that they also had been brought to life.

Seventeen months ago when our pastor and his family first came to this community he found a church deserted, abandoned, and dead. But today it, too, is alive. So far in this community we have seen the great works of God bringing many souls to life. Some people say they have never seen God work in such a great way. But we believe that such works of God are possible in every community if we only trust and follow His leading, as we have seen Christians follow His leading here. Our membership is now 21.—Ed VanHorn, Westerville, Ohio.

* * *

Just a note to let you know that we very much appreciate the "new" Gospel Herald. It is so much easier to read and it is also more attractive. Prayers of Luke Warm are exceptionally good. It is so easy to see modern-day inconsistencies in such a thought-provoking way.—Marion H. Shenk, Lancaster, Pa.

* * *

Browsing through your good magazine each week, I'm very much stunned at the enormous material in it. . . .

I refer to the front-page article by MacDonald. He declares, "It is not easy to serve God" and "With ease you serve Mammon every day." As I read his fraudulent declarations, it struck me how ineffectual a "salesman" going around selling something he assures the prospect is hard to use. Or the house employing such a team of salesmen. Any wonder people don't appreciate our efforts in trying to save their souls? How horrible the deception compared to Christ's teaching, "My yoke is easy, and my burden is light." I would rather carry a ten-ton truck on my shoulders over a mountain in hand with God than ten pounds on my own strength and lots of money to pay expenses.—John W. Hershey, Downingtown, Pa.

* * *

May I be permitted to add another view to the June 1 symposium on "What I Expect of My Church?"

I expect my church to expect something from me. I have grown weary of churches which try to feed their members answers to problems like pabulum on a baby spoon. I want my church to challenge me to use my brain, my energy, my spiritual insight to serve Jesus Christ.

My church must insist that I (and only I) am responsible to God for my actions. My church will not allow me to use it as a scapegoat for my actions. It insists that I search the Scriptures, with the guidance of the Holy Spirit, for the answers to my problems. It may even expect me to differ from its traditional beliefs at times. If my study of the Scriptures brings a change in belief, my church must give me the freedom to live up to my new enlightenment.

My church needs to make me feel responsible to God (and only God) for my actions. I do not owe unthinking allegiance to any human person, whether that person be the pope of the Roman Catholic Church or a bishop of the Mennonite Church.

By way of testimony, I have found such a church. It is the University Mennonite Church on the Penn State campus, where Laurie Mitton serves as leader. Here I have grown spiritually, because my church has expected much of me. I have found new avenues of witness, because I have become more aware of what God expects of me as a member of His church.—(Mrs.) Kitty Hallman, State College, Pa.

pected to stir up controversy in the legislature — particularly those dealing with sexual behavior. Concerning the elimination of adultery and homosexual acts as crimes, Assemblyman Richard J. Bartlett, chairman of the commission, said the consensus of the group was that "this is a matter of private morality."

* * *

The serving of alcoholic beverages at a social event attending an interreligious gathering has spurred an "ecumenical" dialogue of an unusual kind in Dallas. It all began when the *Texas Methodist* carried an editorial following a Catholic-sponsored program. It suggested that since the Methodist Church teaches abstinence, Catholics should refrain from serving liquor at an event attended by those "for whom the consumed alcoholic beverage has an offensive odor." The editorial drew a reply from Msgr. James I. Tucek, editor of the *Texas Catholic*, who said "that it behooves one and all to show a bit of politeness when they have accepted an invitation to the house of another man."

* * *

Religious and civic groups concerned with public morality were urged to form a "united voice" to fight obscenity in books, radio, films, television, and other public media. The plea was made in a resolution adopted by about 100 delegates representing 26 Protestant, Catholic, and Jewish organizations attending a national conference in Washington, D.C., to combat obscenity. Besides advocating one voice that "can be heard by all publishing and entertainment media," the resolution suggested that permanent interreligious offices be set up in major cities to cooperate with law enforcement officials in anti-obscenity efforts.

* * *

A total of 2,000 Orthodox churches were ordered closed in the Soviet Union last year, according to a report published

Items and Comments

Dr. Gordon S. Seagrave, the famed "Burma Surgeon" who was of the fourth generation in a family of Baptist missionaries, died in his Namkham Hospital located in a mountain village near the Chinese border. He was 68 years old and had suffered a heart attack in February.

* * *

Provisions of the new Penal Code submitted to the New York State Legislature would eliminate as a crime adultery and deviate sexual acts between two consenting adults. Some of the provisions are ex-

New Songbook Prices

EFFECTIVE AUGUST 15, 1965

Title	Each	50 or more
Church Hymnal (Round or Shaped)	\$2.85	\$2.60
Church Hymnal with German Supplement	3.10	2.85
Church and Sunday School Hymnal	2.50	2.30
Life Songs #2	2.10	1.95
Songs of the Church	2.10	1.95
Junior Hymns	1.80	1.65
Our Hymns of Praise	2.50	2.30

All orders placed before August 15 will be honored at the old price.

Mennonite Publishing House, Scottdale, Pa. 15683

in Vienna by Kathpress, Austrian Roman Catholic news agency. It said the churches were either demolished or converted to other uses by order of government authorities. The agency noted that three churches were closed in Minsk, where some 700,000 Russian Orthodox faithful now have only two churches to meet their spiritual needs.

* * *

Pope Paul VI accepted the credentials of veteran diplomat V. C. Trivedi as India's first Ambassador to the Holy See.

* * *

The now-historic "spirit of Selma" that recharged American concern over injustices to Negroes and particularly spurred response among the nation's clergymen had its disturbing as well as gratifying aspects, according to a leading Protestant civil rights leader. While not minimizing the dramatic importance of the Selma struggle and the impact of the march to Montgomery, Dr. Robert W. Spike had some questions about implications of the demonstrations.

"The way in which people could drop the involvement where they were—many of them in key cities with major problems—and rush off to Selma," Dr. Spike said, was "alarming."

"We now face the question," he added, "as to how we can put flesh on the content of this commitment. And, will the commitment last?"

* * *

"Today there are 97,271 more alcoholic beverage outlets in the U.S. than the combined total of churches, synagogues, and temples." This is just one of the more than four hundred facts to be found in the popular booklet *Drinking Problems—Fifth Revision*, by Roger Burgess and Thomas E. Price recently published by the Division of Alcohol Problems and General Welfare of Methodism's General Board of Christian Social Concerns. This colorful, 36-page booklet contains the latest statistics and facts on alcohol problems. Included is information on economic, safety, health, and control problems related to drinking of alcoholic beverages.

Drinking Problems is available from the Service Department, 100 Maryland Ave., NE, Washington, D.C. 20002, 50¢ per copy.

* * *

Some ministers of the United Church are now leaving out the words "born of the Virgin Mary" and "descended into hell" when they ask their congregations to repeat the Apostles' Creed.

* * *

The worst is yet to come in the New Curriculum of the United Church of Canada. Dr. A. C. Forrest, editor of the church's *Observer*, says the next set of textbooks will stir up even more controversy than those already published. In commenting on the production of the cur-

riculum he says, "We got help, of course, from the American churches that had gone through this. But their situation was different from ours. They had fundamentalist problems which we don't have in the United Church."

* * *

Friends United Meeting is the new name for the Quaker church organization known as the Five Years Meeting of Friends (FYM). The official change is aimed at Jan. 1, 1966. The new name for the Quaker body was approved by the Execu-

tive Council of the Five Years Meeting of Friends as they met in session March 27, 1965, at the Friends Central Offices in Richmond, Ind., and announced by Glenn A. Reece, general secretary of FYM.

* * *

According to recent statistics the American people pay annually \$8½ billion to doctors and dentists to maintain their health; \$19 billion for liquor and tobacco; to finance organized religion and private charity \$5,140,000,000, and for private education \$5,208,000,000.

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JOHN M. DRESCHER, Editor

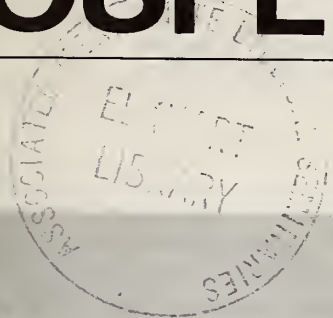
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One Church, One Mission

By J. D. Graber

We have had an interesting series of adjectives describing churches. We have called them "mission churches," "younger churches," "national churches," "parent churches," "daughter churches," "sister churches," and perhaps others.

Indigenous has been a favorite one. Independent has been in wide usage, while responsible is the latest addition. The "three-self" measuring stick has often been employed: self-government, self-propagation, and self-support.

But after combing back and forth through this series of names, we always come to the conclusion that all adjectives impose undesirable and unnecessary limitations. Finally it is either the church of the Lord Jesus or it is not. This means that there is only one *kind* of church in the world, and under the lordship of Christ that church is *one*.

Likewise the mission of that church is one. There may be many different organized and planned missions—for instance, a mission to a particular national group, to a particular country, an industrial mission, an agricultural mission, or many more. But unless all these are conceived of as being a part of some *one* mission of the church, they are apt to be divisive and may hinder rather than promote the extension of the kingdom.

The other aspect of the fact that the mission of the church is *one* is that every church, regardless of the adjective we might choose to describe it, has the same mission. This may seem like a completely self-evident truth, but we need to be reminded of it and need to be aware of its implications.

Our Mission—To Transmit Mission

But right here our problem begins. We conceive of the mission as *our* mission; as the mission of *our church* to the benighted people of the world. When believers are won and new churches established, then we are apt to continue the ethnocentrism and begin to consider these newly founded churches as daughter churches belonging to us primarily, and only to Christ secondarily.

We take a paternalistic attitude toward them. And we, being very conscious of the mission of our own church, forget that these newer (only in respect to tense) churches have the same mission, and that unless they become conscious of their mission and get on with the job of carrying it out in the world, theirs is not truly a New Testament church, and our mission task is not complete.

Carrying out our own mission is always easier than trans-

mitting the mission to the newer churches. This is really the heart of our problem, the heart of the problem of all Christian service. Jesus expressed it sharply when He told His disciples, "As my Father hath sent me, even so send I you." Jesus worked with His disciples for less than three years and then expected them to carry out their own mission, not His mission. In a sense the mission is only and always Christ's mission, but unless we in His church develop the same sense of mission and make Christ's mission our own, Christ's mission cannot be carried out.

This relationship of Christ to His church is a pattern to challenge us. He worked and lived with His disciples for a few brief years. He inspired, taught, and trained them; He assigned practical work when He sent out the 70. He labored under a compelling sense that His time was short and that His followers would need to carry on the mission after He was gone.

By contrast we always tend to make mission work a career. We enjoy helping and winning people. We get so much satisfaction out of serving people and doing things for them. The believers become *our* converts, and the members of the churches *our* children. We have a built-in tendency to keep them in perpetual adolescence.

Jesus did not do this. Neither did the Apostle Paul. He stood by. He visited, exhorted, counseled, and prayed for the churches, but he never allowed them to become dependent on him. To him these were Christ's churches under Christ's lordship, and directed by the Holy Spirit. This fits in perfectly with the farewell commission of Jesus when He said, "As my Father hath sent me, even so send I you." He then breathed on them and said, "Receive ye the Holy Ghost." This becomes the key to the fulfilling of the mission. It is not a human effort, but requires divine empowering and direction for its carrying out.

Danger of Ecclesiolatry

We have greatly emphasized the fact that founding a church is the objective of the mission. We have said at times that this is the acid test of the success or failure of a mission.

If a church emerges, then the mission has been a success. If not, then we must at least have a good explanation justifying the mission. This emphasis on the church has been healthy and necessary, but it did not go far enough. If the church itself becomes the end of the mission, we may be guilty of what someone has called "ecclesiolatry."

An article in the *International Review of Missions* of April, 1965, has stated the centrality of the outreach function of the church very well:

J. D. Graber is general and overseas missions secretary of the Mennonite Board of Missions, Elkhart, Ind. This article is a condensation of his keynote address given at the 59th annual meeting of the mission board at Goshen, College, June 25-27, 1965.

Worship and sacrament, preaching and teaching, prayer and fellowship—these are essential, but performing them in the traditional manner is not. The essential elements of the local church's ministry must be carried out in a new stance.

First of all, the ministry needs to be turned inside out so that it is directed not so much toward itself as toward the world. In spite of all that has been written and preached about the church and world, the practice of the overwhelming majority of parishes still proclaims that the local church is the place for Christians to *come to*, to *receive* the ministry of the church.

We must create new patterns of congregational life that proclaim the opposite, namely, that the local church is a place from which Christians *go out*, to *perform* the ministry of the church in the world.

Partnership at Home

This speaks squarely to us here at home. It is an illustration of the oft-repeated fact that the church does not merely *do* mission work somewhere far away, but that the congregation itself *is* the mission. Each group of believers is the body of Christ in that place and must be doing what Jesus would be doing if He were there, because He *is* there in His body, the church.

In the mid-forties we had the slogan, "A Mission Outreach for Every Congregation." By the mid-fifties we could almost say the goal had been reached. That was a decade of extensive outreach from local congregations to nearby people. Many new congregations have thus come into being.

In line with our present consideration we are now beginning to ask, "Have we passed along the mission to these new outreach churches, or are we satisfied merely that the new churches have been born?" The mission outreach is not complete until these new congregations again become centers of outreach. Here is a challenge to the "mother church" to inspire, counsel, and help new congregations to engage in mission and to enter into a vital partnership with them in carrying it out.

Partnership Overseas

Our own (American) missionary responsibility has not been fully discharged even when the new churches are established as self-governing, and wholly or largely self-supporting bodies. D. T. Niles, Christian leader from Ceylon, said not long ago, "If you want to go home when we have achieved a responsible existence of our own, you should never have come." We cannot abandon our spiritual children any more ethically than we can our natural offspring. These new believers in Christ, these new churches, are now a part of us, and we are inextricably bound to them by bonds of love in Christ Jesus. Our lives have been blessed and enriched by being drawn thus into this larger and wider fellowship in Christ.

We *are* in partnership with all churches in mission. This is a fact like the lordship of Christ. He is Lord of all whether people recognize Him as such or not. Thus it is with the mission of the church in the whole world.

More Missionaries Are Needed

In these days of virulent nationalism, often exploding into violent anti-American or anti-Western riots, are we not required to ask again and again, "Are our missionaries really needed or even wanted?"

Although it may sound like a paradox, the great commission is still binding on us, still expressing a fundamental law of the church's nature. We are still commanded to pray the Lord of the harvest that He would send forth laborers into His harvest field.

In all this talk of the new day in missions, of the end of an era, of the ecumenical church and her universal mission, let's be careful not to draw the false conclusion that our own responsibility is therefore less—that others will now do the mission job that we used to consider our own.

This central concept of the meaning of mission we never outgrow, although the secularization of the church and her task in the world are always threatening to overshadow and nullify this spiritual foundation of mission and substitute for it secular and material norms.

The competition in the field is terrific. Worldly and material rewards are dangled before the eyes of our youth, and they are sorely tempted to take the easy road and to heed the call to success, recognition, and wealth that the world offers so lavishly, particularly to those of exceptional ability. The church needs these. Christ calls them, and how often He must be saddened as these "rich young rulers" of the twentieth century go away because they cannot resist the temptation of material and selfish gain.

The church needs and calls her ablest and best trained young people. In Asia, in Africa, and in Latin America there are opportunities and urgent calls for service that we cannot fill because of the personnel bottleneck.

New Kinds of Missionaries

In the name of Christ there are staggering demands for service. Teachers are needed in nearly all the dozens of new nations that have come to birth since the last world war.

Agriculturists are needed because people are hungry and they want to know how to raise more grain and produce more food. People are sick, and there simply are not enough hospitals nor doctors and nurses to staff them. Public Health is a crying need in innumerable areas, and there is always a famine for the Word of God.

These specialists are truly missionaries. They are where they have gone because they believe God has called them there. They are the Christian presence wherever they serve. Their daily tasks in themselves become an effective witness, sometimes even more effective than that of the so-called professional missionary, because they witness when the people do not expect them to do so. The fact that they are doing a service needed and appreciated by the nation in which they work opens the minds of people to understand their witness.

Witness is everyone's task. It used to be easier when we could appoint a few foreign missionaries and support them and thus feel we were really involved in mission. We recognize now that this was a false security. We do not become really involved in mission by sending someone else.

To College? Why?

People would always ask me while going to college, "What are you going through for?" It was a rather irritating question. Was it any of their business? Or suppose I didn't know. Suppose I just wanted a little extra training. Why did people always have to ask, "What are you going through for?"

Yet it was a decent question when you stopped to think about it because surely a person would have something in mind. Surely a person would not give up a good job, spend several thousand dollars and four years without knowing what for. Besides, quite soon in one's college career the dean wants to know what you plan to major in. This is really only a sophisticated way of asking, "What are you going through for?" A person has to decide.

Who helps him decide? I doubt whether it ever occurred to the people back home that they had some responsibility in determining what I would go through for. It turns out that many a college student makes his decision very much alone. Consequently, he cuts off continuity with the congregation from which he came. He decides what direction he will go on the basis of interests, abilities, world need, the Lord's will for his life. Seldom, however, is the local congregation of which he is a member either considered or involved in the decision.

I have yet to meet a young person whose congregation has been deeply involved in the decision. I think they should be. I think so for several reasons. One is so that a young person can feel the community of group backing while he is away. Such backing, prayer support, letters, and the simple knowledge that he is still considered a part of them can go a long way toward giving stability to a young person in college.

Another reason for congregational involvement in the decision of a young person's vocational preparation is linked to the new sense of mission congregations are getting. They are asking, "What is God's purpose for this congregation at this time?" And "How can our lay people best penetrate the community?" With a strategy in mind arising from the answers to these questions, wouldn't it make sense for representatives of the congregation to sit down with young people planning for college and look at the possibilities?

They would say together, "Bill, in view of these needs in the community, because of this strategy of our congregation, and in the light of your interests and abilities, we feel God would like to see your preparation take this direction."

Think of the stability such backing would give a youth in college. He would know what he is after and the question, "What are you going through for?" could be answered with authority.

—Arnold W. Cressman.

Prayers of Luke Warm

Satire

Dear God:

Don't mention it, Lord; I was glad to do it. You're welcome to the check I put in the offering today. (I'd been a little behind on giving.) I sorta ignored the plate last Sunday—you know how I feel about pastoral support—and I let up on the missions offering because they're forever begging as if their program were the most important work in the world. . . .

Now, I'm all for relief, as I'm sure you noticed from my check. The thought of all those children crying from aching, empty stomachs touches my most sensitive spot. I know what it's like to be hungry. . . . I have to do without a meal now and then (that busy schedule) and I can't help feeling for others who do too.

Frankly, Lord, I think we should put our money where the mouths are . . . in relief. This abstract business of "missions" has been the tail wagging the dog . . . no point in that when the dog's hungry . . . feeding always comes first.

Speaking of food . . . I should say thanks again . . . we used to do it after Sunday dinner too . . . so "thanks" . . . Lucy sure makes good beef stroganoff . . . that sour cream and spices . . . and that pecan pi . . . z z z z . . .

Luke Warm

Like as a Father

God often uses common everyday illustrations to explain spiritual truth. He "talks" man's language so that we can understand.

As one might suppose, the earthly illustrations are often inferior images of the divine truth, especially when man is the object of the illustration.

In one sense, we fathers are like God to our children. They are dependent upon us for the necessities and provisions of life in addition to life itself. Their welfare should be our daily concern.

The Author of the Bible knows that one of our tendencies as fathers is to forget the needs of the little ones. We generally do fairly well by them in providing food and shelter, but at the same time being harsh with them or expecting too much from them.

How grateful we can be that God, our heavenly Father, isn't toward us the way a lot of fathers are to their children! And how the example of God's dealing with us ought to temper our actions to our dependent ones!

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103:13, 14).

—Paul Showalter.

Extremism

Extremism is not new. During times of great disaster, or danger, or unfamiliar, frustrating, or frightening circumstances extremism grows rapidly. We are in such a time.

One of the mistakes easily made in discussion of extremism is to think only of the extremists on the right. These are the numerous haranguers who stir up and peddle hate against any who act or think differently than they do themselves. There are also the left extremists, such as godless communism. Such extremists stir up strife, hate, division, and conflict between persons and groups.

It seems that those who take an extreme right position are filled with fear and insecurity. It is basically a fear that the *status quo* or the personal ego is threatened. Such feel threatened by any economic, social, community, national, or religious change. In the refusal to face reality everything and everyone is a threat—a threat which is met by charges, labels, condemnation, and denunciation.

Basically a rightist shows signs of insecurity, deep hidden fears, and inner hostilities, perhaps beginning with inner hostility against parents and now extended to all authority figures. So slander of groups and individuals is common. There is the seeking to save oneself by smearing others. There is the seeking to escape all blame by placing it on others, usually leaders. There is the seeking to strengthen the ego by getting as many “amens” as possible. The proof of orthodoxy seems to be assessed by the ability to criticize or lambaste others. One can easily see that in spite of some rightists’ great statements about trust in God, their basic confidence is in the sword.

What about the left extremist? While the rightist is a defender of the *status quo* and will fight every effort of change, it seems that the leftist seeks to be a destroyer of the *status quo*. Such are critical of things as they are. Such see flaws or imagine flaws in just about everything and assume the responsibility to do all within their power to do away with the *status quo* as they see it.

Probably the leftist personality grew up in a very staid and stagnant situation or an environment of pretense, inequality, or insincerity. Theirs is a basic distrust of everything as it is. Everything which has the appearance of being settled speaks of insincerity and falsehood. So, regardless of how or what, the *status quo* must go and be replaced by something else which has promise, at least for the moment. To do this every means is used to discredit, to bring reproach upon, and to defeat any who oppose.

Because of the tense situation today we can so easily be caught in one of these two extremes. It is good for us to remember that the belligerent attitude and unchristian approach of both of these is wrong and that the way of love is that which will win and outlast. It is a time to try the spirits. If ill will, division, and hate are present, it is not of God.

For the test or fruit of the Spirit is still love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. And if we have the Spirit, let us also walk in the Spirit.

It is striking that both extremes use basically the same tactics in instilling hate, mistrust, and division while pretending to take a position of patriotism and preservation of the faith or freedom, be it in the religious, economic, political, social, or any other area.—D.

Think on This

What troubles me particularly is that there are so many ministers who are sincere and well-meaning, but who are hepped on heresy. They scrutinize every leaf for bugs and are so fearful of contamination that they dare not eat a salad. They remind me so much of the young wife who heard something about germs and the danger. As a result she spends most of her time scrubbing hands, boiling dishes, oversudsing wash, and cleaning everything that must be touched or used. The ironing never gets done, and her husband seldom has a shirt to put on. In church life today the main concern is not apostasy—the specific repudiation of living faith. The major problem is atrophy—a failure to grow. The danger is not defiance but indifference. It is a dreadful thing when one has been touched by the divine but does not submit to it.

Religion, you know, is not a way of looking at certain things. It is a certain way of looking at all things. Jesus said something about straining at a gnat and swallowing a camel. We who are supposed to be leaders in the church should not get into such a predicament. Prejudice is usually being down on what you are not up on. Like Paul, we preachers should be all things to all men that perchance we may win some. Instead of being a drag, we should be a lift, one lifting up to the cross on which Jesus died.

Down on the grass roots we have a similar problem. Whether in or out of the church, people are funny. They seem to want the front of the bus, the back of the church, and the middle of the road. Their way of life seems to be to dawdle away an hour drinking instant coffee. If church affiliation is nothing more than habit, it can do more to put your soul to sleep than to save it. But don’t give up the church! Rather, reexamine motives; look around for some worthwhile activity, some responsibility that breaks the routine. I like to think of the church as a wheelbarrow; it stands still unless someone pushes it. God still wants men who are big enough to be small enough to be used. It isn’t enough merely to be good. Some folks are good for nothing. We must be good for something. The love of Christ should constrain us.—From *American Lutheran*.

TEMPTATION

A Meditation on Sexual Morality

By Paul A. Lacey

*"With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity." (Rom. 12:1-4).**

When I announced to one of my colleagues that I intended to talk about some of the problems of sexual morality in this meeting, he replied only, "Must you?" It is a subject much aired in colleges all over the country, and I suppose there is some doubt whether the aeration has helped to clarify the problem. In any case, the question, "Must you?" is always an appropriate one to ask a Quaker who has agreed to speak in a meeting for worship. I have had a great many doubts about the wisdom of speaking on this subject and the appropriateness of speaking here, but—even with all those doubts—I have decided that the answer must be "Yes," for several reasons. The first is simply that I have been troubled for some time that this meeting, as important and successful as it has been for many students, rarely provides opportunities for the simplest pastoral function—saying the word of comfort and exhortation, calling a congregation to a new life. For the time being I am in the place of a minister, and being a minister means being a servant to others. At this moment I seem called to serve by speaking very personally and bluntly. I find myself, when I am preparing to speak in this kind of meeting, trying to find a new way to reaffirm the grounds of my faith; the result is usually a 20-minute talk which begins by diagnosing the ills of the world, the dangers of belief, and the need for commitment, and ends by announcing how I answer the questions I have just set myself. This kind of exercise is an important one for me, and it partakes of real worship, I believe.

But there are also times when it is right to take certain things as given and to examine their implications for effective action in our lives. And it seems to me that a place to start may be in acknowledging that our greatest suffering comes often, not from existential or intellectual doubt, but from the realization that we are unable to cope with all the desires and

pressures we feel in ourselves. In what I am about to say, then, I am addressing myself to a specific current problem, speaking as one who has strong convictions on the subject, but also speaking as one who knows the experience of temptation as fully as anyone here.

What Is Sexual Morality?

We raise the question of what constitutes sexual morality today in a context where for more than 30 years the reaction has been away from "Victorian" prudery toward more openness and healthier understanding and acceptance of human drives. We are inheritors of a freedom hard won by our parents and grandparents—though we rarely credit them with it—a freedom to face the importance of sexual adjustment; a freedom to assert in a new fashion what the New Testament bears witness to again and again, but what Christians have forgotten just as often, the unity of body and spirit. The human personality can be fulfilled only where, as Yeats says, "Body is not bruised to pleasure soul." It is a commonplace to say that religion and sex are intertwined throughout man's history, but the appropriateness of that fact can only be fully appreciated where the oneness of the human personality is known. At its best, this freedom from sexual repression has rediscovered for us that joy and beauty which have made images of sexual love and marriage among the most meaningful ways to express the truths of man's relation to God. I thank God, therefore, for the Freudian revolution and for the freedom which releases men from blind obedience to a code of prohibitions.

But as a student of literature I am troubled by what the literature of these last 30 years tells us about the human situation. In this time of ever-lessening repressive influences, ever-greater enlightenment in dealing with sexual matters, and ever-greater relativism in morals, our writers have not testified to greater joy or fulfillment. In fact, as I read the novels currently being published by our finest writers, I am struck primarily with the realization that they are using this greater freedom to describe the sexual dimension of life in order to emphasize themes of spiritual deadness.

I am not so ungrateful as to blame the truth-teller for the truth he tells; so I do not say this as criticism of modern literature. There are few novels written now without at least one scene of sexual intercourse, but more and more those scenes are handled, not in terms of tenderness and fulfillment, but in images of violation, degradation, savagery, and punishment. The feelings portrayed are feelings of satiation or tem-

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porary release. Someone has said that the emphasis has shifted from fulfillment in sex to release—not the shared joy which consecrates the encounter between two fully human persons, but instead the tripping of a safety valve when the pressure is too great.

Spiritual Emptiness

There is a terrible moment in *Death of a Salesman* where his son discovers Willy Loman in a hotel room with a woman. Willy tries to bring Biff back by crying, “She’s nothing to me, Biff. I was terribly lonely.” We are baffled to know where to give our sympathy: to Willy trying to forget failure in a few moments of mechanical passionless lust; to Biff, whose picture of his father has been shattered forever; or to the woman who knows that she is only an object of desire, that she means nothing to any of the men who use her. John Cheever, in *The Wapshot Chronicle*, describes a girl in a similar situation: “She was weary of trying to separate the power of loneliness from the power of love and she was lonely.”

This theme or something like it is characteristic of the treatment of sex in much of modern literature. People do not worry about a moral code or the possibility of pregnancy in these works; the former is a dead issue and the latter is solved by advanced technology. But that still leaves the fact of loneliness, the fact of spiritual emptiness—all the facts of spiritual hunger which can only be met spiritually. The psalmist says that when men tempted God, “he gave them their request; but sent leanness into their soul.” That is a phrase which speaks to our condition.

The Dimensions

Here are the dimensions within which we need to talk about sexual morality and temptation. The sexual encounter can partake of the divine or the demonic; it can be love—which one poet has called the aesthetic of desire—or it can be lust—which he calls the science or technology of desire. The sexual act can consecrate or desecrate.

Coleridge distinguishes between a person and a thing by saying that a thing can be used as a means to an end, whereas a person cannot be merely a means; he must always be considered as a part of the end toward which he is a means. I take it that the moral act is one which has supreme regard for the humanity of oneself and others. I take it, more specifically, that sexual intercourse is a moral act when it is an act of mutual love and respect, and when the two participants not only desire that this be an act of consecration but have so ordered their lives and the circumstances of their love that it can be consecrated.

St. Paul insists that the old rules “taste not; touch not” have faded before the perfect law of liberty in Christ. In like fashion we may say that the old rules are meaningless in the light of this other liberty, the liberty of human wholeness. Any shortcut across human liberty is immoral, and sexual intercourse is immoral when it seeks to short-cut across the perfect liberty in which the consecration of love takes place. Notice that the worst thing one can say about such an act is that it settled for so little when it could have had so much. The awful fact about all temptation is that it lures us to take

the fragmentary, the partial, the rotten, in place of the complete, the holy, and the sweet. Sexual temptation, for example, comes as the urging to enter into a relationship anticipating less than consecration or to let the relationship develop in such a way that this kind of fulfillment cannot be found in it.

Three Kinds of Temptations

There are three broad kinds of temptations which strike me as especially subversive of a genuine love relationship. The first is the temptation to reduce the fullness and complexity of the sexual relation to a matter of skilled technique in a very brief physical act. The market is glutted with do-it-yourself books guaranteeing, in effect, that learning how to manipulate the machinery will solve the problems of communication between two human beings. To be well adjusted sexually is the *summum bonum* according to this attitude.

It is no wonder therefore that our chief culture heroes and heroines are the physically lovely and desirable. But it is also a fitting irony that so many of those symbols of sexual proficiency and desirability—so appropriately called “sex goddesses” in the popular press—equally well symbolize inconstancy and frustration. By some terrible poetic justice, those who have chosen to substitute sex appeal for love lose the capacity to give or receive real love.

A psychiatrist was telling me last year that the problem of premarital sex was a crucial one at many of the famous women’s colleges he had been visiting. But, he added, the girls were being responsible about it, by which he meant they were careful to prevent conception. Now, this is a kind of responsibility to the future, but it is not what I mean when I talk about responsibility. My idea of responsibility is that it acknowledges the need to control and channel a relationship into whatever forms will allow it to grow and flower. It means caring enough to sacrifice something to protect another; “if meat causes my brother to stumble,” says St. Paul, “I will eat no meat.”

Responsibility means recognizing that there are relationships which will be consummated only if the sharing includes sexual sharing, and that there are many other relationships which will be permanently blighted if they become sexual in nature. Love is one, but its forms are many, and responsibility has to do with discovering the appropriate forms to express the particular love relations.

The reductionist temptation is best stated in a phrase that was much bandied about in those highly academic discussions we had on this subject when I was in high school. At some point in the talk the most daring libertine among us would try to crush the rest of us by asking, “Would you ever think of buying a pair of shoes without first trying them on?” But this analogy works both ways: what is a relationship like where both parties see the other in these terms—where sex is not the complete opening up to risk and pain, but also to the possibility of joy, but only an experiment pursued with the detachment of a comparison shopper? The more danger there is, the more risk, the greater the commitment and fidelity need to be. We do not choose our great loves and loyalties with either the same criteria or the same degree of

assurance as we pick our shoes, and to do so would kill what it was we loved or were loyal to. The Latin proverb says that after intercourse all animals are sad. If we yield to this reductionist temptation, we will learn the truth of that proverb. If you think of sex as an itch to be scratched, you will find it is unscratchable.

The second temptation is also reductionist. It is the temptation to condone the frivolous or superficial sexual encounter on the grounds that no one was hurt. This temptation is full of dangers. One is simply that people cannot tell beforehand what feelings will be aroused by a relationship. Anyone who has tried to reason himself out of feelings of jealousy or injured self-esteem knows what I mean. But even if it were true that two people can pass through so intimate an experience and come out untouched, is that cause for congratulation? The Old Testament speaks of sex as carnal knowledge, and that is a very significant insight. It is an encounter in which we know and are known intimately, in the secret places of our souls. "After such knowledge, what forgiveness?" asks T. S. Eliot. What is worse than to be known fully but not loved? We cannot forgive the person who has gained such knowledge of us but whose knowledge is unleavened by affection and caring. Neither can we forgive the person whom we know intimately but do not love.

If ever I had to choose between feeling pain and feeling nothing from an intimate human encounter, I would unhesitatingly choose to feel pain. To feel pain is the price one pays for being vulnerable, just as to feel joy is its reward. Invulnerability, the incapacity to feel wounded, is one attribute of callous or scar tissues—but callous and scar tissues are dead skin. The one is dead because repeated pressure and aggravation wore its life out; the other is dead because of some wound which penetrated too deeply for healing to occur. And those, in spiritual terms, are two of the possible consequences of taking up a relationship because "no one will be hurt." To yield to this temptation is to experience a terrible fate: either to be betrayed into bitter suffering, or—what is worse—to lose the capacity to feel pain, to become dead.

The third temptation is to confuse genuine feeling with automatic stock responses. The most spontaneous gesture of affection, the most tender and appropriate caress so quickly degenerates into a part of the routine of dating, or of marriage. And how quickly the routine becomes both mechanical and exploitive. The man whose self-esteem is so closely tied to how successful he is in coaxing new concessions; the girl who feels trapped in the conflict between reputation or self-respect and popularity; the man whose affection leads him to protect his girl, but who finds himself betraying her ever so slightly in the dormitory bull sessions; or the couple who have gone farther than they intended in involvement with each other and have no way of going back—these are people who know this temptation.

The Risk of Death

A student once said to me, "If only you knew how many times I have thrown my arms around a boy just out of happiness and wound up going to bed with him." Do you feel the pain in that statement? All possibility of spontaneity, of

unguarded response, has been swallowed up in the routine. There was no turning back. Sexual involvement goes in only one direction—from less to more intimacy; and each date reaches a point which the man, at least, feels challenged to exceed the next time. The result is not greater freedom or security in the relationship but greater tension and shame. To yield to this temptation is also to risk a kind of death; the death of fidelity and integrity and spontaneity.

As I worked on what I wanted to say in this meeting, two very different attitudes on temptation came into my mind. The first was Jesus' word in the Sermon on the Mount that the man who looked after a woman with desire had already committed the sin. I cannot recall a more sweeping or rigid rule than this. But when Jesus was brought a woman who had committed the very act He condemned so sweepingly, Jesus did not cite the principle; He looked into the heart of the human sufferer. He did not repudiate the principle, either; He held the woman and the principle in proper relation, and He sent her away free from the past and strengthened for the future: Go and sin no more.

The other attitude is Oscar Wilde's, who said that the only way to deal with temptation was to yield to it immediately. And I recalled hearing a minister quote this and then say, "I think it only fair to add that Oscar Wilde wound up in jail." When I left the church that day, I wanted to send the minister a note saying that it was only fair to add that jail was not where Oscar Wilde wound up; he ended life as a communicant of the Roman Catholic Church. Looked at from this perspective, the important thing was not that Wilde was tempted, or that he yielded to his temptations or suffered so terribly from them. What is important is that God made his sin a step toward his salvation. Yielding to temptation was a part of his discovery of grace.

Saved by Temptation

And this must be said in any discussion of temptation. First we must realize that it is not sinful to be tempted, nor is it unique. All men are tempted all the time. The word "temptation" means simply a test or trial, so that every temptation overcome gives new strength. Before He could begin His public ministry, Jesus had to go into the wilderness to suffer temptation. The Gospels suggest that the one was a necessary prelude to the other. And George Fox went through a period after his conversion when he experienced temptations so terrible that he cannot name them in his journal. He reports that he cried to the Lord in great agony, asking why he should be so tempted, seeing he had never felt these urges before. And the Lord replied that he must know all conditions in order to speak to all conditions. We are, then, not saved by our untried and cloistered virtues but by our temptations, if we will have the courage to acknowledge them for what they are and the determination not to settle for less than the fullness of our humanity. And, by the grace of God, we are able to learn from our failings, to speak to others' conditions out of the sorrow of our own lives. God grant that we may be able to sustain each other in overcoming temptation because we realize how much alike we are in being tempted.

Souls and Civil Rights

By Lynford Hershey

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Because of my participation in the civil rights movement I have been criticized by many of my brothers in the church. I have been reminded by well-meaning persons that the work of the church is to win souls for Christ. No Christian would deny this fact, neither would a Christian deny that the church is slack in this responsibility.

Failure by the church in winning souls, I believe, can be attributed to the fact that the church has not taken her responsibility as an influence in the world by holy living and denouncing sin.

We are to be in the world but not of it. The church has reversed her position. The church is of the world in material possessions but not in it because of withdrawing from the concerns of men.

On one hand we claim to be interested in the soul man but deny the same physical man the opportunity to succeed or fail on an equal basis. In this we demonstrate our lack of interest in the soul man, causing him to rightly ask, "How dwelleth the love of God in him" (I John 3:17)?

We must all learn the lesson, "No matter what we say, what we do is what we are." The physical man who houses the soul man will judge us by our actions, not our words.

In general, persons of the Mennonite Church favor equal rights but say they cannot sanction the methods being used to gain them.

One could not claim the end result, equal rights, as being against God's will. However, the end result does not justify the means. That is precisely why I as a Christian must take part in the movement to add Christian influence to it. Then, Christ and His church may receive the glory for the end result, gaining for the church respect and confidence so that she may speak to the soul man.

In my activities in Mississippi, consisting of home visitation, walking on a picket line, explaining the voter registration procedures, and encouraging persons to register, I was accused of violating the principles of nonresistance and of being an agitator.

These conclusions were reached on the basis that these activities caused hostility on the part of some southern whites and that I took part in a civil demonstration. My individual activities were not considered, for I was calm, peaceful, courteous, and nonviolent. I was not captured by a violent mass movement, but simply a child of God representing Christ in a worthy cause.

Hostility was indeed present. The very simple explanation in my mind is that sin was being exposed. Hostility was a natural response.

Methods

One method advocated by some in the church is "silence." A quick look at history will show us the folly of this method. To be quiet about sin is the "damning sin" we are guilty of today.

To ignore the fact that there is a problem is not a method used by our Lord or His followers. Neither is this a method we use in facing physical or mental problems.

If you actually have trouble seeing the problem, may I suggest that you follow the method of John Howard Griffin by actually changing the color of your skin. Or, live in a Negro ghetto and become one with them. Or, get acquainted with some Negro person with whom you can share in their deep feelings.

Another false method advocated by some is to become "color blind," another attempt to ignore a fact. People are of different colors and it will always be used for identification. Our oldest son attends school where he is in the minority of 1 to 100 in a school of 1,100. One day he said, "I'm the only white boy in my class." Prejudice? No. Simply stating a fact.

Prejudice is not in seeing that we have a different color of skin but in a superior feeling. The beauty of a landscape is not in one color, but the many colors blending in beautiful harmony. No, color blindness is not the answer.

"Time" is the cry from many. Time has proved itself inadequate by running out.

Education. Yes, education is necessary, for there are some who still believe the Negro is inferior. The fact that we are all "made of one blood" (Acts 17:26) has no meaning even if it is in the Bible.

People will not accept the fact that color does not determine ability. Environment does. Apparent inferior ability may be seen in a particular race because of their forced environment. This is the very reason equal rights are necessary.

The Answer

What is the answer? The only true answer is the one given in God's Word. Repent (Acts 3:19), confess (I John 1:9), and be changed.

Regardless of the reason we have to justify our prejudice, we must admit it is sin (Jas. 2:9) and take the necessary steps to change.

When faced with sin today, we often attempt to condone

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it by saying "You don't understand." This was not the response of David when faced with sin, nor was it the response of those Peter accused of Jesus' death, and—it cannot be ours today.

As I accept my responsibility as a Christian to expose sin by word and deed, I can expect hostility or repentance. I am prepared to accept the consequences: by death if it is hostility

(Acts 7:59), or to relay the message, "The Lord . . . hath put away thy sin" (II Sam. 12:13), if it is repentance.

Yes, it is the responsibility of the church to win souls and we must follow our Lord in method. He went about doing good (Acts 10:38), not at the expense of His first mission.

The physical man and soul man are the concern of the church. Souls and civil rights are our responsibility.

The Church of Go

By Dan Harman

The small-town traffic jam slowed us to a snail's pace. Suddenly my wife brightened up with, "Look, dear, down there. That church sign!"

There, in the midst of an overcrowded shopping center in the tiny town, was a church sign hanging out over the sidewalk, almost lost among the theater and retail store signs.

It shone bright and clear, "First Church of Go." We blinked and looked at each other.

As the traffic moved on a bit, we got our answer. The church building itself had shielded the final letter from our view. The sign, of course, said, "First Church of God," but for those few minutes my imagination was captured by what we thought the sign said.

I thought, "Didn't Jesus commission Christians to 'Go make disciples'? Doesn't Acts 1:8 outline the outgoing, evangelistic, on-the-move church that Jesus had in mind? Weren't there times when Jesus was so much on the go that we pale in comparison?"

Those few minutes in that tiny town have done something to my life.

I asked myself, "How much of our congregation's time and spiritual energy is spent in spinning our wheels: preparing, evaluating, planning, discussing and 'mulling over' the needs of the church without ever fulfilling our call to be the 'church of go'?"

How about your church?

Maybe it's like the congregation that "John Q. Boredmember" attends.

He was asked by a patient, but worn-out, pastor to list the time he spent in one month for God.

The list went something like this: 200 hours sleeping (had to be fit for God's work); 260 hours working at his trade (had to earn in order to give); 90 hours eating (no food, no energy); several more hours taken up in generally "getting ready."

When he finally got down to facts, John Q. found that he

could honestly list 15 hours as spent in church services, four hours in board meetings, and about three more hours in just talking with friends and fellow worshippers.

That left John Q. with about 150 hours each month not accounted for—hours that could be potential hours to be "on the go" for God. There were haircuts to get, parking places to seek, and children to recreate; still John Q. had a lot of time he was wasting and couldn't account for in any manner as applying to God's work.

Dare you make a list? Dare you put down on paper the scheduling of your Christian living? Would it be as good as John's?

The shocking thing about John Q.'s list is not that he wasn't doing anything for God, but that in each item on his list, he was a receiver, not a giver. He talked, ate, slept, shared worship; but there is not one mention of feeding the poor, healing the sick, witnessing to the ungodly, or, in fact, any of the things that grabbed so dearly for Jesus' time.

But there's more to the story of "John Q. Boredmember." He kept on filling a job instead of answering a call. He sat in on board meetings with a sleepy countenance. His drowsy eyes and ears never fully understood the sermon.

Then one day—oh, one day. "Look, dear," his wife shouted. "That little old lady across the street. She has a son who's a missionary. You remember? Well, look at today's paper. There in the headlines."

John Q. read with initial indifference. The bold print grabbed his attention: "Local Couple Awaits News."

The story told of a native uprising on the mission field and how several missionary families were being held as hostages.

"Say, honey," John remarked after a few quiet minutes, "it says here that their son may be slaughtered anytime now. That would be rough on that sweet lady, wouldn't it?"

The time passed. A day or so later word came through that the neighbor's son and his family were safe, but in the meantime something happened to John Q.

He started out by learning about the area of the world where the boy was stationed. He checked on his church's

missionary efforts there. In the board meeting that he attended the very first night that the news broke, old John Q. popped up with a question that awakened everyone, even the patient, worn-out pastor.

"Say, men, how come we don't ever send any money down to that mission station where that uprising occurred today?"

The group sleepily came to its senses. The deep discussion concerning the proper height of the shelving of Sister Sally's new cabinet was pushed aside, and there arose a heated discussion that ranged from nationalistic attitudes to the wise stewardship of foreign missions money.

John Q. stirred up the group and in the process went out on several assorted limbs.

He promised a personal pledge to "get the ball rolling." He got stuck with a promise to speak to the young married couples' class on the subject that very next Sunday and he was forced to accept the chairmanship of a temporary committee to investigate the situation and bring recommendations to the next board meeting.

His pastor silently prayed a prayer of thanks and mentally switched the fine man's name from "John Q. Boredmember" to "Stephen P. Strongfellow."

The rest could be predicted. The church that was stale and self-centered soon became eager, outgoing, and mission-minded.

But the miracle happened in the heart of John Q. If someone asked his schedule for God right now, it might surprise even John Q.

He still attends church, he takes part in discussions and planning, and he attends the church school class for his age. But those 150 hours of spare time have shrunk till they've cut in on those sleeping hours.

He is involved in mission work; he carries a few helpful pamphlets in his pocket in case he gets into a serious discussion on Christianity; and his bright, eager eye never misses a chance to witness for his Saviour.

By the way, as my wife and I drove out of that tiny town that day, she looked at me and said, "Honey, that must be a church that has a John Q. Boredmember just like we have."

And I think she's right. If the church is on the go, there are some inspired people like John Q. in it.

Voyage of Discovery

As conversation turned on death yesterday, it set my thoughts upon that adventure. If scientific inquiry does, as I believe, support belief in the survival of the soul, if psychic research does bear out the hope that we shall sail forth upon a new, glorious voyage of discovery, then we need to publish all that evidence to help people everywhere. We all need to learn to look forward to that new "awakening from this sleep called life" with keen zest! If I can feel then as I do now, I think I shall step into the next life with positive, impatient eagerness when God has done what He can do with me here. We will not stop working through all eternity.

The Waterwheel and the Gasoline Engine

By J. V. Wilbanks

When I was a boy in the mountains of eastern Tennessee—not far from the J. B. Chapman log memorial church—we lived in a somewhat primitive community. We carried water from the well to the house; we chopped our firewood; and we had to have our corn ground into meal.

There were two gristmills in the neighborhood. One was west of us, down by the river, and was run by a waterwheel; Mr. Y— was the owner and operator of it. The mill building was rather large and stood out over the river. It was a lovely scene, the kind that inspires poets.

When the river level was high, Mr. Y— could grind meal for the farmers all day long without any operating expense. Then, too, the running of the mill was very quiet and serene, with no noise of machinery interrupting the quiet of a river valley.

Mr. J— owned the other mill, some distance to the east of us. His mill was powered by a gasoline engine, and housed in a simple and unpretentious small building. His double-piston engine often shattered the silent surroundings of the peaceful valley. Yet, Mr. J— got most of the corn-grinding business.

The reason was easily understood. Mr. Y— could grind the corn only when the river was high; but people's needs occurred regularly. They ate three times a day, every day. Mr. J— could grind corn at any time, because the source of his power was always at hand; the fuel tank of his engine was always full of gasoline.

Giving is like that. There are those Christians who give when the tide of rejoicing is high, when they feel like giving. They are good folks and speak of liberty, of not being bound to the law, etc. There are times, though, when the river doesn't run high enough. However, the needs arrive regularly. Come sunshine or rain, summer flowers and beautiful landscapes, or wintry blasts and barren trees, the needs keep coming. In such times we are forced to rely on the equivalent of Mr. J—'s gasoline engine.

Regular and systematic giving may not be spectacular and exhilarating. It may be an unpretentious, down-to-earth, practical manner of supporting the kingdom. But it gets the job done regularly, and on time. Let's be gasoline-engine millers, and get the corn ground every time!—Available in pamphlet form from the Department of Stewardship, the Mennonite Church, Mennonite Publishing House, Scottsdale, Pa.

Rebirth of a Village

By Alice J. Kinder

And in the village beneath the mountaintop behold a certain man sought to serve his Master. For in his heart he felt his Master had chosen him to spread abroad news of His kingdom. And because of this no other vocation could vie for his attention.

In his service, however, frequently the man sensed heartache because so few of those whom he contacted seemed actually interested in the story of his Master's kingdom. Still, in spite of discouragement, the man kept on seeking to accomplish his goal, for with the Master on his side and with the convictions he held within his heart there was nothing else for him to do.

And it came to pass in the third year of his service that three families from beyond the community journeyed into the village beneath the mountaintop. Among these families were several bright-eyed sons and comely daughters, so many that at times there was scarcely enough food for all the hungry mouths. Because of this fact the fathers of these families continued more diligently than ever their labor as caretakers for the vineyards belonging to the richer folk in the valley. The mothers also sought to practice thrift with cheerful hearts and repressed sighs. And yet at intervals, being only human, they could not refrain from gazing somewhat covetously out across the wide fields to the long row of houses where the well-to-do resided. Often, too, they were lonely for the companionship of others, since no one visited them except the man who came to tell them of his Master.

In the early springtide, when the first robin appeared in the village beneath the mountaintop, the man who visited all the inhabitants, even the three families of newcomers, announced that a special gathering would soon be held every night for two weeks at his Master's house. For these services he intended to invite a renowned friend of his from beyond the village to speak to the people about the love and mercy of his Master.

Therefore, looking forward to the event, each day the man journeyed from door to door inviting his neighbors to the special gathering. Despite his efforts, however, he feared for the outcome since with one consent many began to make excuses.

The first neighbor to whom he talked answered somewhat falteringly, "I have just purchased a new estate and must needs attend to it. If I have time afterward, I'll be glad to come to the gathering."

Another disclosed, "I must attend to my stock. If there is time left, I may attend a night or two."

Still another affirmed, "My daughter's wedding has put me behind with the work. But, if possible, I'll try to come a few nights."

There were other excuses, too, of course, so many, in fact, that the man who desired so fervently that the news of his Master be welcomed gladly within the hearts of his people traveled homeward burdened with a laden heart, wondering much at the non-caring and unconcern of his flock.

Many robins, bluebirds also, had appeared to sing in the village by the time of the first night of the special gathering. On that first night a large number assembled, for it seemed that, if nothing else, the inhabitants were curious to meet the stranger in their midst, the stranger who was to speak to them.

On the second night the crowd had lessened somewhat. By the third night it had dwindled considerably.

"Something is surely wrong with our village," one of the few faithful ones remarked on the fourth night to the man who had called the people to the meetings. "Only a few appear to be interested in hearing the good news of our Master."

"Let us hold a special prayer service after the speaking tonight," suggested the pastor of the small church in the village beneath the mountaintop, the man who had attempted so earnestly to have others become acquainted with the love of Him whom he served.

Consequently, after the service that night, the pastor and the faithful few who had remained assembled to pray for all who had not yet met their Master.

"Let us pray especially for the new ones in our midst," requested the pastor.

"Yes," agreed a friend sitting near him. "I know I should have visited them long since, but I shall do so tomorrow without delay."

"And I, too, shall make a visit," decided the occupant of the next seat. "Furthermore, I can stop by and bring any who would care to come to the services tomorrow night in my car."

"I'm really ashamed of myself for not welcoming these good people into our community," spoke up a middle-aged lady. "But it seems as though I never have a moment to spare."

All present were thoughtful for a long moment.

And then the pastor and the others present at the prayer meeting prayed much for the newcomers in their valley, also

for the other residents who had not yet professed love for the Master and His kingdom.

On the nights that followed many marveled at the increased attendance. The three families of newcomers began attending services regularly. As a result, within a week several members of all three families had come forward to declare their intention of serving the pastor's Master. Hearing the news, old-timers of the village discovered they had time after all to be present at the night services. Many of them, too, likewise made professions of their faith.

And so it came to pass that because of the prayer meeting, because of those few who had stopped to take inventory of what was wrong with their village and examine their own

apathy and unconcern, and most of all because of the loving grace of their Master above, the revival changed from one of the least promising to the most fruitful one ever experienced there within the valley. At the end over thirty persons had walked down the aisle, committing their lives to Christ.

And so it was on that last night when all had departed for their dwelling places that the leader of the flock alone gazed wonderingly at the firmament above, his heart full of rejoicing at all which had come to pass. Considering the moon and the stars, the work of his Master's fingers, he meditated much and then ultimately bowed his head in grateful thanksgiving that the villagers had at last become aware that all men are brothers, held in the shadow of His wings.

Where Is Your Congregation Going?

By Harold E. Bauman

Where is your congregation going? It is going somewhere. But where? How much by conscious decision? How much by default? If the decisions were to be made by your understandings and goals, where would your congregation go?

Your congregation is going somewhere in deciding what a congregation is. Is it the ministers, the pastor, the age-group fellowships, the members? All answer "Present" but what predominates: officials? administration? meetings? Perhaps it is becoming like the Protestant church you know. What is a congregation according to you?

Your congregation is going somewhere in deciding its work. What will it be: keeping the Sunday services going? group activities for every age group? keeping fully organized? Or shall your congregation's function include aiding the quality of the relationships between members, understanding and helping persons in your community who struggle with problems too large for them? Even now you are helping to decide these questions.

Your congregation is going somewhere in its worship life, in both the patterns and functions of worship. Is the Sunday morning worship service becoming *the* important factor in your congregation? For what reason? What does worship have to do with the work of the congregation? How do the patterns of worship relate to this?

Your congregation is going somewhere in its relation to society. "What used to be" isn't anymore! Urbanization moves the city out to you, if not physically, then in attitudes, standards of living, communication media, etc. What will your congregation do with urbanization, automation, poverty, rising nationalism around the world, and class and race conflicts? What will it do to understand these needs? What then? Will it fulfill its reconciling mission? Perhaps it is just keeping the activities within the congregation going. Is that what you want?

Where does your congregation go to get resources for its work: teaching materials, reading materials, program guides? Through what channels does it seek to double its outreach: missions, stewardship, education, radio witness? Through what channels, if any, does it give its sons and daughters, its money? Perhaps it makes use of denominational resources but shares no resources in return. What does it want the Mennonite brotherhood at large to be? to do? to help?

Your congregation is going somewhere in its growing self-awareness. This is true in its decision-making powers, making decisions it probably did not make a generation ago. How far can it go in such decisions? Can or should it ignore the brotherhood of congregations? And further, in its self-awareness as Christ's body in your community, is it the only such expression? What about other Christian groups? Do they count? How do you converse with them? learn from them? teach them? Or do you ignore each other? If not, what guides your relationships? How do you decide?

Where is your congregation going in its teaching task? Some congregations just teach to help people to "know something." Or is your congregation equipping itself for its task outside of itself? Some congregations never get outside the church building in their work.

No, I can't answer all these questions for you. No one can do it for you. But you can get help. The program of the 1965 Mennonite General Conference to be held Aug. 24-27 at Kidron, Ohio, is designed to wrestle with these questions under the theme, "The Congregation in Mission." Addresses will be given which will present the issues and basic considerations. Periods of Bible study are included. Opportunities for discussion will be provided for all who come. Vital decisions will be made in business deliberations.

Your prayers are sought for the blessing and guidance of the Holy Spirit that this conference will provide help to you and your congregation to make wise decisions in regard to these crucial areas which can be ignored only with peril.

Harold E. Bauman is assistant moderator of Mennonite General Conference. He lives in Tenaflay, N.J.

The Law of Harvest

By Laurence M. Horst

In these United States of America we have sown the seeds of hatred, bigotry, race prejudice, and oppression of minority groups. These seeds have grown roots in our subconscious, until the fruits nationally and individually have become obnoxious universally. Our Lord must suffer as men claim to follow Him but consent to the oppression of their brothers of another race. We have sown to the winds these many years but do not expect to reap the whirlwinds?

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:7-10).

The law of the harvest indicates that "He that soweth iniquity shall reap vanity" (Prov. 22:8).

Our nation has been guilty of trafficking in the merchandise of human lives. We have built plantations by stolen slave labor taken by force. The crack of the whip over the damp brow, the snarl of vicious dogs at the heel, ignorance both secularly and religiously, all this kept our Negro brethren in servitude for approximately 250 years. The Negro was never a slave at heart, his spirit never bowed, but the "system" was so powerful and the Negro so helpless that it continued for generations.

The Negro is now trying to reach up to breathe the air of freedom intended for all who share America. He has boycotted, demonstrated, marched, knelt in, waded in, sat in, marched to register; he has bled; he has died; his children have been killed in the marches and Negro women have been trampled by horses. The "white" hospitals have refused to make room for, or give treatment to, those who have been hurt in demonstrations. Churches have opened their doors to set up emergency treatment centers for those who suffer. All of this suffering is the effort of the Negro to attain that which has been promised to all of the citizens of this land of "freedom." There is much suffering by the Negro today. Many have decided to give their lives for the cause of freedom and having made this dedication of themselves, they are enabled to march into the presence of danger and suffering. There will be more suffering. It may just be that if the church fails to suffer with the Negro now in this day when

he is calling for the help of all who will hear his plea, we shall suffer violence and death at the hand of those we have refused to help.

Slavery is not a free labor institution. It has a way of postponing payment. Those who extracted hundreds of years of free service have passed the accumulated labor bills on to today's generation and perhaps a generation to follow. In this readjustment revolution we need to be ready to share equal educational opportunities and other blessings with all of our brethren. We owe it to the Negro and indeed to our own emotional and spiritual health to rid ourselves of prejudice and bigotry. The very nature of the cross of Jesus Christ as a reflection and demonstration of the universal love of God requires all who take up the "cross" to have a loving concern for all men.

The bills are now due and payable. There is need for abundance of patience, love, understanding, and aggressive action. There will be call for suffering and more blood shall run in the streets before the poison shall have been drained from this festering wound. While the healing processes shall be fraught with backsets, yet progress in brotherhood should be in evidence. The church of Christ must be a leader in this ministry of healing; every local congregation should give prayerful deliberation on how they can help to heal this national cancer. If the church shall finally take seriously her assignment to be "neighbour unto him that fell among the thieves," then healing can take place and a community of desirable Christian brotherhood can be established.

How Deep?

By Norman Wingert

A six-year-old boy was brought into the accident ward of a city hospital. His record disclosed that he was one of seven children, three of them younger than he, all supported by the mother. When the nurse brought him a cup of milk, he took a few sips, then looked up at her to ask, "How deep shall I drink?" He had been taught at home to save a part of his cup of milk for the younger ones. "How deep shall I drink?" A searching question for the well-fed, well-clothed, well-housed members of churches! How deep shall we drink of the world's privileges? How deep *dare* we drink before we stop to consider the rest of earth's family?

Laurence M. Horst is pastor of the Evanston Mennonite Church, Evanston, Ill.

To Preachers and Others

Dear Don,

You gave a wonderful message today. It was to the point. It was pertinent to today's problems. And it kept the attention of the audience. However, your moron story left me feeling sick. I know it brought laughter from the audience. It beautifully illustrated your point. Yet, while the audience laughed and caught the point I was nauseated and lost in thought.

Let me explain why. I guess I feel the way I do because I am a schoolteacher with some training in special education. These illustrations and jokes get their point or laugh from the deviation from the norm of a handicapped person. They are only handicapped in terms of my society. I would prefer to use the more Christian term "exceptional persons." These jokes draw more attention to their differences. As Christians we should be pointing out the large area which we have in common. For example, we are all persons with feelings, rights, and a purpose in life. Even the lame, the halt, and the blind, and, yes, the moron, is made in the image of God for a purpose. Unconsciously you made your point by "jeering" at what appears to us as a different image.

Don, let's look at this in another way. Why did God place the moron, or that blind child, in our society? I know we think it was a mistake, an awful mistake. I fear this reveals how greatly our value system consists of materialistic goals and ambitions. As I said, they feel handicapped because we make them feel that way. In our society we have never found a meaningful place for them. Don't you think that God through the lame, the halt, the blind, and the moron can help me understand persons better? Couldn't He use them to develop the image of Christ in me? I myself have become convinced that God didn't make a mistake. I believe that God means for these persons to fulfill a vital purpose in life, my life. This purpose isn't to illustrate our sermons or to produce laughs. It is to mellow us and to bring us to a fuller understanding of persons. It is for us to listen and to learn from them. It is to make society meaningful and perfect, not perfection by my standard, but perfection by God's standard.

I know, Don, you would never have used that illustration had you known the feelings of these persons. Many other preachers and sinners would think twice before doing the same. God had to deal with me, too, before I realized my sin in this. Let's seek, Don, to know and understand these persons. Possibly we could enter more fully into God's society rather than man's.

A Fellow Preacher and Sinner,
James Payne

Heavenly Father,

We thank Thee for being a loving Father. Forgive us for being self-centered and unloving. Grant that through fellowship with Christ we may have a heart more like unto His, filled with compassion. May Thy Holy Spirit penetrate our being until our energy and prayers are directed not unto ourselves only, but for:

Those who are bogged in the mire of sin;

Those who are reaching out from desperate situations with hungry bodies and searching minds;

Those whose hearts are lonely and aching;

Those who are suffering these warm summer days in physical pain;

Those missionaries who are holding the torch of light in dark places, and the newly commissioned ones.

Grant, O Father, that we may see new visions for our lives as channels of Thy love.

Amen.

—Gladys L. Ropp.

A Happy Home

There is a saying often quoted to parents: "When they are small, they step on your toes; but when they are older, they step on your heart." Parents of young children often view with dread their children's adolescent years, yet instead of being fearful, one can make some preparation for these years to come and even look forward to these years. There are some basic attitudes one must have, however, if these adolescent years are to be dealt with wisely.

First is the matter of parents' respect for their children as individuals, which is just as important as children having respect for their parents. A parent must see his child as an individual with all the rights of an individual.

When a youngster feels that his confidences are not kept secret, his privacy not considered important, his cherished possessions not exclusively his, there builds up in him a feeling of rebellion which increases with the years. On the other hand, if there has been mutual respect, if the child understands his parents' attitudes, standards, and values, if he is shown approval when merited and disapproval when unmerited, then he is less likely to be rebellious.

Also, if parents can react to emotional storms in a relaxed manner, a sense of humor, and a certain detachment, fewer crises develop. A youngster's religious faith and heritage will serve him well in these difficult years, make it easier to discipline himself, and maintain a balanced attitude.

Family Census Report

Number Twenty-five in Series

Age Distribution of Mennonite Children

The families who completed their questionnaires in the Mennonite Family Census of 1963 reported the years of the birth of their children who were still living in the household. With this set of figures, based upon a scientifically selected sample of families, it is possible to determine whether the number of children born in Mennonite homes is increasing or decreasing. The birthrate in Mennonite families will be reflected in turn in the total Mennonite Church and Sunday-school membership as well as in church school enrollments.

*Number of Children Born
in Mennonite Homes*

<i>Year of Birth</i>	<i>Number of Children in the Sample</i>
1946	341
1947	344
1948	350
1949	379
1950	389
1951	413
1952	444
1953	405
1954	403
1955	399
1956	380
1957	384
1958	400
1959	363
1960	379
1961	360
1962	358

From the above table it is evident that the Mennonite birthrate increased steadily until it reached a high point in 1952 but since that date has been declining. A study done by Paul Bender indicates that the Mennonite birthrate was consistently above the national birthrate until 1954 when it fell below the national rate. With these figures it was possible to construct charts showing the total number of Mennonite young people who will be reaching college age each year through 1980. Copies of Paul Bender's detailed 155-page report on these statistics, entitled "Mennonite Secondary and Higher Education," may be obtained from his office address at 1700 South Main, Goshen, Ind., for \$3.00.

—Melvin Gingerich,
Historical and Research Committee.

Circumstances

When Paul was in the ship en route to Rome, he took possession of it. When Jesus lay asleep in the boat in Galilee, He awoke to take possession of it. As I learn all the possibilities of life, I shall take possession of the ships on which I ride. I shall not again ride in a ship and let circumstances rule me. God dwelling in me, I shall make circumstances do His full will.—Frank Laubach's *Prayer Diary*.

Amos P. Troyer

(1856-1935)

By Melvin Gingerich

Amos P. Troyer was born in Wayne County, Ohio, Dec. 12, 1856, the son of Peter and Elizabeth Troyer. He was baptized in Cass County, Missouri, in October, 1877, by Jacob Kenagy. On Jan. 1, 1878, he was married to Delilah Yoder. In the fall of 1892 he moved with his family from Missouri to Oregon. Ten of his eleven children were living at the time of his death on Oct. 23, 1935. Sixteen months previously his wife had preceded him in death. At his funeral a large number of friends from far and near were present to pay their last respects in memory of the man they loved. He was a humble man, wise counselor, and courageous in his work for the church. He was admired and loved by all who knew him.

He and his family were among the early settlers of the Hubbard, Oreg., area. Here Troyer was ordained deacon of the Zion Amish Mennonite Church by Joseph Schlegel in 1893, likely in June. Later he was ordained bishop of the Zion Church, also by Joseph Schlegel. For a period of years after 1903 he had bishop oversight of the Fairview Amish Mennonite Church, near Albany, Oreg. During his ministry he helped organize the Bethel Church, near Aurora, and helped ordain R. Gerig, Fred Gingerich, and others.

Although living far from the Amish Mennonite churches of the Mississippi valley, Troyer occasionally attended the sessions of the Western District A.M. Conference. He attended sessions at Milford, Nebr., in 1902, 1908, and 1916; at Garden City, Mo., in 1913 and 1919; and at Tremont, Ill., in 1920. Troyer was active in the merger committee which in 1920 brought about the union of the Amish Mennonite and the Mennonite conferences west of the Mississippi. He was appointed to the executive committee of the new Pacific Coast Mennonite Conference in May, 1920.

A promoter of missions, he was appointed on a committee by the Western District Conference in 1906 to investigate the advisability of opening a mission in Portland, Oreg. He was in good health up to the time of his death, at the age of seventy-eight years.

Place of Things

If you are willing to be as old as you are, you need few cosmetics. If you are ready to occupy the place your intelligence or character or spirituality deserves, you need neither a big house nor the latest model car nor an elaborate wardrobe. It is amazing how much less a place things occupy in one's thinking when one is not under the necessity of achieving or maintaining status by putting on a front.—Albert Day.

CHURCH NEWS

Soviet Baptists Visit

The fraternal exchange of visits between the Baptists of the Soviet Union and the Mennonites of North America which has been carried on occasionally since 1956, and which was highlighted by a two-week visit to U.S. Mennonite communities by four Soviet churchmen in 1964, will be continued in early July, 1965, when the Russian representatives at the Baptist World Alliance meeting in Miami, Fla., will travel to Kansas for a two-day visit with the Mennonites.

An inter-Mennonite committee in Kansas is making arrangements for the group's coming. Only one public meeting is planned. The names of the Soviet visitors and the time and place of the public meeting will be announced later. Most of the guests' time will be spent in small group discussions and tours of local farms and businesses.

The objectives of the visit are (1) to have Christian fellowship and to discuss mutual concerns, (2) to widen both groups' understanding of church life in the other's country, and (3) to attempt to improve international understanding and goodwill.

The Russian group will be accompanied by Adolf Klaupiks of the Baptist World Alliance, translator; William T. Snyder, executive secretary of the Mennonite Central Committee; and Edgar Metzler, executive secretary of the MCC Peace Section.

Metzler paid an informal six-day visit to the Baptist congregations in Moscow and Leningrad in December, 1964, on his return trip to North America from a Peace Section assignment in Asia. "A visit to a church service in the Soviet Union is both an inspiring and sobering experience," he reported later.

"There can be no question about the sincerity and devotion of these worshipers. But as other aspects of their church life become known, one is also sobered by the challenges they face. No religious education is allowed. Membership in any religious organization cannot be before the age of 18. And paper for Bibles and hymnals cannot be secured."

The witness of the Gospel cannot be stilled, however, Metzler pointed out. "There is evidence of vigorous Christianity in the Soviet Union, both within and without the officially registered groups."

One reason for the North American Mennonites' special interest in the Russian Baptists is the latter's close relationship to the Mennonites in the Soviet Union. Most

of the estimated 30,000 Mennonites in Russia have associated themselves with registered Baptist groups.

The attendance of Mennonites is welcomed by most Baptist churches. At some places Mennonites are joining Baptist churches outright, although the Russian language is difficult for many older persons. In a few congregations Mennonites worshiping with Baptist congregations have asked for and have been granted the privilege of German services with their own preachers.



Floods battering the Midwest have brought a good response from the brotherhood again through Mennonite Disaster Service. Pictured here following the earlier flooding of the Mississippi are Paul Graybill, Hannibal, Mo., and Emory Otto, VSe from Goshen, Ind., now serving in Hannibal. They are repairing a levee break.

MDS Responds

A tornado crushed 10 farm homes at Haven, Kans., Friday, June 4. Five days later flash floods, caused by a 5-to-8-inch rainfall, submerged parts of a number of communities in the Newton area. The Kansas Mennonite Disaster Service unit was on the spot immediately at both places to help with the cleanup.

"We've had a good workout these last nine days," Albert Ediger, director of MDS operations in the 14 central states from North Dakota to Texas, reported on June

14. "It's just wonderful the way people respond."

Two hundred and seventy-five man-days of service had been provided by MDS at Haven by June 12, and 1,200 man-days (an average of 400 men per day) in the flooded towns of Newton, Augusta, and Eldorado.

Bender Requests Release

In their annual sessions at Goshen College last month, Mennonite Board of Missions approved a change in the administration of the literature program.

A study committee recommended that literature be related administratively to Overseas Missions and Mennonite Broadcasts, Inc. Integrating each field literature project with normal church building, this new pattern will also sharpen and expand communication through the mass media field. The shift in administrative procedures eliminates the Literature Office as a separate department of the mission board.

Incidental with this decision is Literature Secretary Urie Bender's request for release from regular Board employment. The executive committee, at its annual session at Goshen, agreed to his release, which was effective on July 2. Bender will continue to serve the mission board on a consultative basis, however, for an indefinite period.

His release comes in the context of his personal conviction for creative writing and his increasing concern that literature be considered a tool for church building rather than a competitive element in field program. Since his coming to Elkhart in July, 1960, from Mennonite Publishing House, Scottdale, Pa., where he served as youth editor, Bender has provided assistance for overseas missionaries and national churches, local congregations, district conferences, and others in the field of literature evangelism.

In its discussion of literature at the annual session, the executive committee revealed that even though \$27,000 is budgeted specifically for literature, from \$70,000 to \$100,000 is being spent each year in literature by various fields and other operations of the mission board.

Weekend Work Camps

The Servanthood Work Camp planning, scheduled for this summer instead of MYF Convention, has aroused interest in weekend work camps in some areas, says Jess Glick, work camp coordinator.

James Lapp, youth secretary for Franconia Conference, reports that he has plans for 11 weekend work camps involving 75-

100 campers. Others are doing the same on a smaller scale.

Beginning with an eight-day work camp at Highland Retreat, Bergton, Va., on June 5, the 70-75 work camps are estimated to involve some 500 MYF-ers throughout the summer. The work camps will terminate on Sept. 5.

Glick indicates a leadership shortage for the Illinois Conference, especially for the camps scheduled at several places in Chicago. Anyone interested in spending eight to ten days in the inner city of Chicago leading such camps should contact Jess Glick, work camp coordinator, Mennonite Board of Missions, Elkhart, Ind.

Cree Workers to Meet

Plans are under way for a conference for people working among the Cree people in northern Alberta, according to Ray Horst, secretary of Relief and Service.

Sponsored cooperatively by the Alberta-Saskatchewan Conference and the Home Mission and Relief and Service departments of the Mennonite Board of Missions, Elkhart, the conference is scheduled for Aug. 27, 28, 1965.

Besides a sharing of experiences among the workers, it is hoped that a number of anthropologists and other resource people will be available for a study of the Cree culture.

In addition to VS-ers, ex-VS-ers, and home mission representatives working among the Crees in northern Alberta, are workers of the Northern Light Gospel Mission in northern Ontario, and the North Central Conference who is working among them in northern Minnesota.

Technicians Needed

The Mennonite Central Committee is looking for a lab technician and an X-ray technician to join the VS unit as soon as possible at the Klamath-Trinity Hospital located on the Hoopa Indian Reserve, Hoopa, Calif.

There are two urgent reasons for obtaining the services of lab and X-ray technicians: (1) California law requires that in order to operate legally each hospital must have a licensed lab technician, and (2) for the past five years the Hoopa Hospital administrator has been on 24-hour-a-day X-ray call. This has interfered with his administrative duties.

The 16-bed hospital has a complete operating room, delivery room, laboratory, X-ray, and physical therapy rooms. It also furnishes around-the-clock emergency service.

For further information and an application form write to Personnel Services, MCC, Akron, Pa.

Mission Tapes Available

The public sessions of the 59th annual meeting of the Mennonite Board of Missions, held at Goshen College, June 25-27, have been recorded and are available on loan or sale from Information Services, Mennonite Board of Missions, Elkhart, Ind.

Persons ordering by mail may use the annual meeting program received in their congregations to identify the sessions desired. They should designate the date they would like to use the tape.

Payment should be made for purchased tapes at the time the order is placed at \$2.50 per tape.

Church Grows in Brazil

Twelve new persons were baptized at the Sertaozinho, Brazil, congregation on May 3, and 11 at Valinhos in Sao Paulo on May 16, according to missionary reports from Brazil.

Other Valinhos news includes the establishment of a new Mennonite congregation in nearby Vila Virginia, an area of Riberao Preto that has no evangelical church. Initiating the work is Glenn Musselman and the Francisco Ferreria family, who moved from Valinhos to the new area the last of April. Bro. Francisco will also work in the bookstore at Riberao Preto.

From Sertaozinho, Missionary Musselman reports that the Sunday school has an average attendance of about 65 with five different classes. Ruy Leme, the lawyer who was baptized last year, is teaching the youth class and has met the challenge with encouraging growth in his own experience.

The superintendent, Joaquim Mendes, had only the equivalent of a year of ele-

mentary school, but has developed in his reading skill through study of the Bible so that one would never know of his meager elementary training.

In addition to the monthly services held on two of the surrounding farms, says Musselman, the women and young ladies meet once a month for fellowship and promotion of missionary projects.

"The group has found a oneness of communion and prayer," he comments, "which has reached out to attract other ladies into the number. In addition to helping needy families or new mothers, the group has strengthened the faith of all who belong to the society. Their dividing into two prayer circles one afternoon of the week has meant much also to the life of the congregation."

Academy in Sixth Year

"This year the academy students, staff, and employees comprise a Christian community of approximately 100 people," Director Chester Wenger writes in his annual report on the Nazareth Bible Academy, Ethiopia.

Well along into its sixth year of operation, the Bible Academy has a total enrollment of 73, of which eleven are seniors. The ninth and tenth grades make up two thirds of the enrollment, which suggests something of the continuing growth of the academy.

A sharp increase of girls entering the academy, as well as the school's steady growth requiring an enlarged faculty, creates a staff and student housing problem. For the next school year, a new girls' dormitory and the subsequent availability



After a June orientation school at the Mennonite Board of Missions, Elkhart, the following entered assignments: Front row (l. to r.) William Alberts, Silverton, Ore., English and Physical Education teacher at Aibonito, P.R.; Mary Chupp, Chouteau, Okla., registered nurse at Hazard, Ky.; Claudia McElmurry, Hesston, Kans., houseparent at Anzac, Alta.; Mabel Detweiler, Wellman, Iowa, houseparent at Anzac; and John Reist, Premont, Texas, counselor for Frontier Boys' Village, Divide, Colo. Second row: Alvin and Irene Schultz, Milverton, Ont., unit leaders for Frontier Boys Village; Nancy Eash, Goshen, Ind., English teacher at Kushiro, Japan; and Ralph Nafziger, Archbold, Ohio, houseparent at Pathway School, Narberth, Pa. Third row: Peter Erb, Tavistock, Ont., acting unit leader, Cleveland, Ohio; Edward and Elizabeth Roggie, Lowville, N.Y., unit leaders for Claremont, N.H.; and Ivan Snyder, Albany, Ore., bookkeeper and bus driver at San Juan, P.R.

of the present girls' dorm as a staff dwelling should ease matters considerably.

In addition to direct evangelistic activities the Christian Service Club has been holding literacy classes quite successfully and in other ways is seeking to meet community needs.

The lower grades show enthusiasm for music. They made several public appearances in sacred concerts, and more recently six students entertained the community with a piano recital, the first in the academy's history.

One problem this year, Director Wenger notes, is the lack of sufficient spiritual guidance and counsel for the young people. Heavy administrative and teaching loads seem to leave little time for the casual visiting which can be so meaningful to searching youth. Wenger notes that an Ethiopian pastor should be available to guide students into Christian service.

Engineering Develops

The engineering department of the University of Nigeria, Nsukka, is still in the development stage, reports Keith Hostetler, mission associate teaching science and engineering at the university.

"The civil and electrical engineering departments will graduate their first classes this year in June," he says further. "The mechanical engineering department will graduate its first class next year. Our mechanical engineering laboratory building has been built and the equipment is starting to arrive. We expect a lot of equipment to arrive between now and next September when school begins again. I have to stay here most of the summer to 'welcome' the new equipment.

"There have been various reports about the Protestant Chapel that is to be built here. I will become more involved in this project since I have been elected to the Chapel Council and put on the executive committee. I have also just been appointed to serve on the University of Nigeria Chaplaincy Board, which acts in the provision and control of pastoral care for the university community. The university campus has no full-time chaplain at the present time, but we hope to find one by next year."

Hostetler and his wife, Jeanette, left for Nigeria in August, 1963, for a three-year term as overseas mission associates.

New Stations Added

New stations carrying the Mennonite Hour are as follows:

KFEL, Pueblo, Colo., 970, 9:15 a.m., Sat., sponsored by Pueblo Mennonite Church.

KBUN, Bemidji, Minn., 1450, 8:45 a.m., sponsored by Kitichi Pines Church.

KXL, Portland, Oreg., 750, 7:45 a.m., 50,000-watt station.

WCOY, Columbia, Pa., 1580, Sign-off Sat., sponsored by Provident Bookstore, Lancaster.

WABH, Deerfield, Va., 1150, 9:00 a.m., summer release only.

New stations carrying Heart to Heart are as follows:

KTFC, Sioux City, Iowa, 103.3, 11:10 a.m., Mon.-Fri.

KFNW, Fargo, N. Dak., 900, 15-min. Sat., carrying 13-week series ending Aug. 28.

X-Ray Lab Constructed

The X-ray equipment sits around in unpacked cases because of lack of funds to finish the building begun last year to house it. Such is the case at Abiriba Joint Hospital, Abiriba, Nigeria, where four General Board missionaries help staff an understaffed hospital.

"It is difficult for a doctor to walk past an unused X-ray machine every day when it could be of such valuable use," wrote Mary Jane Eby, wife of "Dr. Lawrence" recently.

Alleviating the situation somewhat was the Nigerian Work Camp Association which conducted a work project there during the Easter holidays. Students came from the University of Nigeria, Nsukka; University of Lagos, and from several secondary schools in West Nigeria, reports Business Manager Cyril Gingerich. Among the Nsukka students was a Goshen College student spending his junior year at the University of Nigeria.

The X-ray laboratory has been built largely through the efforts of these short work camps along with the international camp, says Gingerich. The Work Camp Asso-

ciation is a division of the Nigerian Voluntary Service Organization, formed under the direction of John and Anne Salyer of the American Friends Service Committee.

During the Easter project, the Honorable E. Emole, minister of finance for East Nigeria, visited the hospital. A native of Abiriba, he is a fine Christian and serves as an elder in the Presbyterian Church, comments Gingerich.

Missionary doctors serving at the 77-bed hospital are Lawrence Eby and Meryl Grasse. Martha Bender is a registered nurse and Cyril Gingerich, business manager. Dr. Eby has recently been stricken with infectious hepatitis.

Camps at Laurelville

Laurelville's Junior Camp for boys and girls ages 9-11 (July 10-17) and Junior Hi Camp for young people ages 12-14 (July 17-24) will be full of variety and surprises for campers.

There will be many kinds of recreation, such as swimming, mountain hiking, softball, ping-pong, tennis, miniature golf, and shuffleboard. Special interest groups from which campers may choose include gymnastics, swimming instruction, nature study, archery, golfing, painting, and working on a camp paper.

If the weather permits, campers will cook out and sleep out. Some will explore new trails. There will be crafts, campfire services with Pastor Mahlon Miller (Pinto, Md.), films, cabin sharing, discussions, and Bible study for everyone.

Laurelville's camping director, Harlan Steffen, Wilmore, Ky., will be leading these two weeks of camping.

This year's Youth Camp will be new and different. Teenagers ages 15 and up are



Chief Emole (hand on shovel) mixes cement with the Nigerian work campers.



The Robert Otto family is scheduled to leave for Brussels, Belgium, on Aug. 13 for their first term of service with the Mennonite Board of Missions, Elkhart, Ind.

Working in the French-speaking areas of Europe, they will concentrate their efforts on Belgium, France, Holland, Germany, Switzerland, and England.

Pastor of the Oak Grove Mennonite Church, Smithville, Ohio, for the past five years, Robert has also traveled in Europe, visiting the Mennonite churches and communities. He is a graduate of Goshen College Biblical Seminary, Springs, Pa., is his home community.

Daughter of Mr. and Mrs. Emery Cender, Gibson City, Ill., Mrs. Otto (Wilda) graduated from Goshen College with a bachelor's degree in nursing.

The Ottos have three children—Michael, 4; Peter, 2; and Laurie, six months.

invited to Laurelville for the July 24-31 week with Paul Brunner, Bill Detweiler, John Shearer, Art Smoker, and others. Some of the activities planned are Manna in the morning, Spiritual Survival, Campcraft and Physical Survival, Camp Chorus, Trail Blazing Crew, Dramatics Club, Instrumental Rehearsal, Nightly Special, and Evening Vespers. There will be a folk singer to give a concert on Sunday and there will be a hootenanny feature about every day.

Hymn Tune Contest

A hymn tune contest will be held this year as part of the Music Camp activities at the Mennonite Church Center, Mt. Pleasant, Pa. The hymn text to be used won second prize in the 1963 Mennonite Song Festival Contest and was written by Evan J. Miller who will speak at the Laurelville Music Camp on Wednesday morning, Aug. 11.

The hymn text is as follows:

Thou God of love and brotherhood,
To us Thy grace impart;
O keep us humble, pure, and good,
And gentle as Thou art.

Instill a kindliness of thought
That renders good for ill;
To love our neighbor as we ought,
Which is Thy gracious will.

May all our lives true witness give
For brotherhood and peace,
And show the way Thy Son would live
That hate and strife may cease.

With hearts aflame, in love divine,
Help us to serve for Thee;
That we on earth be truly Thine,
And in eternity.

—Evan J. Miller,
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Faith and Life Press.

Contest Information

1. The contest is open to anyone wanting to submit a tune.
2. Tune may be harmonized or unharmonized.
3. Entry must be postmarked not later than Aug. 1, 1965.
4. First prize will be \$10.00; second prize, \$5.00.
5. Hymn tune contest judge will be Alice Parker Pyle.
6. Prizes will be announced at Laurelville Church Center on Friday evening, Aug. 13.
7. Address all correspondence to Hiram R. Hershey, Music Camp Director, R. 1, Harleysville, Pa.

Klassen Named Director

William Klassen has been appointed director of the recently reorganized Mennonite Mental Health Services for a 15-month period. His office will be in Elkhart, Ind.

Klassen succeeds Delmar Stahly, who served since 1949, and who now is the executive coordinator of Mennonite Disaster Service.

It will be the new director's task to clarify the role of the church in mental health, to review the four mental hospitals' per-

formance and to seek further light on the religious values of their clinical programs, and to clarify MMHS's relationship to other church groups and communities.

Klassen has been a member of the MMHS board since 1962. In 1960-61 he was a Theological Fellow at the Menninger Foundation, Topeka, Kans.

During the past year, he taught at the Biblical Seminary in New York. Prior to that he was on the faculty of Mennonite Biblical Seminary in Elkhart, Ind., for six years.

As an author, Klassen coedited **Current Issues in New Testament Studies**, published by Harper and Row in 1962. A new book, **The Forgiving Community**, is to be published by Westminster Press this fall.

He received his education at the Mennonite Collegiate Institute, Gretna, Man. (1948); Goshen College, Ind. (BA, 1952); Goshen College Seminary (BD, 1954); and Princeton Seminary (ThD, 1960).

Goshen College

Goshen College's summer session began June 8 with 217 students enrolled in 12 courses.

The number of students is an increase of 27 percent compared to last year's number who studied during the summer's first term.

The first term ended June 25. The second term began June 28 and will end July 16. Courses are offered in the departments of French, art, English, speech, economics, sociology, natural science, physical education, Bible, psychology, and elementary education during the second term. Three of the courses are open to high-school graduates of 1965.

Other departments of the college offer courses in the third and fourth terms.

The summer sessions are planned so that a student takes one course for three weeks. This intensive plan offers maximum flexibility for those who can devote full time to study for a short period of time but who prefer not to be tied down for the entire 12 weeks of the summer.

FIELD NOTES

The congregation of the First Mennonite Church, Morton, Ill., moved into their new building on May 30, according to their pastor, Clyde D. Fulmer. Having sold their old building to the Episcopalians who were to take possession by June 1, the Mennonites had to move into their building before it was completed. They are not hindered for services, however, says Fulmer.

John and Mary Gaeddert, Henderson, Nebr., have accepted a three-year MCC

assignment in which he will succeed Elmer Neufeld as director of MCC's Congo program and as Peace Section representative. They will arrive in Leopoldville, Congo, in early September.

Dr. John D. Ainslie, Gainesville, Fla., has accepted the position of Director of Research and Education on the psychiatric staff of Kings View Hospital, Reedley, Calif. Since 1958, Dr. Ainslie has been on the faculty of the Department of Psychiatry in the College of Medicine at the Uni-

versity of Florida, Gainesville, serving as associate professor. Prior to that he was senior neuropsychiatrist at the V.A. Mental Hygiene Clinic in Miami.

A. A. Wiens, former director of the Material Aid Center in Yarrow, B.C., passed away June 10, after a brief illness. Funeral services were held from the Clearbrook (B.C.) Mennonite Brethren Church on Monday, June 14.

Menno and Martha Coblentz, Geneva, Ind., left the States on June 4 for Costa Rica where they will work with the Spanish-speaking people in the Bambu area in the absence of Raymond and Susie Schlabbach. During their furlough, the Schlabbachs will study at the Summer Institute of Linguistics, Norman, Okla.

Another milestone was reached for General Conference when the Ontario Conference, at their annual meeting in May, passed the following action: "That the treasurer be authorized to pay in full the commitment made by our delegates at the 1963 General Conference sessions."

Ontario delegates committed \$13,732 at the Kalona meeting. This recent Ontario Conference action is releasing the final \$4,510 to complete their payments for the biennium. This is responsible performance and action on the part of a district conference body. They have recognized the role of delegates as representatives of the people, and that when the delegates approve program it carries with it financial responsibility.

Two hundred persons attended Youth Day services at the Saarbrücken, Germany, mission center on the morning of May 30, with about 160 staying for dinner, which was served cafeteria style.

Two hundred and fifty persons attended the dedication service for the center in the afternoon. Horst Neufeld preached the sermon; Omar Stahl led the dedicatory act; and Arno Thimm led in the prayer of dedication.

The Trinity Mennonite Church at Glendale, Ariz., has inaugurated the Stewardship for Mission program. They are a small congregation of 32 members. Financial commitments totaled \$12,858 or \$401 per member. Sam Spicher, stewardship chairman, writes: "Every faith commitment was returned and every one was signed." After the training session for the visitors, Spicher quoted the pastor by saying, "This is one of the most inspirational meetings I have ever attended." This illustrates what can happen where there is leadership and they follow a plan of procedure for confronting people with responsibility.

Edward Diener was installed as pastor of the Hartville Mennonite Church, Hartville, Ohio, on June 13. Bishop O. N.

Johns, Louisville, Ohio, was in charge of the service.

Mrs. Paul Clemens will be the speaker for the women's retreats scheduled for Sept. 10, 11 and Sept. 17, 18 to be held at Spruce Lake Retreat, Canadensis, Pa. Reservations must be made in advance. For information write to Mrs. Paul Godshalk, R. 1, Chalfont, Pa. 18914.

James H. Bergey, Chesapeake, Va., was ordained to the ministry to serve the Mt. Pleasant congregation, Chesapeake, Va., June 20. J. Ward Shank and Linden Wenger were in charge.

William R. Miller, North Liberty, Ind., held evangelistic meetings at the Mt. Joy Church near Calico Rock, Ark., July 4-11.

New Every-Home-Plan church: Lyndon Mennonite, Lancaster, Pa., Maurice E. Lehman, pastor.

New members by baptism: One at the East Side Mennonite Mission, Grand Island, Nebr.; three at Pinto Mennonite Church, Pinto, Md.; two by confession at Goshen College Church, Goshen, Ind.; five at Perryton, Texas, Mennonite Church.

Change of address: Russell Krabill from 409 Middlebury St., Goshen, Ind., to 234 Vista Lane, Elkhart, Ind.

A retreat for ministers and wives is scheduled at Laurelville Mennonite Church Center for July 11-16. Lee Whiston and his wife of Wrentham, Mass., plan to lead the group in discovering ways that faith works in lives today. Write to Laurelville at R. 2, Mt. Pleasant, Pa., for further information and reservations.

The alumnae meeting of the La Junta Mennonite School of Nursing will take on a different atmosphere this year. The meeting will be held at the Rocky Mountain Mennonite Camp, Divide, Colo., July 17, 18, 1965, with families invited. The meeting will begin with coffee served at 9:30 a.m. and the business meeting beginning at 10:00 a.m. The afternoon session will begin at 1:30 p.m. Saturday evening a family get-together is planned. Sunday morning we hope to have worship services with speakers from the group. Please note the change of starting time. Please send your reservations found in the Alumnae News or your own, stating how many will be attending from your family, to Grace Augsburg, P.O. Box 63, La Jara, Colo. 81140.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Willis and Joyce (Stauffer), Calling Lake, Alta., first child, Pamela Yvette, May 14, 1965.

Beachy, Harold and Marybelle (Kauffman), Scottdale, Pa., second son, Dana Owen, May 28, 1965.

Birkey, Melvin and Jane (Zehr), Denver, Colo., first child, Brett Randall, May 14, 1965.

Borntrager, Basil and Eva (Hoover), Goshen, Ind., second child, first daughter, Cae Phyllis, June 18, 1965.

Burns, Joseph and Wahnita (Sharp), Saginaw, Mich., second son, Jeffery Alan, June 2, 1965.

Lauber, William and Lois (Lehman), To-field, Alta., third child, second daughter, Charlene Joy, June 2, 1965.

Lowry, James and Mattie (Troyer), Maugansville, Md., first child, Rebecca Ruth, May 29, 1965.

Mark, Dr. George and Arlene (Martin), Elkhart, Ind., third child, second son, Paul Richard, April 24, 1965.

Martin, Allen and Grace (Stutzman), Denver, Colo., second child, first son, Eric Layne, May 29, 1965.

Martin, Dale E. and Carrie (Landis), Maugansville, Md., fifth child, fourth daughter, Carla Sue, March 3, 1965.

Martin, Gene and Irene (Ehrisman), Beemer, Nebr., seventh child, fourth daughter, Geri Lynn, May 21, 1965.

Martin, J. Leon and Katherine (Schaefer), Glenwood Springs, Colo., fifth child, first daughter, Carolyn Mary, born near Seoul, Korea, May 12, 1963; received for adoption June 2, 1965.

Martin, Nelson and Delores (Shank), Chambersburg, Pa., first child, Dawn Marie, May 11, 1965.

Miller, Andrew R. and Susanna (Schmucker), Middlebury, Ind., fifth child, second son, Lowell Dee, May 16, 1965.

Miller, Lester and Martha (Yoder), Munsing, Mich., second child, first daughter, Kathleen Jeanette, May 23, 1965.

Miller, Marlin E. and Ruthann (Gardner), Heidelberg, Germany, third child, second daughter, Lynell Marie, May 10, 1965.

Moyer, Ray Weston and Linda (Derstine), Souderton, Pa., second child, Michael Todd, May 30, 1965.

Oswald, Gale and Janice (Roth), Seward, Nebr., second child, Joan Marie, June 8, 1965.

Ramer, Jonas and Norma (Gingerich), Baden, Ont., seventh child, third son, Steven Daniel, May 23, 1965.

Reiff, J. Titus and Miriam (Keady), New Holland, Pa., first child, Donald Lynn, April 21, 1965.

Roth, Herbert and Jeanene (Leichty), Milford, Nebr., third child, second daughter, Miriam Mae, May 16, 1965.

Roth, Norman and Carley June (Hauder), Beaver Crossing, Nebr., first child, Gregory Scott, April 30, 1965.

Rush, J. Nelson and Bertha (Detweiler), Souderton, Pa., fourth child, first son, Jonathan David, May 15, 1965.

Schlegel, Donald and Anne (Barnhardt), Kitchener, Ont., first child, Glenda Dawn, May 29, 1965.

Schweitzer, David W. and Patricia G. (Yoder), Corvallis, Oreg., first child, Diana Rae, April 2, 1965.

Stover, Samuel L. and Dorothy (Landes), Souderton, Pa., third living child, first daughter, Janine Elizabeth, April 27, 1965.

Troyer, Wilbur and Idella (Sommers), Howe, Ind., ninth child, fourth daughter, Dawn Arlene, May 16, 1965.

Weaver, Irvin D. and Katherine (Phenneger), Bath, N.Y., seventh child, fourth son, Dean Mark, May 18, 1965.

Wenger, Kermit and Linda (Swavey), Westminster, Colo., first child, Ronald Gene, May 22, 1965.

York, J. C. and Eunice (Hartzler), Goshen, Ind., second child, Carol Ann, May 9, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Benn-Kauffman.—Roy Clarence Benn, Milroy, Pa., Woodland cong., and Roberta Jean Kauffman, Belleville, Pa., Maple Grove cong., by Waldo E. Miller at Maple Grove, June 12, 1965.

Bennett-Hoover.—Ernest Dale Bennett, Denver, Colo., Prairie Street cong., Elkhart, Ind., and Judith Diane Hoover, Denver, Colo., by Marcus Bishop at First Mennonite, Denver, June 5, 1965.

Birky-Oswald.—Stanley Birky and Shirley Oswald, both of the Lake Region cong., Detroit Lakes, Minn., by Glen I. Birky, father of the groom.

Miller-Kauffman.—Loren Eugene Miller, Goshen, Ind., and Marcia Marie Kauffman, Elkhart, Ind., by Nelson E. Kauffman at the Goshen College Mennonite Church, June 10, 1965.

Mumaw-King.—John R. Mumaw and Evelyn E. King, both of Harrisonburg, Va., Lindale cong., by Linden M. Wenger at the home of the groom, June 6, 1965.

Newswanger-Martin.—Irvin R. Newswanger, East Earl, Pa., Bowmansville cong., and Nancy Jane Martin, Denver, Pa., Metzler's cong., by Amos H. Sauder at Metzler's, June 5, 1965.

Shaum-Schlabach.—Paul Shaum, New Carlisle, Ind., Hudson Lake cong., and Ruth Schlabach, Elkhart, Ind., Benton cong., by Galen Johns at Benton, April 17, 1965.

Steinman-Cressman.—Neil Christian Steinman, East Zorra, Ont., and Esther Idella Cressman, Breslau, Ont., by John W. Snyder at Hespeler, May 28, 1965.

Stutzman-Derstine.—Donald G. Stutzman, Salford (Pa.) cong., and Gladys Derstine, Franconia (Pa.) cong., by Joseph L. Gross at the Souderton Mennonite Church, June 5, 1965.

Weaver-Wenger.—John Denny Weaver and Mary Lois Wenger, both of the College Mennonite Church, Goshen, Ind., by the bride's father, J. C. Wenger, at the Eighth Street Mennonite Church, June 7, 1965.

Zook-Hartzler.—Merlin W. Zook, Mechanicsburg, Pa., Hamilton St., Harrisburg, cong., and Maxine B. Hartzler, Mechanicsburg, Pa., Slate Hill cong., by Clarence E. Lutz at the Slate Hill Church, May 1, 1965.

Anniversaries

Cable. Charles E. and Nannie O. (Livingston) Cable, Hollsopple, Pa., were married April 18, 1915, by the late Elmer Blough. They celebrated their fiftieth wedding anniversary with open house at their home on Easter Sunday, April 18. Ninety-four relatives and friends called during the afternoon. They are the parents of 3 children (Elwood, Laverne—Mrs. Paul Speigle, and Grace, all of Hollsopple, Pa.). They also have 8 grandchildren and 2 great-grandchildren. The Cables are members of the Stahl Mennonite Church.

Seth. Mr. and Mrs. Seth of Colorado Springs, Colo., formerly of Wayland, Iowa, observed their fiftieth wedding anniversary on May 16, the date of their marriage. Open house was held at the Sugar Creek Mennonite Fellowship Hall, Wayland, Iowa. Their children were the hosts. More than 175 relatives and friends attended. They have 9 children, 34 grandchildren, and 5 great-grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubaker, Barbara N., daughter of Levi and Lizzie Nissly, was born in East Donegal Twp., Nov. 13, 1889; died at the Osteopathic Hospital, Lancaster, Pa., May 10, 1965; aged 75 y. 5 m. 27 d. She was married to Jacob E. Brubaker. Surviving are one son (Paul N.), 5 grandchildren, and 3 great-grandchildren. She was a member of the Mt. Joy Mennonite Church, where funeral services were held May 14, in charge of H. Raymond Charles and Henry W. Frank; interment in Kraybill Cemetery.

Clemmer, Jacob L., son of Cyrus K. and Ellen (Landes) Clemmer, was born in Hatfield Twp., Pa., Oct. 10, 1901; died at Harleysville Pa., May 21, 1965; aged 63 y. 7 m. 11 d. On June 9, 1926, he was married to Edna Nice, who survives. Also surviving are 2 daughters (Ada and Lois), one son (Curtis), one brother (Allen), and one sister (Mrs. Marvin Ruth). Two sisters preceded him in death. He was a member of the Salford Mennonite Church, where funeral services were held May 25, in charge of Willis Miller and John Lapp.

Day, William Edward, was born near Dry Fork, W. Va., Oct. 20, 1874; died at Nella's Rest Home, Elkins, W. Va., May 19, 1965; aged 90 y. 6 m. 29 d. He was married to Gettie Flanagan, who survives. Also surviving are one son (Harshal) and 5 daughters (Doll, Hettie, Carrie, Orpah, and Myrtle). Funeral services were held at the Lanesville Mennonite Church, in charge of Warren Kratz.

Good, William G., son of Solomon B. and Fannie (Gehman) Good, was born in Brecknock Twp., Nov. 27, 1877; died suddenly at his home May 25, 1965; aged 87 y. 5 m. 28 d. On Dec. 1, 1900, he was married to Susie B. Musser, who preceded him in death Oct. 27, 1947. Surviving are 4 daughters (Katie—Mrs. Elmer Burkhardt, Emma—Mrs. Walter Groff, with whom he resided, Eva—Mrs. John Geigley, and Edna—Mrs. Luke Z. Martin), one son (Norman), 21 grandchildren, and 36 great-grandchildren. He was a member of the Bowmansville Mennonite Church, where funeral services were held May 29, in charge of Wilmer Leaman and Robert Landis.

Hauck, Paul G., son of Joseph and Elizabeth (Meister) Hauck, was born in Columbia, Pa., Jan. 15, 1902; died very suddenly in the Lancaster (Pa.) General Hospital, April 24, 1965; aged 63 y. 3 m. 9 d. On April 29, 1925, he was married to Minerva Hammaker, who survives. Also surviving are 2 children (Catherine and Donald) and 2 sisters. Funeral services were held at the Columbia Mennonite Mission, in charge of Benjamin Eshbach, Ivan D. Leaman, Levi Weaver, and Benjamin Zimmerman; interment in Millersville Mennonite Cemetery.

Hess, Maris W., son of Christian and Barbara (Warfel) Hess, was born in Lancaster Co., Pa., Dec. 12, 1892; died of a heart attack at the Osteopathic Hospital, Lancaster, Pa., May 18, 1965; aged 72 y. 5 m. 6 d. On Jan. 14, 1915, he was married to Barbara Eshleman, who preceded him in death. On Feb. 14, 1924, he was married to Grace Eshleman, who also preceded him in death. On Oct. 12, 1957, he was married to Rhoda E. Hess, who survives. Also surviving are one daughter (Helen—Mrs. Claude Miller), 10 grandchildren, and 3 sisters (Annie—Mrs. Martin Campbell, Cora—Mrs. Frank Martin, and Barbara—Mrs. Harvey Mack). One son, an infant daughter, 2 brothers, and 3 sisters preceded him in death. On Jan. 11, 1923, he was ordained minister to serve the New Danville district. Funeral services were held at the Byerland Mennonite Church,

May 22, in charge of James Hess and David Thomas.

Hochstetler, Katherine Susan, daughter of Menno and Libby (Rhinesmith) Keim, was born in Elkhart Co., Ind., Aug. 17, 1911; died after a year's illness at her home in Lagrange, Ind., May 30, 1965; aged 53 y. 9 m. 13 d. On March 30, 1941, she was married to Isaac E. Hochstetler, who survives. Also surviving are one son (Larry), 2 daughters (Sharon and Debra), her parents, 3 brothers (Wilbur, Daniel, and Walter), and 5 sisters (Martha, Ruth, Mrs. Frank Miller, Mrs. Dwight Miller, and Mrs. Willis Miller). She was a member of the Lake Bethel Mennonite Church. Funeral services were held at the Emma Mennonite Church, in charge of Titus Morningstar; interment in Lake Bethel Cemetery.

Hooley, Maurice Eugene, son of Daniel and Bessie (Miller) Hooley, was born near Middlebury, Ind., Sept. 13, 1934; died in a three-vehicle accident near New Madrid, Mo., June 3, 1965; aged 30 y. 8 m. 20 d. On Jan. 13, 1957, he was married to Betty Canada. On Nov. 12, 1964, he was married to Rosie Greene, who survives. Also surviving are his parents, 2 sons (Mark Alan and Roger Lee), 2 stepchildren (Bradley Eugene and Robin Lynn), 5 brothers (John, Robert, Richard, Larry, and Randall), and 3 sisters (Neva—Mrs. Ben Graber, Marilyn—Mrs. Ernest Eichler, and Carolyn). One brother preceded him in death. Funeral services were held at the Forks Mennonite Church, June 6, in charge of Sylvester Haarer and Earley Bontrager; interment in Forest Grove Cemetery.

Landis, Willis N., son of Abram and Emma (Nice) Landis, was born in Salford Twp., Pa., June 8, 1913; died of complications following surgery, at the Allentown Osteopathic Hospital, April 25, 1965; aged 51 y. 10 m. 17 d. On Sept. 20, 1941, he was married to Hannah Detweiler, who survives. Also surviving are 3 daughters (Lorna, Darlene, and Rosemary), 2 sons (Glen and Willis, Jr.), and one sister (Lizzie Etta Landis). One son preceded him in death. He was a member of the Salford Mennonite Church, where funeral services were held April 29, in charge of John Lapp, Henry Ruth, and Willis Miller.

Linhoss, Martha Jane, daughter of Elias and Mary (Blosser) Reed, was born in Elkhart Co., Ind., June 4, 1885; died of a stroke at the New London, Ohio, Hospital, May 24, 1965; aged 79 y. 11 m. 20 d. On Dec. 15, 1909, she was married to George C. Linhoss, who survives. Also surviving are 3 sisters (Ada—Mrs. Menno Wenger, Luella—Mrs. W. L. Jones, and Esther—Mrs. J. B. Riffe) and 2 brothers (Homer B. and Paul H.). Her only child, 2 brothers, and one sister preceded her in death. Funeral services were conducted by Charles Menough; interment in Ruggles Cemetery, Nova, Ohio.

Roth, Sam, son of Pete and Elizabeth (Springer) Roth, was born at Milford, Nebr., May 19, 1903; died at the St. Francis Memorial Hospital, West Point, Nebr., May 12, 1965; aged 61 y. 11 m. 23 d. On Feb. 14, 1932, he was married to Clara Nitzsche, who survives. Also surviving are 2 sons (Eugene and Donald), 2 daughters (Maxine—Mrs. William Roth and Clarice—Mrs. Harold Troyer), 6 grandchildren, 2 sisters (Annie—Mrs. Dan Schrock and Mary—Mrs. Chris Roth), one half sister (Ellen—Mrs. Dale Clark), and 5 half brothers (Albert, Harry, Melvin, Ray, and Vernon). His parents, stepmother, one sister, 2 brothers, and 2 half brothers preceded him in death. He was a member of the Beemer Mennonite Church, where funeral services were held May 15, in charge of Sam Oswald and Lee Schlegel.

Schreck, Sarah M., daughter of Samuel and Sarah (Miller) Hostetter, was born in Lagrange Co., Ind., April 21, 1883; died unexpectedly of a heart attack, May 22, 1965; aged 82 y. 1 m. 1 d. On Dec. 25, 1912, she was married to

Godfrey Schreck, who survives. Also surviving are 3 sons (Orva, Raymond A. and F. Wayne), one brother (Levi S.), and 8 grandchildren. She was preceded in death by one brother and one son. She was a member of the North Goshen Mennonite Church, where funeral services were held, in charge of Russell Krabill and Vernon U. Miller; interment in West Goshen Cemetery.

Schrock, N. Wilmer, son of Noah and Emma (Meyer) Schrock, was born in Green Township, Ohio, July 18, 1919; died at the University Hospital, Columbus, Ohio, of leukemia, May 12, 1965; aged 45 y. 9 m. 24 d. On July 2, 1944, he was married to Pauline Liechty, who survives. Also surviving are 3 sons and 2 daughters (Timothy, Thomas, David, Margie, and Joanna), one brother (Dwight), and one sister (Mary Jo—Mrs. Harold Snyder). One brother preceded him in death. He was a member of the Oak Grove Mennonite Church. Funeral services were held at the Gresser Funeral Home, May 13, in charge of Stanford Mumaw and Robert W. Otto; interment in Oak Grove Cemetery.

Shisler, Alice M., daughter of Abram and Catherine (Moyer) Groff, was born at Lederach, Pa., Sept. 2, 1889; died at Pennsburg, Pa., March 23, 1965; aged 75 y. 6 m. 21 d. On Oct. 12, 1907, she was married to James F. Shisler, who died April 20, 1965. Surviving are 2 daughters (Miriam—Mrs. Stanley Slemmer and Margaret—Mrs. Henry Moyer), 2 sons (Robert and Stanley), and one brother (Jacob). One son preceded her in death. She was a member of the Salford Mennonite Church, where funeral services were held March 27, in charge of Henry L. Ruth and John E. Lapp.

Shisler, James F., son of James B. and Sara (Frederick) Shisler, was born at Harleysville, Pa., July 1, 1886; died at Sellersville, Pa., April 20, 1965; aged 78 y. 9 m. 19 d. On Oct. 12, 1907, he was married to Alice M. Groff, who preceded him in death March 23, 1965. Surviving are 2 daughters (Miriam—Mrs. Stanley Slemmer and Margaret—Mrs. Henry Moyer), 2 sons (Robert and Stanley), 4 brothers (Horace, Charles, Melvin, and Vincent), and 2 sisters (Sadie—Mrs. Norman Clemens and Mrs. Alverda Landis). One son preceded him in death. He was a member of the Zion Mennonite Church, Souderton, Pa., where funeral services were held April 24, in charge of Pastor Beachy; interment in Salford Mennonite Cemetery.

Shisler, Kathryn J., daughter of Daniel R. and Katie B. (Johnson) Landis, was born at Franconia, Pa., Oct. 13, 1911; died at the Grand View Hospital, Sellersville, Pa., May 3, 1965; aged 53 y. 6 m. 20 d. On Jan. 23, 1937, she was married to Willard C. Shisler, who survives. Also surviving are 3 daughters (Margaret Kathryn, Betty Lou, and Joan Marie), one son (Paul L.), her father, 2 sisters (Mrs. Benjamin Metz and Mrs. Willard Detweiler), and 2 brothers (Linford J. and Daniel J.). She was a member of the Salford Mennonite Church, where funeral services were held May 7, in charge of John Lapp and Henry Ruth.

Smith, Margaret L., daughter of Eleazer and Lydia (Landes) Bergey, was born in Lower Salford Twp., Pa., Nov. 19, 1875; died at the Spring Ford Nursing Home, Royersford, Pa., May 8, 1965; aged 89 y. 5 m. 19 d. On Nov. 30, 1895, she was married to Charles Smith, who preceded her in death Jan. 29, 1952. Surviving are 9 children (Charles, Joseph, Walter, Bessie—Mrs. Lawrence Walt, Elva—Mrs. Alfred Fitzgerald, Marian—Mrs. Eli Hofas, Mrs. Florence Seifert, Emma—Mrs. Wilson Kuntz, and Mrs. Edna Dillion), 24 grandchildren, 48 great-grandchildren, and one sister (Emma—Mrs. Enos Yoder). She was a member of the Upper Skippack Mennonite Church. Funeral services were held at Dott's Funeral Home, May 12, in

charge of Daniel Reinford; interment in Upper Skippack Mennonite Cemetery.

Stutzman, Katie Ann, daughter of Uriah and Susanna (Troyer) Miller, was born at Elkhart, Ind., May 22, 1890; died at the Washington, Iowa, Hospital, May 29, 1965; aged 75 y. 7 d. On Dec. 31, 1914, she was married to Will Stutzman, who survives. Also surviving are one son (Uriah Earl), one daughter (Elmeta Marie—Mrs. James Ulin), one foster daughter (Betty Crawford), one sister (Barbara Ann—Mrs. Pete Helmuth), one brother (Samuel T.), one grandson, and one great-grandson. She was a member of the East Union Mennonite Church, where funeral services were held June 1, in charge of J. John J. Miller and A. Lloyd Swartzendruber.

Stutzman, Peryle H., son of Abner and Lydia (Hershberger) Stutzman, was born near Milford, Nebr., Jan. 12, 1887; died at the Lincoln General Hospital, Lincoln, Nebr., May 3, 1965; aged 78 y. 3 m. 21 d. On Sept. 24, 1908, he was married to Lena Oswald, who survives. Also surviving are 3 sons (Leland, Eldon, and Keith), 4 daughters (Verona—Mrs. Dave Schweitzer, Lorene—Mrs. Merton Elson, Evelyn—Mrs. Herbert Woods, and Beulah—Mrs. Dick Stutzman), 21 grandchildren, 16 great-grandchildren, 5 brothers (Sanford, Ralph, Abner, Lloyd, and Orville), and 4 sisters (Mattie—Mrs. Raymond Conrad, Sarah—Mrs. Charles Raber, Cora—Mrs. Jonas Detweiler, and Beulah—Mrs. Menno Omstutz). Three brothers and one sister preceded him in death. He was a member of the First Mennonite Church, Lincoln, Nebr., where funeral services were held, in charge of Milton Troyer and Warren Eicher.

Readers Say

Thank you for transforming *Gospel Herald*! I find it more attractive and easier to read. The greatest improvement, though, is the compact news section. Thank you also for keeping your readers informed about the peace concerns and activities of the Mennonite Church, especially in the area of Vietnam. Donald Sensenig's article was most perceptive. I thank God that our workers—both missionaries and relief workers—have decided to remain in Vietnam and to continue their ministry of reconciliation. Also, keep disturbing us with the "Prayers of Luke Warm." May God continue to guide and bless all the workers who make *Gospel Herald* a reality.—James S. Wenger, Akron, Pa.

The true, separated Christian abides in a province entirely apart from that of this Satan-ruled world system. He has nothing to do with the punishment of evildoers; he is a stranger and a pilgrim. (If he has not this stranger-pilgrim spirit in his heart, it is time for some self-examination.) Chessman was a highly intelligent criminal, given an eminently fair trial, and justly executed, thus possibly saving the lives of other would-be victims. Were it not better for the sympathetic souls who mourn the death of these vicious criminals to feel more sympathy for the victims and their families and relatives; for lives suddenly cut off, with perhaps no chance later to get right with God?

Of course Chessman and the young man about to be executed, who cried for mercy, were sorry for themselves. They had been caught.

It is highly improbable that any innocent person could be executed in these days of declining honest compassion, where soft judges, tenderhearted juries, and a loosely sentimental public, more than ever before, make it almost

impossible to convict a murderer. Only recently the Supreme Court demanded the release of a killer on a slender—almost nebulous—technicality.

Even "life imprisonment" has lost most of its true meaning in a nation becoming increasingly more lawless. These "lifers" often kill again to escape; or are pardoned, or—not seldom enough—are paroled, many only to kill still again.—B. L. Winger, Broomall, Pa.

Items and Comments

All cigarette advertising on commercial television is to be banned in Britain, according to a government announcement. Health Minister Kenneth Robinson has informed the Commons that during the first nine months of last year there were 20,580 deaths from lung cancer, an increase of 5 percent over the previous year.

* * *

The publisher of *Ramparts* Magazine said in Menlo Park, Calif., that it would press a \$2,500,000 libel action against Governor George C. Wallace of Alabama. *Ramparts*, which began as a Catholic layman's journal but now has many Protestants and Jews on its staff, is suing on the basis that Governor Wallace is alleged to have referred to it as a "pro-communist publication" on a network television program.

* * *

Impressive statistics often hide depressing facts, according to the minister of a church which has some of the most impressive statistics in the U.S. Dr. William H. Dickenson, Jr., told a congregation at the 9,100-member Highland Park Methodist Church in Dallas that only about half of the membership attends church regularly. And only about one fourth of the members, who make up the largest Methodist church in the world, take part in Sunday church school or other educational activities. Christians generally are more concerned with an image than with the structure of the church or of their own lives, he held.

* * *

The question of whether some metropolitan churches have failed "contact with the whole of modern life" by fleeing to the suburbs with their more affluent members was raised at a public affairs symposium at Dickinson College in Carlisle, Pa. Dr. Gibson Winter, professor of ethics and society at the Divinity School, University of Chicago, said the churches that find themselves captivated by suburban interests no longer offer a symbol of unity for metropolitan life. The speaker warned of "signs of our religious weakness amidst the prosperity of the churches" because "the fabric of the church and its ministry

and financial support is weakest in the situations of greatest human need.

"Moreover," he continued, "the fabric of the church is enriched in those areas where the laity question the authenticity of much that passes for Christianity." He termed suburbanization as a "kind of mass amnesia," describing the outbound movement of peoples as a forgetfulness that has been created by the anxieties of modern life. "To the degree that the churches have identified themselves with this mass amnesia through their flight to the suburbs, the churches become segregated enclaves," he declared.

* * *

Seventh-day Adventists launched a nationwide drive in Atlantic City, N.J., to win more young people to the Christian faith and to enlist more youth in full-time service of the church. In announcing the drive, Theodore E. Lucas, director of youth activities of the worldwide Adventist Church, told the closing session of a four-day Youth Congress in Atlantic City: "We must gear the appeal of the church more definitely to non-Christian teenage youth, using youth to win youth." He explained that the church is "all too vulnerable to the charge that it is for 'old folks.'" He expressed the hope that the four-day congress had sufficiently inspired the thousands of young folks in attendance that they will "serve as genuine evangelists, convincing their fellow youth that the basic appeal of the church excels that of a secular society."

* * *

Delegates to the 105th General Assembly of the Presbyterian Church in the U.S. (Southern) in Montreat, N.C., were told by their retiring moderator that without "tension" in Christian groups, the church "would resemble a corpse more than the living body of Christ. Christianity was born and bred in a briar patch, and has both been scratched and scratched others," Dr. Felix B. Gear of Columbus, Ga., said.

The outgoing moderator made the comments in a direct reference to the "many tensions in our church today," a situation he called unpleasant but which also "can have a wholesome effect." Tensions and differences of opinion, Dr. Gear said, "mean that the church is alive, that it is becoming aware of the world around it," but they need not be accompanied by "bitterness, rancor, divisiveness, distortion of truth, and vilification of fellow Christians."

* * *

A film designed to "shake up" the conservative Protestant congregations which make up the National Association of Evangelicals (NAE) was given its premiere at the association's convention in Minneapolis, Minn. Dr. Clyde W. Taylor of Washington, NAE general director, warned that the 40-minute film probe of what's wrong

with evangelical churches might shock some people. At a preview given for the press he expressed hope that the film will be used widely in local churches as a tool "to get them off dead center" and show them how they can reach Christian renewal. "Anything Can Happen" begins with interviews with people in their homes, offices, shops, and on the street. It depicts a new convert as saying that "the organ-

ized church tends to take away my taste for God. What I need is honest fellowship." A young artist states that the church failed to give her the answer of how to be a Christian and an artist. She found that life was "more real" in an integrated housing community than in the church. An alcoholic missed "the power of God" in all the activity of a church and found his help in a unit of Alcoholics Anonymous.

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Cover Photo by H. Armstrong Roberts

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A Six-Day Partnership

By Richard Benner



The words of India Delegate E. P. Bachan, "For God so loved the world, even the West," succinctly defined the mood of the 59th annual meeting of the Mennonite Board of Missions held at Goshen College, June 22-27.

Perhaps as at no other annual Mission Board meeting, speakers, missionaries, and administrators had more questions than answers; did more confessing than proclaiming. A sensitivity to the world's international tensions and what this means for the Christian missionary were clear. Maybe this attitude of humility was preconceived in the theme "Partners in World Mission."

Rapid Change

In any case, the mood was already apparent in President John H. Mosemann's keynote address to the 60 delegates gathered for the business sessions. "The world has changed rapidly in the lifetime of this Board," he said. "Subject to social, economic, political, scientific, and religious revolutions, the world is no longer awed by our generous paternalism. It is rather boiling with hatred that we could be so wealthy and

so self-indulgent, eager to buy the friendship of nations by our supposed benefactions."

He then urged the delegates to "listen rather than tell, to hold dialogue rather than vote, and to share rather than take over a task." He pointed out that church workers often find it easier to point the way than to walk along with people.

J. D. Graber picked up this theme when he stated in his keynote public address that "in these days of extreme nationalism, often exploding into violent anti-American or anti-Western riots, we are made to ask whether our missionaries are really needed or even wanted."

Having acknowledged this disturbing fact, he hurried on to suggest that it is not a matter of withdrawing missionaries, but of refocusing our strategy to meet the needs of the times. "There are staggering demands for service and aid in many parts of the world today," he said. Teachers are needed in nearly all the dozens of new nations that have come to birth since the last world war.

"Agriculturists are needed because people are hungry and

they want to know how to raise more grain and produce more food. People are sick, and there simply are not enough hospitals nor doctors and nurses to staff them. Public health is a crying need in innumerable areas," he further explained.

Making a special appeal to youth, he said that the church needs her ablest and best trained young people. From Asia, Africa, and Latin America come urgent calls for service that cannot be filled because of the personnel bottleneck, he stressed.

Destroy Myth

There was much ado over destroying the old myth of thinking of our mission in strictly geographical terms. Argentine missionary Mario Snyder started it on Saturday morning when he made it clear that if the Christian finds it hard to witness to his neighbor across the street, he won't get to first base with the national overseas.

Initiated by Laurence Horst, pastor from Chicago and member of the Board's executive committee, the question of where the Mennonites have been with their Gospel in the city was thrown around. "Let us ask God to forgive us for building our high walls in the country; for keeping our message to ourselves," he pleaded.

Mennonites are uniquely prepared, he thought, to minister to the lonely crowds of the city because they have (1) an attitude of caring, proved by our relief and service history; (2) willingness to sacrifice, documented by their character of thriftiness; and (3) faith in a Christ able to remake men's lives.

Internationals Speak

The "international voice," made up of delegates from Tanzania, Argentina, Japan, and India, was a bit more kind than some of their American brethren had expected. Thomas K. O. Migire of Tanzania reassured the group that his country welcomed missionaries, but made it clear that such now work *with* them, and not *for* them. "And we can tell the difference," he pinpointed further.

After seeing the unhappiness and unrest accompanying Western affluence, he stated that he is glad he lives in "poor" Africa.

Gregoria Boyajian, fraternal worker from Argentina, expressed a keen desire to send out Argentine nationals as overseas missionaries. Plans are now under way to send such to Spain in the near future.

E. P. Bachan, India, traced his church's growth, starting in 1899, in terms of a changing philosophy about missions. From 1899 to 1912, he said, we had the mission compound church. During the second period, from 1912 to 1925, the church was composed largely of 80 evangelists and some 40 Bible women. They sold some 270 books through their Christian literature evangelism efforts.

The first obvious teamwork between Indian nationals and missionaries was evident during the years of 1925 to 1942, Bachan further explained. The new upsurge of nationalism caused the church, in both India and America, to do some new thinking about missions.

From 1942 to the present, he said, the India church has worked hard toward self-support. "This doesn't mean we



Augsburger: "There is a lot of talk about commitment these days, but for most people, it is egocentric."

don't need missionaries," he clarified; "it just means we are working at it in a strictly cooperative way."

50 Years with WMSA

The first offering was 30¢. The following year, the treasurer received \$30. In her report she said (hopefully), "Do you suppose we'll get \$300 next year?" (In 1964-65, total disbursements for WMSA were \$74,000.00.)

These and other interesting incidents were brought out as Mrs. J. D. Graber and Mrs. Guy F. Hershberger reminisced about 50 years with women's organizations at the WMSA 50th Anniversary Program.

Mrs. J. C. Meyer paid tribute to her mother, Mrs. M. S. Steiner, an early leader of women's work. Mary M. Good, former missionary to India, spoke about famine days in India and the contribution in clothing that women's groups made.

"Fifty years of laboring together in the mission of the church has drawn the sisters of our brotherhood together into an effective witness," said H. Ernest Bennett, Executive Secretary, in a Sunday afternoon tribute.

"The relief and service program of our brotherhood will bear witness to the large volume of clothing, food, and other material aid which has been contributed by the sisters of the church. Each garment, blanket, and clothing bundle bears the message, 'In the name of Christ,' and rightly expresses the deep concern and love which has gone into the labor of sewing groups," he stated.

New elections made Mrs. Jonathan Yoder, former missionary to Nepal and India and now from Middlebury, Ind., president, replacing Mrs. Mary Imhoff. Mrs. Milford Paul,

Scottdale, Pa., replaces Mrs. Roman Stutzman as Secretary for Home and Special Interests.

Workshops

The 21 partnership workshops, making up a new feature on this year's program, seemed to prove worth while, according to a spot check. From a pre-registration tally, ones highest in appeal were: Personal Witnessing, Congregational Outreach, Health and Welfare Service, Interracial Concerns, Inner-City, and Overseas Missions Associates and Teachers Abroad, in that order.

Resource people in each area led small-group discussions in a depth study of the field or ministry assigned to them.

Business

Among the many reports from administrators and missionaries from the 14 countries represented by the Board's program, were greetings from the church in India, given by E. P. Bachan, and from Argentina, by Gregoria Boyajian.

Bachan reported on the drastic industrial and social revolution besetting his country and the need for preparing its young people for the strenuous days ahead through Christian education. He also pointed out that the 66-year-old India church is actively engaged in a relief program for refugees in East Pakistan and elsewhere where need exists.

John R. Mumaw, former president of Eastern Mennonite College, reported on his evangelism assignment to the churches of India primarily and also his ministry to Japan, Hong Kong, Vietnam, Java, East Africa, the Congo, and Europe.

"After 17 years as a college administrator, I will be happy to get back into the mainstream of evangelism," he said. He was involved in rural mission work in Virginia and West Virginia before assuming the presidency of EMC in 1948. "I consider evangelism to be the major task of the church," he added.

Uncertainties in Algeria

Wilbert Shenk, newly appointed assistant secretary of overseas missions, announced the uncertainties of the relief and mission effort in Algeria since the recent overthrow of strong man Ben Bella. The Mission Board, coming to Algeria in 1955, and Mennonite Central Committee have stepped up their conjoint programs since the country's independence in 1962.

The year-old Home Missions Council, set up to share concerns such as closer cooperation between mission boards on the domestic front, students and professional people moving to the city, and inner-city concerns, decided to remain semi-autonomous for another year. The Council will continue to be represented by the presidents of the respective district boards making up the General Mission Board.

Among the resolutions passed at the business sessions were two that "urged the Mennonite Church to bridge the gap between traditional rural concepts and the modern inner city." Recognizing that the church needs to "be prepared for the shock waves of a new day," the second states, "and since I-W and VS persons are in the advance guard for the church, we will place units in strategic locations with the concerns of increasing urbanization clearly in mind."

Budget Approved

A budget of \$1,703,000 was approved, a net increase of 1.94 percent over last year's contributed funds budget. Broken down into the eight categories of the Board's program, this means a net increase of \$1,800 for the general fund, \$18,000 for overseas missions, \$1,400 for home missions, \$2,400 for health and welfare, \$3,100 for student services, \$3,400 for relief and service, \$500 for mass communication, and \$4,000 for service departments.

Elected

Members-at-large elected during the business sessions were: Norman Derstine, Eureka, Ill.; Laurence Horst, Evanston, Ill.; Samuel Janzen, Glenwood Springs, Colo.; Lewis Strite, Harrisonburg, Va.; James Detweiler, Manson, Iowa; Arnold Gingrich, London, Ont.; Mark Peachey, Irwin, Ohio; and Lloyd Weaver, Jr., Newport News, Va.

The Executive Committee consists of: John H. Mosemann, president, who continues his office, and Jacob R. Clemens, elected as vice-president. Other members elected were: Rufus Jutzi, Preston, Ont.; Laurence Horst, Evanston, Ill.; J. R. Buzzard, Scottdale, Pa.; and James Detweiler, Manson, Iowa.

The Personnel Committee will be: Paul Mininger, Goshen, Ind., Chairman; Newton Gingrich, Markham, Ont.; Roy Koch, West Liberty, Ohio; Laban Peachey, Harrisonburg, Va.; Don Augsburg, Goshen, Ind.; and John M. Drescher, Scottdale, Pa.

Perhaps after the six days of soul-searching and scope-gaining, the most poignant truth struck home through the words of Speaker Myron Augsburg to the overflow crowd of 2,500 on Sunday night. Said he, "Commitment is completely losing oneself in God's cause."

In response to that and other divine probings some 73 missionaries and mission associates were commissioned to 13 different countries overseas. Perhaps after all the talk, here was the proof of commitment.



Samuel King, Goshen, Ind., recalls how "the boys got me out of bed at three o'clock in the morning" to talk about the conversion of Jehoash Harischandra of India. That was back in 1941. Bro. King was then administrator of the Mennonite School for Higher Education, Dhamtari, India. Harischandra is now studying for his master's degree in education at Ohio State University to go back to India for school administration.

The Pleasure Principle

What does it mean, to a Christian, to be freed from labor and free for leisure? This is a growing concern today. Never in history have people possessed so much time freed from the necessity of labor as Americans now possess. Although the leisure time for the manager or executive may be less, for the average workingman leisure time is increasing. With growth in automation people are talking not only of the four-day week but also of the four-hour day.

If you glance at the advertising sections of news media, at store counters and magazine racks, it is easily seen that a high percentage of the most expensive kind of advertising is devoted to consumer expenditure related to the use of leisure time. Business providing for leisure-time activities is big business today. Never before have art, music, drama, and literature been so plenteous. Never before have ball games, boats, beaches, and similar forms of recreation been more in demand. Of course, junk, trash, and time wasters are also plenteous.

As Christians we believe Christ is sovereign over all of life. Can there be a distinction between work time and leisure? Is our time in leisure less sacred than our time at work? Are we free to live with less Christian conviction on a trip where we are not known? Will added leisure find us more active in giving additional hours to selfish indulgence or service for others? We see our relationship to leisure as we look at the meaning of man's life. Here certain truths stand out for the Christian.

When Jesus spoke about the meaning or goal or purpose of life, He said, "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). The meaning of life is revealed by that which governs our work and play. When our attitude is one of God's kingship on life and a desire to seek what is right to Him, all life's pursuits are affected. This means material blessings are means to an end rather than an end in themselves. It means time will be redeemed rather than killed. It is as we sense this true purpose of "[seeking] . . . first the kingdom of God, and his righteousness" that "all these things" take their true place with little problem. Many experience perpetual insecurity because they let their lives revolve around the material instead of around God.

In I Cor. 6:12 another basic principle for life is proposed by the Apostle Paul. "I will not be enslaved by anything." He tells us, "The body is . . . for the Lord, and the Lord for the body" (verse 13); "your bodies are members of Christ" (verse 15), and "your body is a temple of the Holy Spirit" (verse 19). Whose are you? Are you a slave to self? Does the world or the prince of the world determine your decisions, enslave you? Or is there the consciousness that you belong to God? The answer to the question, "To whom do you belong?" will determine your use of leisure. We must keep a constant vigil so that liberty does not become license. Two

things Paul says: "I will not be false to myself" and "I will not allow the things of the world to enslave me."

But leisure to our Lord had meaning after hard labor. "Come away," He said, "and rest" (Mark 6:31). We need to learn to relax and let the total magnificence of God and His creation fill us. "Be still, and know that I am God." We cannot "be still" so easily in a day of pocket transistor radios, canned music, and blurring headlines in every public conveyance and terminal.

Man is made a mere spectator, onlooker, and nonparticipant. We tell each other that we need a good rest after our vacation. In our determined frenzy to relax, to unwind, to do something different we can so easily fall into meaningless activity because the whole perspective and purpose of leisure is lost and God is left out. If we do not choose how we will use our time, it will use us to our own destruction.

Robert Spike in *To Be a Man* writes: "To be a man, a full man, in the complexity of our life is to find rhythm for your life, alternating between deep, courageous, intelligent engagement with the world's needs and times to evaluate, relax, and to lie back in complete trust upon the everlasting arms of an all-sufficient God."

"All the unhappiness of men arises from one single fact," wrote Pascal, "That they cannot stay alone quietly in their own chamber."

How will you use your leisure? It will depend on what you consider the real meaning of life itself.—D.

Lending and Borrowing

Friends are acquired and lost over the simple matter of lending and borrowing. And yet Jesus gave counsel that His followers should be "ready lenders." See Matt. 5:42.

The problems involved in carrying out this command are many. What should we do for the person who is undeserving, but persistent in borrowing things? When you know from experience that a certain person doesn't take the proper care of borrowed items, what should you do? Is it best to always loan to the person who seems to become increasingly dependent upon borrowing?

At least this much we can answer:

1. Be approachable for a gift or a loan. Be of a sympathetic heart to the needs of others and ready to give a helping hand at the risk of being "taken" in making sure no honest request goes unheeded. Be willing to face straight forward to those even who come with requests which we cannot or would not fill.

2. Follow only a plan that is consistent with all the instructions for Christian living. What you may give to a man may not be the thing he is asking so much as the thing he most needs.

3. When we consider that we are all "beggars" from God and He invites us so graciously to ask of Him what we need, it ought to temper our anxiety about sharing with a needy fellow being.

—Paul Showalter.

Most Dangerous Two Weeks

By Glenn H. Asquith

"We can leave the archery set," my wife suggested. "Nobody used it last year after we struggled to fit it in."

With the irritation born of weariness, I pulled out the bow and arrows and the padded target. By rearranging the rest of the luggage I managed to shut the lid of the car trunk. Of course, the three children in the back seat were wedged in among clothes, cameras, and boxes of linen. The shelf at the back window was filled with books and other small things. The two of us who were to ride in the front had as our share the cat in his carrier and the large thermos bucket filled with lunch.

As we cleared the driveway, someone attempted a bit of gaiety by saying, "And away we go!" But we did not go far (who does?). After a mile of tedious traffic we wondered if we had turned out the basement light. Also, one member of the family was reasonably sure that an upstairs window had been left open. Since we could not face two weeks of living with such dire uncertainties the automobile was turned around for the return. Personally, I checked on the basement light (which *was* out) and the upstairs window (which *was* closed), and then we started off again.

When we had settled down to the monotony of freeway driving, I began to question: "Why do we do this every year?" And I noticed that hundreds of other families were on the road going on or returning from a vacation. Undoubtedly, this annual flight from home is part of an accepted way of life—for people who can afford it, that is. This conclusion brought on a guilty feeling.

I had seen with my own eyes hundreds of people who cannot scrape the money together for any kind of vacation. Sitting on the front steps of shabby houses in Philadelphia and leaning from the windows of stifling tenements in Harlem at this moment would be the same people (or similar people) whose faces had blurred together as I rode past on train or bus. And for a score I had seen there would be millions of families in the world equally helpless to get away from the day-by-day environment for one day, much less for two whole weeks. Affluence and poverty are vastly different worlds.

There is a ready rationalization, of course. It is found in the conversation of a pampered boy with his mother: "Fred-dy, eat everything on your plate. There are thousands of starving boys in the world who would be glad to have that food."

"But, Mother, if I don't eat it you just throw it in the garbage can. How does that help the starving boys?"

If I and my family had stayed home this year, that would not have enabled millions of others to get to the fountains or country or seashore. Uneasily, I realized that there is an answer to that. If all who try to be Christian and who can manage a yearly vacation would plan on a trip every second year and on the alternate year give the money through a reputable agency, at least one poor family could have its turn. This would be a share-and-share-alike plan which could not ruin the health of any well-cared-for family. As a matter of fact, our year-around home has a small yard, a porch, and some air conditioning; this must be true of most vacation-addicted, middle-class households. Two weeks would not be miserable, and they could be broken up by "togetherness" on day trips and picnics to local areas.

Vacations Superfluous?

This line of reasoning raises the larger question of whether or not vacations have served their purpose and if today's life makes them a superfluous thing. Not too many years ago the self-described "head of the house" worked in the same place day after day, the housewife, minus gadgets, spent most of her time in the home, the children went to school and back and forth to church on Sunday and a few parties, but now the automobile and other widely used inventions have changed all that. I and my friends are out of the place of employment on business trips so that we have many breaks in the monotony; our wives are not tied to the kitchen or nursery—they get in the car and go for miles to varied activities; the schools provide cultural excursions for the children in addition to the more varied family schedule. Two weeks away from home do not present a novel experience to many people in our circumstance (which is comparatively modest, I do assure you!). To the poor, vacations could still be as magic as they were to us years ago and to our parents.

Even so, there may be a Christian purpose to a proper vacation. The word itself means an emptiness or freedom from accustomed routines. Even though we need not go to the place of work or learning, our home remains one point of the daily orbit. To change the figure of speech, the house is one way station, and even though our motion has ceased, we can discern the tracks in both directions. Perhaps, in order to get a new vision it is helpful to leave the stations and the tracks behind and break the accustomed orbit for adventuring into new situations where we can encounter new things and have dialogue with strangers. We speak of this as finding out how "the other half lives." And better still would be living as the other half must live.

In the Bible we have good examples of "vacations" on the

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highest level in the accounts of Jesus, Paul, Moses, and others "withdrawing" for periods of time to commune with God and be free to hear His voice and see His vision. The habits of our regular routines may be insulations against the eternal words of our Creator.

Theology and Vacations

I think, sometimes, that there is a theology connected with vacations. It may be that we get a hint of this by saying we are going away for "recreation." Although this word means something else to us in our day, it actually denotes a "re-creation" of the person. I may be extravagant in my ponderings, but I am conscious of the teaching that man is created in the image of God. And I am often painfully aware that others must see very little verification of this origin in me. But I must believe that it is there and that something can be done about it. Fascinating stories of the recovery of great works of art appeal to me as good illustrations of what I want to express.

Frequently, famous paintings have been lost for many years, and then, by accident, a fleck of paint falls from a portrait or landscape, and an expert sees that there is an older picture underneath. With extreme care the craftsman scales away the newer layer and eventually lays bare the masterpiece. It seems to me that an outer layer of patterned living may cover my real and best self. To break away from this patterned and controlled life even for two weeks may serve to peel off the accumulated grime of conformity and self-seeking until there is revealed the man God intends me to be.

All of this, of course, is dependent upon what I have called a "proper" vacation. More often than not the two weeks away from the job become the most dangerous two weeks of the year. In my earlier years I was employed in a business office, and I recall, vividly, one late afternoon when one of the owners of the firm came in excitedly and said that he had cleared his desk and was all set for his vacation. He asked me to send a telegram to his wife who had gone ahead of him to their summer place:

Same time, same place,
All set for an "h" of a pace.

He wanted to spell out the "h" word but Western Union would not permit! But that expresses our common attitude toward the vacation period. After all I have but two weeks out of a whole year and I must do all of the things I cannot do at any other time—rush, rush, rush! Do not miss any of the fun! And, at the end of the period, the weary heart and mind will look toward the job as a blessed refuge from the "h" of a pace I have set for myself. But a proper vacation, now that is different!

Vacations Are Not Total

I remember with joy one two-week period when we rented an old farmhouse not too far from the sea. To our son's disappointment we decided to spend some of the days sitting in lounge chairs in the yard under the great trees. We felt the sun and friendly breeze on our cheeks, we napped from time to time, and we read good books which had been accumulat-

ing. Something happened to me hour after hour, and, at the end, instead of dreading the return to the job I was filled with splendid resolutions of how better to do my task and how better to live with those whom I served. For once I knew the true meaning of recreation. And I was surprised at the extent to which this renewing helped me reevaluate the work back home.

Possibly a vacation can best be justified by the need for backing off for a new perspective on the profession or position by which a living is earned and achievement accomplished. In art galleries I have found that many paintings can be enjoyed only by the long view from the far side of the room, and it seems that this principle holds good for the labor of the hand and brain.

Another thing I have learned about vacations is that they cannot be total. Good habits of eating, sleeping, and behaving may not be left in the locked house behind but must be taken along if the vacation is not to turn out tragically. A sensitive, expensive motor using high octane gasoline cannot be shifted to heavy crude oil without hopelessly fouling up the mechanism; no more can a high-principled, disciplined man, woman, or young person change suddenly to shabby living and intemperance without permanent damage. For me, these habits and convictions have included regular church attendance, Bible reading, and prayer. A Christian vacationer does not "get away from it *all*," but only from some things, since he cannot get away from himself.

But how did I get started on these long thoughts about vacation? Oh, yes, I was out on the freeway floating along, passing cars and being passed, chatting casually with my family, being assaulted by the complaints of the cat when I began to wonder if this kind of thing was right, useful, or necessary. Of course, only the thought teasers came then; I had to wait until we had arrived and settled in at the farm before I could examine fully the ideas which seemed to blow through the car windows with the New England breeze.

In my own mind I think I have explained vacations to some extent; at least, I think I understand the implications more clearly. And that plan of an every-other-year trip in favor of sending another family seems to me worth exploring most carefully.

What Is a Friend?

A friend is one with whom you dare to be yourself. He asks you to be only what you are—no better, no worse. You do not have to be on your guard. You can say what you think as long as it is sincere. A friend understands those contradictions in your nature that lead others to misjudge you. You can abuse him, neglect him, tolerate him. Best of all, you can keep still with him. He is like fire that purges all you do, like water that cleanses all you say, like wine that warms you to the bone. He understands. You can weep with him, laugh with him, pray with him. Through and underneath it all, he sees, knows, and loves you. A friend is one with whom you dare to be yourself.

A Christian's Vacation

By John R. Smucker

"The devil does not take a vacation," argued a neighbor I once had, in his religious zeal for condemning people who take vacations. Much of his time was spent sitting on a broken-down rocker under a shade tree while the weeds grew prolifically in his garden. Any neatness which existed in his trailer home could be attributed to his blind wife. He also claimed to be a minister in a Holiness group. Once when hitchhiking a ride to a place of employment to put in enough days so that the township would issue his welfare check, he was picked up by a retired minister of another church. Having established that they were both ministers, my neighbor began condemning his driver for retiring because the devil does not retire. The answer he received was, "Well, you have nothing to retire from."

How one views the need for a vacation will be influenced by his work and needs. To continually keep one's self at the grindstone, running to and fro in a cycle of work, home, appointments, etc., may be living just like the devil. The Christian needs times to gain perspective and understanding through worship, rest, and retreat.

Patterns of retreat and withdrawal can be observed from the Scripture. Even in the primitive pastoral society of the psalmist there were times he had to have a quiet retreat really to see God at work. As we observe Christ and His disciples at work, there was the pattern of engagement and withdrawal. The pattern of rest was a part of God's order of creation, with the seventh day set aside to rest. In a similar way longer periods of time can be utilized.

The question should not, then, be whether a vacation is right or wrong, but how a Christian should view a vacation. Needs vary. The general farmer of a generation ago and the urban dweller assembly line worker of today, for example, have quite different needs.

The first way to view a vacation might be as a steward. This will give guidance as to the nature and frequency of vacations. Perhaps some would say a good steward will not take a vacation. There are noble thoughts behind the decision to wear out rather than to rust out; however, not all wear may come from productive activity. If proper time is taken to service a machine, wear can be kept at a minimum. Our ability to work is a stewardship from God, and if a vacation can extend our usefulness, we should act accordingly.

One's sense of stewardship will determine the way he invests himself in a given vacation period. One consideration is that of finances. The question is: "What will do for me

what I need to have done?" There are many options of prices for most commodities, and one's stewardship needs to bear on how he invests in his vacation.

The educational aspect dare not be overlooked in vacationing. Points of historical interest can remind us of the struggles of the frontiersman who paved the way for our present way of living. The wonderful way God works in nature is something about which many of us fail to take time to marvel. We are like the boy at camp who, when asked how he enjoyed the nature hike, said, "It was OK, but we didn't go fast enough!"

A second way to view a vacation is as a witness. Vacation from the routine schedule dare not be a vacation from God. As my rocking-chair neighbor pointed out, the devil is still at work. A vacation may give a unique opportunity to confront persons for Christ. Be sure to take along some literature which you can leave with a person whom, while on the run, you may engage in a conversation about spiritual things.

There may be on a vacation unusual contexts when worship becomes the only adequate response. It may be by the quiet of a lake, while observing God's handiwork in nature, or while viewing a sunset. Sometimes about all one can say is, "How great God is!"

While on vacation a Christian will not want to forsake the assembling of himself with other Christians on Sunday. Only an emergency should keep one on the road on Sunday morning without attending a worship service. Check the *Mennonite Yearbook* for churches on your route, and allow yourself to share a testimony and become acquainted with other Christians.

There may be a temptation to avoid our identity as Christians when away from where people know us. The popular summer garb (or lack of it) of much of our society would make a testimony rather difficult. Will our amusements and entertainments differ when we are where no one knows us? A serious Christian will face his vacation in the same positive way as he does life in the home community.

A third view of a vacation is to see it in light of the family. One concern which a group of young people expressed about their families as they got to college was that they wished they had had more opportunities to talk things over with their parents. In our day, family schedules and routines are dictated by the school bells and the time clock. How can the family find new windows from which to look at each other? Families who have vacationed with the needs of their family in mind have commented that the experience of camping, for example, brought to light new qualities in one another. Unexpected attitudes toward responsibility, patience, and con-

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sideration turned up among members. As time moves and removes people, memories of family vacations can be deeply cherished.

A final view of vacation might be in light of what the church has to offer. For our young people there are the full camping programs. These are not substitutes for family experiences. Each makes contributions to a young person's life which the other could not. At our church camps a youth finds a program directed toward his age level. He sees at first hand how other Christians live and react as he is in constant involvement with his counselor and other staff members. He sees a broader view of the church; the church as more than the congregation where he attends. He sees other youth facing the same doubts and problems which he is having. He feels that the church is interested in things in which he is interested. Parents need to accept the aid of the church to mold the loyalties of their children. If they do not, they should not hold the church responsible for their failures.

For some, church conferences may be vacation. If refreshment and stimulation from fellowship and worship are received, certainly they would qualify. Our church conferences should, however, be a bit more than just an option. As the spiritual family meets weekly, is it not reasonable that an annual reunion of spiritual families would want to be attended by all?

Our church camps also have programs designed to help families find meaning in vacationing as family groups. Here can be found a moderately priced vacation with only a minimum of structure, or that of your choosing. If one would enjoy some Christian leadership and Christian fellowship in a relaxed atmosphere in his vacation, he should inquire further.

A Christian will want to serve his Lord during his vacation, as at other times of life. He will see himself as a steward and a witness and will give serious consideration to his family and his church.

The Layman's Beatitudes

1. Blessed is the man whose calendar contains prayer meeting nights.
2. Blessed is the man who does not remain away from church because it drizzles.
3. Blessed is the man who can stay more than an hour in a church service.
4. Blessed is the man who loves the Lord's work with his checkbook as well as his heart.
5. Blessed is the man whose watch keeps church time as well as business time.
6. Blessed is the man who leaves the back pews for late-comers.
7. Blessed is the man who does not have a summer layoff from his religion.
8. Blessed is the man whose eyesight will stand as much reading of the Bible as of a newspaper.—*Osceola Church Bulletin.*

Nurture Lookout

Ruts and Graves

"A rut," says the quipster, "is only a grave with the ends kicked out." If that is true, then there is a real connection between ruts and graves. Some of the ruts we get into in congregational life may very well become graves when they get so deep that the ends can no longer be kicked out. The late Harold Bender once observed that the Mennonite congregations which were unable to get out of old ruts and accept Sunday schools when they came into the educational picture eventually died out.

How does a congregation evaluate its ruts? Maybe they are not ruts at all, but good stable railroad tracks that will serve the forward progress of the congregation for a long time to come. So how can a congregation tell?

Our congregation, like many others these days, is in the throes of a building program. We are making plans for the continuity of church life for the several months while the building is being renovated. Our congregation could rent the building of another denomination. This would be the least disrupting. We could continue the same congregational program within a different four walls. Later we would move back into the remodeled building, continuing in whatever good or bad ruts we had been in before.

Another possibility is this. The congregation would actually assign families the responsibility of attending and participating in congregations of other denominations. With this plan a family or two or three would be Mennonites in a Baptist context, in a Presbyterian context, in an Assembly of God context, and so on. They would not merely be observers. They would in effect become "associate members" for the duration. They would put their best into the experience. On Wednesday evening members of the Market Street Mennonite Church would gather somewhere to share what they learned.

"Too dangerous," says someone; "they'd never come back." I doubt it. In fact, I think such an experiment of opening the exit would have a number of very positive results. The members of Market Street would have the opportunity of discovering whether, as Jesus put it, others "are for us or against us" in world mission. They would see more clearly both the strengths and the weaknesses of their own faith. They would need to verbalize to Christians of other faiths what they believe about certain religious specifics. They would become better known for what and who they really are instead of giving a false image to those who have not had a chance to understand them. It would certainly do something to the ruts.

I don't know whether we will have the courage to try this experiment or not. We shall soon know. If your congregation is building, perhaps you would like to use the opportunity of evaluating your ruts.

—Arnold W. Cressman.

What Can You Expect?

By Harvey W. Bauman

A generation ago a sixteen-year-old Pennsylvania Dutch farmer boy graduated from a high school in eastern Pennsylvania. He was the first in his family to attend high school. He frequently heard his father challenged as to the wisdom of giving his son the privilege of completing high school. "You can't expect to keep your boy on the farm if you give him an education," the critics would predict. "If he leaves the farm, you can't expect him to walk in the ways of his fathers."

Several weeks after his graduation word was out that he had enrolled for college training in a school near Harrisonburg, Va. "What do you expect, Dave?" he heard an uncle challenge his father. "You know that college training drives people away from the church. You made a mistake. You have lost your boy for the church."

Today, thirty-one years later, that young man is honored to share in this commencement exercise in a church school on the campus where he received the first two years of his college training. I am also happy to be able to tell you that my father had not made a mistake, that education did not drive me from the church, and that college training did not rob me of my God.

It has been my happy privilege in recent years to share in the nurture and training of eighteen high-school graduating classes. During these years I have often been confronted with the question: What can you expect of education? What can you expect of our young people? Too often this question is asked in derision and disgust. All too frequently we are goaded to alarm by screaming headlines deploring the sad state of American youth.

Our youth, despite their conspicuous frailties, their bewildered parents, their awkward and occasionally alarming struggle with the complexities of this decade, are no more mixed up than those of any previous generation. But, as Don Schance, editor of *Holiday* magazine, which highlighted American youth in its March issue, says, "One cannot escape the feeling that this crop of Americans in their teens is more thoughtful, more aggressive, more willing to take chances and learn from occasional mistakes, and more interested in ultimately improving the world about them than earlier generations have been."

I come to you then with this question: What can we expect?

What Can Young People Expect of Adults?

In the first place, they can expect the right to be children and enough time to grow up. Quoting from Stephen Birmingham

in the March issue of *Holiday* magazine: "We give our children the impression we don't want them to be children at all. We dose them with adulthood as regularly as an earlier generation dosed them with castor oil, and we clothe them accordingly. For a long time now we have been costuming children as though they were midget adults. Mothers let it be known that it is important for a girl to be popular with boys and that marriage is essential. Yet when a twelve-year-old announces that she has a date, or a sixteen-year-old says that she has fallen in love, or an eighteen-year-old announces that she would like to marry, we wail, 'You're too young.' We tell nine-year-old sons to 'be a man' and are shocked to find, at fifteen, our sons actually doing some things grown men do."

If we deny the right of childhood, what more can we expect than confusion—confusion as that expressed in the shopping list of a twelve-year-old suburban girl which read: "permanent, brassiere, water pistol. . . ."

In the second place, they can expect the chance and the opportunity to do as well in life as Mother and Father—yes, even better. We all say we want our children to outshine us. Actually, though, don't you face the fear that this is just what might happen? Our actions sometimes seem to tell our children we do not really want them to surpass us.

As one high-school student put it, "I was explaining the binomial theorem to my dad. When he didn't seem to get it, I said, 'Look, Dad, it's simple'; and he said, 'OK, wise guy,' and stormed out of the room." Or in the words of a biology student, "My teacher made a mistake in class. I pointed it out in front of the entire group. Now she's mad at me."

In the third place, they should expect the right to face risks, hardship, challenges, the chance to become responsible persons in their own right, and the opportunity to make mistakes. We hurt children immeasurably when we rob them of life's challenges by giving them too much security. We cripple their spirits by providing them with excessive protection. We try to remove risks from life only to discover them putting danger back into existence. We see them do this directly in thrill rides, in drinking, in gambling, in speeding on highways. J. Edgar Hoover quotes one youth as saying, "Just remember it isn't the urge to deliberately do something bad that leads a boy or girl into crime. It's just the urge to do something."

To become responsible adults, our children need courage. But how do they learn courage when we remove the testings upon which courage thrives? They will need wisdom. But how do they acquire wisdom when we attempt to manage every aspect of their lives so that they make no mistakes?

In a world aching for the tension of a stock car race, a

Harvey W. Bauman, principal of Christopher Dock High School, Lansdale, Pa., delivered this commencement address at Eastern Mennonite High School, Harrisonburg, Va., May 31, 1965.

tied score in a ball game, or a rugged duel between champion caliber football teams, the family, school, and church must call youth to the frustrations and struggles of ameliorating the gross injustices and inequalities of our day. Religion was not meant to be a sedative. It should be a stimulant, producing individuals who are not content with things as they are or have been. Our function as parent and teacher is not to secure for children the easiest kind of life, but the fullest and the noblest; not to give the oncoming generation easier burdens, but stronger souls.

In the fourth place, they may expect the right to doubt, to question, yes, even to rebel. How often a parent is heard to lament, "I just can't understand my Sally. She always wants to take the opposite side." In reply a New York social worker reminds us, "But they're supposed to be rebellious. Have you ever noticed the way the person who was a stuffed shirt in his teens has a way of exploding when he's forty? And then it's disastrous; he ruins any number of lives."

Childhood is characterized by dependence. Maturation, however, is to a large degree a matter of independence. To prove their developing independence adolescents must rebel against authority. Fortunate indeed are those youth who can carry on this exploratory rebellion at home against understanding, forgiving parents.

In the fifth place, they can expect love and acceptance. Affection in the home has such an important bearing upon personality development. By affection I mean the degree to which children feel free to confide their problems to parents, the degree to which parents are interested in and recognize the work and play of children, and the degree to which there is mutual sharing of work and play in the family.

In her play, *A Raisin in the Sun*, Lorraine Hansberry puts these significant words into the mouth of one of the actors: "There is always something left to love. And if you ain't learned that, you ain't learned nothing. . . . Child, when do you think is the time to love somebody the most, when they done good and made things easy for everybody? Well then you ain't through learning, because that ain't the time at all. It's when he's at his lowest and can't believe in hisself 'cause the world done whipped him so. When you starts measuring somebody, measure him right, child, measure him right."

What Can Adults Expect of Young People?

We can expect them to rise to the challenges of our day. Allan Stockdale in his work, *God Left Challenge in the Earth*, says, "When God made the earth, He could have finished it, but He didn't. He left it as a raw material—to tease us, to tantalize us, to set us thinking and experimenting, and risking, and adventuring, and therein we find our supreme interest in living.

"He gave us the challenge of raw materials, not the satisfaction of perfect finished things.

"He left the music unsung, and the dramas unplayed. He left the poetry undreamed, in order that men and women might not become bored, but engage in stimulating, exciting, creative activities that keep them thinking, working, experi-

menting, and experiencing all the joys and durable satisfactions of achievement."

We may expect these young people to be the writers, musicians, artists, artisans, craftsmen, technicians, social workers, pastors, etc., of tomorrow.

Secondly, we can expect these youth to take on most of the responsibility for shaping and directing the society in which we, their parents and teachers, will spend our retirement. We may have given up hope as far as changing conditions in our confused world is concerned. We have possibly become reconciled to the *status quo*. Not these young people. They bring to the inequities of our day a determination and an insistence that things need not remain as they are. Conditions must be challenged! A way can be found to alleviate suffering and misery.

They do not know what they are going to do about these conditions. But they are determined to do something, for within each of them are infinite capacities for zeal, enthusiasm, fervor, and courage. The attitude of this generation is so aptly expressed in the June issue of *His* magazine. A staff member of Inter-Varsity Christian Fellowship was asked to come to the Berkeley campus of the University of California after last fall's riots to speak to students regarding the setting up of a Bible study group. When opportunity was given for questions, he was confronted with this challenge, "As a Christian you admit, do you not, that many injustices exist in our world?" When he answered affirmatively, the next question was, "What have you personally done about these injustices?" In answer he began to relate what the churches have done and are doing to combat injustice. He was quickly stopped in his reply and reminded that the question was, "What have you personally done?"

We can expect this generation to become involved personally in the poverty, the sickness, and the despair of the inner city, the neglected and rejected peoples of our land, and the underdeveloped regions on our earth. There are wrongs in our world to be righted. There are great deeds to be done, high ideals and values that should be realized. There is the good news of salvation with its message of forgiveness and hope to be shared. We can expect and we do expect these young people to do something about these things and to do it in the spirit of the kingdom of Jesus Christ.

What Can Youth Expect from the World?

I have only one answer to share with you. Struggle! Conflict! A fight!

The world into which your parents brought you is one full of struggle. The world for which your teachers sought to prepare you is one of conflict. The world into which your heavenly Father sends you as servants is a selfish, fighting world.

Be not dismayed. Man was made for struggle. Man needs opposing forces just as much as birds flying overhead require the resistance of air and as surely as brook trout need the resistance of water against which to push if they would swim. Character has been defined as "the sum of all that we have struggled against." If your goal is to make life easier, you

only succeed in weakening your character and in setting yourself in disharmony with the nature of the universe and the Creator God. There can be greatness only where obstacles are equally great. What is a Samson without opposing Philistines? What is a David without a Goliath? What is a Lincoln without a divided union? What is Christ without a Gethsemane? What is a saint without the temptation to sin? Eliminate struggle and you cheat life of its fullness, its meaning. Without temptation there can be no virtue. Without a resisting medium there can be no morality.

I hasten to remind you, however, that struggle *per se* is not life. It becomes important, then: what conflicts you become involved in, I would suggest a few struggles worth living, yes, dying for. These suggestions are borrowed from the writings of the naturalist, Harold E. Kohn, in his book, *Reflections*.

1. Be uncompromising concerning moral principles. You are living in a day when compromise seems to have become a substitute religion for all too many people. The conflict between compromise and principle is a daily one. Victory is yours only by a full commitment to Christian discipleship.

2. Avoid excessive busyness with little things so that you may have time for big things. For example, avoid reading trivia so that you may have time to read great literature or avoid small talk so that you may converse in mighty themes.

3. Keep goals just beyond your present reach, like loving those who dislike you rather than only those who love you.

4. Keep your attention on the questions, "How good is it? How enduring? How worthy of my devotion?" Do not succumb to the tendency of the age which is only asking, "How much does it cost?" and "How much do I get in return?"

5. Beat the person you were yesterday. Always seek to improve upon your understanding and patience, your charitableness and service.

6. Keep in mind, as Jesus did, that people are worth living and dying for. You will often be tempted to doubt this. Although appearance may suggest otherwise, remember "There is always something left to love."

Do I hear a few of you say, "You seem to have forgotten the awful dilemma our world is in. Communism is gaining grounds every day. Lawlessness, hatred, and violence are on the increase. Things are out of control. One of these days, some fool will begin a holocaust that will turn this earth into ashes. We can't expect much from this kind of world."

I'll tell you what you can expect. You can expect glory to arise out of the ashes, victory out of defeat, life out of death. Really the question is not, "What can we expect from such a world?" but rather, "What can we expect of God?" Christian faith declares God can do such things because He has already done things just as good and just as great. There was a day, recall, when the earth was without form and void and darkness covered all, but God brought forth order and beauty and redemption. There was a time when His people lived in slavery and torture in Egypt and a day when they sat in despair by the river of Babylon. In both cases, God did deliver His people. Yes, we can expect the same sort of things from God today—the seemingly impossible, the bringing of order out of chaos, the bringing of glory out of ashes.

No Standing Still

By Gladys Kennel

When the piano tuner finished his job on our piano, he gave us a short concert on it. I remarked, "You play very well."

He said, "I don't play nearly as well as I did several years ago. Then I worked daily with my music." As he gathered his tools, he added, "It is impossible to stand exactly still with your ability at the piano. Either you use, or slowly lose, the ability you possess."

Is there any standing still in our Christian life? Just this afternoon I heard a missionary of many years tell of her recent spiritual growth after a severe struggle with self. Didn't she reach some high plateau some years ago and just stay there? Evidently she didn't think so.

In my late teens I remember a speaker referring to the temptations of our 60-year-plus members in our congregations. For some reason, the idea of these folks having temptations completely fascinated me. I had a vague idea that people that age had entered some sort of vacuum away from any need of spiritual growth.

A few years ago during our revival meetings a great-grandmother confided that the meetings "have done me so much good." I had reason to believe that they had. There was a new gentleness and shining kindness evident in her life. She was still growing.

If "staying put" isn't possible, then it is imperative that we get our necessary daily practice to grow. No, not diligently running our fingers up and down a keyboard for at least twenty minutes a day. But a continual feeding on God's Word plus a prompt obedience to the insights we gain.

One writer states the situation thus, "Life is never stationary. We are always in motion. The choice is not offered to us as to whether we will move or not move. We are bound to move . . . and the direction is left to the decision of the personal will."

The Apostle Paul willed to advance. He reminds us that he had not "already attained, either were already perfect: but I follow after. . . ." He clearly states his reason for not wanting to stand still. He sees the prize and finds it desirable. He writes, ". . . straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (RSV).

Can we desire less?

Wit and Wisdom

A certain lady was trying to impress people at a party. "My family's ancestry is very old," she said. "It dates back to the days of King John of England." Turning to a lady sitting quietly in a corner, she asked condescendingly, "How old is your family, my dear?" "Well," said the lady with a quiet smile, "I can't really say. All our family records were lost in the Flood."

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

I Protest: Church Begging

By Emerson R. Rugh

So strongly do I protest the practice of soliciting church discounts that—

- I have had the title “Rev.” removed from all my credit cards and charge plates;
- I never tell the salesperson “This is for the church” unless asked point-blank;
- I refuse a discount if I can do so without causing embarrassment to the salesman;
- I often say, “Thank you kindly, but we’re not asking for that. I am sure you have your own church to give to. We don’t expect you to support ours”;
- I urge the organizations of our congregation to avoid any request or hint for a church discount.

A number of unhappy experiences have brought me to this position.

A churchwoman I once knew was chairman of a supper committee. An economy zealot, she went shopping for the best discount. “Our class is having its annual supper. We will need thirty pounds of meat. This is a church group, you know. How much discount will you give us?” Having obtained quotations from three stores, she purchased from the one with the best deal.

I am sure she saved the treasury money. I am equally convinced that she lost the church face. This is exactly why I protest the church discount . . . it cheapens Christianity, the church, and the ministry in the eyes of the community we should be trying to serve.

My wife recalls, I am sure with keen irritation, being a member of a committee of three ministers’ wives commissioned to pick out a gift for a church dignitary. The chairman greeted the clerk with, “We’re ministers’ wives buying a gift for a church leader. There will be a discount, won’t there?” The clerk didn’t know. Upon the insistence of the chairman she went to find out from the store management. Red-faced, my wife was tempted to look for the nearest exit.

I once made a purchase in the company of a fellow minister. He watched as I paid the full price. “Don’t they give ministers a discount?” he asked.

“I don’t know, I never inquired,” was my reply.

“I always get mine,” he continued. “I ask them for it if they don’t offer. Others get it. I might as well, too.”

I know—or at least I hope—that these three discount seekers are the exception rather than the rule. Most requests are not so open. But there are dozens of ways of hinting or pressuring for a discount. Many a businessman feels he must give it or lose the good will and patronage of the people of that congregation.

The subtle discount seeker tries to imply that it is unsought but that he nevertheless expects it to be given. He is like the boy whose grandfather promised him a gift. While saying, “No, Grandpa, I don’t want a gift,” his hand is reaching out to receive it.

Favors to good customers are another matter, and are legitimate. One minister I know buys \$50 to \$70 worth of service each month from the gas station. He receives extra bits of service as any other good customer would. But church and professional discounts are something else. It is easy to imagine a harassed businessman complaining, “These church people make me sick. They always want something for nothing. I wonder what they’d do if I asked *them* to contribute to *my* church?”

I am not opposed to economy. I simply believe that we can be wise and honest at the same time. Why sacrifice long-term goals for short-term charity? The church should always seek to be wise in its choices and careful in its expenditures. Often it can and should purchase in quantity and at wholesale prices, not because it is the church but because it qualifies by the standards applied to other organizations.

If a man by virtue of his position can and wishes to help with 5 percent or with 100 percent, let him do so (God bless him!), but do him the honor to let it be a gift, not an extraction.

Let churches support their ministers in keeping with their training and work, and then none will need seek a questionable church or ministerial discount. Most of the ministers I have known would be only too glad to face their community as a regular-paying citizen.

If the church is the church of the King of kings, it ought not to stoop to market-street begging. Let the members refrain from asking the merchant for 10 percent and let the members give the tenth from their own incomes.

If Christianity is here to serve, then let us who bear the name of the Master stand with head erect and pay our own way, or do without until we can.

This article is reprinted by permission from the *Christian Herald*. Emerson R. Rugh is pastor of the Village Chapel Evangelical United Brethren Church, Brandon, Fla.

Prayers of Luke Warm

Satire

Dear God:

I'm having a few second thoughts on missions Sunday. I'm giving regularly, as I'm able, but I can't go along with a big crash appeal for funds. Sure I'm sorry for those Mission Board people that have to cut their budget for this year, but business is business. When people expand beyond their income, they'll have to learn to cut back somewhere. . . . They're no better than we.

These churchmen forget, Lord, that they're not dealing with farmers anymore. Your servants are sharper now. We've acquired an eye for business. We're not easily manipulated by emotional appeals . . . and we know that it's our first responsibility to use the wealth you've so generously bestowed (thanks again) where it will reap the greatest profits. Now I know that missionaries need to eat, but if they'd go "native" as they should, our mission dollars would go a lot farther.

As for "the need to ever expand," I think that's irresponsible. We're already carrying on a big enough mission program for the size of our church. Rev. N. D. Kline said once, and I agree, "that we can well afford to be satisfied with our mission program." Let's let well enough alone. There's no need to think that the Mennonites have to do it all. "Sit back and let the other denominations pull their share," I say. If we keep on expanding, they'll just relax all the more.

Of course, you know that I'm worried about the lost . . . yes indeed. But we dare not get carried away by emotion and discard sound business practices.

Stably yours,
Luke Warm

Don't Slam the Door

There is one and only one remedy for failure that is one hundred percent satisfactory.

While it is true that often it is possible to compensate for a mistake like breaking a dish by buying another in its place, what can you do about it in the case of an invaluable antique piece?

The tongue is so easy to use and too often utters words that cut to the heart. What can possibly heal such a wound? Words once loosed can never be recalled.

Memories are lifelong possessions. Who is there that is free from tormenting thoughts of wasted life or opportunities?

Only sincere forgiveness can answer for the above questions. And God insists that forgiveness is a two-way street with a door to be slammed. Who would dare withhold forgiving his fellowmen?

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

—Paul Showalter.

Come Away and Rest

By Ruth Vaughn

I sat out on the crisp green grass and looked long at the willow tree letting down her soft green hair. A red robin hopped on the grass near me and suddenly opened up his heart in a tiny crescendo crowning his song with an astounding chord which chimed like the tinkle of a heavenly bell. I raised my eyes toward the cobalt sky and reveled in the white shining sense of peace that swept over me. All demands and pressures were put aside for the moment, dropped like an old bundle I had grown tired of carrying. There was no call for energy, talent, beauty, or charm. There was just a need for peace.

And I sat on the prickling grass and was still and thought of God. His peace flowed about me and through me, emptying my heart of fears and cares, hurries and rush—filling me with serenity and God. And in those quiet moments, I heard Him whisper to me.

"You are too worried about many things. Come apart with me and rest a while. Just be still and know that I am God.

"I am not concerned over the many things you can *do* for me. All that I ask is that you give yourself, your love to me. You become so busy with *doing* things that you forget that you serve me best when you have time to *be*. My way is not that of intensity and pressure. Ah, no! My way is one of peace and joy.

"When things begin to crowd in, my child, come away with me and rest a while!"

The robin flew to the maple tree in the gathering dusk and twirled three notes and made a star. My heart was borne upward on a gale of joy as I learned an important truth.

"God wanted *me* more than my works! Taking time to *be* was of infinitely more importance than rushing in circles to *do*."

LORD, I WONDER

M. Elizabeth Gehman

Lord, this day,
So feverish and hot,
Has all been washed away
By one cool evening
Shower.

Lord, I wonder
If heav'n will be that way—
A life with fever wrought,
In one swift blink of time,
Eternally forgot?



What Does the Lord Require?

By Mary Alice Holden

I wonder what the Lord really does require of me? Surely, not just the simple things it talks about in Mic. 6:8, "He hath shewed thee . . . what is good . . . to do justly, and to love mercy, and to walk humbly with thy God."

"*Do justly.*" *Just*, righteous, especially before God, the dictionary says. That must mean keeping the Ten Commandments. Of course I keep all of them. I don't worship other gods, even though I may put some things ahead of God. After all, I have to look out for myself. I don't bow down to graven images, because we have none in our church. And I usually go to church on Sunday. That is where I see most of my friends. Seeing other people is a great inducement to get people out to church, and it keeps them from getting lonesome, if they are so inclined.

I don't take the Lord's name in vain, and I always remember the Sabbath day. Even if I don't go to church or have to go on a picnic, I remember that it is the Lord's day. And I honor my father and mother in the best way I can. After all, I take after them. My father's folks say I take after my mother and my mother's people say I act just like my father. Of course there may be some difference of opinion among some.

I never have killed anybody, although some people make me awful mad sometimes. But I really don't hate them. Of course I don't love them with a Christian love the way I should.

I'm human.

Neither do I commit adultery nor steal, because I would probably be found out and get into trouble. The police patrol this area pretty close. As far as my neighbors are concerned, they tend to their business and I tend to mine. If I lived in a small town, I could tell you of plenty of people who bear false witness. How they get out of it is more than I can tell. I have lived in a small town most of my life and I ought to know. And I never was brought up in court for bearing false witness. That might have been because I had some mighty fine neighbors who overlooked some of my mistakes.

I do know some people who have things I would like to have some *like*. But I wouldn't call that coveting, would you? Wouldn't I whiz around if I had some fine cars like theirs! But then I can't drive, and it's easier to take a bus and let the bus driver watch out for traffic. The money some cars cost would help me buy some of the things I've been wanting for a long time. Not that I need them so badly, but it would

be grand to have a fine home and someone to come in to do some things I don't care so much about doing.

Next the prophet talks about loving mercy. How I do love mercy, especially when it's coming my way. My fellow church members are merciful to me because I can't do much except keep a church bench warm on Sunday mornings. I wish I could help others in their trouble, but I'm not talented in that respect. It must be nice to be merciful. Shakespeare said, "Mercy . . . blesseth him that gives and him that takes." Jesus said, "Blessed are the merciful: for they shall obtain mercy." All I can do is feel sorry for people in trouble. If I could just be real merciful, life might be more filled with mercy.

The last phrase says something about walking humbly with God. Really I'm proud of how humble I am. I'm not proud of my beauty, expensive clothes, or five-bedroom house. Of course I have none of these; so pride doesn't bother me there. I am proud of some of my talents, though so far no one seems to know much about them. But someone who can teach a class or take part in Sunday school better than I can might as well do them. That's what his talents are for.

But mostly I'm proud of my three children. The boys are making a mark in their professions—not much of a mark. But then they are young yet and have infinite possibilities. My daughter is a great comfort to me and shows the careful upbringing she has had. I'm sure God will pardon me for being proud of such a bunch of fine children. Oh, yes, I almost forgot I have several grandchildren to be proud of, too.

I guess I failed in this test. It's not so simple after all.

A Prayer

for this week

Our Father,

We thank and praise you for your interest in and concern for your children. We confess that as your children we are blessed above all children. May we know the discipline of Thy directing and chastening hand. Deliver us, we pray, from the naughtiness and perfidy of our own hearts. Keep us in the path that our Elder Brother—Thy Son, Jesus Christ—has revealed in the service of humanity. Amen.

—Robert Hartzler.

Mary Alice Holden is a free-lance writer from Denver, Colo.

Joseph S. Shoemaker

(1854-1936)

By Melvin Gingerich

Joseph S. Shoemaker was born at Philadelphia, Pa., Feb. 1, 1854, the son of Benjamin and Veronica Shellenberger Shoemaker. In 1855 the family moved near Covington, Ohio, and in the fall of 1863 to Stephenson County, Illinois, where Joseph spent the remainder of his life. On Dec. 6, 1887, he was united in marriage to Elizabeth Brubaker. To this union were born three sons and six daughters. Among the sons was Charles B., for many years the secretary-treasurer of the Mennonite Publishing House. Among the daughters were Cora, Mrs. A. L. Buzzard, for a period of years the president of the Women's Missionary Sewing Circle Organization of the Mennonite Church, and Stella, wife of A. E. Kreider, who is a Mennonite minister and who taught in several Mennonite schools. Dean Robert Kreider of Bluffton College and Joseph R. Buzzard, treasurer of the Mennonite Publishing House, are grandsons of Shoemaker.

During most of his life J. S. Shoemaker was a farmer, although in his earlier days he had also been a broom maker and a chicken fancier. He was raised and baptized in the Freeport Mennonite Church, Stephenson County, Illinois. In June, 1892, he was ordained minister by Bishop Emanuel Hartman of Washington, Ill., and on Dec. 27, 1902, was ordained bishop by Bishop John Nice of Morrison, Ill. Prior to his ordination he had served at various times as teacher, chorister, and superintendent of the Sunday school.

Shoemaker held many important positions in the Mennonite Church. From 1908 to 1933 he was president of the Mennonite Publication Board. He served for a short time as president of the Mennonite Evangelizing and Benevolent Board and from 1906 to 1920 as secretary of the Mennonite Board of Missions and Charities. On two occasions he was moderator of Mennonite General Conference, in 1905 and 1909. He served as moderator of the Illinois Mennonite Conference twelve times. From 1903 to 1920 he was a member of the Mennonite Board of Education. He was publisher and coeditor of the *Church and Sunday School Hymnal* (1902), writer of the section on the "Ministry" in the *Christian Worker's Manual*, Volume I (1915), and author of *The Ideal Christian Home*. In 1909 the Mennonite Board of Missions and Charities appointed him and J. S. Hartzler to visit the Mennonite mission in India and other missions along the way. During an eleven-month trip in 1910-11, they visited Europe, the Near East, India, and the Orient. In 1912, Hartzler and Shoemaker were the coauthors of *Among Missions in the Orient and Observations by the Way*.

He was widely used in evangelistic meetings and in Bible conferences. He held evangelistic meetings in 139 different churches in twenty states. One writer says of him, "He was a great influence for unity and progress and for many years

one of the most widely known and beloved leaders in his denomination." One of his co-workers said of him, "He was of a kind, genial, wholehearted disposition and with that he possessed a soundness in the faith, a firmness in his stand for the right, and a self-sacrificing devotion to the cause of Christ and the church. . . . He was perhaps more genuinely and widely loved than any public man among us."

In stature he was of medium height but was heavysset. He had a large nose and wore a short beard. He died in his home at Dakota, Ill., on Feb. 6, 1936, and was buried in the cemetery of the Freeport Mennonite Church.

Holy Spirit in Missions

By James Payne

Do we believe that the work of the Holy Spirit ended with the apostolic age? None of us would admit to such a belief.

In our church outreach we often act as though the Holy Spirit were nearly dead. Or possibly we believe He can only work through the "mission worker." We are afraid to trust His work in the life of the new believer. We set a standard by which we can measure our work. We distrust the independence of the young group of Christians. We treat them as "dear children" rather than as "brethren." We know the Holy Spirit has taught and guided us. But we cannot believe that He can lead and instruct them.

An illustration of this can be seen in the failure of the outreach of a certain local mission board. Through the interest and friendship of a certain family in the church ("converts" if you please), Bible study was begun in a community which had no church. A teacher was sent from the "home church." The interest was good. The mission board was pleased. Something needed to be done. A building was purchased. Sunday school was begun. The typical institutionalized church program blossomed. More workers were recruited from the home base. Several successful Bible schools were held. Evangelistic meetings brought results. A man and his wife, two other adults, and a young teenager became members. The Holy Spirit was bringing results. Fellowship between the young Christians and the home group was established. All that the home church prescribed was followed. But this work folded on a sour note. Why? No one knows.

The need had been there. The interest had been there. The Spirit had convicted and brought forth fruit.

Two days before their crisis the married couple had spent the day in the home church community. Could this have contributed to their fall? No one knows or even asked. When the interest grew, the mission board planned the next steps. Could this be part of the failure? Who knows or cares? In doctrine and practice the home church was the authority. Could this have contributed to ending the work?

What do you think it was? If you are really interested, I would suggest a study of Roland Allen's book, *Missionary Methods: St. Paul's or Ours?* Our bookstores offer a paperback edition at \$1.65. You may also want to read his book, *The Ministry of the Spirit or The Spontaneous Expansion of the Churches*.

CHURCH NEWS

Christians Misrepresented in Saigon

"To many Vietnamese it appears that Christianization of the people is a part of the program of Western governments," writes James E. Metzler, Eastern Board missionary in Saigon.

"Those around us believe that our work is related to the total effort of our American government here, that we are supported by the government, and that we support the war effort by our presence. While it appears that the Gospel is being proclaimed under the shadow of the gun, we still claim we are not here with the American government!"

Writing further of the dilemma Christian missionaries and the Christian Church find themselves in, Metzler says, "If Protestant missions wholeheartedly support American policies now, how can the national church refute the accusations of being a tool of the imperialists? If we allow the concept that we are 'one with the government,' then we clearly are lackeys of Washington, and Christians will easily be discredited as being a part of the Western program."

"A solution of neutralism to end this war is a possibility," Metzler goes on to say, "but according to current policy, this too can be viewed as failure. Yet it is quite likely that we could continue our work here under a neutral government. Actually the same problems (of being identified with Western powers and politics) will exist even if the Marines are able to bring victory for the Western side. It is already quite clear that when the American soldiers head for home, they leave something besides gratitude behind. There are many times even now when we wish we could reply, 'No, I'm a Canadian or Britisher. . . .'"

Metzler strikes a note of confidence and hope when he writes, "Despite the fact that our presence might be completely misunderstood by many in Vietnam and America, we are confident that our witness and service are clearly understood by a few. The Lord is supplying the physical, emotional, and spiritual needs of a few desperate, suffering ones through our being here."

Church's Teaching Ministry

How can the teaching ministry of the church penetrate the knotty concerns of real life in the mid-twentieth century? Forty Mennonites grappled with many facets of that question during a Christian Education Seminar at Goshen College, June 14-18, 1965.

Called together by the education and publication arms of both General Conference and (Old) Mennonites, the participants discussed ways in which the various denominational boards and agencies can sense together the significant ingredients in an all-inclusive educational ministry.

Starting point for the five-day consultation was the objective for Christian education which grew out of a similar seminar at North Newton, Kans., in 1963. The objective asserted, among other things, that the teaching task of the church should equip "all persons" for fulfilling "the call to discipleship in the world."

One of the focal points of discussion was the matter of settings—those particular planned structures for providing teaching-learning opportunities within the church's ministry. Participants agreed that settings

must focus on relevance in the world with adequate provision for encounter and witness as well as decision-making.

The church in the days ahead, it was affirmed, must deal with real-life questions in the light of the Gospel. Questions such as the following were noted: ecumenical church, Christian heritage, approach to the



Representative of the Goshen Seminar participants were these two (Old) Mennonites flanked by General Conference men (left to right) Milton Harder, Newton, Kans.; Ross Bender, Goshen, Ind.; Daniel Hertzler, Scottsdale, Pa.; and Paul Shelly, Bluffton, Ohio.

Bible, "new morality," science and religion, race, insurance, political involvement, business ethics, extremism, entertainment, poverty and affluence, automation.

In winding up the seminar, Dean Ross Bender of the Associated Mennonite Biblical Seminaries asked, "Why is there so little expectation on the part of so many of us when we approach Bible study?" Our major unresolved question may well be, "How should we come to the Bible? How can we become effective in mining Biblical ore?"

Bender summarized by calling for increased experimentation by local churches made up of persons who know both to **whom** and **for what** they are committed. "Our situation does not call for pessimism; our expectation threshold may be too low. We are consciously developing a sense of direction. We must now find ways to incarnate the vision we have here attempted to articulate," he concluded.

Nurses to Vietnam

Rather than initiate a new program for itself in Vietnam, Church World Service is cooperating with the Mennonite Central Committee in the latter's move to expand relief and medical services to refugees.

On this basis CWS assigned four nurses to Vietnam for a minimum of two months. They will work at the Evangelical Hospital and Clinic at Nhatrang and the Seventh Day Adventist Hospital in Saigon.

Flying from the U.S. on June 17 were Barbara Stallwood of Baltimore, Md., from the nursing staff of Johns Hopkins Hospital; Helen Devitt, New York, recent graduate of Cornell University-New York Hospital School of Nursing; Elizabeth Dickason, New York, lecturer in nursing science, Queens College; and Barbara Carlson, New York, special duty nurse at St. Luke's Hospital.

All four of the nurses spent time at the Mennonite Central Committee headquarters in Akron, Pa., for orientation before leaving for Vietnam. The sending of the nurses to Vietnam is made possible by the One Great Hour of Sharing, Share Our Substance, and similar efforts of the National Council of Churches.

Three of the nurses are able to speak French. All of them are members of Inter-Varsity Christian Fellowship.

Why are they using their vacation time, summer break, or even taking a leave of absence from their present employment, to go to Vietnam? They indicated a willingness to face danger and hardship in order to offer nursing skills seriously needed by the civilian population. In the words of one: "The opportunity to practice my belief that God cares for each individual is one I welcome."



Main lecturer Saburo Takahashi, professor at Tokyo University and leader of Mukyokai Christian Movement in Japan, lectures on "What We as Christians Can Do."

Peace Seminar in Japan

By Carl Beck

In the heart of ancient Japan lies Miyazaki city, sleepy Prefectural capital and university center. Here, in the very shadow of her Heiwa Dai (Peace Tower), with its glorification of the god of War and Colonial Endeavor, twenty-eight serious young Christian men and women met to consider the Christian alternative to continued worship at the shrine of sword and bomb.

Lectures by Professor Saburo Takahashi, of Tokyo University and leader of the Mukyokai Christian movement in Japan; by Fumio Kurita, pastor and evangelist of the Mennonite Brethren churches in Osaka; and by Carl Beck, of MCC Peace Section, Japan, set the stage for penetrating discussion. Local pastor, Bob Ramseyer, had the opening worship, and his associate, Pastor Yanada, conducted the closing worship service. Local people chaired the various sessions and did an excellent job of hosting the two-day (May 2, 3, 1965) seminar.

Since escalation in Vietnam and the U.S. presence in the Dominican Republic were headline items just then, discussions often moved far afield. It was with difficulty that we would bring ourselves back to consider again what a minority of Christians in southeast Asia can and should do in a world in turmoil.

Object to Union Clause

Spokesmen for four religious groups who object on religious grounds to belonging to unions or paying dues to a union as a condition of employment, testified on June 8 before the House Special Labor Subcommittee, a committee of the United States Congress.

The four witnesses were Guy F. Hersher of the Mennonite Church, Frederick N. Walker for the Plymouth Brethren, W. Melvin Adams for the Seventh Day Adventists, and James DeForest Murch for the National Association of Evangelicals.

The hearings were conducted in response to President Johnson's request for repeal of section 14 (b) of the Taft-Hartley Act which permits states to enact laws banning union-management agreements that make union membership a condition of keeping a job, the so-called right-to-work laws.

Hersher's statement took a position neither for nor against the right-to-work laws but spoke to the question of recognition of conscience:

"Many Mennonites as well as others have conscientious scruples against membership in organizations, whether of management or labor, which would make them responsible for coercive procedures (such as strikes and boycotts). . . . We believe the question before us to be one of religious liberty. . . . It is our belief that any organization serving the general public, to the extent the labor organizations do, should recognize the conscience of the religious objector."

AFL-CIO president George Meany believes that unions and employers "should accommodate themselves to genuine individual religious scruples." However, Meany feels that exemptions should not be legislated but should be worked out directly by the religious groups, unions, and employers.

If no adequate legislative solution will be forthcoming, then representatives of the Mennonite Church and other groups will have to work with the labor unions in an effort to find an answer to the problem which will provide for freedom of conscience.

Cultivators Given

Three hundred and thirty-four one-horse garden cultivators are on their way to Paraguay.

Several weeks ago MCC (Canada) initiated a drive for these implements in response to an appeal from the Indian Settlement Board of the Mennonite colonies in Paraguay. The response has been good: British Columbia sent 44; Alberta, 44; Saskatchewan, 160; Manitoba, 76. Last year a drive in Ontario brought about 70.

These cultivators will be given to the Indians who are being settled on their own farms and who need this equipment to produce crops. Usually two or three families have to share one implement. This creates certain problems, since farm machinery, in the Indian's culture, is personal property (not communal, like food).

This type of cultivator is no longer being made in North America. Those produced in South America are quite expensive. Since the U.S. government pays the ocean freight on this shipment, the cultivators can be brought to Paraguay at very little cost to MCC.

Family Week

By Kenneth G. Good

Calling all families large and small! "Come apart and rest a while before you come apart." These words were spoken by Vance Havner a number of years ago but are just as necessary now as ever. You are invited to attend Family Week at Laurelville Church Center, Mt. Pleasant, Pa., July 31 through Aug. 7, for rest, inspiration, sharing of common interests, and to be changed. Bring all the children; a lot of good things are planned for them.

Family Week 1965 has been designed to speak to some of these disciplines and their effect on the total person. Resource persons will present ideas and inspiration which, hopefully, will lead to experimentation in open sharing and creative living during the week, and to meaningful family living for weeks to come. The theme for the week will be, "Disciplines Toward Meaningful Family Living." Helen Good Brenneman, Goshen, Ind., will discuss some "Emotional Disciplines" as an opener of each day, beginning on Monday. This will be followed by a presentation of "Medical Disciplines" by Harry L. Krause, a practicing physician from Newport News, Va. The day will close as the group gathers together for an evening of inspiration while Kenneth G. Good, Hyattsville, Md., pastor, and director of Family Week, shares some "Spiritual Disciplines."

Be sure to get your reservation in plenty of time.

Nussbaum with MTS



Nussbaum

Donferd Nussbaum, Bluffton, Ohio, has accepted the position of accountant-controller with the Menno Travel Service office in Akron, Pa., beginning June 28.

A graduate of Bluffton College and Bowling Green State University, he has served as an instructor in Business Administration at Bluffton College since 1961.

Mrs. Nussbaum is the former Frances Marian Mauger of Bechtelsville, Pa. They have two children.

New MCC Administrators



Bruce and Kathleen Harder

Bruce and Kathleen Harder, Minneapolis, Minn., will begin Mennonite Central Committee assignments in August at the central offices as assistant director of Voluntary Service and in the Information Services' layout department, respectively.

Bruce Harder holds two degrees from the University of Minnesota: BA in Political Science (1963) and MA in Public Administration (1965). He is a member of the Bethel Mennonite Church in Mountain Lake, Minn., and she is a member of the First Mennonite Church in Butterfield.

* * *

In early September Gerald Nofsinger, Elkhart, Ind., will begin services as an assistant director of Voluntary Service with the Mennonite Central Committee, Akron, Pa. Nofsinger graduated from the University of Illinois (BS, 1961) and from Mennonite Biblical Seminary, Elkhart, Ind.

(BD, 1965). Mrs. Nofsinger is the former Miriam Mitchell. Parents of one child, they are members of the Calvary Mennonite Church, Washington, Ill.

* * *

William DeFehr, Toronto, Ont., will join the Mennonite Central Committee staff at Akron, Pa., in early August as assistant secretary of Personnel Services.

DeFehr is a graduate of the University of Manitoba (BS, 1960) and of the University of Toronto (MA, 1965). The DeFehrs — she is the former Marlene Schoenke—are members of the Toronto Mennonite Brethren Church.

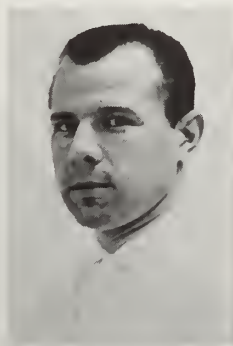


Nofsinger

DeFehr

Jake Friesen, Akron, Pa., who for the past two years has been the assistant director of Voluntary Service, will become director of a new MCC project in the Mississippi Delta. In early September the Friesens will go to Gulfport, Miss., for orientation and then proceed to the Delta. The program and exact location of the VS unit will be determined after the arrival of the Friesens. Their main objective will be to be a Christian presence in the midst of conflict and to work in cooperation with Christian groups already there.

Mrs. Friesen is the former Jane Herstine, Quakertown, Pa. The Friesens have one child.



Friesen

Film Available

"In His Steps," 74-minute film on commitment, is now available from the Information Services office of the Mennonite Board of Missions, Elkhart, Ind.

Produced by Ken Anderson, evangelical

film producer with headquarters at Winona Lake, Ind., the film features a poorly dressed man who enters a city church in the middle of a Sunday morning service. The pastor speaks on the theme, "In His Steps."

Some of the congregation stare at the visitor, and others try to act as if they don't see him. At the conclusion of the sermon, the visitor asks to speak and tells of his wife's death in a cold apartment before he collapses. He dies during the week, and the next Sunday the pastor again speaks on "In His Steps," inviting those of his congregation to a new commitment of following in His steps.

The film was used extensively by Life Team III in their 1964-65 congregational contacts. Regular rental fee is \$30.00, but the mission board is making it available to smaller Mennonite congregations at a subsidized rental rate of \$18.50. Larger congregations are encouraged to pay the regular rental.

Alaskans and MDS

To all members of the Mennonite faith:

On this day, the anniversary of the disaster which befell us in Afognak, we here at Port Lions are strongly reminded of those who helped us in our time of need.

Though there were many who contributed to our recovery, and we are grateful to each and every one, our thoughts tend to dwell the longest on the men of the Mennonite Disaster Service who gave so freely of themselves and expected so little in return.

We will always remember their constant good spirits, their quiet but firm and sincere belief in their faith, and an inexhaustible determination to help us in any and every way they could.

To all of you who sacrificed so that we could have a better life, we say from the bottom of our hearts, Thank You and THANK YOU AGAIN.

Please accept this small donation (\$70) from the people of Port Lions for use in helping others as we were helped in our time of need.

Ethiopia Placements

The Meserete Kristos Executive Committee, at its May 1 meeting in Addis Ababa, Ethiopia, accepted the recommendation of Nathan Hege to send Ato Menbere Wolde to the four-month writers' course at Kitwe, Zambia, beginning Aug. 1.

Ato Menbere Wolde will also serve as editor of a paper to be published by the Literature Department of the Meserete Kristos Church. The purpose of this paper will be to inform and encourage the members of the Meserete Kristos Church.

Ato Beyene Mulatu has been assigned

Deder-area church workers and Deder station superintendent, Robert Garber, former Deder station superintendent, is being transferred to Nazareth Bible Academy.

Ato Fissiha Wendimagenyehu serves as administrator of the Haile Mariam

Mammo Memorial Hospital in Nazareth, beginning July 1. He replaced Ato Beyene Mulatu, who has been assigned to Deder.

Ato Daniel Lema will serve as acting pastor at Dire Dawa during the Nevin Horst furlough.

tional headquarters, Mennonite General Conference, Mennonite Building, Scottsdale, Pa. 15683.

Needed: Man to work with and witness to men with drink problems. Housing available; average wages. Please write at once if available and interested. Furnish references. Write to New Life Ranch, Inc., Kalona, Iowa. Phone: 656-2663.

FIELD NOTES

Floyd Sieber, returned missionary from Argentina, was installed as pastor of the Pleasant View congregation, Freeport, Ill., July 11.

Richard Yordy will assume the pastorate at Champaign, Ill., July 18. His address is 809 W. Clark, Champaign, Ill.

Paul Sieber will be installed as pastor at Arthur, Ill., July 18.

Change of address: John L. Ropp to R. 2, Box 90, Wellman, Iowa. **George R. Brunk, Jr.**, to via Imperatore Federico 14, Palermo, Sicily.

Keith Esch, 1004 Woolman Drive, Richmond, Ind., is writing a master's thesis, "Church Renewal and Implications for the Ministry." He is desirous of receiving observations and materials from ordained and lay persons concerning the experience of the plural ministry.

Pray for a father that he may yield all to God's will; a teenager who has backslidden; a young man who is strongly convicted about drinking problems, that he might be delivered and find peace with God and his fellowmen.

New members by baptism: five at Perryton, Texas; two at Crown Hill, Rittman, Ohio.

Glenn Esh, formerly pastor of the Monterey congregation in Pennsylvania, was installed as pastor of the Neil Avenue Mennonite Church in Columbus, Ohio, on Sunday, June 27. Jacob Friesen, pastor of the Bluffton College Mennonite Church, preached the sermon and Roy S. Koch, moderator of the Ohio and Eastern Mennonite Conference, led in the installation service. Caravans of interested members from the Bluffton, West Liberty, and Kidron areas were present at the service and shared in a picnic dinner in a park along the Scioto River.

Lancaster Mennonite Writers' Fellowship will meet on Sunday afternoon, July 18, at 1:30, at the home of Mrs. Clayton Shaub. Directions to the Shaub Farm: follow Route 230 from Lancaster to Elizabethtown; turn right on Route 241 (Her-

shey Road) and keep on this road to Belair; turn off into town of Belair; cross railroad and bridge; turn right at first crossroad; first place on left. All people interested in writing are invited to meet with this group.

The Interchurch Transportation Council is made up of a representative from each denomination in the United States. A representative is usually called a Travel Agent. The Council cooperates in matters of transportation for ministers and other church workers. One of its recent projects has been to prepare a directory of nearly 3,000 U.S. hotels and motels which offer reduced rates for ministers and other church workers. A small, pocket-size directory with information regarding these hotels and motels, together with an identification card, is available for \$2.50 annually to cover the cost of gathering this vast information and providing the directory and card. The current directory and identification card are for June '65 to June '66. They are available from your denomina-



Samuel Gerber, speaker on Mennonite Broadcasts' German program, "Worte des Lebens," says of his soul struggles as a youth, "... surrender to Christ? It meant asking forgiveness of people . . . and I was not willing to make amends." He will be giving his personal testimony on *The Mennonite Hour*, Sunday, July 18.

Reunion for all former I-W's who served in the Cleveland area hospitals during the early 1950's to the present. On July 24 a supper will be held at the Kidron Mennonite Church. Table service and beverage will be furnished. Those coming from a distance need not bring food along, but those in surrounding counties and communities are asked to bring a well-filled basket. Supper will be served at 7:00 DST, and if at all possible, reply to the following address if you are coming and if you need lodging: Clayton A. Zuercher, Route 2, Box 328, Orrville, Ohio.

Two hundred persons attended Youth Day services at the Saarbrücken, Germany, mission center on the morning of May 30, with about 160 staying for dinner which was served cafeteria style.

Two hundred and fifty persons attended the dedication service for the center in the afternoon. Horst Neufeld preached the sermon; Omar Stahl led the dedicatory act; and Arno Thimm led in the prayer of dedication. About 230 guests stayed for coffee and cake.

Calendar

Virginia Conference, July 27-30.
Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.
Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.
Illinois Mennonite Conference, Sterling, Ill. Aug. 5-7.
Allegheny Conference, Pinto, Md., Aug. 6, 7.
Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Brubaker, Raymond A. and Virginia (Ramer), Edmonton, Alta., second child, first daughter, Lorna Mae, March 18, 1965; adopted April 30, 1965.

Fellenbaum, Donald H. and Kathleen (Burkhart), Mt. Joy, Pa., first child, Keith Lamar, April 12, 1965.

Frick, Donald and Evelyn (Lebe), Scottdale, Pa., fourth child, second son, James Donald, May 31, 1965.

Funk, E. Curtis and Betty (Kreider), Lancaster, Pa., fifth child, first son, Jay Vernon, June 4, 1965.

Gardner, Roger and Betty (Kuhn), Albany, Oreg., second son, Dwayne Eugene, June 11, 1965.

Gongwer, Dale and Verna (Blosser), Goshen, Ind., fourth child, second daughter, Beth Ann, April 27, 1965.

Good, Wilbur Stoner and Evelyn Irene (Keener), Lancaster, Pa., first child, Jay Nelson, June 17, 1965.

Guntz, James and Lizzie (Bergey), Collegeville, Pa., fourth child, second daughter, Carol, June 10, 1965.

High, Marvin and Eloise (Denlinger), Denver, Colo., first child, Lori Lynn, May 18, 1965.

Keener, Carl and Ann (Hundley), Baltimore, Md., second son, Kevin John, May 21, 1965.

Lehman, Jim and Betty (Hirshler), Smithville, Ohio, fourth child, second daughter, Carole Annette, June 8, 1965.

Martin, Allen and Grace (Stutzman), second child, first son, Eric Layne, May 29, 1965.

Martin, Galen and Janice (Lehman), Philadelphia, Pa., first child, Karen Renee, April 24, 1965.

Martin, Lester and Ruth (Martin), Green-castle, Pa., third child, first son, Lowell Eugene, June 7, 1965.

Moyer, Stanley G. and Carol (Rhines), E. Lansdowne, Pa., first child, Douglas Edward, May 16, 1965.

Miller, Merlyn D. and Judy (Smith), Walkerton, Ind., first child, Beth Ann, May 16, 1965.

Nace, Marvin and Arlene (Landis), Telford, Pa., first child, Carolyn Louise, June 11, 1965.

Nitzsche, Delmar and Alice (Birky), West Point, Nebr., twin daughters, Jane Marie and Jean Luree, June 18, 1965.

Reeser, Clarence and Ruth (Bixler), Albany, Oreg., fourth child, third son, Gregory Allen, June 10, 1965.

Roth, Roger and Nancy (Riel), Pleasant Dale, Nebr., first child, Wendell Lee, June 7, 1965.

Ruby, Vernon and Isabel (Bender), Shakespeare, Ont., second child, first son, Carey James, May 25, 1965.

Shantz, Sam and Gladys (Shoemaker), Hanover, Ont., third child, first daughter, Rosanne Joy, June 6, 1965.

Shetler, David R. and Linda Lou (Herline), Schellsburg, Pa., first child, Randy Lee, born Jan. 6, 1965; adopted June 22, 1965.

Stichter, Robert and Harriet (Schrock), Goshen, Ind., eighth child, third daughter, Grace, May 12, 1965.

Wadel, Clyde and Dorothy (Horst), Portland, Maine, first child, Kaylene Sue, May 12, 1965.

Wert, Robert K. and Esther (Glick), Lancaster, Pa., first child, Donald Alan, June 15, 1965.

Zehr, Glenn and Mary Ellen (Lebold), Woodstock, Ont., fourth child, third daughter, Marilyn Gaylene, May 18, 1965.

Zehr, Ken and Audrey (Martin), Bath, N.Y., second daughter, Anita Faye, June 4, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Arndt — Snider. — James Arndt, Kitchener, Ont., Baptist Church, and Martha Snider, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson at the First Mennonite Church, June 19, 1965.

Boshart — Stutzman. — Amos Boshart and Mary Ann Stutzman, both of the Wood River, Nebr.,

cong., by Sam Oswald at their home, May 23, 1965.

Delagrange — Lengacher. — Larry Wayne Delagrange, Woodburn, Ind., and Joyce Lorene Lengacher, New Haven, Ind., by John Yoder at the Cuba Mennonite Church, June 19, 1965.

Grasse — Alderfer. — Warren Grasse, Chalfont, Pa., Blooming Glen cong., and Linda Alderfer, Perkaspie, Pa., Souderton cong., by David F. Derstine, Jr., at the Souderton Church, June 12, 1965.

Hager — Fox. — Lamar Hager, Perkaspie, Pa., Blooming Glen cong., and Frances Jean Fox, Perkaspie, Pa., Christ Church, by Henry Johnson at Christ Church, June 5, 1965.

Helmuth — Troyer. — Andrew Helmuth, Jr., and Elsie L. Troyer, both of Hartsville, Ohio, Pleasant View A.M. cong., by Eli D. Tice, Grantsville, Md., at Pleasant View, Jan. 2, 1965.

Hjelmstad — Winborn. — John Hjelmstad, Rocky Ford, Colo., Rocky Ford cong., and Margaret Winborn, Iowa City, Iowa, East Union cong., by Sam Hahn at the Sharon Evangelical United Brethren Church, June 11, 1965.

Hussey — Goertzen. — George L. Hussey, Denver, Colo., Southern Baptist Church, and Janice Lee Goertzen, Buhler, Kans., by Marcus Bishop at the Mennonite Brethren Church, Buhler, Kans., June 4, 1965.

Lapp — Hershberger. — Nelson Lapp, Hartsville, Ohio, and Anna Hershberger, Sugarcreek, Ohio, both of the Pleasant View A.M. Church, by Eli D. Tice, Grantsville, Md., at Pleasant View, May 22, 1965.

Martin — Diller. — Richard Lee Martin, Maugansville, Md., Reiff's cong., and Lois Mae Diller, Hagerstown, Md., Miller's cong., by Reuben E. Martin at the home of the bride, June 16, 1965.

Miller — Phillips. — Mark Milton Miller, Westminster, Colo., First Mennonite, Denver, Colo., and Ardis Jane Phillips, Denver, Colo., Methodist Church, by Marcus Bishop at the home of the bride, May 29, 1965.

Moyer — Moyer. — Steven J. Moyer, Perkaspie, Pa., Blooming Glen cong., and Diane Moyer, Perkaspie, Pa., St., Stephen's United Church of Christ, by John Erhardt at St. Stephen's, April 17, 1965.

Peddigree — Godshall. — Harold L. Peddigree, Sellersville, Pa., Zion cong., Souderton, Pa., and Ruth Ann Godshall, Sellersville, Pa., Blooming Glen cong., by Alvin Beachy at Zion, April 10, 1965.

Petersheim — Lapp. — John B. Petersheim, Bart, Pa., and Edna L. Lapp, Gordonville, Pa., both of Bart Mennonite Church, by Titus F. Kauffman at the Lancaster Mennonite School Chapel, March 20, 1965.

Roth — Roth. — Leslie Roth and Lauralee Roth, both of the East Fairview cong., Milford, Nebr., by A. M. Miller, June 11, 1965.

Roth — Stauffer. — Arnold Roth and Bonnie Stauffer, both of the East Fairview cong., Milford, Nebr., by A. M. Miller, May 22, 1965.

Shenk — Landis. — John B. Shenk, Lancaster, Pa., East Chestnut Street cong., and Lois E. Landis, Stevens, Pa., Ephrata cong., by Isaac K. Sensenig at Ephrata, June 12, 1965.

Stoltzfus — Stoltzfus. — Jesse R. Stoltzfus, Gordonville, Pa., and Verna Mae Stoltzfus, Elverton, Pa., both of Bart Mennonite Church, by Titus F. Kauffman at Bart, May 1, 1965.

Yoder — Auker. — Theodore Paul Yoder, McVeytown, Pa., and JoAnn Auker, Thompson-town, Pa., both of the Delaware cong., by Donald E. Lauver at Delaware, March 20, 1965.

Yoder — Eash. — David E. Yoder, Kalona, Iowa, Sunnyside Mennonite cong., and Judy K. Eash, Iowa City, Iowa, Lower Deer Creek cong., Kalona, Iowa, by Wilbur Nachtigall at First Mennonite, Iowa City, Iowa, June 5, 1965.

Yoder — Miller. — Phillip Yoder and Judith Miller, both of Kalona, Iowa, East Union cong., by A. Lloyd Swartzendruber at the church, June 6, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Mullet, Elizabeth, daughter of David and Barbara (Guengerich) Kauffman, was born in Iowa, March 31, 1875; died at the Mennonite Home, Albany, Oreg., May 14, 1965; aged 90 y. 1 m. 13 d. On Jan. 11, 1911, she was married to Jacob J. Mullet, who preceded her in death April 9, 1957. Surviving are 2 sons (Frank and Clarence), one daughter (Lena—Mrs. Virgil Nofziger), 20 grandchildren, 28 great-grandchildren, and one brother (Jonas). One daughter preceded her in death. She was a member of the Fairview Mennonite Church, where funeral services were held May 17, in charge of N. M. Birky and George K. Kauffman; interment in Lebanon Cemetery.

Rushly, Susie Anna, daughter of Peter and Elizabeth (Gillion) Raber, was born near Elkton, Mo., July 14, 1876; died at the Cass County Hospital, Harrisonville, Mo., June 5, 1965; aged 88 y. 10 m. 22 d. On May 12, 1907, she was married to Chris W. Rushly, who preceded her in death April 4, 1954. Surviving are 3 sons (Rolla, Lawrence, and Ralph), 6 grandchildren, 2 great-grandchildren, one sister (Cora—Mrs. Jake Ramer), and one brother (Daniel). Funeral services were held at the Sycamore Grove Mennonite Church, June 8, in charge of Harry Diener; interment in Clearfork Cemetery.

Stichter, Grace, daughter of David and Lucinda (Bixler) Culp, was born in Elkhart Co., Ind., March 9, 1899; died at the Fair Moor Nursing Home, Elkhart, Ind., June 12, 1965; aged 66 y. 3 m. 3 d. On Nov. 27, 1920, she was married to Harvey Stichter, who preceded her in death April 9, 1948. Surviving are 2 daughters (Elsie—Mrs. Walter Ramer and Gladys—Mrs. Lloyd Leinbach), one son (Robert), 16 grandchildren, one brother (Howard), and 3 sisters (Laura—Mrs. Harvey Weldy, Alva—Mrs. Vernon Huber, and Mrs. Edna Ramer). She was a member of the Yellow Creek Mennonite Church, where funeral services were held June 14, in charge of John D. Zehr.

Swartzentruber, Joe A., son of Dan and Mary (Graber) Swartzentruber, was born May 5, 1895; died at the Daviess County Hospital, Montgomery, Ind., March 10, 1965; aged 69 y. 10 m. 5 d. On Dec. 25, 1916, he was married to Katie Wagler, who survives. Also surviving are 4 children (Mary—Mrs. Jacob Stoll, Elmer W., Henry W., and Alta—Mrs. Virgil Gingerich), 17 grandchildren, and 4 great-grandchildren. One daughter preceded him in death. He was a member of the Berea Mennonite Church, where funeral services were held March 13, in charge of James Knepp.

Swartzentruber, Noah, son of Lewis J. and Elizabeth Swartzentruber, was born near Midland, Va., Feb. 15, 1897; died of a heart attack at his home near Turner, Mich., March 11, 1965; aged 68 y. 24 d. On April 9, 1918, he was married to Rhoda Alma Eichorn, who survives. Also surviving are 2 sons (Norman and Samuel), 2 daughters (Orpha—Mrs. Joseph Knepp and Ruth—Mrs. Delmar Kauffman), 18 grandchildren, his stepmother (Naomi Swartzentruber), 6 brothers (Eli, Milton, Laban, Daniel, Ernest, and Simon), one sister (Sadie—Mrs. Frank Sturpe), and one stepsister (Mary Beachy). He was a member of the Conservative Mennonite Church. On Sept. 8, 1929, he was ordained to the ministry in the Conservative Mennonite Conference and served in this capacity for thirty-five years.

Thomas, Susan A., daughter of Jacob and Lucinda (Miller) Stevens, was born July 10, 1870; died at her home May 11, 1965; aged 94 y. 10 m. 1 d. On Jan. 12, 1896, she was married to William A. Thomas, who preceded her

in death in 1961. She is survived by 4 sons (David E., Harry C., Elmer F., and Mahlon T.), 15 grandchildren, 32 great-grandchildren, 9 great-great-grandchildren, 3 sisters (Mrs. Alice Jones, Mrs. Lizzie Unger, and Mrs. Lucinda Cable), and 3 brothers (Levi, Jacob, and Cloyd). She was preceded in death by an infant son, a daughter, and 3 brothers. She was a member of the Blough Mennonite Church, where funeral services were held, in charge of Harry C. Blough and Elvin Holsopple.

Troyer, Elsworth A., son of John and Caroline (Schrock) Troyer, was born near Kokomo, Ind., Feb. 13, 1879; died at Elkhart, Ind., May 14, 1965; aged 86 y. 3 m. 1 d. In 1904 he was married to Elva D. Schrock, who preceded him in death in 1953. On Jan. 5, 1956, he was married to Esther Hostetler, who survives. Also surviving are 6 sons (Clyde, Cletus, Kenneth, Lowell, Lotus, and Herbert), a stepson (Richard Hostetler), a stepdaughter (Ruth—Mrs. Ora Miller), 20 grandchildren, 4 great-grandchildren, 2 brothers (George and Emmanuel), and one sister (Mrs. Mattie Hershberger). One daughter preceded him in death. He was a member of the North Goshen Mennonite Church. Funeral services were held at the Lawrence Street Mennonite Church, Middlebury, Ind., May 18, in charge of Russell Krabill and Wilbur Yoder; interment in Grace Lawn Cemetery.

Wallace, Earl, son of Mr. and Mrs. Folen Wallace, was born April 30, 1956; died by drowning in a small pond near his home May 17, 1965; aged 9 y. 19 d. Funeral services were held at the Nanih Wayia Mennonite Church, near Preston, Miss., May 18.

Weaver, Nora E., daughter of Josiah K. and Sadie (Dunmeyer) Miller, was born at Johnstown, Pa., April 11, 1885; died at Johnstown, April 12, 1965; aged 80 y. 1 d. On May 11, 1913, she was married to Isaac Weaver, who preceded her in death Dec. 8, 1959. Surviving are one son (J. Robert), 3 grandchildren, 2 brothers (Willard and Stanford), and one sister (Mrs. Ada Ritchey). One daughter preceded her in death. She was a member of the Ferndale EUB Church. Funeral services were held at the Stahl Mennonite Church, April 15, in charge of Sanford G. Shetler and Jack Emerick.

Yoder, Wilbur J., son of Jason and Mary (Schlabaugh) Yoder, was born in Iowa Co., Iowa, Dec. 8, 1918; died as a result of a tractor accident at his farm near Kalona, Iowa, May 19, 1965; aged 46 y. 5 m. 11 d. On Sept. 14, 1944, he was married to Ruth Ann Liebig, who survives. Also surviving are 5 children (Mary Beth, Reagan, Anthony, Mina, and Kim), his mother, one sister (Marjorie—Mrs. Paul T. Guengerich), and one brother (John Dayle). He was a member of the East Union Mennonite Church, where funeral services were held May 22, in charge of J. John J. Miller and A. Lloyd Swartzendruber.

Yoder, Willis, was born in Elkhart Co., Ind., Nov. 9, 1889; died at the Lu Ann Nursing Home, Nappanee, Ind., June 6, 1965; aged 75 y. 6 m. 28 d. In 1913 he was married to Melinda Diller, who preceded him in death in 1927. On Dec. 24, 1936, he was married to Elizabeth Chupp, who survives. Also surviving are 2 sons (James and David) and 2 daughters (Freda—Mrs. Ralph Krabill and Carol—Mrs. Floyd SchAAF). Three children preceded him in death. He was a member of the Clinton Frame Mennonite Church, where funeral services were held June 9, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

Zink, Barbara Ann, daughter of Dan A. and Elizabeth (Yoder) Miller, was born in Indiana, Nov. 29, 1883; died at Schowalter Villa, Heston, Kans., May 5, 1965; aged 81 y. 5 m. 6 d. In 1901 she was married to Olin J. Zink, who preceded her in death in 1926. Surviving are 2 sons (Clarence and Orval), 2 daughters

(Mabel—Mrs. Charles Schultz and Isla), 9 grandchildren, 12 great-grandchildren, 2 brothers (Roy and Sam D.), and one sister (Mrs. Nora Troyer). One daughter preceded her in death. She was a member of the West Liberty Mennonite Church, Inman, Kans., where funeral services were held May 8, in charge of Allen Erb and Ed. Birkey.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Bless the Lord, O My Soul, by Gates, Kolb, Kolb, Sykes (edited by J. C. Wenger); Herald Press; 1964; 261 pp.; \$4.75.

A biography of John F. Funk written by his grandchildren and edited by J. C. Wenger. Much of the material for the writing of the book was collected by the Funk grandchildren, Helen Kolb Gates, John Funk Kolb, Jacob Clemens Kolb, and Constance Kolb Sykes, from Funk's personal diary and from memory of their personal experiences. Funk's life covered a period of 95 years, 1835-1930. He was a pioneer in the renewal of the Mennonite Church. The book gives a rather comprehensive account of this man's life and work.

Even though it contains many very personal illustrations and details, and reflects the natural bias of grandchildren who greatly admire their grandfather, one can still appreciate the objectivity with which the book was written. The authors have not attempted to hide Funk's weaknesses and faults. Of greatest value to church leaders and ministers will be chapter 6, "Men of Conviction Around Bishop Funk." This records the tension and struggles through which the church passed and the attempts of church leaders to deal with the problems. It is a humbling experience to read of these struggles and will better equip church members and leaders to face current problems of the church. The reader would do well to read another biography, **His Name Was John**, along with this volume, for it gives the biography of John S. Coffman, the man who worked very closely with Funk. These books must be read to properly understand the particular period of Mennonite history involved.

—Howard J. Zehr.

A Farthing in Her Hand, edited by Helen Alderfer; Herald Press; 1964; 222 pp.; \$3.50.

Twelve women, of varied Mennonite backgrounds, have written to help each reader evaluate her potential in an attempt to answer the searching question, "How does God want me to use my resources?"

Each of the twelve chapters deals with a specific area of stewardship for women, some of which are: the Gospel, children,

possessions, personality, intellect, relationships, suffering. Containing solid food for thought and discussion, this compact volume lends itself for use in women's study groups, as well as for personal meditation.

A volume which should be widely read and its message heeded.

—Beulah Kauffman.

Items and Comments

More than 300 volumes opposing religion are published in the Soviet Union every year, according to a Moscow Radio broadcast. The station reported that the second of a series of atheist volumes designed to answer objections raised by religious believers would appear soon. However, it added, "unfortunately not all of these or other atheistic publications reach enough readers, and arrangements are therefore being made to encourage wider distribution."

* * *

Growing juvenile delinquency and an "increasing tendency to dishonor the marriage vow" are two of the greatest social evils today, President David O. McKay told the 135th general conference of the Church of Jesus Christ of Latter-day Saints (Mormon). "Careful research would undoubtedly disclose a close relationship between these two unwholesome social conditions," the 91-year-old church head said. The address was read for him by his son, Robert R. McKay. President McKay has been ill and his mere appearance at the sessions was a surprise to some delegates.

"One important cause of the increase in child delinquency is a letdown in home ideals," his statement continued. "A growing desire for economic independence, or a too eager willingness to improve financial circumstances, has influenced too many of our mothers to neglect the greatest of all responsibilities—the rearing of a family."

* * *

Formation of "companies of compassion"—groups of 100 people each that would push forward the world fight against illiteracy—was urged in New York by Dr. Frank C. Laubach, noted literacy expert who originated the "each one teach one" reading program. Having reached his eightieth birthday last Sept. 2, Dr. Laubach has been honored at several events across the country. The banquet in New York was sponsored by the Laymen's Movement for a Christian World and Laubach Literacy, Inc., an organization he founded.

* * *

The U.S. has suffered a "serious propaganda defeat" in Europe by permitting use of the nauseous but non-fatal gas in

Vietnam, a Minneapolis churchman reported on his return from a European visit. "Three people stopped me in downtown Oslo, guessing that I was an American, and actually harangued me for what had happened," said Dr. Arnold T. Olson, president of the Evangelical Free Church of America.

"The people of Europe still remember the horrors of gas warfare in World War I when more than 91,000 persons were killed and 125,000 maimed for life."

* * *

Eight Mennonite theology students and young ministers from North America and Western Europe held discussions with Eastern European theology students on the topic of "Christian Obedience in a Divided World." One seminar was held in early June near East Berlin with East German theological students. Following this meeting the Westerners traveled to Prague for a similar meeting with Czech Brethren students. Discussion topics include the New Testament understanding of church and state, the Lutheran Anabaptist views of the church and Christian ethics, the Free Churches in England and America, and the social functions of the church in a non-Christian society.

Purpose of the gatherings, according to a Mennonite spokesman in Heidelberg, is to bring together young men from the Mennonite tradition with theology students from Socialist countries for "common consideration of the meaning of the church in a non-Christian society."

* * *

Osservatore Della Domenica, Vatican City weekly, carried an article urging excommunication of Catholics who produce or assist in the production of immoral films. Msgr. Ferdinando Lambruschini, a professor at the Lateran University, said there were "far lesser sins" for which the penalty of excommunication was invoked. His article was in reply to letters from readers who suggested that the Italian hierarchy implement its recent denunciation of immoral films by imposing such a penalty.

* * *

The head of Westminster College in Cambridge, England, said in Richmond, Va., that the church may be having difficulty recruiting men into the ministry because of its de-emphasis of the pastor's role. "We have become the victim of our own propaganda," said Dr. Alan Gordon MacLeod, principal of the school which is the Presbyterian theological seminary in England. "We've been talking about the 'ministry of the laity' by teaching people how to be Christians everywhere they are in whatever job they're doing. And we've emphasized this to such an extent that I think we've discouraged potential ministers from undertaking the full-time work of the

church. Instead," he said, "we've rather encouraged them to enter other forms of service such as teaching and social service. This is a great factor, I think, in the declining number of men entering the seminaries."

* * *

Church music directors are just that—"directors" and not "ministers" of music—according to an official of the Lutheran Church in America's Commission on Worship. The Reverend Charles R. Anders, assistant director of the commission, urged the LCA's 6,200 congregations to keep that terminology in mind as they refer to their music program leaders.

"Within the life and work of the church," he said, "there is but one ministry—the ministry of the Words and Sacraments." The "director of music," "choir director," or "organist" titles should apply not only to laymen in these capacities, Mr. Anders said, but to pastors who may hold the music positions.

* * *

All Christian schools in Burma have been taken over by the Revolutionary Government as a part of its social revolution. Effective April 1, 129 private schools in various parts of the country were nationalized by the state, among them 85 Christian schools, most of them long-established institutions and some more than 100 years old.

* * *

Religion appears to be losing impact as an influencing factor on American life, according to Gallup surveys in recent years. Copyrighted results of polls by the American Institute of Public Opinion in Princeton, N.J., released in conjunction with

Easter, show that a diminishing number of adults think religion is increasing its influence in the country. The number of adults who see religion as losing its influence has been on a corresponding increase. In 1957, a Gallup survey reported that 69 percent of those polled were of the opinion that religion's influence was increasing. At that time, 14 percent found religion losing ground; 10 percent saw no difference from the past, and 7 percent had no opinion.

A poll taken this year revealed only 33 percent who found the influence of religion increasing. At the same time, 45 percent saw religion losing influence, 13 percent saw no change, and 9 percent gave no opinion. Accompanying the shift in opinion, the pollsters noted, has been a drop in the number of persons who attend church once a week—49 percent of the adult population in 1958 compared to 45 percent in 1964.

* * *

World membership in the Seventh-day Adventist Church gained 5.6 percent in 1964 and now totals a record 1,503,056, the denomination's Spring Council was told in Washington, D.C. Statistical secretary R. J. Radcliffe reported that the church's fastest growing area last year was its South American Division which gained 10.9 percent in membership. Total giving last year by North American members amounted to \$100,337,780, representing a per capita of \$227.27 in tithes and offerings, and an increase of \$12.00 per member over 1963.

* * *

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by J. C. WENGER



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holocaust of the nuclear age, may have to be recognized in the future, a noted Protestant theologian said in Washington, D.C. Dr. John C. Bennett, president of Union Theological Seminary in New York, addressing the annual meeting of the General Commission on Chaplains, stressed the "need to rethink many of the things put upon us by the nuclear age, before a crisis makes it too late to think."

The meeting was attended by some 100 Protestant denominational representatives and leading military chaplaincy officials. The theologian, an outspoken critic of World War II bombing of cities and population centers, warned that man may lose control of nuclear power and that huge masses of people could be the victims of its force. "This," he said, "from the point of view of the member of the universal church, is morally wrong . . . many will engage their consciences over its implications."

* * *

Seven thousand clergymen across the nation are being asked what churches and synagogues can do to reduce the number of highway accidents, particularly with reference to the drinking driver. The Institute for Safer Living of the American Mutual Liability Insurance Company and the North Conway Institute, an interdenominational organization for the study of alcoholism, joined in sponsoring the survey. It seeks answers to such questions as: "What is the interest and responsibility of the church in the field of highway safety, with particular reference to the drinking driver, the drunken pedestrian, and alcoholism in general? How can the church effectively join forces with the community in helping supply moral controls?"

* * *

The fastest growing racial group in Canada—and the most neglected—is the Indian. The country has around 250,000 of them, most of whom live in some 2,200 communities known as reserves, according to an article by E. L. Homewood in the *United Church Observer*. Despite their high mortality rate, the Indian population is growing at roughly twice the rate of the general population.

Most of them are very poor. Over 47 percent of Indian families on reserves earn less than \$1,000 a year and 75 percent earn less than \$2,000. And Indian families are generally larger than the Canadian average.

* * *

George A. Owens became the ninth president of Tougaloo College on June 1. He is the first Negro to occupy that post. A 1941 graduate of Tougaloo, Mr. Owens returned to his alma mater in 1955 as business manager. For the past year he served as acting president, succeeding Dr. A. D. Biettel who retired in September, 1964.

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Ministry to Mentally Retarded

By Ruth McDowell

Recently, a mother of a retarded child, with whom the writer was having a conversation, said, "Our family doesn't go to Sunday school anymore. We used to, but now Sherrie no longer fits into a class. She can't sit still and when she moves and makes noises this is distracting to the rest of the class. I know we should be in Sunday school, especially our older daughter who is in senior high. Last fall, we thought we would try again to take Sherrie since she is now going to day school and learning some controls. But when we did, my husband felt very self-conscious about it. He says he isn't going to take her back anymore and have everyone stare at us."

Sherrie is one of an estimated 5,500,000 mentally retarded persons in the United States. The mentally retarded are generally grouped into three categories:

The *severely* retarded, with an IQ below 30.

The *moderately* retarded, with an IQ between 30 and 50.

The *mildly* retarded, with an IQ between 50 and 75.

The *severely* retarded persons are sometimes classified as "custodial" because they are usually dependent and must be placed in institutions. The maximum mental age level at which they can function is two or three.

The *moderately* retarded child will probably never develop beyond the mental age of six or seven. Many of them can be trained to hold simple jobs, but they must always be under direct supervision and cannot become independent. They are often classified as "trainable" and usually attend a special day school or sheltered workshop for mentally retarded persons.

The *mildly* retarded child is classified as "educable" and usually attends a slow learners' class in the public schools. He can become an independent and contributing member of society.

The severely retarded who are under custodial care are usually ministered to spiritually through an institutional chaplain. The mildly retarded can usually fit into a regular church school class and attend worship with their parents. The moderately retarded children are the ones that seem to be most sadly neglected by the church, and it is this group with which this article will be primarily concerned.

There are many causes and many types of mental retarda-

tion and there are many different characteristics among them just as there are among normal persons. As a frame of reference we shall describe some of the characteristics, but the reader should keep in mind that this is a "composite" picture and not all mentally retarded persons will have all these characteristics.

Mentally retarded children often have physical handicaps as well as mental. These may include poor vision, speech defects, or a crippling situation. Their facial appearance and expressions may be "different" enough that they cause other people to stare. They often have perceptual difficulties, especially in distinguishing between foreground and background. They are usually socially inadequate and are also limited in language and communication skills. They usually have poorly developed muscle and motor control and coordination and have an inadequate self-concept and body image. Some are very quiet and docile while others are hyperactive, flitting from one activity to another and completing nothing.

It can readily be seen that children with characteristics such as these cannot easily fit into a regular Sunday church school situation because (1) other children often stare and make remarks, thus adding to an already inadequate self-concept; (2) the environment of the regular classroom may be overstimulating; and (3) children with impaired learning need special methods and attention.

Need a Religion of Love

What does religion mean to children who are retarded? They will probably never be able to verbalize religious concepts but they can experience religion. "They need a religion of love, not as a matter of thought process but as something basic in their souls and bodies." Generalities about how God loves will not mean much, but when a teacher says, "God loves *you*, Patty," this is an assurance for the child; and it is made even more meaningful by the fact that the statement is mediated by a flesh-and-blood person, the teacher, who demonstrates that she, too, loves her.

The emotions of mentally retarded persons run the gamut of all human feelings. They laugh, cry, get angry, feel guilty, and become anxious. They, like all persons, need love and recognition. They have a need to communicate and relate to others. They need to be forgiven and to learn to forgive.

In order to more fully experience religion the child needs some basic understanding and concepts about God, Jesus, self, friends, parents, Bible, church, prayer, and the world about him. In helping the child, "the teacher herself must do some precise thinking so that she knows exactly what she believes. Profound truth can be expressed in simple language if the teacher knows precisely what it is she wants to convey."

The teacher should keep in mind, however, that the language of relationship is even more important than the language of words when working with mentally retarded children. Through the person-to-person relationship with the teacher, the child will know that God cares.

Most congregations will have not more than one moderately retarded child. This may mean that he will have to be placed in a regular class with children that are chronologically younger than he. It is recommended, however, that the several churches in a community cooperate in the establishment of such a class. It should, if possible, be held where there is a room available for both the Sunday church school and worship hours so that parents can bring their children to the class and then go on to their own churches.

Classes Need to Be Small

There should be not more than six to eight, or possibly ten, children in any one class and there should always be two teachers. It is sometimes difficult to find leaders because few persons are trained for this and because the teachers will have to give up their Sunday morning attendance at worship, at least part time.

One community which has a cooperative program has a teaching team of two persons for each class and each teacher is expected to take one Sunday a month to attend her own church. On the Sunday that one of the team is to be away, a mother of one of the children, or another adult, is asked to come and assist the other teacher. It is important that one of the two regular teachers be present for each session.

To date, very little curriculum has been developed for use with mentally retarded persons and this means that teachers must develop their own units by adapting kindergarten and primary materials prepared for normal children. While only parts of the materials can be used, they will serve as guidelines. It is hoped that some of the denominations, either cooperatively or individually, will develop curriculum materials in the near future.

The Room Itself

The room for use with mentally retarded children and youth should be large enough so that there can be "interest" centers such as puzzles and books, painting, housekeeping, and record player. The walls should be as free of distracting objects as possible with only a few pictures or objects on which the children's attention is to be centered. The windows should be frosted or opaque in order to minimize outside distractions.

Providing a church school class is only a part of the church's total responsibility to mentally retarded persons. Planning should also include instruction about the nature and

extent of mental retardation for all the teachers of the church school, not just the teachers of the class. All the teachers should, in turn, help their pupils to understand mental retardation, thus removing some of the curiosity so that they can learn to more readily accept these children of special need.

This educational process might be extended to the entire congregation by placing some leaflets on mental retardation in the literature rack where they could be picked up at any time by interested adults. Information about mental retardation might be included in the church bulletin or newsletter during National Retarded Children's Week or at a time when emphasis is being given to the subject in the community.

Church Has a Responsibility to the Parents

The church has a responsibility to minister to the parents as well as to the child. "Why did it happen to us?" "Why is God punishing us?" are typical questions often asked by parents as they learn they have a retarded child. A few years ago such parents had almost no place to turn for guidance and help. Now they can turn to many community diagnostic centers and guidance and educational institutions. It remains, however, that their deep searching questions are basically religious questions and the church should be helping them to search for and find answers. "For only when parents have mastered their own feelings in regard to their child are they ready to direct their efforts toward planning so that he will grow and develop to his maximum ability."

Many pastors have in the past not ministered to such families as they should because they just frankly did not know what to say or do. They felt ill at ease in the presence of mentally retarded persons because they knew so little about them. This need no longer be the case. Free literature and a bibliography of other materials may be secured from the National Association for Retarded Children, 386 Park Ave., South, New York 16, New York. Most counties have one or more day schools for trainable mentally retarded children and ministers are most welcome to visit these when arrangements are made with the principal or director in advance. Such contacts will be invaluable to the pastor when he counsels with families.

Only when churches begin to take seriously their responsibility to the mentally retarded and their families can the mother of Sherrie, and the mothers of all retarded children, say, "Go to church? Why, of course I do. Where else could one expect to find such understanding and acceptance as among God's people?"

Way to Victory

Shortly after the conversion of Billy Sunday, an aged minister said to him, "My boy, if you'll do three things daily, you'll be a victorious Christian—spend fifteen minutes daily reading God's Word, letting Him talk to you; fifteen minutes in prayer, talking to God; and fifteen minutes talking to someone else about God."—*Berea Bulletin*.

New Tent Meeting

Someone suggested at a recent Christian education seminar that perhaps camping is the new tent meeting for the church. This stops one short. What possible similarities could there be between camping and tent meetings? How could the camp replace the big canvas top? As I understand the comment it means that God works in different ways at different times. And while tent meetings were (and may still be in areas) the way God came down to His people in the more recent past, He may now be choosing to meet many of them at church camps. People responsible for the camping program of the Mennonite Church are quite convinced of this. They can rally a great deal of evidence to indicate that God has changed the lives of many in the church camp setting.

One Mennonite minister reports that nearly all of a large class of converts had accepted Christ at camp. All over the church groups of businessmen and district conferences are establishing camps of many different kinds. There is much that needs to be done to see how the camp relates to the local Mennonite congregation. How can the unique dimensions of the church camp be capitalized upon to enhance the ministry of the local congregation?

The heartening thing about the camping movement is its recent focus on the family. In a way this was totally unanticipated and unplanned. For years camps were setting up youth weeks, children's weeks, music weeks, and the like. Gradually the lines became blurred. The whole family was around for music week, for missionary conference, as well as for family week. Camping is taking seriously this mandate from our families to program all or most of its activities for the entire family. The danger is, of course, to plan too much. When this is done, we are back again where we started before parents took Junior away to camp so that they could have a *relaxing* time while he was busy with the schedule of planned activities.

On the other hand, if the camping people can rise to the occasion, it may well be that we will see a move of God under the trees and at the water's edge which will capture the imagination and the hearts of many. It may be that at camp families torn by the hurry and flurry of a multitude of congregational and community activities will find a sense of quiet togetherness where God can come down among them, where they will *recognize* Him at the breaking of the bread and the barbecued fish from the fire. No one can program the times or the places where God will break through to people. But we can wait for Him in the places where we are most likely to be open to what He has to say to us. The church camp, especially the family experience at church camp, seems to be a likely place.

—Arnold W. Cressman.

Prayers of Luke Warm

Satire

Dear God:

I'm sorry to report in for prayer time in this state of mind, dear God, but the news really has me disturbed. If I'd have only shut the TV off right after the late movie. . . . It was so . . . exciting . . . and well. . . . Life seemed so beautiful until those bulletins about the fighting over there in Vietnam broke through . . . and ruined it all. . . .

Now, I don't mean to be critical, but it's a democratic world, and I'm sure you're open to suggestions. . . .

. . . And this age of revolution bothers me, too. . . . Is all this dissatisfaction in those foreign countries necessary? Why can't people be satisfied with their lot . . . you don't hear me complaining, must they? Certainly you bless us according to our goodness; you give us what we deserve. . . . Are they accusing you of being unfair?

And, on this matter of unstable governments, I know that you "set up whom you will," but isn't it carrying it a bit far to change it several times a year? Maybe you hadn't thought of how it looks to us. . . .

Well, I hope you don't mind, Lord, that I brought these things up. I didn't mean to put you on the spot, but they are getting pretty serious.

Helpfully,
Luke Warm



Rose Scent

II COR. 2:14

BY GRACE DOROTHY LEHMAN

*I see them there, after a long, cold winter;
They look like so many dead sticks,
Certainly unattractive, barren, and just now, useless,
Our rosebush branches.*

*Give them time, however, and let me be patient;
Then, lo! they shall be radiant with color,
And fill our neighborhood
With a wonderful aroma.*

*Dear Father, Thou Creator of roses, Thou giver of new life,
Thou canst make even my life a beautiful one
That will spread throughout the world
A lovely perfume.*

Commit Yourself

A philosopher admonished a group of intellectuals by stating that many treat ideas the same way some incurable bachelors treat their girl friends! They flirt with them but never really settle down with one.

His counsel to his friends was that they should have the courage to marry some great idea and raise children. By this he pointed out that the only fruitful approach intellectually is finally to end the period of suspended judgment and get on with the business until new light breaks.

If we are to be responsible persons, we must commit ourselves. We must give up the dissipating luxury of always living on suspended judgments. We need to declare ourselves. True education does not draw persons away from having loyalties or making real commitments. Rather, it helps persons look at their loyalties carefully and honestly to determine if they are worthy ones.

Some escape making decisions by forever asking questions and never coming to any answers, perhaps not even desiring an answer. You see an answer always has implications. It puts a person to work.

Some time ago a missionary was speaking of one who never got things done because he was always asking questions. Every approach to anything was preceded by so many questions he could not bring himself to do anything. Although questions are extremely important, yet it is true that we can evade what needs to be done by all the time raising questions.

Finally this missionary said, "There comes a time when you must stop asking questions and get to work." In other words, I think he was saying what the philosopher said when he stated, "Marry some great idea and raise children." We must, if we are responsible persons, decide on something and then do what needs to be done.

So real scholars or honest persons are not those who are uncommitted. They are rather those who have loyalties and commitments which they believe in strongly and will defend. At the same time they attempt to be open to greater loyalties and commitments.

Of course, there are opposite dangers. Some are satisfied if their thinking is never challenged. In fact, they feel threatened if anyone challenges their viewpoint or questions what has been done. Such seldom search their loyalties and commitments to see if they are worthy of holding. Some have about the same childish ideas they had years ago because they have never looked for new light. In fact, they fear it.

But to live continually in the atmosphere of suspended judgment is just as serious. Perhaps it is more dangerous because it gives a person no place to stand. Such, assuming that they have not arrived at an answer, can hardly be held responsible to follow any one course. They simply aren't sure at this point. Persons can go either way the wind blows

with the same amount of ease if they have not decided which direction they are determined to go.

Christ's call is for committed disciples. To be His disciples means, of course, we are searchers for truth. It also means we are those who live by the truth as we now see it. He does not call us to vague uncertainties but to that upon which we can stand with confidence.—D.

Race and the Gospel

"The first opponents of slavery in North America were religious leaders and groups in Pennsylvania—Quakers, Mennonites, and Dunkers." This is how Anson Stokes and Leo Pfeffer begin Chapter 12 of their fascinating study, *Church and State in the United States*, Harper and Row, 1964. The authors go on to state that no other groups were "as fearless and active." The love of God, it appears, compelled these people not only to take sides but even to assert leadership on the important moral issues of the day.

What has happened to this commendable zeal? Why have we so little to say to crass injustice? Have we no responsibility to speak out when our Indians, Negroes, etc., in both Canada and the United States, are mistreated, cheated, kicked, and beaten? Why are there so few voices raised in the land?

Somewhere along the line something has gone wrong, sadly wrong. Perhaps it is that we have allowed the anti-social gospel fanaticism of certain fundamentalists to undermine our total commitment. I think this is part of the story. Then, too, it seems that as we have gradually moved well up the socio-economic ladder we have tended to forget what it feels like to be the object of derision and prejudice. We, who come to a large extent from an earlier persecuted minority, now join the self-righteous throngs who bypass the bleeding wayfarer lying on the road. True, there are some who stay back with the Good Samaritan, but they are all too few.

Lastly, too many of us seem to think that the acceptance of Biblical nonresistance carries with it a prohibition against all verbal involvement. I cannot accept this view. The fact that I am not willing to shed human blood does not mean that I should not criticize evil. In fact, I tend to take an opposite view. Perhaps those of us who believe it to be unchristian to hit back have a special responsibility to spell out the Christian doctrine of love. This may even involve joining the marches!

In any event, it seems to me that many of us are grieving our Lord by our safe and smug silence.

—John H. Redekop.

Chastisement

As soon as we feel any chastisement, of whatsoever kind it may be, the first step should be to retire into ourselves, and well to examine our own lives, that we may apprehend those blessings which had been hidden from us; for sometimes too much prosperity so dazzles our eyes, that we cannot perceive wherefore God chastises us.—John Calvin to Lord Somerset, January, 1550.

Joy in Suffering

By Lois Graybill Lantz

The moment a person hears or reads the word "suffering" the first thing he usually thinks of is physical or bodily pain. However, there are many more and worse kinds of suffering than the physical. It is interesting to discover that the Holy Spirit uses the word "agony" just once in the Bible, reserving it to describe Christ's indescribable suffering in our stead, but it is not to depict His awful crucifixion that the word is used, but rather the mental and spiritual anguish He underwent in Gethsemane.

Kinds of Suffering

It might be well to list some of the different types of suffering with which souls are struggling silently at this moment and for which they and their dear ones seek to see a purpose or plan. We can speak of widowers as men who know real suffering, and it is well that we remember them thus, but who can adequately describe or enter into the forlornness of that companionless person who is bravely trying to be both father and mother to his little brood? Who can picture properly the pathos in his clumsy efforts to lend a feminine touch to the homemaking of the house and the appearance of his motherless tots?

Another source of suffering is loneliness. This is one of the greatest afflictions suffered by Christ Himself. While it is true that all of us are lonely in a varying measure, there are those who are almost always and especially so. One thinks, as was mentioned, of widows as well as widowers, of orphans and those whom circumstances have taken far from home. One thinks of those who are married in body but hardly in soul either for lack of love or unity in spiritual things.

Third, there are those who suffer through the afflictions of others. One thinks of parents who eat out their hearts in helpless desire to carry the calamity of a child on their own shoulders. Many parents suffer worse through the character or conduct of their children.

Then there are the disappointments and heartaches of the children themselves. Only a child knows the anxiety and bewilderment of living in an adult world in which all that is childish is condescendingly dismissed as "just nothing" whether it be of world importance to the child for good or for bad.

Joy Through Suffering

Now that we have mentioned some of the sources of suffering, let us consider the joy we can experience through suffering. It is true that there are some kinds of suffering

(some of which I have mentioned) in which one cannot fully experience real joy at the time. The Bible says in Psalm 30:5, "Weeping may endure for a night, but joy cometh in the morning." Also in Heb. 12:11, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless . . . it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." We cannot see what the Lord has for us in some experiences at the time, but it is a comfort to know that someday we will understand. I am anxiously waiting for that "someday."

The most familiar suffering that I know about is in the physical sense. And so the remainder of this article will pertain to joy in physical suffering more than any other type of suffering I've mentioned or not mentioned. Possibly someone who has experienced the death of a close relative or friend could give a very timely talk on that aspect of suffering.

Is There Joy?

First of all, I would like to ask the question, "Is there joy in suffering for the Christian?" I can testify that there is definitely real joy in suffering if one has committed his life into the hands of our all-knowing Father in heaven. Commitment alone to Christ is a most joyous experience. This is the first step if you want to be happy in your suffering. The bitter is made sweet when we are willing to let the Lord take over, for He is the only one who knows what the morrow will bring forth.

Again I say the child of God *does* have joy and hope amid sorrow and affliction. The ordinary losses of life cannot take the peace of God out of his heart. He knows that it is within the scheme of God for him to enter into the kingdom of God through much tribulation. But God also shows His marvelous love and grace by removing the bitterness from the tribulation. As the wretchedness and distress recede, the kingdom of God and the mansions of the Father's house, prepared for us by Christ by means of His perfect obedience and sacrificial death, fill our horizon. Then the child of God can exclaim with the apostle, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

The story is told of a man who, before entering a sickroom, asked the nurse if this patient knew how seriously ill she was. "Oh, yes," said the nurse with a smile. "She knows she may never be well—but it doesn't worry her! She is in almost constant pain too, but even pain cannot dull the radiance in her face. That's the reason we who work here, when we feel discouraged ourselves and need a lift, visit this room. It never fails."

Lois Graybill Lantz wrote this testimony in the midst of much suffering. She married Richard Lantz on April 20, 1963. Fourteen days after the wedding she became ill and a short time after writing this article, died at the age of 21. She was from Smoketown, Pa.

A few minutes later the visitor knew why. He sat before one who had not left her bed for many years. She had known suffering such as few of us experience. She had little hope of recovery. Yet the radiance was there—a joyful acceptance of God's will for her life. She talked of the gracious care of those who ministered to her, and one could see what a joy it was to serve her. Then she talked of the goodness and mercy and love of Him who is the secret of her daily life.

Ministry of Suffering

When the visitor left the room after their devotions together, he remembered with shame how often he had been impatient and distracted over the petty inconveniences of life. But this woman, who was bearing more suffering than he had ever known, could speak only of the goodness of God and of His people. He had come to the hospital to minister; instead, he was ministered unto by one of the Lord's saints.

Though lying helpless on her bed, this woman was making her life a daily witness in the Lord's service and enjoying every minute of it. The nurses and patients and visitors who came in "for a lift" would leave her presence with a new insight into God's love and a new determination to conquer for Him. We can use tribulation and distress and suffering to teach us more of the love of Christ, and to develop in us radiant Christian lives. Every one of us meets enough hardships in life to crush us unless we learn how to meet and use them.

It is not what meets us in life; it is how we meet it that counts.

A well-known church creed begins with the question, "What is the chief end of man?" The answer is, "Man's chief end is to glorify God, and to enjoy Him forever."

We glorify God by performing courageous acts of service to our fellowmen, by leadership in the church and state. But we can also glorify Him by patience in pain, by faith in the midst of suffering, by calm poise and quiet faith during illness. Who knows but in God's sight the greatest service we ever render is the way we bear our afflictions, the quiet word of patience we speak from our sickbed, the smile of faith from our pillow.

Paul tells us of a physical infirmity he had which he called his "thorn in the flesh." He tells us that three times he prayed to God to remove it, but instead God answered Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness." Then Paul added, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. . . . For when I am weak, then am I strong" (II Cor. 12:7-10).

Glorifying God

In our sickness and pain and weakness the strength of Christ may be made perfect and God glorified.

The answer to the question, "What is the chief end of man?" also suggests that a part of our chief end in life is to enjoy God. We are not only to serve Him and glorify His name by our righteous living; we are to enjoy Him! If God is not the greatest source of joy in our lives, something is wrong with us.

Dwight Moody said he was once walking down the street thinking of how good God was to him. He said he became so happy as he walked that at each step one foot seemed to shout, "Glory to God," and the other to answer, "Hallelujah!" Too often we have made our faith a drab, somber, gloomy matter. Billy Sunday used to complain that some Christians had faces so long they could eat oatmeal out of a gas pipe! No wonder men have hesitated to become Christians for fear it would spoil their happiness in life! How different was Jesus who found His highest joy in His heavenly Father!

A Test of Faith

During the quiet days when our illness forces us to rest, we can meditate on the glorious truths of God's care for us. Worries come because we are taking the trouble in the world more seriously than the greatness of God. On our sickbeds we can find opportunity to let others see the joy of our Lord radiating from our faces. Anyone can be happy when everything is fine. Perhaps it is a real test of our faith to show our joy when pain and frustration and sorrow afflict us.

"Rejoice in the Lord alway" (Phil. 4:4).

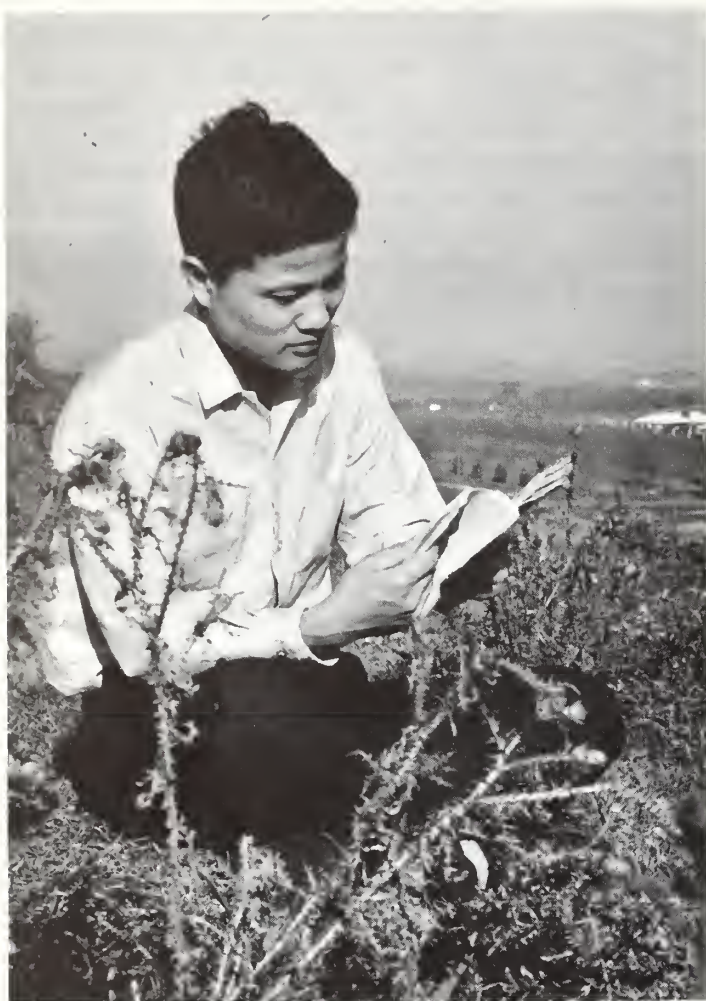
Anyone who takes the time to read the history of the early Christian Church as it is given in the books of the New Testament will agree that joy was the dominant note of the lives of Christ's apostles. This does not mean that the lives of Christ's followers were cushioned by beds of roses. No, there were hardships to be endured. But they found joy in the midst of hardships, gladness in the midst of pain. "As sorrowful, yet alway rejoicing; as poor, yet making many rich" is the way the Bible puts it.

Thus, for instance, after Peter and his companions had been beaten and thrown into prison for having preached the Gospel, we read that "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." And later on we are told that after Paul and Silas had been cruelly beaten and thrown into the inner dungeon, "at midnight Paul and Silas prayed, and sang praises unto God." They had experienced a joy that was so deep, so firm, so sure that the trials of life were but as the ripples on the surface of the sea. Their joy was undisturbed. "Your joy no man taketh from you."

Pain, suffering, and hardship can strengthen the moral fibers of our souls if we will properly meet them in our lives. Men have become truly great, not because they were free from all the pains and sorrows of life, but because they used their very hardships to strengthen their characters.

The final answer to the problem of suffering is the cross. Christ lived the one sinless life; yet He suffered beyond our comprehension. We are told that He was made perfect through sufferings. Heb. 2:10. When we find something of the cross in our own experience, let us seek grace to use it as God's plan for growth into Christlikeness.

"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5).



Japan Meets U.S.

By Lois Landis

About two decades ago, a U.S. plane roared to Japan and dropped disaster. Two years ago, June 29, another plane whistled across the ocean, this time to the U.S. It rolled into Los Angeles, stopped. Out stepped Hiroshi Mine (Mi ne), Japanese Christian bound for EMC. How "Hiroshi" came to meet U.S. is a drama of missions, spiritual struggle, and God.

From Buddhist background, Hiroshi met Christ in missionary Joe Richards. What drew Mine-san (*san* = mister) to Christ? It was love, he says. And to him loving is living. Why did Christians love? How could he, Hiroshi, love?

Slowly it grew upon him. God is our Father. We are His children. As a natural child inherits traits from his natural father, Christians inherit the ability to love from their spiritual Father.

Hiroshi was one of several young Japanese men who met

one day in memorable spiritual experience. He was baptized in 1957 at Hokkaido. From then on he had to make decisions, some of them hard for a man in a Buddhist culture, who loves beautiful Japan. Should he give himself to serve others? Should he go to America to study?

When the way to EMC opened, his Buddhist father, who retails clothing, paid the trip. Hiroshi worked off about half his tuition by summer and campus jobs.

For nearly a semester and a half Hiroshi Mine had been an EMC student before he caught my interest with a poem tacked on the campus opinion board. It was during a particularly controversial time, and opinionators shouted to each other in vicious circles. One morning a half-size slip of paper appeared:

"Spring is here. Everything is so lovely and lively. Green leaves, blue sky, tulips, dog flowers, cat flowers. While I was walking on the lawn, little birds came near to me.

"In the spring vacation I stayed in a home—so warm and honest. On Friday when a farmer became sick twenty farmers went to help him all the morning. I have received so much help from both known and unknown brothers.

"I am not yet homesick. I have my Father here. I have lovely sisters and honest brothers here. We are growing in the warm cares of brethren under living and loving Father."

Like a cool breeze in a humid room one man's grateful spirit ventilated the arguments into perspective.

The word "breeze" seems to fit Hiroshi somehow. Maybe it is because he has lived so close to nature all his life.

Every morning of his EMC student life, he crawled out of bed around 4:30 to stroll over the hills several miles around campus. He prayed aloud, read the Bible he always carries hooked over his shoulder by a strap, and watched the sun come up.

To him, it was the same sun that rises over his beloved Japan, the same sun that dawned on the early hours when as a small boy he trotted along with his father to the distant Japanese garden. The love of fresh morning hours never left him.

If Hiroshi has a motto, it is "Father himself loves you" (John 16:27). I have heard him, at the close of a chapel testimony, say "his" verse in his deep, loud voice which seems full of rivers and mountains and echoing caves in its Japanese fervor. I have heard him mumble it in a prayer meeting. I have heard him say that he must go back because the Father loves his brothers and sisters in Japan.

"All people want to love," he once said. "All people know they should love, but," he gestured, groping for words, "they know not how to do."

To prepare himself to help the Japanese and to satisfy his hunger for spiritual understanding, Hiroshi majored in Bible. Mennonite history and Greek are his specialties, and he combed *The Recovery of the Anabaptist Vision* only five times!

This summer another plane from the U.S. will jet Hiroshi to Japan. This time it will not take disaster, but a young man who proved once more that East and West have met in Christ.

Lois Landis, who graduated from Eastern Mennonite College last June, writes concerning Hiroshi Mine, Japanese student at Eastern Mennonite College, Harrisonburg, Va.

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Is This Our Task?

By Sanford G. Shetler

We are witnessing in our time more extremes of thought and practice than any age has probably ever faced. Caught in the maelstrom of current ideologies, isms, and fanaticisms, many Christians are swept off their feet and sucked into the vortex of who-knows-what under the guise of such high-sounding virtue words as "civil rights," "liberties," "freedom," "integration," "equality," and "Christianity."

Clergymen have become crusaders today for a popular cause. It is strangely and relatively easy to go to Selma, for example, and march in civil rights parades even to the point of death, because it is a popular cause thrust upon the social conscience. But it is *not* easy to stage a march on the movie colony in Hollywood to protest the immorality, lewdness, filth, and vice generated there, and through which multiplied millions are victimized weekly and many eventually spiritually damned. It is *not* easy to march to the office of the postmaster general and protest the flood of pornographic literature that is overwhelming America's newsstands and mails.

It is *not* easy to march on Washington and demand that the surgeon general go through with his decision to have cigarettes labeled as a vicious poison capable of spelling death to thousands through lung cancer. It is *not* easy to descend onto university campuses and demand that communists be denied their unwarranted use of freedom of speech (the other end of the civil rights spectrum) and that those precious young Americans who study there be protected from the subtle inroads of that most dangerous socio-politico-economic ideology.

It is *not* easy to bring pressure to bear on our American seminaries of the various religious groups which are openly sowing the seeds of unbelief in the subtle theologies which take a very low view of the Scriptures as revelation. It is *not* easy to march to the capitol in protest to having the Bible taken out of our schools. Many clergymen did this, but paradoxically crusading Mennonites were not in this group. It is not easy to do any of these things because they are not popularly championed by religious crusaders.

It is time to reevaluate the whole ethic of social penetration and social justice—what the churches' part is. The common doctrinaire indictment given by clergymen crusaders is that the churches too long have remained silent, that we must get in and help; we cannot pass by on the other side. But what is the ministry of reconciliation? The church from time to time should be militant, but "its militancy should be directed toward things essentially spiritual. . . . A clergyman ought to be something of an authority on personal morality; yet it does

not follow that he is competent to pass moral judgments in every current political dispute. . . . And he is often in danger of becoming a Pharisee, condemning as immoral, people who simply differ from him on prudential grounds: I am holier than thou."

What business have I espousing the Anabaptist tradition of complete separation of church and state, marching in a parade to see to it that men (unregenerates and all) have the right to vote, when as we well know, voting itself is not at once accepted by many Mennonites and other Christians as a part of moral duty?

And when, as one columnist suggests, we march side by side with crackpots, hoodlums, and Christians, and people of all shades and variations of political and religious opinion, including, we can be sure, at least a percentage of communists (and I am no John Bircher), then we raise serious question as to what has gone wrong with our basic thinking.

I, too, have been concerned, and while I appreciate the problem in the South, the solution will not come through marches and picketing. What right have we as Mennonites to go into another state and try to bring pressure on that state; that is, until all of our own community problems have been solved and our local pastoral work has been brought up-to-date? If the root of the problem is the white man of the South, then the only logical, valid, and Scriptural approach is to convert, through love, the white man. We resent legalism in the church as a means to an end, but find no problem at all in using that same method on unregenerate men or on southern Christians who we feel are wrong. As a schoolman I would resent thoroughly having students or teachers from another school marching around my school and sitting on the steps to bring pressure on our administration to give students more rights. Regardless of how wrong we may be, that is the poorest method to bring me to terms that I can possibly conceive.

I do not feel that we are unfair to those who after all represent Caesar in Alabama. I could not help voicing my feelings concerning the place of the church and of the Christian minister, particularly that of our own denomination to Governor George C. Wallace of Alabama. Several times in his reply he extended his warmest appreciation for an attempt on my part to look fairly at both sides of the problem. As he had stated clearly several weeks earlier in his "Meet the Press" interview, he *is* attempting to do something about the social problem of the Negro. Many have expressed grave concern over the brutalities which they feel have been instigated by his passive attitude, but find no difficulty in accepting the non-violent coercive methods of Martin Luther King and others

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who some think might also be blamed for needless brutality in what appears to be a deliberate attempt to disobey both state and federal laws. Certainly for all of his dedication and eloquent attempts to establish the kind of equality which he feels is important and right, his ideology and tactics hardly fall into the category of those who hold to a Biblical church-state separatism, and Biblical pacifism. A boycott, for example, is not Christian. The Scriptural method is, "Therefore if thine enemy hunger, feed him," not starve him.

I am very certain that if I as a Christian minister am eager to help, I can find racial problems of a deeply spiritual nature right at my front door. There is a Negro elevator operator with whom I have had frequent conversations. He is an atheist and I do have an obligation to him. Last Sunday I greeted with a holy kiss a Negro Christian. I will eat with, sleep with, go to school with people of any race. I do not believe in any theory of racial superiority. We northerners, I find, do not act too differently from southern whites on these issues. Our sheet is not so clean that we can start marching to Alabama. Suffrage, it seems to me, is a political

problem that is not my basic concern as a Mennonite clergyman who does not see in voting a valid expression of my Christian responsibility to society, in the first place. But it is my concern to minister to the underprivileged Negroes who need food and clothing far more than they need a ballot box, and who above all need Christ in their hearts. The Negro, too, is not entirely in the clear. It is not an issue of "black angel" versus "white devil." One deeply spiritual southern Presbyterian told me a few summers ago when I spent my whole summer in the deep South, that many Negro pulpits had quit preaching the Gospel and were preaching integration. Our main purposes in life can so easily be sidetracked for something less than the Gospel.

As the noted columnist referred to in this article concluded his recent column, clergymen who are crusading "have no right to behave as if their political preferences were the law and the prophets. And they discredit the church by converting themselves into doctrinaire agitators." Most, he suspects, "would better serve Christ by brightening the corner where they are, than by parading in alien streets."

When Does Tithing Begin?

By Leland Wilson

Now it came to pass on a day at noon that the editor was guest of a certain rich man. And the lunch was enjoyed at a popular restaurant. And the waiters were very efficient. . . . But as we arose to depart, I observed that the host laid some coins under the edge of his plate. . . . The waiter who stood nearby smiled happily which being interpreted meant the tip was satisfactory. . . . But as I meditated on the coins that became tips throughout our nation, I began to think of Tips and Tithes. For the proverbial tip should be at least a tithe, lest the waiter or waitress turn against you. And as I continued to think on these things, it came unto me that few people who go to church treat their God as well as they honor their waiter. . . . Verily, doth man fear the waiter more than he feareth God? And doth he love God less than he loveth the waiter? Truly, a man and his money are past understanding.

This parable from *The Interpreter's Bible* is keen—much too keen to be ignored. It points to our abundance, in the ability to eat at popular restaurants. It points to our social correctness, a proper tip of 10 percent or more. Thus far it is bearable. But its sharp edge is cutting as it confronts our tips with our tithes, and it speaks prophetically to a time when men are more preoccupied with pleasing the waiter than with pleasing God.

Statistics on giving make it obvious that many Christians do not tithe. Why? Usually, they are convinced that it is not economically feasible. They could not pay the grocer or the hairdresser or the repair shop. Many Christians, I am convinced, want to tithe and would tithe if they could "balance the budget."

But there is also another deterrent to tithing. Controversy has clouded the issue. For a variety of reasons, tithing is feverishly protested or scornfully disdained. Even leaders confess uncertainty; there is no clear call to commitment.

What is wrong with tithing? It is alleged:

—that it is too legalistic. Must we forget that freedom for One meant a cross?

—that "theology" will not support it. But what theology? Nicety for one is anathema for the other.

—that Jesus was opposed to tithing. But how do we avoid the "ought"? Only three times the Master employed that strong term—once on the giving of tithes, "these you ought to have done."

—that it is too extreme, too hard on widows. Whence the concern for widows? They bear their own testimony: "This poor widow has put in more than all of them."

—that it is too limited; God demands 100 percent rather than 10 percent. There is no argument here, only evasion. No tither ever claimed 90 percent exemption.

—that it is arbitrary; one might just as well choose to give 3 percent or 8 percent. Is that choosing not also arbitrary?

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Does the chooser have a better means to a standard than Biblical precedent?

There are other charges. But when they have all been fired, tithing remains. Through the centuries it has stood: from Abram, who gave God a tenth of all; to Ambrose in the fourth century saying, "God has reserved a tenth part for Himself, and therefore it is not lawful for a man to retain what God has reserved for Himself"; to Applegarth with her *Twelve Baskets Full*. And those Christian bodies which emphasize tithing bear an eloquent witness, "You will know them by their fruits." Perhaps one of the greatest endorsements of tithing is precisely here: tithers demonstrate in giving a deeper commitment than non-tithers.

Discipline

Come then to the affirmations. Tithing is for the Christian because it develops a spirit of discipline; it imposes a sense of responsibility.

From a Hebraic tradition, the tithe has come to us. As early as Jacob, perhaps even earlier, man recognized that he should give at least a tenth to God. This became recorded in Deuteronomy, and in the Priestly Code in Leviticus. The tithe is assumed thereafter in the Old Testament and later finds rather elaborate and intricate application in the rabbinical system. To the Jew, tithing is the law.

Christian freedom has not abrogated this discipline, this *must*. For the Christian to reject tithing altogether simply because it is of the law, is a tragic misunderstanding of the law. Christ did not do away with the law. "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them." Christ went beyond the law. But in doing that, He had first of all to go as far as the law. We, too, in order to be "under grace," as Paul terms it, must first of all have gone as far as the law. One cannot go the two miles of the Sermon on the Mount without having first gone the one required by the law.

Even in the freedom we experience in Christ, the letter to the Romans confronts us abruptly with "Shall we sin, because we are not under the law, but under grace? God forbid" (KJV). That is, shall we do less than a tithe because we are Christians? God forbid!

The glorious freedom of the Gospel has not swept away necessity. Rather, freedom is built upon the necessity of discipline. There is a Saviour, but there is also a cross.

Growth

Tithing is for the Christian because it offers a means of growth in discipleship. Paul talked of the law as a trainer or a teacher who prepares a boy at home for the things that are to come later. The law is the means by which God prepares man for what is offered in Christ.

To the Christian who has not yet committed as much as the tenth, the tithe is a beckon, a call. Indeed, it is more. It is a judgment. Paul called the law holy because it makes us aware of our sin.

Nor is growth finalized in the giving of the tithe. It is the preparation for "greater things than these." Jesus was critical of the Pharisee not because he meticulously tithed—this, he

ought to have done, Jesus said. How often His words here have been misrepresented. "But woe to you Pharisees! for you tithe mint and rue and every herb, and neglect justice and the love of God; *these you ought to have done*, without neglecting the others." There is here an almost "taking it for granted"; of course, you would tithe. Certainly He puts things into perspective, so that those who tithe clearly understand that there is growth—"weightier matters" ahead.

Guidance

Tithing is for the Christian because it offers a guide. How much should I give? The usual admonition is "more." Frequent newsletters and Sunday worship bulletins carry the tragic facts of the treasurer's balance. At our great church gatherings, in moments of vision, we see God opening doors of opportunity, if people would only give "more." But how much is "more," and how does the Christian decide?

(We cannot accept the glib formula that all the church's financial woes would be solved if only everyone would tithe. That is a mirage. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," KJV.)

We have need of a guide, a standard. We speak of love, but know not what it means until we see loving acts: a man's compassion for another human being as he binds up his wounds along the Jericho road. We speak of God, but know Him only faintly, until He comes in man: the Word becoming flesh and dwelling among us.

So, too, we talk of stewardship and commitment in connection with our material possessions. But this is abstract until the tithe comes to make it concrete—to give it a starting point. It is a floor upon which to build. It becomes a guide, useful even when we have gone beyond its measure.

When does tithing begin? When does a person begin to know the discipline, the growth, and the guidance which it brings? Is it when all the theological questions have been adequately answered? No, for the mind follows the heart, and answers are not answers unless there is first an ear to hear. Is it when all the practical problems are resolved: whether tithing is before or after taxes, whether part might be given to voluntary secular agencies, etc.? No committed tither really asks these questions; they are more diversionary than honest groping.

Is it when there is a sufficient income to make it possible? No, for incomes are never sufficient, and the pencil can lead not a soul to see how he could tithe—that sight is "written with the finger of God."

The Christian begins to tithe, not knowing how it will be possible, yet knowing that "with God all things are possible." He takes the leap of faith in commitment, following where faith's promptings lead. A new priority holds; God's portion is given first.

Tithing begins with no promise of financial flourish, yet is with the deeper hope heralded by Malachi:

"Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

Proposed Statement on Capital Punishment

An area of witness to government for which there has been a growing concern within the Mennonite Church has to do with the state's treatment of the offender, and with the death penalty in particular. The Peace Problems Committee's report to General Conference in 1963 included a statement on the subject prepared for study and discussion, with a view to possible adoption by General Conference at a later date. The spirited discussion of the proposed statement on the conference floor indicated a live interest in the subject.

While some differences of opinion were expressed it seemed apparent that the greater body of opinion favored a continuation of the study looking toward final adoption of the statement. Since then two district conferences, Ontario and South Central, have taken official action giving a witness against the death penalty. The Indiana-Michigan Conference had done so as early as 1961. Members of the committee have also met with groups of church leaders in three conference districts, Franconia, Lancaster, and Virginia, for discussion of the proposed statement. In these conferences no official action was taken, but out of these discussions, as well as conversations with various brethren throughout the church, have come many helpful suggestions for the improvement of the statement.

Another source of help has been the Committee on Peace and Social Concerns of the General Conference Mennonite Church which has also been working on a statement for adoption by that body. For several years this committee has worked with the PPC in what gradually came to be a joint undertaking, until we finally came to agree on a single proposed statement on capital punishment. The statement is scheduled for presentation to the triennial meeting of the General Conference Mennonite Church in July, 1965, and the PPC is bringing it to Mennonite General Conference at its biennial meeting, Aug. 24-27, with a recommendation for adoption. The statement, as recommended for adoption, follows.

A CHRISTIAN DECLARATION ON CAPITAL PUNISHMENT

In view of our Christian responsibility to give witness to the righteousness which God requires of all men, we are constrained at this time to set forth our convictions concerning capital punishment.

Our Position

Since Christ through His redemptive work has fulfilled the requirement of the death penalty, and has given the church a ministry of reconciliation, and in view of the injustice and ineffectiveness of capital punishment as a means for the achievement of the purpose of government, we express our conviction that its use should be discontinued. In view of the prophetic commission given to the church, therefore, we appeal to the legislative assemblies and responsible administrative and judicial

officials of the Dominion of Canada and its various provinces, and of the federal and state governments of the United States, to discontinue the use of the death penalty and to set rehabilitation as the ultimate goal in the treatment of the criminal, expressing a positive attitude to the offender, thus further encouraging the peace and order which under the lordship of Christ the state is commissioned to provide.

Witness of Anabaptist-Mennonite History

From the sixteenth century to the present, many Mennonites have witnessed against capital punishment. One of the charges against Felix Manz, the first Anabaptist martyr, was that he had rejected capital punishment. Menno Simons argued that "if the transgressor should truly repent . . . for such an one to be hanged . . . would look . . . strange and unbecoming. . . . If he remained impenitent, and his life be taken, one would unmercifully rob him of the time of repentance."

In 1910 Daniel Kauffman, Mennonite leader, said: "The taking of human life, whether upon the field of battle, on the gallows or in the electric chair, or in a conflict between individuals, belongs to uncivilized nations." C. Henry Smith, Mennonite historian, said in 1932: "Human life to the Mennonites is sacred, and not to be snuffed out for any reason whatsoever, individually or collectively, . . . to appease the demand for public justice. . . . 'Thou shalt not kill,' was a divine command which knew no exceptions. Mennonites consequently never [officially] sanctioned either capital punishment or war."

In 1957, when Cleo Eugene Peters was sentenced to die for his murder of Paul Coblentz, an Amish Mennonite farmer in Ohio, the friends and neighbors of the murdered man signed petitions requesting a commutation of the sentence. The commutation was granted. In the meantime they carried on a ministry of reconciliation, through visitation of the condemned man in prison and manifestations of friendship to his family, and with at least some resulting evidence of personal rehabilitation.

Basis for Our Position

The Christian Mission. "God was in Christ, reconciling the world unto himself." Today this ministry of reconciliation is entrusted to the disciples of Christ, God making His appeal through them. Christians as colaborers with Christ, and as His representatives in this world, are commissioned to make disciples of all peoples, teaching them to observe all that He has commanded, in order that the purpose of God may be fulfilled. (See Matt. 28:19, 20; II Cor. 5:18-20.)

The State and the Maintenance of Peace and Order. A basic function of the state is the maintenance of peace and order in human society and providing for the welfare of its people. In so doing the state acts as a minister of God for good, enabling the church more effectively to perform its mission in this world. (See Rom. 13:1-7; I Tim. 2:1, 2.)

The Christian Obligation to the State. In view of their mission in this world, Christians have a fourfold obligation to the state:

1. Subjection to the authority of the state and cooperation with it whenever possible in the performance of its God-given assignment.

2. Prayer to God that rulers and officials of state may be divinely influenced to fulfill their assignment according to God's plan.

3. A prophetic witness to the state: (a) concerning the lordship of Christ over church and world, under whose judgment the state must act and before whom every knee shall bow; (b) concerning the nature of the state's God-given task for the maintenance of peace, equity, justice, and human welfare; (c) concerning the righteousness which God requires of all men, even in government.

4. Recognition of the law of Christ as superior to all others, and readiness, when a choice must be made, to "obey God rather than men." (See Acts 5:29; 24:25; 26; Phil. 2:10, 11; I Tim. 2:1, 2; Titus 3:1.)

The Death Penalty and Peace and Order. New Testament teaching recognizes the use of force by the state for the deterrence of evil and the maintenance of peace and order in human society. I Pet. 2:13-17.

This teaching clearly implies, however, that there are responsible and irresponsible, useful and useless, ways in which this power may be used. The state is responsible for using its power in ways that promote peace and order.

This raises a critical question: Does the use of the death penalty actually further the state's effort to maintain peace and order, or does it interfere with this effort? Is the use of the death penalty consistent with the Biblical teaching that the state is responsible for using the sword only in the promotion of order?

Obviously it is impossible to know how many persons are deterred from committing murder by the presence of the death penalty on the statute books—or, on the other hand, how many are incited to crime by the state's own example of violence.

In the past five years the average number of murders in the United States has been slightly more than 8,500 and the average number of executions for murder 29. Counting all executions, whatever the crime, the average total was slightly more than 36. In view of these statistics it is difficult to believe that the executions had much influence as a deterrent. Murder is frequently committed by persons of mental instability, or under such emotional stress that the possibility of capital punishment hardly enters into their thinking.

Comparison of criminal statistics of states with the death penalty with those that have abolished capital punishment lends no evidence to support the deterrence argument. Rhode Island, Michigan, and Wisconsin, for example, states without capital punishment, have lower murder rates in proportion to their total population than do the states immediately adjoining them which have the death penalty. If all the states are compared, the murder rate is from two to three times greater in states which have and enforce the death penalty than in those which do not.

It is recognized that the state may appropriately employ force for the restraint of criminal offenders. When it becomes evident, however, that the death penalty, as one application of the use of force, does not reduce the rate of crime, that it does not contribute to the maintenance of peace and order, the church has an obligation to witness against it. The state may use force, but not when it contributes to disorder more than order. Let not the state bear the sword in vain. (See Rom. 13:4.)

The Death Penalty, Rehabilitation, and the Redemptive Mission of the Church. In maintaining peace and order the state has a responsibility not only for the deterrence of crime and the restraint of the criminal. It has a responsibility as well for the rehabilitation of the offender, enabling him to find a useful place in an orderly, peaceful society.

This function of the state constitutes a positive counterpart to the church's redemptive mission. In their common concern for the rehabilitation of the offender, church and state should labor cooperatively, each performing the task peculiar to its own genius and calling.

The use of the death penalty, however, is a repudiation of the rehabilitative aspect of the state's own task and function. In deliberately taking the life of the offender the state declares him

(Continued on page 634)

Ministry to the Offender

By Guy F. Hershberger

Since this issue of the *Gospel Herald* includes the proposed General Conference statement on capital punishment the writer, speaking for the Peace Problems Committee and the Committee on Economic and Social Relations, feels constrained to submit this further word concerning the responsibility of the church for the offender—the delinquent, the prisoner, the parolee.

It should be clear to all that speaking against capital punishment does not fulfill the church's responsibility for a ministry to the offender, any more than refusal to perform military service in itself fulfills the law of love and nonresistance. Both are entirely proper negative actions, but beyond this the way of the cross in human relations requires a positive ministry of love and reconciliation. Refusal to enroll in the military finds a positive expression in relief and service, in Pax, in VS, in a ministry to the poor and needy, to widows and orphans, and to those who are ill in body, in mind, and in spirit. The way of the cross seeks to remove the injustices wrought by man's inhumanity to man, to heal the wounds, to tear down the walls, and to remove the barriers between races and classes and clans.

Likewise the witness against capital punishment must find positive expression in a social and spiritual ministry to the delinquent and the prospective delinquent. With a growing social consciousness within the brotherhood, and an increasing number of Mennonite young people entering social work as a profession, we believe the church through its responsible agencies, including the proposed new Committee on Peace and Social Concerns, and the mission boards and service agencies, should enlist these new resources for a ministry to the delinquent. Work among boys and girls for the prevention of delinquency, work among prisoners, including the prison chaplaincy, halfway houses for the parolee, and a positive program for the permanent rehabilitation of the former prisoner, constitute a mission and service field that is ripe for harvest for a church that is prepared to enter. The prison visitation work carried on by the Elkhart mission board and others, the correspondence and evangelistic work carried on with prisoners by a number of our people, and other expressions of service and concern among us are indications that the time is here when somewhere some responsible group in the church should take the next step and organize a new work in this area, evangelical in its frame of reference and administered by men and women trained in an understanding of the social and psychological needs of the delinquent, able to work sympathetically and understandingly in cooperation with the government's law enforcement officials, and deeply committed to the transformation of delinquents, prisoners, and parolees into new men and women in Christ.

beyond rehabilitation, and removes him forever from the realm of the church's redemptive ministry. This, we believe, is an unjustified assumption of final judgment, a role which belongs to God alone.

Justice and the Administration of the Death Penalty. In carrying out its mission under God to maintain peace and order in human society, the state is enjoined to punish bad conduct and to praise the good. Rom. 13:3. The state is to deal justly with all men. Unfortunately, grave injustices have accompanied the use of the death penalty.

1. The great majority of executions are of persons who, because of ignorance, poverty, or other reasons, are unable to secure adequate legal counsel for themselves, while criminals of a higher economic or social status find legal means for evading execution.

2. The possibility of the death penalty can influence juries to acquit persons actually guilty of murder, thus contributing to the miscarriage of justice.

3. As long as they are administered by fallible human beings, courts will be subject to error. All other judicial errors upon discovery can in some measure be corrected and repaired; a judicial error consummating in an execution, however, is totally irreparable.

Love and the Fulfillment of the Law. In the Old Testament one important purpose of the death penalty was expiation. Since man was made in the image of God, his life, his blood, was sacred. Taking his life, therefore, required atonement through a sacred expiatory rite.

It is the clear witness of the New Testament, however, especially of the Epistle to the Hebrews, that the requirement of the Old Testament is fulfilled in the high-priestly sacrifice of Christ. "Once for all" is the triumphant proclamation of the epistle. Henceforth no more blood is needed to testify to the sacredness of life, and no more sacrifices are called for to expiate for man's usurping of the power to kill. The cross of Christ abolishes the Old Testament basis of capital punishment.

Moreover, in view of the holiness of God and the sinfulness of man, not the murdered only, but every man, merits the expiatory death. For this reason Jesus, when confronted with a sinful woman, did not deny her guilt. Instead, He found her accusers guilty also. When He proposed that any who were without sin should cast the first stone, no stones were cast.

No one can measure up to the standard of Jesus. No one is sinless. Rehabilitation of the offender is the major concern. Vengeance should give way to forgiveness and reconciliation. This is not to deny the penal function of the state, but to limit its penal authority. When the state employs the death penalty, it exceeds its divine authority. (See Gen. 9:5, 6; Num. 35:30; Matt. 5:17, 22; John 8:1-11; Heb. 2:17, 18; 7:27.)

Our Confession and Our Prayer

In view of our responsibility as ministers of reconciliation we confess that we have not adequately fulfilled our obligation to work for the abolition of capital punishment nor for the reduction of crime in our society. We need to be more faithful in serving persons in prison and in laboring for the reform of prison procedures, for the rehabilitation of the parolee, and for the improvement of the economic, social, and religious conditions which contribute to the making of juvenile offenders and to the spread of crime.

We pray that in our brotherhood the Spirit may deepen each member's conviction and understanding of his obligation to individual criminal offenders, to the government under which he lives, and to Christ. And we pray that God may grant us wisdom, vision, and courage that as a brotherhood we may engage in this ministry as the Holy Spirit gives us direction.

Welcome to Wayne County

The Mennonite congregations of Wayne and adjoining counties count it a special privilege to entertain the thirty-fourth biennial session of General Conference. A number of local people will be involved in the task of caring for the Conference, but many more will be privileged to enjoy the public sessions and observe the largest representative body of ministers and laymen in the church function in behalf of the total mission of the church.

In Wayne and adjoining counties of Medina, Stark, and Holmes, within a thirty-mile radius of Kidron there are nineteen congregations in the Ohio and Eastern Mennonite Conference with a membership of over 3,900. There are also two congregations that are members of the Virginia Conference, two General Conference churches, several in the Conservative Mennonite Conference, and others in related groups or independent. The southern part of the area is also well populated with members of the Amish faith.

The Mennonite churches of the area are quite active in numerous ways. Interest in leaving a witness to the world is vital. From this area came the Christian Laymen's Evangelical Association with its tent campaigns and city-wide crusades. Central Christian High School provides a Christian education for many young people. Mennonite Youth Fellowship groups in the various congregations engage in constructive and wholesome activities for their own benefit and in service to others. Almost all of our young men are conscientious objectors to war who spend some time either in Voluntary Service, the Pax program, or in service in some hospital or other institution. Many congregations have a choral group made up mostly of young people. Missions are actively supported with finances and personnel.

The Mennonites of the area are essentially a rural people. However, churches that at one time were made up almost entirely of farmers now often have considerably less than half of the men engaged in farming. Many are working in industry, more are entering professions, and many are establishing businesses. Urbanization is creeping in upon us. Sociologically, our patterns of life are being changed from the way they were in former days.

The story of the Anabaptists and their settling in this four-county area presents an extremely varied picture. Echoing one historian who has written about one of these four counties: "Wayne County is the home of one of the largest and most varied Mennonite communities in Ohio. In no other part of the state did Pennsylvania Amish, Pennsylvania Mennonites, Alsatian Amish, and Swiss Mennonites settle in the same neighborhood." From the most conservative of the Amish to the most liberal of the Mennonites there is a wide range. Customs, traditions, and ways of living vary widely, with each group teaching and practicing the Word of God according to its own convictions.

We cordially welcome each of you to the campus of Central Christian High School at Kidron. May we have a profitable time together for the cause of Christ and His church.

Local Committee: Stanford Mumaw, Chairman.

Program of Mennonite General Conference

The thirty-fourth session of Mennonite General Conference will be held at Central Christian High School, Kidron, Ohio, August 24-27, 1965 (Eastern Daylight Saving Time).

Moderator: Roy S. Koch, West Liberty, Ohio
Assistant Moderator: Harold E. Bauman, Tenafly, N.J.
Song Leader: J. Mark Stauffer, Harrisonburg, Va.
Assistant Song Leader: Donald Sommer, Kidron, Ohio

Theme: The Congregation in Mission

Tuesday, August 24

8:30 General Council Sessions Begin

Tuesday Evening (first public session)

7:00 Worship Period—Paul Erb, Scottdale, Pa.
Welcome—Stanford Mumaw
Moderator's Message—Roy Koch, West Liberty, Ohio
Offering
Special Music—Kidron Mennonite Church Choir
Announcements
8:00 Conference Sermon: What Is a Congregation?
Richard Detweiler, Perkasie, Pa.

Wednesday, August 25

8:30 Business Session
Minutes of 1963 General Conference Sessions
Report of General Council and Recommendations
Treasurer's Report
Report of Program and Budget Reviewing Committee
Announcements
10:15 Bible Study—Erland Waltner, Elkhart, Ind.
10:35 The Congregation Maturing as a Forgiving and Discerning Body

John H. Yoder, Elkhart, Ind.
Glenn Esh, Columbus, Ohio

11:05 Discussion Groups (delegates, ministers, and other specially interested persons will be assigned to a group when registering). Group Leaders:

Edwin Alderfer (Pa.)	Clayton Beyler, (Kans.)
Norman Derstine (Ill.)	Elmer Kolb (Pa.)
Russell Krabill (Ind.)	Paul Landis (Pa.)
Vernon Leis (Ont.)	Ernest Martin (Ohio)
Dale Schumm (Ont.)	Victor Stoltzfus (Ohio)
Gerald Studer (Pa.)	Paul Voegtlin (Alta.)
Stanley Weaver (Ariz.)	Lewis Weber (Ont.)
Linden Wenger (Va.)	Richard Yoder (Ind.)
Richard Yordy (Ill.)	Howard Zehr (Kans.)

Program in Auditorium

Chairman: Paul N. Kraybill, Salunga, Pa.

Questioners: Rachel Fisher, Scottdale, Pa.

Ivan Kauffmann, Hopedale, Ill.

Wednesday Afternoon

1:30 Message from Japan—Mine-san
1:50 The Congregation Worships in Mission
Paul M. Miller, Goshen, Ind.

2:20 Greetings by Fraternal Delegates
2:40 1965-67 Theme: Our Mission Is One
Announcements

3:00 Business Session
Report of Worship Committee
Report of Hymnal Revision Committee
Report of General Mission Board
Report of World Conference
Report of Inter-Mennonite Ministers' Conference

Wednesday Evening

7:00 Bible Study—Erland Waltner, Elkhart, Ind.
7:20 Report on Two-year Stewardship Program directed by Daniel Kauffman, Scottdale, Pa.
Stewardship, A Force at Work:
A Stewardship Institute—John E. Lapp, Lansdale, Pa.
Stewardship for Mission—Gordon Hunsberger, West Montrose, Ont.
A Personal Experience in Stewardship Discovery—Helen Alderfer, Scottdale, Pa.
7:50 Music Group
Offering
Announcements

8:10 The Congregation in a Changing World
Carl Kreider, Goshen, Ind.

Thursday, August 26

8:30 Business Session
Report of Peace Problems Committee
Report of Committee on Economic and Social Relations
Report of Historical and Research Committee
Announcements
10:15 Bible Study—Erland Waltner, Elkhart, Ind.
10:35 The Congregation and Brotherhood Resources for Its Mission
E. M. Yost, Denver, Colo.
11:05 Discussion Groups
Program in Auditorium
Chairman: Ben Cutrell, Scottdale, Pa.
Questioners: Truman H. Brunk, Newport News, Va.
John Lederach, Hubbard, Oreg.

Thursday Afternoon

1:30 Message from India—E. P. Bachan
1:50 The Congregation: Independent and Interdependent
Newton Gingrich, Markham, Ont.
2:20 Bienenberg Choir, European Mennonite Bible School
Announcements
2:35 Business Session
Report of Church Welfare Committee
Report of Ministerial Committee
Report of Mennonite Mutual Aid
Report of Schowalter Foundation
Report of Publication Board
Election of Officers

Thursday Evening

7:00 Bible Study—Erland Waltner, Elkhart, Ind.
7:20 The Congregation in Reconciling Mission
Interviewer: Roy Umble, Goshen, Ind.
Participants: Laurence Horst, Evanston, Ill.
Gerald L. Hughes, Cleveland, Ohio
Richard Martin, Elida, Ohio
Edgar Metzler, Akron, Pa.
Hubert Swartzentruber, St. Louis, Mo.
7:50 Bienenberg Choir
Offering
Announcements
8:10 The Congregation in Reconciling Mission
Elam Stauffer, Tanzania, Africa

Friday, August 27

8:30 Business Session
Report of Board of Education
Report of Commission for Christian Education
Report of Resolutions Committee
Announcements
10:15 Bible Study—Erland Waltner, Elkhart, Ind.
10:35 The Congregation Nurtures for Mission
Ross Bender, Goshen, Ind.
11:05 Discussion Groups
Program in Auditorium
Chairman: Ralph Beechy, Wooster, Ohio
Questioners: Alta Erb, Scottdale, Pa.
Mark Peachey, Plain City, Ohio
Friday Afternoon
1:15 Business Session
Unfinished Business
2:15 Bible Study—Erland Waltner, Elkhart, Ind.
2:55 Installation Service—Roy Koch, West Liberty, Ohio
3:00 Closing

GENERAL INFORMATION

1. Those desiring to call meetings of church-related bodies during General Conference will clear with the Executive Secretary. Meetings already planned:

Monday, August 23

9:00 Publication Board Executive Committee

10:00 Stewardship Council

Tuesday, August 24

8:30 Stewardship Council

Wednesday, August 25

4:00 District Sunday School Secretaries

Thursday, August 26

4:30 Church Historians, Statisticians, and Secretaries

2. Regarding program, phone or write Mennonite General Conference, Mennonite Building, Scottdale, Pa. (412 887-8440).

3. Regarding transportation and lodging, write or phone Paul Neuen-schwander, Kidron, Ohio (216 857-2881).

4. Inquiries, calls, or mail during Conference sessions may be directed to Mennonite General Conference, Kidron, Ohio (Phone 216 857-3111).

5. Lodging will be provided in homes. In addition, those desiring hotel or motel accommodations can secure full information regarding location and rates by writing or calling above.

6. Transportation: **By car:** Turn south from U.S. 30 one mile east of Rice-land or three miles west of Dalton. **By train or bus:** Canton, Akron, Wooster, or Orrville. **By plane:** Cleveland or Akron-Canton.

A nominal per-trip charge will be made for meeting trains, buses, and planes. Thus, it will be of mutual advantage to arrive in groups insofar as possible.

Elias L. Frey

(1856-1942)

By Melvin Gingerich

Elias (Eli) L. Frey, a leading Mennonite bishop in the second half of the nineteenth century, was born near Pettisville, Fulton County, Ohio, Nov. 2, 1856. He was the oldest son of Christian and Elizabeth Conrad Frey. His grandfather Jacob Frey lived in Montbeliard, France, and here his father Christian was born. When Christian was about eight years old, his father and mother with their one son and four daughters came to America and were among the pioneer settlers in Fulton County, locating there in 1844. When Elias was thirteen years old, his father died. Being the eldest son in the family, he assumed the major responsibility of helping the mother operate the farm, and thus early received training in leadership and management.

In September, 1880, Elias was baptized by Bishop Nicholas King and became a member of the Amish Mennonite Church. Even before he was baptized, he taught a Sunday-school class in a public school building, and also conducted a singing school. Elias was married to Anna Short on June 9, 1881, and moved to a farm within a mile of his birthplace. Eight sons and four daughters were born to them, of whom nine were living at the time of his death. Among them was Philemon, who is pastor of the Zion Mennonite Church, Archbold, Ohio. After his wife died in 1928, he made his home with his children.

Frey was called to the office of deacon on Dec. 25, 1884. Because of his ability to preach in both German and English, he was in demand in the churches as a preacher and speaker. On March 22, 1908, he was ordained to the office of bishop by lot, which office he filled to the time of his death. He had the bishop oversight of the churches in Fulton County as well as several Amish Mennonite churches in Canada. As an able instructor, he was much in demand for Bible conferences. He served as moderator of the Eastern Amish Mennonite Conference several times and as moderator of Mennonite General Conference 1917-19, was a member of the Peace Problems Committee, 1919-37, and its chairman 1925-35, and a member and an officer of the Mennonite Relief Commission. A strong advocate of nonresistance, during World War I he visited Mennonite conscientious objectors at Camp Sherman thirteen times, as well as other camps. In 1929 he realized one of his cherished ambitions when he visited the birthplace of his father in France and toured Europe.

From the time of his ordination to the time of his death he saw his congregation grow from about 450 members to over 1,400. He was a profound Bible student and eloquent as a preacher, often melting his audience to tears. In his life he balanced well conservatism with a practical progressivism. He was widely known in the Mennonite Church and wielded

a far-reaching influence, being characterized by his cheerfulness and his deep loyalty to his church.

He died March 20, 1942, on the farm on which he had been born, having reached the age of eighty-five. Until a few years before his death, he had scarcely known what it meant to be sick. He was survived by 101 children, grandchildren, and great-grandchildren.

A Prayer

for this week

O God, who hast made all men in Thy likeness and who lovest all whom Thou hast made, may we not separate ourselves from Thee by setting up barriers of race and color amongst ourselves. As Jesus was born of a Hebrew mother, but rejoiced in the faith of a Syrian woman and a Roman soldier, and welcomed the Greeks who sought Him, and extolled the virtue of a hated Samaritan, and suffered His cross to be carried by an African, teach us to regard the members of all races as our brothers and sisters, and by loving service to all mankind show our love to Thee. Help us to find fresh strength in prayer, to seek Thee and the ways of righteousness with the whole heart. In Christ's name we offer this prayer. Amen.

—Mrs. Milo Kauffman.

For Conscience Sake

The Bible says that the government is for the purpose of restraining the evil works of men. He who does that which is good need not be afraid.

The government uses its powers to make such laws as deemed necessary and needful for the sake of the whole community. The "arm of the law" seeks to enforce her decisions.

In general, most people are subject to the laws without making much trouble. A relative few make the maintaining of the police force necessary.

In particular, many people do behave well when they are afraid to take the risk of getting caught. Such are apt to take the odd illegal piece of game, watch the mirror closely while speeding, take personal advantage here and there. Their actions are always weighed against the possibility of their being caught and what it might cost them in such an event.

There should be yet another group of individuals. These are law-abiding not only because of what the consequences might be because of disobedience, but also because they accept the fact that God allows the government this power. So long as this power does not come into conflict with the directives of the Supreme Power (God), the Christian is obligated to be a top-notch citizen "for conscience sake."

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13:5).

—Paul Showalter.

CHURCH NEWS

Stetter Tells of Algerian Coup

At a missionary retreat held this month at Goshen College, Algerian Missionary Robert Stetter said that the June 20 military coup deposing President Ahmed Ben Bella came off very calmly.

"It was a bloodless revolution," he said, "with rebel leader Boumedienne doing no apparent harm." Stetter's wife, Lila Rae, and four daughters had returned to the States for furlough on June 15. He stayed on to attend to some unfinished business before his departure on July 1. The military coup occurred in the meantime.

"It is a very touchy time in Algeria," he reported further. "Missionaries have not been able to do any direct evangelism, but instead have had to engage in a material aid, teaching, and medical ministry to these underdeveloped peoples."

He doesn't think the new government will affect the missionary in any way. Christianity is extremely in the minority in the country, he said, but the government has never been able to get together on how to treat this minority group. Strongly Islamic in religion, it takes years to gain a handful of converts to Christianity.

Commenting on the future of the country, Stetter indicated that the new government will not be too radically different from strong man Ben Bella's. It will take the same anti-West and social posture, he thinks, but will probably be a little less communist-prone. Rebel leader Boumedienne criticized Ben Bella strongly, he said, for taking too many orders from Peking. The new republic will strive for more independence.

Students and the younger generation as a whole are highly displeased with the new leadership, thinks Stetter, because they think Algeria will slip back into its traditional Islamic mold. Ben Bella was modernizing the country at a rapid pace which solicited the sympathies of the youth.

Algeria was only one of ten countries studied at the retreat. Attending the retreat, which ended on Friday, July 9, were 19 new appointees, 30 missionaries on furlough, and two commissioners going on a special one-year assignment. Director of the retreat was Dorsa J. Mishler, secretary of personnel for the Mennonite Board of Missions.

Medical Unit in Vietnam

Pleiku, 250 miles northeast of Saigon in central Vietnam, is the likely location of a new MCC medical unit. Director Paul Longacre's exploratory trip to this area in early June confirmed the urgent need for medical services here.

The town of Pleiku has a population of 20,000, most of whom are Vietnamese. The remaining 140,000 people in Pleiku province are primarily Montagnard tribespeople.

The town has an old 150-bed hospital. It is not used to capacity now, however, because there is no resident doctor. The hospital's new facilities for surgery stand idle.

Because there would be a great deal of red tape involved in placing a doctor in the existing community facilities, the MCC is hoping to build a small cement-block clinic in Pleiku on property which a local tribes church is planning to develop. In addition to a meetinghouse and parsonage, the

church wishes to build a guesthouse where the tribespeople can stay overnight when they come into town to market and to transact other business.

Tie-in with Local Church

Longacre feels that this close identification with the local church would be ideal. The medical unit would add another dimension to its witness. And the MCC doctor could possibly make informal arrangements locally to help out at the community hospital.

The Christian and Missionary Alliance has three missionary couples and one nurse in Pleiku. The nurse operates a small clinic which specializes in leprosy. The MCC clinic would not duplicate any of C&MA's medical work.

Security is a problem, reports Longacre. Pleiku is encircled by the Viet Cong. "Any night the Viet Cong could come and overrun the town," he writes. "Both times I

was there I breathed a prayer of thanks when morning came. There are no American military people living in Pleiku and the Vietnamese forces in town are reported to be understaffed.

"Right now," he went on, "I could not really recommend placing staff persons there, but by August the situation should have changed. Either the town will be taken or security improved. We should go ahead and plan for the team and begin on the groundwork."

Danang is being considered as an alternative location if Pleiku falls or becomes too insecure.



Melvin Boyd Thomas, 17, a Navaho Indian from Winslow, Ariz., boards a plane that will take him to a Job Corps Camp in Pleasanton, Calif. With the help of VS-er Don Beidler, Melvin, a high school dropout, signed up for the Job Corps at the Winslow Indian Center.

Release for Nepali

It is his custom that His Majesty releases whomever he chooses on his birthday. On Friday, June 11, His Majesty King Mahendra of Nepal granted this favor to Pastor Prm Pradhan, prisoner for 4½ years in the Katmandu prison.

"We are indeed grateful that the heart of this Hindu king was moved to be so

gracious," comments missionary dietitian Miriam Krantz. "God has wonderfully answered prayer." Receiving a six-year sentence in 1961 for having baptized several Nepalese in Tansen, Nepal, the released pastor has gotten no word yet of restrictions or of notice to leave the country.

This seems to be another sign of God allowing His church to grow in Nepal in spite of restrictive laws that threaten imprisonment for anyone changing his ancestral religion.

"The 'church' in Nepal held a Thanksgiving service on Friday evening in the Nepali worship place, a large second-floor room in an old palace," further reports missionary Krantz. "All worship groups, numbering 120 persons, were invited. During the social period, while juice and Nepali tidbits were served, Pastor Pradhan joyously flitted from person to person to chat. He seemingly couldn't keep still.

"Whenever he was offered food he refused, saying his stomach couldn't take it. It was such a thrill to see his radiance and the happiness of this reunited family of father, mother, and small son and daughter. The devotional part of the service consisted of a praise period in song followed by a period of prayer. Pastor Pradhan gave us a word in Nepali which was later summarized in English.

"... I cannot adequately describe the tenor of this event except to say that deep within I felt as though I had been transported back to the times of the early New Testament church."

Buy Safety Device

Because they knew that his enthusiasm for flying included a concern that it be done safely, friends of the late Wayne Henard, Hesston, Kans., set up a memorial fund to his memory in the form of a Missionary Flight Training Scholarship.

The latest recipient of a gift from the memorial fund is the Northern Alberta Voluntary Service Unit. The \$983.25 covers the cost of a SARAH (Search and Rescue and Homing) safety instrument for the unit's Cessna One-Eighty airplane and flight training for Pilots Leo Ulrich and Isaac Glick in use of the instrument. The safety instrument emits a radio signal in event of mishap that permits rescue planes to home-in on the distressed plane. Bush pilots are strongly urged to have such equipment installed, indicates Glick. Ulrich and Glick plan to take their training at Edmonton early this fall.

Besides providing transportation of supplies to the five VS units of northern Alberta, the Cessna One-Eighty often means the difference between life and death in



The late Wayne Henard.

these isolated communities where no local medical services are available.

Flew for MDS and Business

In his work as distributor sales manager for Hesston Manufacturing Company, the late Mr. Henard flew a great deal and took instrument training because of the responsibility he felt for the lives of those he piloted. He passed away suddenly on Dec. 12, 1962, apparently the result of a brain hemorrhage. He was well known by many farm equipment distributors and dealers throughout the United States.

In the early days of Mennonite Disaster Service he also flew investigating teams to survey tornado damage. He was active in his home congregation as Sunday-school superintendent and teacher and as a member of various committees. Prior to his



Leo Ulrich, area VS director and pilot for northern Alberta, checks out the plane with the new safety equipment before its next flight.

coming to Hesston, he was material aid director for the Mennonite Central Committee.

His wife and two children feel their loss very keenly, they say, but are trying to be of service in this way.

Mrs. Henard indicates that interested parties are continuing the fund and a committee is searching out worthwhile projects similar to the Alberta VS one. Persons interested in supporting the flight training project should send their gifts to Mrs. Erma Henard, Hesston, Kans.

MDS Busy

Since the South Platte River flooded Denver on June 16, Mennonites in Colorado have contributed over 1,000 man-hours of disaster service and, although the worst is over and the homes are rapidly getting back into shape, work will continue for several more weeks.

La Junta and Lamar, Colo., were affected by the rampaging Arkansas River. Mennonite disaster workers are busy assisting in cleanup operations in these two towns.

In Western Kansas MDS fieldmen have confirmed that the Arkansas River floodwaters are the worst in this century. Cleanup work commenced in Syracuse on June 21 and since then MDS has also become active in Garden City and Dodge City. In spite of the fact that wheat harvesting is in full swing in mid-Kansas counties, volunteers are responding to the call of contact men.

Private Peace Corps

"A kind of private Peace Corps" is how a Canadian journalist views Mennonite VS and ex-VS workers of Northern Alberta.

Commenting on their self-help projects with the Indians and métis of this hinterland, Feature Writer John J. Barr of the **Edmonton Journal** speaks of VS Director Ike Glick as "one of the new breed of men attacking in sundry ways the poverty of Northern Alberta Indians and métis, the most economically depressed group in the Canadian economy."

Barr goes on to explain that a Northern Development Council study estimated the two minority groups' annual per capita income at about \$250, or about \$20 a month. "Economists agree," he writes, "that the Indians and métis are the last-hired, first-fired group in our society; they command the most meager wages, the most menial work.

"Round pegs in the government's square holes," he further describes the Mennonites, "they emphasize listening, not talking, and promote only the things the people

can do for themselves." He says the workers possess vast dedication and are getting results by applying meager resources to small, imaginative projects.

Presently there are some 60 Mennonite workers among these northern Indians. Beginning the work ten years ago, Isaac Glick and his wife had to live temporarily in a newly built granary when first arriving.

Mission Group Meets

The European Mennonite Evangelism Committee (EMEK), representing groups from the Netherlands, Germany, France, and Switzerland, held its annual meeting at Valdoie, France, May 29. Reports were heard from EMEK ventures in Chad, in north-central Africa; Ghana, and Indonesia.

EMEK will have eight persons serving in Chad by summer. One of the major projects in this country will be a school, which is currently under construction. The North American Mennonite mission boards (the Council of Mission Board Secretaries) gave EMEK an \$8,000 loan for the establishment of this institution. Every week Radio Chad gives the Mennonite missionaries 15 minutes of free time for Christian broadcasts. One of the missionaries is devoting most of his time to work with Mohammedans.

Dr. Kuitse, a former missionary in Indonesia, is serving as a consultant on Islam to missionaries and other Christian personnel in Ghana. He has been asked to provide this service for at least three or four more years. He will be spending several weeks with the CCSA-MCC units in Algeria later this year.

A Dutch Mennonite couple is waiting for visas to go to Indonesia to teach in the theological school which the Indonesian Mennonites are establishing at Pati this year.

EMEK approved a budget of 227,000 Dutch Gulden for 1965. This, however, represents only a part of the European Mennonites' mission activity. Each of the four national Mennonite groups carries on some projects of its own or sends above-budget supplies to EMEK personnel.

Hospital Enlarges

Construction is under way for enlarging facilities of the 101-bed Lebanon Community Hospital, Lebanon, Oreg.

The added facilities will include a 20-bed wing, enlargement of the pharmacy, laboratory, X-ray department, and emergency room areas, and remodeling of the administrative section with the addition of a large waiting room and employee lockers and storage area.

Administrator Gene Kanagy also announced last month that the "Joint Commission on Accreditation of Hospitals" has approved an application for the hospital, for the first time. The one-year accreditation is the result of a survey made by Wendell T. Wingett, MD, a field representative of the commission.

"This is a big moment for us," says Kanagy. "You might say that this is an expert opinion meaning we have been inspected by perhaps the toughest agency in the U.S. and have been found to meet their standards for patient care and medical service." He added that this will not change services or costs.

Administered by the Mennonite Board of Missions, the hospital was also the recent recipient of a \$143,334 federal grant. The money is to be used to finance the construction.

Simeon Hurst, who with his family served as missionaries in Tanzania for 24 years under the Eastern Mennonite Mission Board, has now accepted the call to serve as pastor of the Hawkesville congregation in the Ontario Mennonite Conference beginning Aug. 1. His new address will be Hawkesville, Ont., Canada.

Dedication services for the remodeled Bethel Church at Ashley, Mich., were held June 13. Paul M. Miller, Goshen, Ind., preached the dedicatory sermon. A. Lehman Longenecker is pastor.

Royal Snyders, Puerto Rico, at Leetonia, Ohio, July 28.

Inspirational meeting at Long Green, Md., Aug. 7. Raymond Charles, Lancaster, Pa., speaker.

The Open Air Singing held at Kennels' Woods, Atglen, Pa., will not be held this year.

David Augsburg, Broadway, Va., at Plains, Lansdale, Pa., Aug. 15 a.m.

A. Don Augsburg, Goshen, Ind., in an annual Christian Nurture Council meeting at the Agricultural Coliseum, Stratford, Ont., Sept. 4-6.

Correction: James H. Bergey was ordained as deacon, not as minister as reported in July 6 issue.

The boat ride on Lake Michigan, announced earlier for I-W's and MYF-ers of the Chicago, Ill., area, has been rescheduled for Aug. 16.

Change of address: S. J. Hostetler to

Directors Return

Frank J. Wiens and Elmer Neufeld, former MCC directors in South America and the Congo (Leopoldville), respectively, returned to the United States with their families in mid-June.

On Aug. 1 Wiens will assume a position at Tabor College, Hillsboro, Kans., as director of public relations and development. Between now and then the Wiens family will be visiting relatives and friends in the Reedley, Calif., area. Reedley used to be their home. Plans are being made to have him report in churches this fall.

Elmer Neufeld will be teaching in the philosophy department of Bluffton College, Bluffton, Ohio. Before moving to Bluffton on Aug. 1 the Neufelds will be in Kansas and Colorado.

FIELD NOTES

1621 Lindenwood Ave., Ft. Wayne, Ind. 86808. His telephone is 743-1036. **John H. Rudy** from Gettysburg, Pa., to 1113 S. Eighth St., Goshen, Ind. 46526.

New members by baptism: one at Lich-ty's, East Earl, Pa.; five at Weavers, Harrisonburg, Va.; seven at Groffdale, Pa.; four at Bethel, Albuquerque, N. Mex.

Jewish Evangelism monthly meeting at Kinzers, Pa., Aug. 2, 7:30 p.m.

Claude and Alice Good and family, missionaries among the Trique Indians of Mexico, will be returning to the States after their first term of service. Their temporary address after July 31 will be Box 380, Middletown, Pa., and for the school term: Hartford Seminary Foundation, Hartford, Conn.

Walter Keim was licensed and installed as pastor of the Toto, Ind., congregation on May 16.

Samuel M. King, upon retirement from Goshen College, has been appointed chaplain of Mennonite Hospital, Bloomington, Ill., to begin his ministry to patients in early August.

The chaplain's ministry at Mennonite Hospital is based on a strong program of patient visitation, with adjunct responsibilities such as teaching in the school of nursing, counseling with staff and student nurses, and representing the hospital in various ways.

Bro. King has had chaplaincy training in the Institute of Pastoral Care at Augustana Hospital in Chicago.

Ex-I-W's and former members are in-

vited to a homecoming and reunion at the First Mennonite Church, Indianapolis, Ind., July 24, 25. Laurence Horst, pastor from Chicago, Ill., is scheduled as guest speaker for the event.

Daniel Miller, Elkhart, Ind., manager of the mission board's mission hostel, underwent back surgery at the Elkhart General Hospital on Tuesday, June 29. Hospital-bound for two weeks, he is expected to return home soon to finish his satisfactory recovery.

The annual reunion of conscientious objectors of World War I will be held Aug. 8, in the Community Center of Union Bridge, Md. This is five miles west from New Windsor, Md., on Route 75.

A laboratory technician is needed immediately for Mennonite General Hospital, Aibonito, P.R. Preferably a single person, the applicant has a choice of serving as either a volunteer or a paid staff person. Contact the Personnel Office of the Mennonite Board of Missions, Elkhart, Ind., if interested.

An elementary public school teacher is needed to teach approximately 18 Choctaw children at Mashulaville, Miss. The teacher would serve a six-month term (November, 1965, to April, 1966). A qualified Mennonite teacher has been requested by the county superintendent. For further information, write or call David Weaver, Macon, Miss.

Visitors Wanted: Recently a missionary wife wrote the following to the Home Missions office of the General Mission Board: "For some time we have been feeling this; but it seems we feel it more and more. . . . Last year from July until March of this year no woman came to visit us. . . ." Living within a few hundred miles of some of the most beautiful vacation country in North America, this family is working hard among rather primitive, needy people in an isolated location. If your family is interested in visiting a missionary family, as part of your summer vacation this year or next, feel free to write to Simon Gingerich, Home Missions, Mennonite Board of Missions, Elkhart, Ind. Please indicate where and when you expect to travel. Attempt will be made to suggest a convenient location for your visit.

Three new nurses for the Huerfano Memorial Hospital, Walsenburg, Colo., include: **Charity Yoder**, Belleville, Pa., graduate of La Junta Memorial Hospital School of Nursing, who relieves the regular staff members for summer vacations; **Fannie Marie Plank**, Arthur, Ill., graduate of Mennonite Hospital School of Nursing, Bloomington, Ill., and Eastern Mennonite College; and **Coleen Swartz**, Turner, Mich., graduate of Good Samaritan Hospital School of Nursing, Lexington, Ky. The latter two will also do relief work this

summer to allow regular staff members to have vacations. **Zelda Yoder**, teacher at Central Christian High School, Kidron, Ohio, is working in the hospital's office for the summer.

A proposed \$250,000 addition to the Huerfano Memorial Hospital, Walsenburg, Colo., was approved by voters in the hospital district in a special election last month. The 20-bed hospital, opened in 1963, is administered by the Mennonite Board of Missions, Elkhart. **Lee Schlabbach** serves as administrator.

Laurence Horst, pastor from Chicago, Ill., was recently elected president of the Peace and World Affairs Center, a newly developed program of peace education for children. Object of the two-year-old Center is to provide materials and suggest project possibilities for use in schools and park programs, by church groups, scout groups, and other children's activities. Not a membership organization, the Center is supported by contributions and by two benefits a year.

Gerald Benner, Harleysville, Pa., was installed as pastor of the Ambler (Pa.) Mennonite Church on the evening of June 27. Officiating at the service was John E. Lapp, bishop and moderator of the Franconia Conference. The charge licenses Benner, a 1965 graduate of Eastern Mennonite College, for a one-year term of service to the 27-member congregation.

Calendar

Virginia Conference, July 27-30.
Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.
Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.
Illinois Mennonite Conference, Sterling, Ill. Aug. 5-7.
Allegheny Conference, Pinto, Md., Aug. 6, 7.
Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Briggs—Van Nuys.—Larry Reed Briggs and Josephine Louise Van Nuys, both of California, Mich., California Mennonite cong., by Malvin P. Miller at the California Church, June 20, 1965.

Denlinger—Shertzer.—Kenneth E. Denlinger and Matilda A. Shertzer, both of Lancaster, Pa., East Chestnut Street cong., by Frank M. Enck at Hostetter's, Mt. Joy, Pa., June 11, 1965.

Graber—Miller.—Cletus Graber and Norma Miller, both of the First Mennonite Church, Middlebury, Ind., by E. J. Leinbach and Wilbur Yoder at the Middlebury Church, June 12, 1965.

King—Cronmiller.—Harold King and Judy Cronmiller, both of Kansas City, Kans., Rainbow Boulevard Mennonite Church, by Stanley Bohn, June 11, 1965.

Landis—Gascho.—Noah E. Landis and Katie E. Gascho, both of the Wellman (Iowa) Mennonite cong., by Gideon G. Yoder at the Wellman Church parsonage, June 2, 1965.

Liller—Wilson.—Larry Charles Liller and Patricia Jean Wilson, both of Keyser, W. Va., Pinto cong., by Mahlon Miller at the Pinto Church, June 19, 1965.

Mast—Noll.—Joseph W. Mast, Clarence Center, N.Y., and Nancy L. Noll, Rohrertstown, Pa., both of the East Chestnut Street cong., by Frank M. Enck at East Chestnut Street, June 19, 1965.

Metzger—Bauman.—David Metzger, Wallenstein, Ont., and Marjorie Bauman, Elmira, Ont., both of the Floradale cong., by Rufus Yutzi at the Floradale Church, June 13, 1965.

Miller—Stoudt.—Bruce Miller, Montoursville, Pa., and Lenore Stoudt, Liberty, Pa., both of the Morris Gospel Mission, by Arthur G. Kolb at the Morris Gospel Mission, June 4, 1965.

Sensenig—Shertzer.—Gary G. Sensenig, New Holland, Pa., New Holland cong., and Joanne E. Shertzer, Lancaster, Pa., South Christian Street cong., by Frank M. Enck at the Black Rock Chapel, June 10, 1965.

Smucker—Rawls.—Arthur Smucker, Smithville, Ohio, Oak Grove cong., and Nancy Jo Rawls, Lima, Ohio, First Baptist Church, by Victor Roebuck at the First Baptist Church, June 12, 1965.

Weaver—Miller.—Vance S. Weaver and Karon J. Miller, both of Goshen, Ind., by Theron Weldy at the Goshen Seminary Chapel, April 9, 1965.

Yoder—Bender.—David A. Yoder, Harrisonburg, Va., and Marlene Faye Bender, Accident, Md., both of the Casselman River cong., by Ivan J. Miller at the Maple Glen Church, June 11, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Doner, Sarah, daughter of John and Mary (Buckwalter) Doner, was born in Lancaster Co., Pa., Jan. 22, 1865; died at the Oreville Mennonite Home, June 22, 1965; aged 100 y. 5 m. In January, Miss Doner received a certificate commemorating her 100th birthday from the Pennsylvania Medical Society. Surviving is one brother (Freeland B.). She was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Snyder and Iredale Funeral Home, Lancaster, Pa., in charge of James M. Shank; interment in Mellinger Mennonite Cemetery.

Hoover, Harry O., son of Abram N. and Annie (Oberholzer) Hoover, was born in Lancaster Co., Pa., Feb. 27, 1896; died at the Lancaster General Hospital, April 23, 1965; aged 69 y. 1 m. 27 d. In 1916 he was married to Bertha W. Martin, who survives. Also surviving are 3 sons (Harlan M., Lester M., and Abram), 2 daughters (Alta and Erla), 15 grandchildren, one sister (Ada—Mrs. Harry H. Weaver), and 3 brothers (Joseph O., Martin O., and Allan O.). One son preceded him in death. He was a member of the Groffdale Mennonite

Church, where funeral services were held April 27, in charge of Eli Sauder, Curvin Buchen, Amos Sauder, and Charles Wert.

Landis, Rein A., son of Michael R. and Susan B. (Alderfer) Landis, was born in Lower Salford Twp., Pa., Dec. 18, 1887; died at his home, June 15, 1965; aged 77 y. 5 m. 28 d. On Oct. 19, 1907, he was married to Magdalena Freed, who preceded him in death May 15, 1923. On Oct. 2, 1924, he was married to Ella Landis, who survives. Also surviving are 8 sons (LeRoy F., Enos F., Rhine F., Jacob F., Norman F., Vincent L., Curtis L., and Abram L.), 4 daughters (Mrs. Eva F. Ulrich, Verna F.—Mrs. Russell Long, Ruth F.—Mrs. Richard Yothers, and Hannah L.—Mrs. Allen Freed), 46 grandchildren, 31 great-grandchildren, and 3 sisters (Mrs. Deborah Seitz, Mrs. Katie Keyser, and Mrs. Abram Reiff). He was a member of the Franconia Mennonite Church, where funeral services were held June 19, in charge of Leroy Godshall and Curtis Bergey; interment in Towamencin Mennonite Cemetery.

Mason, Cora Alice, daughter of Daniel and Elizabeth (Brunk) Mason, was born Feb. 3, 1885; died at her residence in Park View, Harrisonburg, Va., March 25, 1965; aged 80 y. 1 m. 22 d. She is survived by one sister (Mrs. Anna Weaver) and 2 brothers (George and Perry). Funeral services were held at Trissels Mennonite Church, March 27, in charge of Moses Slaugh, Linden Wenger, and John Mumaw.

Shank, Aaron, son of Christian and Mary (Strite) Shank, was born in Franklin Co., Pa., Dec. 22, 1879; died unexpectedly at his home June 20, 1965; aged 85 y. 5 m. 29 d. He was married to Ida Grove, who survives. Also surviving are 3 daughters (Mrs. Chalice Eshleman, Mrs. Eber Burkholder, and Mrs. Melvin Frey), 3 sons (Clinton, Floyd, and Glenn), 17 grandchildren, 10 great-grandchildren, and 2 brothers (Christian and Noah). He was a member of the Grace United Church of Christ. Funeral services were held at the Cedar Grove Mennonite Church, June 23, in charge of Luther G. Heist and Nelson L. Martin.

Weaver, William C., son of John and Caroline (Fitzwater) Weaver, was born near Mathias, W. Va., Nov. 11, 1893; died at his home near Broadway, Va., following several strokes, April 26, 1965; aged 71 y. 5 m. 15 d. In 1917 he was married to Nettie May, who survives. Also surviving are 3 sons (Virgil, Blaine, and Denson), 2 daughters (Elsie and Mrs. Delphia Pence), 3 brothers (Charles, Harry, and Bud), and 2 sisters (Hazel Weaver and Laura Jenkins). He was a member of the Mt. Hermon Mennonite Church, where funeral services were held April 29, in charge of Linden Wenger and Glen Garner; interment in See Cemetery, Mathias, W. Va.

Weber, Henry S., son of Jacob M. and Elizabeth (Sensenig) Weber, was born in Lancaster Co., Pa., Oct. 8, 1870; died of heart failure at the Landis Homes, Lititz, Pa., March 19, 1965; aged 94 y. 5 m. 11 d. He is survived by his wife, Mary Ann (Burkholder) Weber, 6 children (Eva—Mrs. Reuben Carper, Franklin, Esther, Levi, Betty—Mrs. Nelson Springer, and Henry, Jr.), 22 grandchildren, and 13 great-grandchildren. He was a member of the Hess Mennonite Church, where funeral services were held March 23, in charge of John S. Hess and Richard Hess.

Zehr, Emanuel, was born at Hopedale, Ill., July 1, 1873; died at the Hopedale Hospital, after a short illness, May 22, 1965; aged 91 y. 10 m. 21 d. On Jan. 16, 1898, he was married to Barbara Sutter, who survives. Also surviving are 4 daughters (Mrs. Lena Guth, Emma—Mrs. C. C. Litwiller, Mrs. Alma Schrock, and Lila—Mrs. Vernon Ripper), one son (Albert), 15 grandchildren, and 23 great-grandchildren. One daughter and 2 brothers preceded him in death. He was a member of the Hopedale Mennonite Church, where funeral services were

held May 24, in charge of Ivan Kauffmann.

Ziegler, Ellen D., daughter of Jonas M. and Elizabeth (Delp) Hagey, was born in Franconia Twp., Pa., Nov. 20, 1875; died at the home of her son, J. Harold, May 25, 1965; aged 89 y. 6 m. 5 d. In 1894 she was married to Irwin G. Ziegler, who preceded her in death in 1949. Surviving are 3 sons (Raymond H., Clarence H., and J. Harold H.), 2 daughters (Alice—Mrs. George L. Clemens and Ella Mae—Mrs. Jacob N. Landes), 15 grandchildren, and 35 great-grandchildren. She was a member of the Franconia Mennonite Church, where funeral services were held May 30, in charge of Leroy Godshall and Curtis Bergey.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

Jesus and the Kingdom, by George El-don Ladd; Harper and Row; 1964; 367 pp.; \$5.00.

This is the best book I have read for a long time! Dr. Ladd, of Fuller Theological Seminary, has put in debt every student of the New Testament. No one should speak or write another word on eschatology until he has read and digested this book. It is a real milepost in New Testament studies. At least, so it seems to this reviewer.

The central thesis of the book is that the kingdom of God is the dynamic rule which invaded history in the person and mission of Jesus to bring men in the present age the blessings of the Messianic age, and that it will manifest itself again at the end of the age to bring this same Messianic salvation to its consummation.

The book will serve as a corrective for that spiritualization of Old Testament prophecy which fails to see that "creation in its entirety must share in the blessings of redemption"; for the dispensationalism which fails to see the present reality of the kingdom, but postpones it to a future "millennium." It will bring a new understanding of the parables of Jesus and of many other New Testament passages.

The book is scholarly; Ladd seems to have read discerningly all the recent literature in the field. But it is not hard to read. The style is easy, even though the newness of the point of view will require that many read it slowly, or even again and again. This book should be in every minister's library. There is material here for a year's preaching. And it will be preaching full of hope and ethical stimulus.

—Paul Erb.

Harold S. Bender—Educator, by a number of authors; Herald Press; 1964; 141 pp.; \$3.50.

This is a memorial in the form of a symposium to the memory of Harold S. Bender, which first appeared in the April, 1964, issue of the **Mennonite Quarterly**

Review. In this volume there are more lengthy tributes to Dean Bender; the man and his time by Guy Hershberger; a short biography by J. C. Wenger; Bender as an educator by Carl Kreider; as a church historian by C. J. Dyck; as an ecumenical Mennonite by Erland Waltner; and as editor of the **Mennonite Encyclopedia** by Melvin Gingerich. Then follows a symposium on the meaning of the life and work of Harold S. Bender by 27 persons from both sides of the Atlantic, from various Mennonite groups and from other denominations. The book concludes with Dean Bender's baccalaureate sermon to the Goshen College Class of 1951, his address to the 1962 Mennonite World Conference, and finally his closing prayer at that great Mennonite gathering he did so much to plan for. The value of the book is increased by a series of photographs.

To read this book is a spiritual experience. The reader feels the spiritual depth and warmth of this unusual man of God as he is amazed at his erudition and capacity for work. The various writers cause his ministry to live among us again as church leader, theologian, and historian. This book should be in every Mennonite church library, as well as in the library of every Mennonite minister. It is necessary to understand the era of history of the Mennonite Church just passed. It will give stimulus and vision to young people facing the difficulties of our day. The knowledge of the importance of the work of our brother, Harold S. Bender, is needed for those responsible to think and plan under God for the future of our total brotherhood.

To those who have lived in this generation as his contemporaries, as well as those who are following, the reading of this book is reliving some of the greatest experiences of our time. Both the **MQR** and the **Herald Press** are to be commended for this brief presentation so soon after Bro. Bender's passing, in 1962. It will be the task of some able person at a later date to write a comprehensive biography and to evaluate Dean Bender's contribution to the Mennonite Church, as well as to total Protestantism.—Nelson E. Kauffman.

The Primal Vision, by John V. Taylor; Fortress Press (for S.C.M. Press of London 1963 in England); 1964; 212 pp.; \$3.25.

This is an excellent book on African anthropology and its implications for the Christian missionary movement in that continent. The author was for many years a missionary in Africa and is now the general secretary of the Church Missionary Society of the Church of England. The author has made a genuine attempt to see and feel as the African sees and feels. From this "the primal vision" emerges. This is defined as "that primal unity of man

with both the material and spiritual universe which African man instinctively feels to be true 'being.'"

This book should be required reading for anyone going to Africa as a missionary, as a visitor, student, or teacher under TAP or other program. It also can be highly recommended for all who would know the challenge which the Christian missionary faces today on that continent.—Carl Kreider.

The Resurrected Life, by John R. Maw; Herald Press; 1965; 160 pp.; \$3.50.

Here is the living message. It is captivating and convincing, creating renewal of faith. The style is clear, easy to read, and well outlined. It is a proclamation, a powerful presentation of the resurrection reality. The author does not press for proofs, but unfolds the living personality. As he states, "We must always place more stress on the personal and spiritual value of the resurrection than upon its credibility or historicity." The resurrection reality in Christian experience forms the center of these lectures. In this sense they are unique.

This is a most urgent message for our time. Our society presents a need that only the reality of the resurrection through Jesus can provide, a complete victory. The provisions of Christ's death are made meaningful by the power of the resurrected life. The author not only makes it clear that the resurrection was the keystone of the apostles' faith, but points out that it was the heart of the Anabaptist faith. It was the dynamic that furnished the early church with its transforming message. In our age of power, the resurrection is still the only power to break through the barrier of death. He points out not only that the presence of the living Christ is the victory and freedom of the individual but that it is also true in corporate living. Those who share the conviction that Jesus is alive, and is now Lord, band themselves in the Christian community, living in the light of the resurrected new life now, and the resurrection of the real self in the eternal future. This book should be in every Christian home and should be considered a major tenet of our faith.—C. J. Ramer.

Items and Comments

Why do teenagers drop out of church activities? In a survey reported at the National Association of Evangelicals convention, 331 of them cited such reasons as lack of youth activities, inconsistent and "hypocritical" adult behavior, and boredom. Dr. Roy Zuck of Glen Ellyn, Ill., executive director of the Scripture Press Foundation, said of all church youth ac-

tivities, the youngsters had most complaints about the Sunday school and fewest gripes about church camps.

They said that Sunday-school teachers were not prepared or that lessons were uninteresting or not related to life. Dr. Zuck, who made the survey when he was director of research for the research commission of the National Sunday School Association, said the study suggested that three things need to be done "to get a drop-off in the dropout list." Churches, he said, must enlist top caliber youth workers; engage their youth in meaningful Bible study; and involve them in various church activities.

Five persons die each week in Ontario from the use of barbiturates and the toll appears to be rising, says Dr. H. B. Cotnam, the province's supervising coroner. Last year 260 people in Ontario died from barbiturate drug poisoning. A recent survey of students at McMaster University revealed 20 percent of the men and 16 percent of the women use sedatives, pep pills, or tranquilizers, usually at examination time.

Women are landing fewer top jobs in schools and colleges. In 1950 56 percent of the elementary school principals were women; by 1960 this had dropped to 37 percent. In high schools, women principals declined from 18 percent to 4 percent during the same period. Today only one state superintendent of education is a woman, compared to eight back in 1928. Of the nearly 1,500 college presidents, only 117 are women—all but eight of them head of Catholic women's colleges. Women professors number 25,000 out of a total national college faculty of 140,000.

A committee of the Presbyterian Church in the U.S. (Southern) investigating glossolalia—"speaking in tongues"—reported in Montreat, N.C., that it could not determine whether the phenomenon is a valid Christian experience. The committee's report, received without comment by the 105th General Assembly of the denomination, carried a conclusion that "either a positive or negative answer" in regard to the practice "would be in error."

The Southern Presbyterian committee report said that the practice of glossolalia isn't as widespread in the denomination as in other religious groups. It was noted that most of the "testimonies" of such experience came from active church members, and that many experience glossolalia in private devotions but not in public worship. Also, the report said, "the gifts of the Spirit can be counterfeited or sought for the wrong motive. . . . While there may be among us those who speak in tongues, there may also be present among us those who unwarrantedly assume their utterance to be an evidence of the Spirit

of Christ. The gift may be sought and its counterfeit achieved from wrong motives."

The committee warned against an overemphasis on glossolalia, stating: "In an era in which the Christian Church finds the search for a proper language to express its faith a difficult one, a preoccupation with ecstatic speaking in which the intelligibility of the Gospel is obscured can be an escape. The urgent need of the church today is not for glossolalia in which the church talks only to itself or to God, but for a relevant language in which it can communicate with the world."

The *Lutheran Hymnal* contains ten hymns with words or music by Martin Luther, but not one of them is among the top ten favorites of Lutherans today. His best-known work, "A Mighty Fortress Is Our God," ranks fifteenth. According to a survey by *The Lutheran* magazine, the hymns most frequently sung by Lutherans are: "Holy, Holy, Holy"; "Beautiful Saviour"; "My Faith Looks Up to Thee"; "Come, Thou Almighty King"; and "Give to Our God Immortal Praise."

The U.S. has made an idolatry of sex and is "on the verge of moral collapse," the National Association of Evangelicals (NAE) said in Minneapolis. Representing 42 conservative Protestant denominations with some two million members, the NAE urged stronger laws and controls against "all types of literature and activities which stimulate and condone sexual promiscuity."

A resolution approved at the annual convention asked NAE state and regional affiliates to cooperate with other organizations in "a campaign of protest against pornography and entertainment which would be interpreted as amoral or immoral." Parents, it added, should give "close supervision to their children in preparing them to face the pressures of perversion within our society."

Asian Christians are very much interested in the civil rights movement in America, a recent visitor to the Far East found, and are quite aware of the moral indignation American church members have registered against racial injustice. Dr. Fred S. Buschmeyer said that in conferences with national Christian leaders in Japan, Korea, and Taiwan, "our civil rights problem was the No. 1 topic of interest. They recognized the moral nature of the problem and they knew the churches had made a stand. They were aware of the moral indignation of church people."

Despite such problems as overpopulation, poverty, moral degeneracy, and the conflict between freedom and communism, God will send His Son to earth again "before we blow ourselves up," evangelist

Billy Graham told an integrated audience at Tuskegee Institute. Some 10,000 persons crowded into the college stadium to hear the evangelist's appeal to turn to God for a solution to personal and world problems. The gathering was one of a series of meetings in Alabama which the evangelist had arranged following the racial crisis in Selma. He had canceled speaking engagements in Great Britain to speak in Tuskegee.

Earlier in an address at Auburn University, Mr. Graham told 16,000 students and townspeople the basic cause of most hate, strife, and unconcern is spiritual emptiness. "Without God there is no fulfillment of anything," he said, "no matter how intellectually sophisticated a person may be."

* * *

The founder and director of one of the largest "individual church" missionary programs in the U.S. said in Boston that the real challenge to missions rises in the great cities of the world. Dr. Harold J. Ockenga, minister of Boston's Park Street (Congregational) church spoke at the congregation's 26th annual missionary conference. "The trend," he said, "is from the country and the rural areas to the cities in each emerging nation of the several score which have come into existence in the last decade.

"These cities are burgeoning in population and in problems. Poor housing, unemployment, and inflationary costs intensify personal social needs." Dr. Ockenga said that in the new nations, the nationals are becoming educated and on completing their studies find little employment available. Only frustration awaits them, he said. "Hence they turn to revolutionary activities." The day is coming, Dr. Ockenga warned, when white missionaries will not be accepted in many areas of the world. "Wisely, some missions—such as the China Overseas Fellowship—have changed the structure of their organizations to become a fellowship of international workers, including nonwhite Christians as missionaries in their service.

"They are training their nations to do the work in their own countries which whites are no longer able to do." Missions, said Dr. Ockenga, must add the dimension of empathy, involvement, and participation in the sufferings and problems of the nationals. The annual conference of the Park Street church was attended by missionaries from 22 countries—all supported by the congregation.

* * *

The churches' willingness now to accept a responsible and aggressive role in the struggle for racial justice may determine their effectiveness a century hence, a Protestant clergyman and race relations expert wrote in the May 18 issue of *Look* magazine. Dr. Robert W. Spike scored the churches for being a part, until very recently, of "the Anglo-Saxon white conspiracy," and for preaching equality while practicing discrimination.

* * *

The National Synod of the French Reformed Church, one of the country's main Protestant bodies, voted in Nantes, France, to admit women to the ministry on the same terms as men. The decision climaxed years of study and debate, and was taken despite strong reservations expressed by some of the delegates.

* * *

Southern Baptists were admonished to judge their church by the standards set by the Bible rather than some secular view of success. Arthur L. Walker, dean of students at Howard College in Birmingham, told the Southern Baptist Historical Society: "The study of history will allow the

Scriptures to judge the church. The evaluation of motives and practices cannot be based on their success. . . . Nothing is any more dangerous than to say, 'God must be in this action because it has been so successful.' This is pragmatism, and pragmatism is diametrically opposed to the Christian Gospel. The success of activity cannot be determined by whether it works, but rather the activity must be brought under the judgment of the Word of God.

"One can become so involved in having a hundred more in Sunday school next Sunday that he never really is concerned with the theological basis of his activity. He can be so involved in the promotion of a larger budget that he never sees how he has manipulated the people of his church," Mr. Walker said. "He can become so engrossed in the winning of men to his position that he comes to that dangerous line where one has destroyed his effectiveness for God because his preaching is based on improper motives."

* * *

A growing trend among ministers to buy their own homes, instead of living in parsonages, was reported in Harrisburg, Pa., by the Central Pennsylvania Synod of the Lutheran Church in America. The Synod's board of pensions, in a study of housing habits of Lutheran clergymen, cited selectivity as one of the major reasons for home ownership by ministers. It also was noted that under a home ownership program, the minister "can build equity in real estate." In its report, the board discouraged the borrowing of "down-payment" money because of the possibility of financial "hardship" to repay this loan and keep up home finance payments at the same time. Total residential financial costs, it continued, should not exceed 20 percent of gross salary.

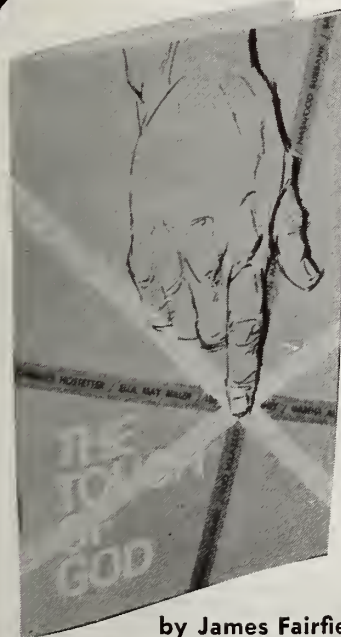
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It is better for Christians to speak out and be wrong than to "remain silent and safe," delegates to the third annual meeting of the Washington-Northern Idaho Conference of the United Church of Christ were told in Walla Walla, Wash. Dr. Arthur D. Gray of Chicago, a member of the UCC Executive Council, maintained that "refusal to face controversial issues in the church for the sake of harmony or the budget is immoral.

"The church must be in the world because its mission is to the world," he said, condemning the "flight to suburbia" and declaring that urbanization is not only "a matter of technology (but) also a matter of theology."

* * *

The church and its ministers must come to realize that the basic pattern of a community today is different than it was a few decades ago, a Methodist theologian told a group of clergymen in Washington, D.C. Dr. Franklin H. Littell of Chicago said



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that the basic pattern of the community today is vocational and professional, and the church must understand that "if you want to know a person, you need to know his stewardship—what he contributes to the world's work with the talent God has given him." Stressing the urbanization of America, Dr. Littell charges that seminaries are training men as community leaders "for a community that no longer exists." He said, however, that "we're getting over the notion that the only place to be a Christian is out in the countryside."

* * *

Christianity's next great thrust will come not from the U.S. or Europe but from the new churches of Asia, Dr. Henry P. Van Dusen, president-emeritus of Union Theological Seminary, declared in New York. "The churches of Asia are far more buoyant in their faith and far more contagious than churches in the U.S.," he told the annual dinner meeting of the United Board for Christian Higher Education in Asia.

Explaining that he tended toward the pessimistic point of view, Dr. Van Dusen, a former president of the board, said: "I think this country of ours is far gone in moral decadence." He cited the crimes of violence on the streets of American cities and observed: "If law and order is the criterion of civilization, then we're the barbarians." He added that he was more fearful in walking along the streets of New York City at night than in any city of the Orient where he recently visited.

* * *

An amendment to the Taft-Hartley Act which would exempt persons from having to be members of the union to work in a union shop is being sought by a number of churchmen whose convictions, on religious grounds, oppose joining any formal group. Plymouth Brethren No. 4, sponsors of an advertisement this week in the Washington *Post* and in other major newspapers across the nation, said they are not opposed to labor unions as such, but that because of Biblical admonitions, they feel they should not, as believers, be "yoked together" with unbelievers in any fashion.

* * *

Baptized membership in the Lutheran Church-Missouri Synod showed a gain of 60,698 in 1964 for a total of 2,744,574, according to the Synod's Department of Research and Statistics. While the total membership figure rose, the rate of gain—2.26 percent—declined from the 1963 rate of 2.76 percent.

* * *

American ministers have an average of 17 years of education but draw a median salary of only \$4,008 according to a government survey. In a list of 321 occupations, the salary of clergymen ranks 245th.

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Meeting Needs of the Aged

By Mabel Brunk

The emotional and spiritual needs of the aged are not basically different from the emotional and spiritual needs of people of any age-group, but they are frequently intensified or varied.

One of the so-called basic needs of people is the need for security, for the assurance that the physical wants of life will be supplied. This need may be especially prominent in the older person who, past the age of extensive earning ability, is dependent on his savings and the help of his family. As Christians, this need for physical security, though present, is modified by faith in the controlling providence of God.

Friendship, fellowship, love, the feeling that "someone cares," are indispensable for happiness. Association with companions of his own age level and interests is a satisfying experience to the older person, as to any age-group, and helps maintain a vital interest in others. The older person, particularly one who has outlived companions of his youth or his life partner, may suffer from loneliness and at the same time be less able to form new friendships.

Personal Recognition

With the passing of years there is no less need for the personal satisfaction and the recognition by others that accompanies useful achievement in any field of endeavor. The aged are inclined to be acutely aware of failure in their younger, more productive years, and adopt an attitude of pessimism and regret. These feelings may be changed by showing them where they can continue to contribute, according to their ability, to their own and others' welfare, and by praising their efforts at useful activity. Forced retirement and idleness are unwholesome and disheartening and should be combated with activity suited to altered abilities.

In addition to the need for security, love, recognition, and satisfaction in achievement, there are a number of characteristic traits found in the aged that should be recognized and accepted with patience as the usual tendency for this period. Slowness in adjusting to new problems is one common feature of age. Fears and uncertainties rise as a result of being placed in unfamiliar situations. There is a tendency to ignore present realities by living in the past, which was probably a happier period. Older persons tend to face problems, including old age itself, in the same way they reacted to obstacles in their

younger days and they will continue to try to escape reality if such was their habit throughout life. For the most part their living in the past and ignoring present reality is harmless and not indicative of serious emotional instability. Loss of memory usually involves recent events, while happenings in youth remain vivid. Moodiness, fears of uselessness and death, and an obsessive desire to keep busy, are other traits that can be modified by assistance in finding useful activity and by encouraging Christian optimism.

Spiritual Needs

The spiritual needs of the aged are determined by their spiritual status. Some need to take the first step in their Christian lives; others, already Christian, may need to be helped to assurance of salvation. Even those mature Christians who have served their Lord many years need continued fellowship with other believers and encouragement during loneliness, suffering, and illness.

That a sound Christian philosophy is an asset in good mental hygiene has been recognized by people other than church leaders. Kathleen Newton in *Geriatric Nursing* states: "Psychosis less often affects the person who has a working philosophy that gives him at least partial harmony with his environment. . . . It less often befalls the person who has a faith that carries him through each day without undue peering into an uncertain future." Faith in life after death and trust in God who works all things for good to those who love Him help the aged live serenely during their twilight years.

In many instances the needs of older persons are less of a pertinent problem to a Christian community than to the general population. Family ties tend to be stronger and both individual children and the church as a group usually accept their Christian responsibility of respecting and providing for their aging parents and neighbors. However, adequate as may be the provision for physical need, there may be a lack of recognizing the less obvious emotional and spiritual needs.

Spiritual directives indicate to Christians their responsibilities toward the aged. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God" (Lev. 19:32). "Hearken unto thy father that begat thee, and despise not thy mother when she is old" (Prov. 23:22). In I Tim. 5:8 mention is made of a general duty of providing for members of the household, which would include the aged members. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." As an expression of the constraining

Mabel Brunk, RN, serves as a nurse in Korea.

love of Christ the church as a group has accepted the responsibility of caring for old people, as evidenced by the homes it maintains.

What Can We Do?

Having seen the existence of needs and the Christian's responsibility both as an individual and as a member of the church, what can be done to help enrich the lives of the aged among us?

First, for individual members of a family there are a number of considerations that can make the lives of elderly parents or grandparents happier. Our attitude should always be one of respect for them as individuals. From the general viewpoint of society people are valued for their productivity; however, the Christian views each person, whatever his age or his productive ability, as having intrinsic value in himself. Included in this respect for older persons as individuals is tolerance for traits such as forgetfulness and reminiscing. Emphasis should be placed on assets such as mature judgment, broad viewpoint, and sensible perspective which are contributions of many older persons that should be utilized by the family.

Between the extremes of over-tolerance and neglect is the correct balance for the amount of independence desired by the aged. The privacy of their room and their personal possessions should certainly be respected. Since their habits of eating and sleeping often vary from those of the rest of the family, they should be allowed as much liberty as possible in these matters and not be considered "queer" for wanting to get up to read in the middle of the night. Convenient as it may be to have the grandparents living nearby, son and daughter should not form a habit of thoughtlessly using them as "baby-sitters" every night without considering their own plans. Older persons should not be forced to give up their home and live with the children when they are physically able and want to continue housekeeping. Sometimes when a son or daughter moves into the "home-place," a smaller house nearby is suited to an elderly mother's physical ability and also allows her independence in her pattern of living. Although a certain amount of independence is desirable, older persons living with the family should also be included in family plans; although they may not want to join, they at least should feel invited.

Activity Is Essential

Activity is essential to the happiness of the aged as much as to any other group. Grandma's place in pictures may be in a rocker on the front porch, but in real life she would prefer as long as possible to be in the kitchen baking or at the sick neighbor's helping with the spring cleaning. Older persons should not be discouraged from continuing remunerative work, although they may be beyond the pension age. In addition to helping with simple tasks around the home, those who are unable to work at former occupations need to find an outlet in some form of hobby. Interests developed earlier in life will be an asset at this time. Frequently persons who have been very active in one field of work during their earlier years find now in these years of more leisure opportunity to do

things they have always wanted to do. Perhaps it is reading extensively, traveling, trying their hand at some artistic field, further education, raising prize flowers, or sewing for relief; of chief importance is the fact that the activity is enjoyed by the person and encouraged by the family. Whether a hobby develops into a remunerative project or a valuable work of art is not of primary concern.

Older persons need and enjoy the fellowship of friends. Encouragement in visiting individual friends can be given by the family in the form of providing transportation and by allowing Grandma to invite the guests for Sunday dinner occasionally.

The spiritual lives of its older members can be nourished by the family in such ways as taking them to church services, including them in family devotions, and by praying with and reading Scripture to those with failing vision. The family should be alert to signs of discouragement in the older members and help strengthen their Christian hope during trying days.

The Concerned Church

The second group that should be concerned with the needs of the aged is the church. Teaching Scriptural directives to arouse a sense of responsibility in its younger members and helping the aged themselves to spiritual maturity in finding meaning for life in its closing years, strength to bear illness and suffering, and hope for the future, are duties of the church. Visiting these elderly persons, particularly those unable to attend church services, is a good habit for church young people's groups and individual members, as well as the minister. Church members can also fill empty seats in their cars on Sunday by inviting elderly neighbors to accompany them. Such church women's groups as missionary societies and sewing circles should welcome the attendance and participation by the older members and can perhaps help shut-ins by meeting in their home occasionally or sending supplies to them for sewing garments at home.

Although the church has recently begun providing for recreational and social needs of its children and young people in a Christian way, its vision has not, for the most part, extended to the needs of the older members. For instance, there has not yet been a "Grandparents' Week" at a church camp, although the older members are included in Family Weeks. Secular organizations in some of the larger cities have successfully conducted such camps as part of their group activity for older people, which includes opportunities for fellowship, recreation, education, and learning worthwhile crafts in companionship with others in their own age-group.

Someone has said that the time to prepare for old age is while still young, the implication being that by developing an integrated Christian philosophy of life, building sound habits of facing problems instead of retreating from them, and seeking maturity in all aspects of a well-rounded person, those now in the first half of life can anticipate their needs of tomorrow. As doctors and nurses, as children, and as members of the church, the responsibility is ours to provide for others today and to plan for ourselves in the future, wholesome emotional and satisfying spiritual living during old age.

A New Provincialism

Paul Kraybill correctly alerts us to the danger of exploiting the word "mission" so that we make it say everything and consequently it ends saying nothing. The new meaning for mission, he points out, is certainly helpful in seeing the responsibility every Christian has for his near neighbor. He warns, however, that we may become guilty of a new kind of provincialism if we no longer take seriously our responsibility for the lost farther away.

A recent poem in *YCC* compares the three-hour jaunt from Jerusalem to Jericho with the distance we can go today in three hours by jet. Think of the many fallen ones we pass, not on the other side, but over and high enough that the scenery where their misery is lived out looks beautiful.

"Let's not limit our missionary activity to 'only here,'" Paul Kraybill continued; "the church is a universal thing and our brotherhood has global dimensions." Kraybill is exactly right. We are in danger of putting our own foreign missionaries into disgrace if we do not keep in balance what needs to be done for Christ over there with what must be done right here. Jesus was no less concerned with the people in the uttermost parts of the earth than persons near by.

Now that civilized men are shrinking the globe as African tribesmen used to shrink heads, we are much nearer to our distant neighbors than our fathers were. Since we are nearer, it is more difficult to close our eyes to their needs or to refuse to see the inequities between our riches and their poverty. With a string of relay satellites above us, transcontinental television will make it possible to look into the grass huts of our neighbors whose annual income is forty-five dollars and whose unemployment specter stacks the odds against them five to one.

So what are we saying? We are saying that the local congregation must keep a sane perspective. Let it not fall into the trap of a new kind of provincialism that excuses itself from giving and sending persons to the regions beyond. Let it be aware that the church has an increased responsibility for the people in the opposite time belt, especially since today's world is so small. At the same time let the local congregation remember that the best perspective for foreign missions can be developed out of an active local mission.

The problems of race, economic inequality, and nationalism can best be solved in the church, but only when the local congregation looks farther than the next town. With its eyes focused on the problems, near and far, that its mission leads it into, the congregation can develop an adequate Christian educational emphasis which both undergirds for mission and points direction. This is to say again that mission and nurture must move forward together. The burden, in the days ahead, will lie heavily upon those who nurture, as persons being nurtured become more aware of their global responsibilities.

—Arnold W. Cressman.

Prayers of Luke Warm

Satire

Dear God:

I'm sure it does your heart good, dear God, to see how I've been warming up to you. Guess I've prayed more these last several months . . . than I had in years . . . and deeper, too. It's sure good to have a prayer life worth talking about . . . (if I do have to say so myself).

Now take Ruel Mann (how I wish you would). I doubt if he ever really prays . . . all he could do is lay down the law . . . even to you. Or there's Noah Tall. . . . I doubt if you ever hear from him . . . no doubt you even forgot he's still around. . . . Well, unfortunately, he is!

When I think how much good it must do you to hear from me, I regret all those years when I prayed only at the table . . . y'know . . . I'll bet you have a lonely time up there just waiting to hear from us. I'll try to do better.

. . . but, as I was saying . . . I haven't felt so good about my Christian life in years. . . . I used to think that the only way up was obedience, discipline, and holiness. Then you sent us Rev. N. D. Kline (bless him). . . . Did he ever put my mind at ease! . . . "Love God and do what you please," he said, quoting some St. Augusteen or somebody. Well, I qualified for that. Of course, I love you. . . . That's what put me on speaking terms with you . . . and now look how I've grown! At last I'm arriving. . . .

Yours,
Luke Warm

As Others See Us

By Lyle D. Flynn

Robert Burns but expressed a universal longing when he "wad some Pow'r the giftie gie us to see oursels as ithers see us!" How often we have tried to read in the faces of our friends just what they are thinking of us. How often we have remodeled our conduct because of the disapproval we saw there. And how many times we have exerted mind and body and spent our last ounce of energy to see approval in the eyes of others. Sometimes it would be a very wholesome thing to see ourselves as others see us, but we would not always see a true picture of ourselves.

It is a much more profitable task to try to see ourselves as God sees us. For "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." After all, it is not what we say or do but what we are that will save us from the evils of life. As we scrutinize ourselves, if we can see "as in a glass the glory of the Lord," we have a perfect standard of comparison after which we can hope to gradually mold ourselves.

Clique or Fellowship

Is your youth group, WMSA, men's fellowship, or your church a clique or a fellowship? There is a difference—a very real difference.

A clique is different from a Christian fellowship in its center. A clique centers around common likes and dislikes. It may be bound together because of similar practices or heritage or by the very fact that the group stands for or against certain things or persons. On the other hand, Christ is at the center of a Christian fellowship. A fellowship involves a common life from God. It begins in the acceptance of Christ as Saviour and Lord by repentance and faith. The Holy Spirit brings a common bond to persons who are very different. So one could say that a Christian fellowship has Christ at the center. And Christ binds believers together by His Spirit.

Also a clique is different from a Christian fellowship in its concern. By the very fact that the nature of a clique causes it to center around likes and dislikes, its concern is selfish. Some churches are divided into cliques even within the same congregation. There is contention within one clique against another. And where there is contention, there is no fellowship. A clique is a cruel thing. One lady said, "We have such a nice little group who enjoy each other so much." By this very statement she excluded others.

Some cliques even pride themselves in being good mission givers. But they at the same time shut their doors against the unsaved or minority groups within their own community. The lost in the immediate community are no concern. The clique is important. The clique is composed of members who draw themselves into a smug, comfortable, and separated group which literally shuts the door on all others. It is merely a social get-together—a pleasant encounter of ideas and personalities. Little else.

On the other hand, a Christian fellowship's concern is broad. It does not close its circle. It shares, bears, and cares for all. It is concerned about the best interests of each member and has the vision and joy of seeking to bring others into the same experience. By its very nature, a Christian fellowship, which means Christ is at the center, is not class conscious or family conscious. Its true identity is found in a common life in Christ.

While a clique may sit smug and satisfied, unconcerned about others, and merely looks critically at those outside, a fellowship is moved with compassion for all kinds of human needs and bears the burdens of one another. In the New Testament the word "fellowship" is translated also "distribution," "contribution," "to communicate," and "partnership." These are words which speak of reaching beyond in concern and care.

Further, a clique is different from a Christian fellowship in outcome. A group whose center is on likes and dislikes, and

whose interest is a self-interest, cannot help becoming Pharisaic and stagnant. Self-centeredness leads to self-justification. Programs pamper pet peeves. The critical stance is taken against all that others do or say. The clique is threatened by any advance by others and is inclined to attribute evil motives and purposes to others. All in all, a clique digs its own grave and dies from drinking its own poison.

But a Christian fellowship, by its very nature of giving itself away, preserves itself. Ready to lose itself in serving others, it finds its true self. It is more than a mere social get-together. For fellowship, to be Christian, must consist of the meeting of humble spirits in and through the person of Christ. It must penetrate beyond its own members and must possess the dimension of equality born of the spiritual ability to accept one another as brothers and sisters in Christ.—D.

Ramblings

Let me share a few ramblings. I want to stray from one subject to another in a few paragraphs.

Marya Mannes commented on the Meditation Room of the United Nations. Here all religious symbols are illuminated so that no one will be offended. She says, "It seemed to me standing there that this nothingness was so oppressive and disturbing that it became a sort of madness, and the room a sort of padded cell. It seemed to me that the core of our greatest contemporary trouble lay here, that all this whiteness and shapelessness and weakness was the leukemia of non-commitment sapping our strength. We had found, finally, that only nothing could please all."

Over sixty years ago an English statesman said, "If you want to succeed, know the temper of the times in which you live and act accordingly." But at the same time a great statesman, William Gladstone, said, "Do not drift with the age. Have some fixed principles and stand by them." It is not too strange that the second statesman continues to be remembered.

When Jesus speaks of receiving the kingdom of God like a child, we think immediately of the child's dependence and need. That thought is appropriate, but we should think of other characteristics of the child: his unrealized potentialities, his openness to new ideas, his eagerness for the future. Jesus asks these qualities of us too.

Rufus M. Jones describes the life Christ offers—"Eternal" is not to be taken primarily in a quantitative sense, to signify mere endlessness. It is rather a life of new dimensions, life raised to new capacities—the full opening of the life Godward. By birth from above, the soul partakes of the life of God and enters upon a type of life as inexhaustible as His life is and as incapable of being ended by physical catastrophe."

So eternal life is not mere entrance beyond death—it is more than an extension of time. Life eternal implies a qualitative change as well. This gives to life eternal value. This change in quality of life is to take place here and now. Our present life must have deathless values.—D.

An Army of Compassion

By Frank C. Laubach



Laubach's "Each One Teach One" method began among the once-fierce Moros on the island of Mindanao. As the "Apostle to the Illiterates" with 35 years' experience in the preparation of literacy materials in 312 languages in 103 countries, Laubach continues at 80 to inspire much interest and effort in behalf of what he calls "the silent billion"—the illiterate half of the world's population.

A gigantic revival is sweeping across the United States. People by the millions are being converted. It is not a religious revival. It is a new attitude toward our underprivileged fellowmen on the other side of the world.

We have been shocked awake. We are discovering that this is a terribly small and a very sick world needing our immediate assistance—fast and vast—and on a tremendous scale. If we do not hurry, we shall perish together.

We are having a conversion from isolationism to internationalism. This conversion may not have struck you yet, but it will. It may hit you in the next few minutes. It has hit our government.

I attended a meeting called by the United States government in Washington, D.C., about world literacy—the first of its kind ever held. The entire emphasis in that meeting was worry because we are too slow. We are losing the world; we must do far more to help educate the illiterate hungry half of the world. Hurry before it is too late.

Listen to the words of President Lyndon Johnson:

"I have gone into many lands of the world, lands where governments are new. Without exception, in those lands, the most earnest concern of the leadership is for the education of their people. Leaders of the emerging nations recognize that only a foundation of literacy can raise the standards of living for their people.

"Leaders of such nations know that free governments cannot function responsibly or successfully without literacy among the electorate. In many of these newly independent nations there is a grim and deadly race against time in the efforts to overcome illiteracy before ignorance overwhelms and destroys the meaning of independence itself.

"That," said President Johnson, "is the challenge I would lay before you today. Go into the world and help the people of the earth to learn. That is the most vital, most urgent, most noble service that you can render freedom now."

Whenever I speak to groups, I show a large globe of the world. The globe has red stripes over the communist area, one third of the human race. It has black stripes over half of the remaining surface—the areas where people are hungry and illiterate. The areas with no stripes are the United States, Europe, and other countries where literacy is over 90 percent. The people are prosperous. Educated people are never hungry unless they are alcoholics or drug fiends.

But under the black stripes from 60 to 95 percent of the people are illiterate. A billion of them cannot read or write

their own names. They are hungry because they are illiterate. And they are getting hungrier because their population is doubling every 40 years—in many countries every twenty years. So illiteracy and hunger are on the increase. Meanwhile, the educated 10 percent get richer. And the 90 percent at the bottom—the illiterate have-nothings—get poorer, hungrier, and ever more desperate. This is the picture under the black stripes of illiteracy covering half the globe.

Now see what has happened on the red side of the Iron Curtain. One third of the human race is now within communist boundaries, and all of them, a billion people, are being taught to read and write, and are being taught the practical arts which will make them powerful. Education for everybody, young and old, is compulsory. It is a criminal offense to remain illiterate. Russia is now more literate than the United States. China rose from 20 percent to 80 percent literacy in eleven years.

1961 Was the Turning Point

The big change came in 1961. Millions of people who couldn't have cared less about the world out there were suddenly deeply worried and many of them are frightened. I think the first big cause was the loss of Cuba to communism. Now Castro has closed the schools and all young people of eleven years or older have been sent into the country to teach their illiterate countrymen. In five years Castro expects Cuba to be as literate as the United States. If that happens, the repercussion throughout Latin America will be disastrous for us.

I know these illiterate millions. I know how easy they are to win—if we will only love them and help them. I have seen them dance and yell with joy when they learned to write their names. They will die for you. I know because I have lived in 101 countries, moving back and forth among those illiterate people for 40 years.

American officials think in terms of strategy and the danger of losing countries. But over there I hear the groans of hungry men and the moans of starving children. I saw them starving to death.

Our Silent Brothers' Plea

It is my illiterate brothers and sisters who call to us for

compassion and understanding and some help. You think it is a pity that they cannot read, but the real tragedy is that they cannot speak; they are the silent victims, the forgotten men, driven like animals, mutely submitting in every age before and since the pyramids were built.

Our Gospel declares: "The Spirit of the Lord is upon me . . . to set at liberty them that are bruised." The most bruised people on this planet, the naked, the fallen among thieves, the sick in fear, the imprisoned in mind, are these illiterates.

Illiterates never get surplus flesh; the moneylenders see to that. In one form or another this is the black sorrow of nearly every illiterate in the world. They do not know enough to live without some leader to whom they are enslaved for life—more than half the human race are slaves; hungry, driven, diseased, afraid of this world, and of the demons in the next. This is the exact truth.

In all past ages, the illiterates were supine, helpless, hopeless. But something has happened. Suddenly everything is different. For they have seen us flying by in automobiles; they have seen our businessmen and soldiers and tourists, and they have heard the exciting good news of missionaries—and now there is sweeping through them a mighty revolution of "rising expectations." They were on their backs. Now they are on their feet. They had the look of eternal despair. Now they have the look of terrible resolve to find some way, any way, up.

Inertia Is Our Only Fear

I am not afraid of the communists. I'm afraid of some Americans who have neither fire nor vision—men who begin to see why this might be hard or premature or too informal or too big. The put-on-the-brake type, the go-slow type, alone can ruin God's program.

O ye of little faith, keep your foot off the brakes. Let God do the braking if He doesn't want to save our world. Who ever heard of God holding back? He is impatient. He weeps over us as He did over Jerusalem.

I tell you what we need to fear—fear the way we are now, for we aren't good enough, daring enough, far-visioned enough, for this splendid hour. We aren't good enough for God.

Let a little of Dr. Laubach's enthusiasm rub off on you at . . .

Missionary Bible Conference

August 14-21, 1965

Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

THEME: Communicating the Gospel in Our Time

Daily discussions by Dr. Laubach

Designed for anyone interested in missions, a special appeal goes out to Sunday-school teachers, pastors, Christian educators, and parents. Send your reservation in early to Kenneth King, manager of the Laurelville Center. Nelson E. Kauffman, secretary of Home Missions for the Mennonite Board of Missions, Elkhart, serves as conference coordinator.

Home or a Phone Booth?

By E. R. Newswanger

In a recent survey of 1,000 Lancaster, Pa., residents the Junior Chamber of Commerce found that 45 percent of the people feel our greatest problem area is juvenile delinquency. The second highest rated area in this door-to-door poll was school dropouts. Forty-three percent of the citizens mentioned this problem. Evidently the community feels our youth are big problems.

But is this really our main difficulty? It has been said, "A young child does what his father says; a teenager does what his father does." In the second volume of *Poems for Sunshine and Shadow*, compiled by Ord L. Marrow and John I. Paton, one of the entries asks the question, "Whose Delinquency?" After telling of movies, books, liquor, bars, and drugs that are promoted by "Older folks, greedy for gain," the poem concludes:

"In far too many cases
We find this to be true,
The label 'Delinquent'
Fits older folks, too."

Mr. Average American provides all the toys, clothes, food, pleasures, and education his children could possibly want. But he never learns to know them as persons. He is chairman of the committee and has a lot of business meetings to attend. So he either postpones "children time" or else pays them off.

Mrs. Average mutually shares in the responsibilities of the modern home. She makes arrangements for the children's club meeting, music lessons, and parties. In our maze of outside activities the home in many cases has become a phone booth—a place to stop to make arrangements for the next activity.

Parents Set Wrong Example

Is it strange many youths from highly respected families get into trouble? They have learned by example.

Mrs. Lavideer borrowed her neighbor's waffle iron. When she took it back, it didn't work and the repairman said someone must have dropped it. When the neighbor confronted Mrs. L. with the service report, she denied any knowledge of the matter until her six-year-old daughter said, "You did so drop it."

More is caught than taught. Children sense the attitudes and actions of their parents. Dr. Joyce Brothers tells of the daughter who asked her mother what married means.

"Why, it means mothers and fathers promise to love and

honor each other all the rest of their lives," the woman replied.

"Then," said the little girl, "you and Daddy aren't always married, are you?"

Mr. Paul Boyton took off work a few days to go hunting.

"What are you going to tell your boss?" asked Tom, Boyton's teenage son.

"I'll tell him I was sick," replied Paul.

Who was at fault a few days later when Tom played hooky from school and falsely signed the excuse card "sick"?

Child Control

As parents our conduct must be so thoroughly Christian that we can say, "Follow me as I follow Christ." If we want right behavior outside the home, our own adult actions must be above condemnation. The child's center personality is molded in the home. Good family social practices assure right interpersonal relationships outside the family.

Parents need to expect and enforce controlled behavior at home. A timely paddling from a loving hand to control a four-year-old will do much to prevent a swat from an angry policeman at fourteen. The Bible says, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24).

A small boy was using very bad language. His mother reproved him, saying, "Fred, you should not use such dirty words."

Fred very defiantly replied, "You go to —."

"If he had been my boy, he would have thought he was there," states Billy Graham, the noted evangelist.

Without parental discipline a child is insecure. By forcing a child to overcome his inner destructive tendencies, you help him toward controlling himself.

Living with Teens

Every family could hang out a sign, "There is something wrong here." This seems to become more true as the child years turn into adolescence. However, much of the mental stress of living with a teenager can be eliminated if the parent will realize it is normal at this age to "untie apron strings." Rebellion is to be expected. It is simply a form of becoming less dependent.

Teens don't want to be pushed around. They do want a respected parent in control. They want to know there is someone who can be called on if needed. Paul told the Ephesian fathers, "Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

That tall fellow you call son wants to become an adult just

E. R. Newswanger, Kinzers, Pa., is a free-lance writer. Poems from *Sunshine and Shadow*, Vol. 11, compiled by Ord L. Marrow and John I. Paton and used by permission.

as much as you want him to. So give him some responsibility. Let him buy the groceries or have some other chore that contributes to the welfare of the family.

Give him privacy. Don't open his mail. See that he has a place to keep personal valuables where younger brother may not disturb.

Don't send him to the store to get onions just when he has planned to meet his buddies. How would you like the boss to call you down to the office when you were entertaining guests?

Encourage him to introduce his friends to you. This will help stop your concern over him running with a gang you don't know.

Most of all, keep the lines of communication open. How do you talk to a teenager? Frankly, listening is better than preaching. "Say, son, what's the information?" is better than, "I told you."

Be interested in him as a person. It doesn't take a teen long to sense if he is appreciated. It is because he is an individual—different from any other person—that he can make his contribution to society. Your interest in what makes him "tick" will go a long way in helping your relationship with him.

Religion

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). The family that prays . . . stays . . .—not only stays together but stays the mental tension involved in growing up in our society. Job "rose up early in the morning" to pray for his children. For Job said, "It may be that my sons have sinned . . ." (Job 1:5).

Parents who live their religion at home will provide their children with a moral and spiritual strength that cannot be obtained anywhere else. Fortunate is the youth who has parents who confess that Jesus Christ is Saviour and Lord.

Gertrude R. Bennett in her poem, "As the Twig," writes:

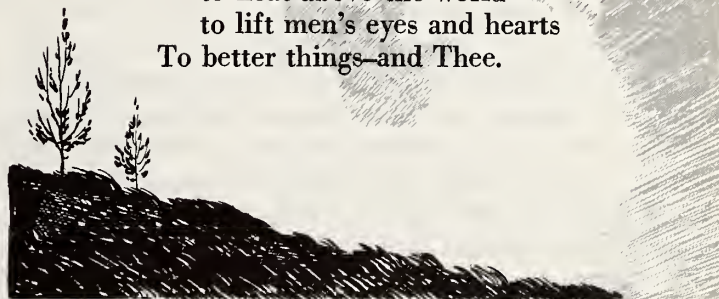
"We, the youth who shock you so,
ask, 'How much did you help us grow?'
You gaze at us with astonishment.
Where were you when the twig was bent?
If you wanted saplings tall and straight,
why did you wait? Why did you wait?
You gave us bread. Did that atone
for the days and nights we were left alone?
You laughed our heroes from their height
and left them worthless in our sight.
They lost their standards in the dust;
their weapons dulled with bitter rust.
And when we asked for God, you turned
our answers back with doubt that burned.
We watched you tempt the hand of fate.
The world plunged into war and hate
in mockery of brother-love;
nothing on earth, nothing above!
You blame us for skirting danger's brink—
we want to feel, for we dare not think.
Who asks good fruit from a well-grown tree
must take the time for husbandry."

JS
65

To be a cloud

I. Merle Good

I want to be a cloud, O Lord,
to shade the scorched
to shower the thirsty
to enchant the young at heart
to beautify somebody's life
to float above the world
to lift men's eyes and hearts
To better things—and Thee.



Interdependence

The degree to which the whole world is interdependent is illustrated very effectively in the following: "An American soldier wounded on a battlefield in the Far East owes his life to the Japanese scientist, Kiasoto, who isolated the bacillus of tetanus. A Russian soldier, saved by a blood transfusion, is indebted to Landsteiner, an Austrian. A German is shielded from typhoid fever with the help of Metchnikoff, a Russian. A Dutch marine in the East Indies is protected from malaria because of the experiments of an Italian, Grassi.

A British aviator in North Africa escapes death from a surgical infection because of a Frenchman, Pasteur, and of a German, Koch, who elaborated a new technique. Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from smallpox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured of pellagra through the researches of an Austrian."—Rockefeller Foundation Annual Report, 1941, the year of Pearl Harbor.

Daniel J. Johns

(1850-1942)

By J. C. Wenger

Daniel J. Johns was born in Somerset County, Pennsylvania, Sept. 8, 1850, the son of John and Catherine Yoder Johns (Schantz in German). His great-grandfather, Joseph Schantz, was the Swiss-Amish immigrant who came to America about 1765 and later laid out the building lots for Johnstown, Pa., which was named in his honor. In the fall of 1865 Daniel moved with his parents to Lagrange County, Indiana. At the age of nineteen he attended the Ontario Normal School near Orland, Ind., for five weeks and was licensed to teach school. Later he took six weeks of normal school at Bristol, Ind., and six weeks at Kokomo, Ind. He taught school for seven years and was a successful teacher.

On May 6, 1875, he was married to Nancy Yoder. To them were born six children, among whom were Minister Ira Johns and Bishop Otis N. Johns. In the summer of 1876 Daniel was baptized by Bishop Isaac Schmucker. Six years later, in 1882, he was chosen by a strong vote to be the minister of the Clinton Frame Amish Mennonite congregation in Elkhart County, Indiana. Bishop Joseph Stuckey of Illinois ordained him on May 28, 1882. At first he preached both in English and German but later in English only.

Five years later, on Nov. 13, 1887, he was ordained bishop of his congregation, by Benjamin Schrock, assisted by J. P. Smucker and Isaac Schmucker. For almost sixty years he served his Amish Mennonite congregation as minister. In his early years he spent much time in the Mennonite Church. He officiated at 98 marriages, at 386 funerals, and ordained six bishops, ten ministers, and five deacons. In almost every form of progressive church work, D. J. Johns was a pioneer. He helped organize the Indiana-Michigan Amish Mennonite Conference in 1888. He helped arrange for the first Sunday-school conference in 1892. Along with other leaders of northern Indiana he helped organize the Elkhart Institute Association in 1895. He was one of three leaders who helped launch the first Mennonite General Conference in 1898, and he helped organize the Mennonite Board of Missions and Charities in 1906. Through the years he served on numerous church boards and committees. For instance, he served on the publishing committee of the Mennonite Publication Board from its beginning until 1941. In 1907 he was moderator of Mennonite General Conference. He also held many Bible conferences and served on numerous committees which adjusted church difficulties in various areas of his brotherhood.

Daniel J. Johns was a good preacher, an able organizer, and a church statesman in the best sense of the word. One of the ablest bishops in his conference district, his influence extended far beyond his state. He was characterized by kind-

ness, humility, and good cheer. In 1929 he retired to the home of his son, Ira, where he lived until his death on May 22, 1942. At Midland, Mich., on Jan. 18, 1942, he had preached his last sermon. He was seldom sick but suffered a stroke in May which brought about his death. His funeral was held in the Clinton Frame Mennonite Church, where he had served many years. Among the nine hundred who attended his funeral were 61 ordained men. His body was buried in the Clinton Union Cemetery.

A Prayer

for this week

Our Father:

Thank you for being alert to our needs and attentive to our voice as we pray.

Purge us of the desire to impose our will upon your will, of devoting our attention to personal pleasures rather than providential plans.

Open our eyes to the magnitude of our vocation in Christ, and grant us the courage to expose our lives to the scrutiny of men unacquainted with our Saviour.

Forgive us for being partners in the wealth of the world and not having smitten consciences when we complacently pass by our brother in need. Keep us restless with the awareness that few men yet address you as Lord.

We pledge ourselves to renewed and more sensitive obedience.

Amen.

—James M. Lapp.

The Dreamer

The late Roy L. Smith wrote the following regarding the importance of having vision:

"There are two things many of us are never able to appreciate fully: other men's dreams and other men's convictions. The man who foresees the coming of the kingdom of heaven is called a dreamer, and he who holds steadfastly to convictions is apt to be called a bigot. Although dreamers are often rejected, they have done much to advance great causes. It was a dreamer who discovered America, a dreamer who discovered the first anesthetic, a dreamer who proved the microbic origin of disease, a dreamer who brought about the first prison reform in England, and a dreamer who first discovered the nucleus of the atom. And, if it may be said, in a spirit of complete reverence, it was a Dreamer who hung upon a cross and prayed that God might forgive the persons who put Him to death. Ideas have a strange immortality. No engine of war has ever destroyed an idea, although the idealists have suffered greatly at the hands of those who are afraid to dream."

CHURCH NEWS



Arriving in New York City on July 28, the Bienenberg Choir of the European Mennonite Bible School, Liestal, Switzerland, will spend two months visiting Mennonite communities in the U.S. and Canada. The choir's itinerary will be announced in the communities in which they will be appearing.

The Literacy Gap

"Teaching people to read a simple primer and stopping there may be more harmful than giving no teaching at all," Literature Missionary David Hostetler, Brazil, told delegates at the annual General Mission Board meeting last month.

Hostetler had just arrived from Jerusalem, Jordan, where he attended a two-month International Literacy Seminar, sponsored by Lit-Lit, an interchurch literature organization. The seminar was set up to reexamine literacy techniques and philosophy and study ways and means of producing reading material for those of limited reading ability.

Superficial literacy tends to create a false sense of expectancy among those who are just learning to read, he thinks. The new reader may want to see an unwarranted increase in salary in certain situations, thus unfitting him for his society.

"It is now a commonly admitted failure of literacy programs that they do not provide follow-up or 'bridge' materials which lead the reader from the primer to the newspaper, the Bible, or other difficult literature," he continued.

As one of the founders and managers of a bookstore chain as well as publishing interests in Brazil, Hostetler also serves as executive secretary of the newly formed Evangelical Literature Association of Brazil. The new association, which will operate as a department of CLEB (Evangelical Christian Literature Society of Brazil), is

another effort by CLEB to serve more completely Christian writers, Christian publishers, and Christian retailers in Brazil, the three areas of its responsibility.

"One of the most neglected areas in Christian journalism in Brazil is the national writer," Hostetler told a group of Christian journalists and editors of Brazil meeting last January in Rio de Janeiro.

Next year, according to Hostetler, CLEB plans on bringing Christian authors together for a joint conference with managers of Christian bookstores. The object will be to help each group to understand the needs and problems of the other more clearly.

Working with Hostetler in Brazil are missionaries Kenneth Schwartzentruber and Allen Martin who, says Hostetler, are all "working together to mass produce items of particular interest to the rural communities and the factory workers of Brazil's 80 million population."

Currently Hostetler and his family are in the States for a short furlough.

Appeals to Individual

The Mennonite exhibit in the Protestant Pavilion of the New York World's Fair does not necessarily appeal to the masses, but rather to the more discriminating individual, concluded Titus Lehman after his two months of attending the exhibit.

"This particular exhibit takes us back to the importance of one-to-one evangelism as opposed to mass evangelism," he said. What we are doing at the World's Fair is

basically the former even though there is to some degree a mass context. Perhaps part of the tension lies here, thinks evaluator Urie Bender; we are attempting a personal, leisurely contact within a hurried, mass, transient context.

Lehman further reported that most of the people who stopped during his attendance (April to June) were Mennonites. Non-Mennonites stopped in smaller numbers, but from contacts with other denominational groups who also had exhibits in the Pavilion, he concluded that the same general ratio of denomination versus non-denominational visitors was true in other cases as well.

Lehman shared his comments last month at an evaluation of the first two-month phase. Besides Bender, others sharing in the evaluation were other Phase One attendants Edith Penner and Phyllis Lehman, Second Phase attendants James and Geraldine Rush, and several pastors of the New York City churches.

Other conclusions reached by the group were that (1) many religiously oriented people come to the Protestant-Orthodox Pavilion, which has its good points, but which likely shows that the masses of nonchurch people are being bypassed in the whole pavilion ministry; and (2) religion is stockpiled in the Pavilion and that we should be where the people are. In this regard, desire for a booth was expressed.

Finally, the group concluded, the exhibit is only a tool. Any technique or tool in the context of evangelism means to bring people into contact with the Word made flesh even though the tool may have some inherent informative or instructive value in itself.

The essence of this experience, they thought, is not so much an exhibit as a presence. It is a pioneer effort and will consequently call forth a great deal of criticism. It was agreed, however, that God uses criticism to teach His children and also that we will need to listen, to continue loving and to let God work.

Look for fuller reporting on the exhibit in a later issue of **Gospel Herald**.

Broadcast Curtailed

Luz y Verdad, Mennonite Broadcasts' Spanish program, has been suspended from regular programming on XETQ, Orizaba, Mexico.

The suspension, says Aaron King, broadcast branch manager in Mexico City, results from a new law now in effect which requires every religious broadcast to be licensed.

"Officials say it is not a matter of persecution," King continues, "and insist that there is religious liberty in Mexico . . . and in broadcasting."

A Mexican evangelical told King the purpose of the new law is to restrain the church from using broadcasts for political ends. By having each broadcast registered with the government, this will enable the government to evaluate the purposes of each broadcast. Evangelical broadcasts, therefore, should not be hindered if this is the intent of the new law.

Bro. King has initiated the legal steps necessary for registration of **Luz y Verdad**. "I feel we should not be feeble-kneed" in the face of this situation, but seek to discern the Lord's will," he concludes. He says further that XETQ has promised to resume the broadcast as soon as the program is duly registered.

Luz y Verdad is still being heard on eight other Mexican stations. A remarkable number of contacts have been made with the Gospel in the short time the broadcasts have been on the air . . . for most stations less than year.

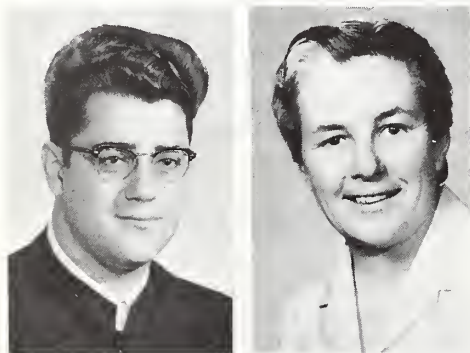
Fresh-Air Sunday

Chicago area overseer Laurence Horst recently reported sending 90 children into the fresh-air program from their four inner-city churches.

After the children's two-week stay in the country, he says, the churches plan to have a Fresh-Air Parents' Day when all the farmers will be invited into the city to visit the children's home in the city, attend church, and have dinner together.

In the afternoon a Fresh-Air Rally is being planned at the Lawndale Mennonite Church, Chicago.

Youth Series Begins



David Augsburger

Ella May Miller

Over 46 percent of America's population is now under 25 years of age. This is reason enough why **The Mennonite Hour** and **Heart to Heart** are both programming to reach youth during August.

"Everybody's Not Doing It" begins the August youth series of five talks on the

Mennonite Hour. David Augsburger, associate **Mennonite Hour** pastor, is speaker for these youth broadcasts.

Says Augsburger, "Everyone is born an original, but dies a copy! Whom you copy determines your destiny. . . . The tragedy is . . . that so few people choose their own goals. . . . The crowd sweeps them along from the time they're able to think!"

The other four **Mennonite Hour** talks are "Everybody's Not Rebelling," "Everybody's Not Living for Kicks," "Everybody's Not Junking Their Morals," and "Everybody's Not Off Beat."

Ella May Miller has entitled her **Heart to Heart** talks, "Youth Power," "Where There's Smoke," "Be a Safe Driver," "The New Morality," and "Let's Reduce Crime."

Invite your teenage children, MYF group, and youth Sunday-school classes to hear this special series.

In Appreciation

By A. J. Metzler

Yes, a sincere thanks to all of you conference officers, pastors, Sunday-school superintendents, the entire brotherhood, and a deep sense of gratitude to the good Lord.

Pending the report by our General Conference treasurer, Bro. John Rudy, to the August sessions of Conference, this is a brief preliminary statement and a word concerning the biennium which we just began July 1.

The Kalona, Iowa, budget in August, 1963, was set for \$196,000 for the biennium. This included funds for General Conference agencies, including the Commission. A year ago, midway in the biennium, a careful review indicated that the receipts might be only \$169,000. All agencies were notified and cooperation solicited. There were faithful efforts made to modify programs to reduce expenditures; in some cases, probably at the cost of individuals and services.

We are now happy to report that the receipts exceeded the \$169,000 by several thousand dollars. This made possible the payment in full to all agencies as promised a year ago, and also the complete payment of the balance of the \$12,000 loan made two years ago.

For those who may be working on their congregational or Sunday-school budgets for the coming year, this is to indicate that the recommendation going to General Conference for this biennium is \$2.75 per member annually for all General Conference services, including that of the Commission. More and more congregations are making one contribution to the total. However, if there are those who would rather make payments from the congrega-

tion to the work of General Conference and from the Sunday school to the Commission, the division would be \$2.00 per member annually for the former and 75¢ per member for the latter.

Again, sincere thanks and God's blessings to you as we continue to find more and better ways in which we can share and receive from one another, in strengthening and extending the services of the kingdom at home and abroad.

Christmas in Appalachia



"Christmas in Appalachia" is a penetrating CBS documentary film reminding the viewer of the stark poverty and hopelessness of one million persons living in the desolation of Appalachia. Escorted on a tour of the abandoned coal-mining community of Whitesburg, Ky., the viewer comes face to face with people for whom Christmas is a barren experience in a country of affluence. Available on loan, free of charge, from Information Services, Mennonite Board of Missions, Elkhart, Ind.

Bible School in Saigon

The Gia Dinh Evangelical Center, Saigon, recently held its first one-week Bible school for children.

The 160 enrollees far exceeded the preparations. Registration had to be stopped, and more classes formed. Two shifts each morning included three classes for five-to-eight-year-olds in the first shift, with four classes for the nine-to-fifteen-year-olds in the second.

Christians from the national church as

well as some of the believers at the center in Saigon comprised the teaching staff. Attendance averaged 150, with good interest and behavior.

New Bookstore



The first Protestant bookstore in Luxembourg's history, "Le Bon Livre" (The Good Book) had its opening day June 24. Though Catholic and city officials did not show up, numerous Luxembourg Protestant pastors called. The bookstore is financed and operated by the Eastern Mission Board. Ray Gingerich is its manager.

Church Camp Schedules

Drift Creek Camp

Family Music Week at Drift Creek Camp, 11 miles east of Cutler City, Ore., Aug. 4-8, 1965. Staff: Roy D. Roth, Director; James Miller, Assistant Professor of Voice, University of Oregon; H. Royce Saltzman, Associate Professor of Church Music, University of Oregon; Calvin Breneman, Jr.; Veronica S. Roth; plus additional resource persons.

A special interest paper and discussion each morning; choice of workshops each evening; two rehearsals daily of adult chorus, children's chorus, and instrumental ensemble; plus worship periods, hymn sings, recreation, crafts, voice lessons, etc.

Cost: Per person—\$10.00 for the entire period, or \$3.00 per day. (Families with children will be charged 1/2 rate for children under 14.) Send your reservation with a \$1.00 fee to Claude Buerge, 200 S. Calapooia St., Albany, Ore.

Friends touring the Pacific Northwest during this time are invited to attend Family Music Week, Aug. 4-8—a vacation with a spiritual purpose!

Alberta-Saskatchewan

The Alberta-Saskatchewan MYF Camp will be held at the Assembly of God Campground, Hungry Horse, Mont., Aug. 14-20.

This camp is located at the edge of Glacier National Park and offers many opportunities for hiking. Ray Bair, Elkhart, Ind., is the main speaker. Paul Showalter, Edson, Alta., will be camp and music director; Stanley Shantz, Edmonton, Alta., discussion leader. MYF-ers 15 years old and over are invited. Further information may be obtained by writing Paul Showalter, Edson, Alta.

Spruce Lake Retreat
Canadensis, Pa.

J. D. Graber will lead the Missions Week retreat, July 31 to Aug. 5, and will speak on "Stewards of the Gospel in a Changing World." Ernest Martin will conduct the Lay Workers' Retreat, Aug. 7-12, and will conduct discussions on "Reshaping Christian Life." Other speakers for the summer include Jesse B. Martin, Roy Henry, William Klassen, and John Smucker.

At the same time, "Camping in the rough" has been featured for the children as they have been living in tents out in the "Wilderness Area." Camp Rhododendron, July 3-10, for the 11-year-olds; Camp Leaping Fawn, July 10-17, for 12-year-olds, and Camp Huckleberry, July 24-31, for 13-15-year-olds, proved to be high points in the summer months for the children as they were exposed to God's great out-of-doors.

New Workers



From MCC's July Orientation: Gary Boller, Kalona, Iowa—accountant at Frankfurt, Germany. Roy Breneman, Willow Street, Pa.—to Henchir Toumghani, Algeria. Janet Burkholder, Millersville, Pa.—supervisor of Central Stenographic Services at Akron. Glen Eby, Petersburg, Ont.—Children's Center, Laurel, Md. Carole Hertzler, Phoenix, Ariz.—MDS Secretary at Akron. Eli Hochstedler, Nashville, Ind.—two years in Bolivia. Elton Kauffman, Minot, N. Dak.—Pax man at Henchir Toumghani, Algeria. Helen M. King, Huntington Park, Calif.—office manager at Akron.

Ed and Gloria King, Columbus, Ohio—three years in Bolivia in nursing and community development. Laverne Mumaw, Newport

News, Va.—Brook Lane Farm Hospital, Hagerstown, Md. Clyde Plank, South Webster, Ohio—two years in the Congo. David Shenk, Lancaster, Pa.—treasurer's office at Akron. Marcella Weber, Conestoga, Ont.—three years as registered nurse in Vietnam. At MBMC, Elkhart: Edith Wittrig, Garden City, Mo.—secretary in VS office at Elkhart. Darrel D. Jantzi, Kitchener, Ont.—business manager for Mennonite Broadcasts, Inc., Harrisonburg, Va.

Not pictured from MCC: Lester Kolb, Spring City, Pa.—Pax man to the Congo. David Newcomer, Portland, Ore.—two years in West Berlin, Germany.

FIELD NOTES

James Hershberger, Hesston, Kans., replaces Wesley Jantz as administrator of Schowalter Villa, Hesston. Jantz recently resigned to pastor a newly formed church at Greeley, Colo. Hershberger is a member of the Hesston Manufacturing Corporation.

Wade Jones, RN, director of the School of Practical Nursing of the La Junta Mennonite Hospital in Colorado, was elected president of the Colorado Nurses' Association at a June 8 meeting.

The Mennonite Board of Missions, Elkhart, recently received a bequest of \$1,000 from the estate of the late Mary Weldy, Montgomery, Ind. Unspecified, the bequest funds will be used in some aspect of the mission board's program.

Dean Gerig, 720 E. 14th Ave., Albany, Oreg., replaces Howard Nice, Willamina, Oreg., as MYF youth secretary of the Pacific Coast Conference.

Vernon and Helen Reimer, Niverville, Man., have completed three years of service with the Mennonite Central Committee in Calcutta, India, and, after a brief furlough this summer, will undertake another three-year term of service. Reimer is serving as director of MCC's program in India, East and West Pakistan, and Nepal.

Dr. Dorcas Stoltzfus, completing a medical assignment in Tanzania and Somali Republic, returned to the States on July 3 with Helen Ranck, missionary teacher in Somali Republic. Miss Ranck is living with her parents at R. 1, Ronks, Pa., and doing graduate studies at Millersville College; Dr. Stoltzfus of Gap, Pa., will be entering EMC's seminary in the fall.

The Victor Dorsch family left Toronto, Thursday night, July 15, for a third term of missionary service in the Somali Republic.

The George Miller family, Bally, Pa., left Philadelphia, Pa., Sunday night, July 17, for Miami, Fla. The following Tuesday they flew on to Honduras for another term of missionary service.

Maintenance man, housekeeper, and kitchen-dining hall assistant are needed at Laurelville Church Center, beginning Sept. 1. Write or call if interested in the ministry of church service: Laurelville Church Center, Route 2, Mt. Pleasant, Pa. Phone: 412 423-9056.

The Britton Run, Pa., congregation worshiped in their new church building for the first time on June 20. At that time Bro. Isaac Risser began a series of meetings in which ten accepted Christ for the first time and others made new commitments.

J. Mark Stauffer, a member of the EMC

faculty, was ordained to the ministry July 11, at Charlottesville, Va. Bro. Stauffer has served as licensed pastor for over three years. In addition to his pastoral responsibilities to the Charlottesville congregation, he has given a ministry of visitation in the University of Virginia Hospital, and has also been making contacts among the 6,000 students on the campus of the university, especially with the foreign students.

The ordination service was in charge of Mahlon L. Blosser, B. Charles Hostetter, and Myron S. Augsburg, president of Eastern Mennonite College.

New Every-Home-Plan church for the **Gospel Herald**: Calvary, Pinckney, Mich.

A farewell reception was held at First Mennonite, St. Petersburg, Fla., on July 11, for the Ray Himes family who left July 13 for Apple Creek, Ohio, where Bro. Himes will be serving the Sonnenberg Church as pastor.

Paul Zehr, who recently graduated from the EMC Seminary, has accepted the call to serve the St. Petersburg congregation as pastor.

The open-air song service, formerly held at Kennel's Grove, will be held at the Tel Hai Bible Conference grounds, Sunday, Aug. 1, at 2:00 p.m. Picnic facilities are available for any who want to bring their lunch.

Beaverdam congregation, Corry, Pa., is observing its 25th year of the beginning of the church with a homecoming on Sunday, Aug. 29. All persons who have served or who have attended the congregation in the past are invited. The program will include Sunday morning and afternoon services.

A Father's Pledge, printed on the back of the Father's Day church bulletin, was written by Urie Bender and not Grant and Ruth Stoltzfus, as stated on the bulletin.

Arthur L. Jackson, Norristown, Pa., at King of Prussia, Pa., Aug. 8; East Chestnut Street, Lancaster, Pa., Aug. 14, 15; Coatesville, Pa., Sept. 5, and Spencer, Ohio, Oct. 10-17.

Christian Life meeting of the Lancaster Conference at Martindale, Ephrata, Pa., Aug. 17, 18. Speakers include J. C. Wenger, James H. Hess, Peter G. Smith, Martin W. Lehman, J. Paul Graybill, Paul M. Witmer, and Henry Weaver.

Harvest Home and Sunday-school meeting at Columbia, Pa., Aug. 15. Instructors are Walter B. Ramer and J. Roy Graybill.

The 24th annual meeting of the Mennonite Nurses' Association was held at Goshen College, Goshen, Ind., on June 26, in conjunction with the annual session of the Mennonite Board of Missions and Charities.

There were 42 persons at the business

meeting and 86 at the program, representing 13 of the 15 local associations. Ruth Kennel, Lancaster, Pa., will begin a three-year term as vice-president, and Mrs. Sophia Moore, Goshen, Ind., will serve a four-year term as board member.

Arthur L. Jackson, 318 E. Marshall St., Norristown, Pa., was recently chosen as the new minister for the Bethel Community Church, of Norristown.

To Conference Secretaries, Statisticians, and Historians. All conference and congregational secretaries, statisticians, and historians are invited to attend a meeting on Aug. 26 following the afternoon session of General Conference at Kidron, Ohio. Melvin Gingerich, Archivist of the Historical and Research Committee, and Ellrose Zook, Editor of **Mennonite Yearbook**, will be present to answer questions and give directions relative to gathering and compiling statistical and historical information. All persons with assignments or interest in this kind of work will be welcome.

Abram Clemens was ordained as pastor for the Hillside Church, Dover, N.J., June 27. The charge was given by Joseph L. Gross, assisted by Richard Detweiler. Curtis Bergey preached the ordination sermon.

Peter Wiebe, Hesston, Kans., guest speaker at the Illinois Conference, Sterling, Ill., Aug. 5-7.

New members by baptism: one at Big Laurel, Grayson, N.C.; three at Bethel, Elora, Ont.

Change of address: **Edward J. Miller** to 11580 W. Virginia Ave., Denver, Colo. 80226. **A. Don Augsburg** to 409 Middlebury St., Goshen, Ind. **Stanley Shenk** to 1406 S. 12th Street, Goshen, Ind. **Gordon Zook**, outgoing MYF president, 247 Maple Ave., Bird in Hand, Pa. **Dr. and Mrs. Paul E. Hookey**, R.R. 2, West Liberty, Ohio, effective Aug. 1.

Calendar

Virginia Conference, July 27-30.
Indiana-Michigan Combined Church Conference, Mission Board Meeting, and Christian Workers' Conference, Bethany Christian High School, July 29 to Aug. 1.
Iowa-Nebraska Youth Convention, Twin Lakes Bible Camp, Manson, Iowa, July 30 to Aug. 1.
Illinois Mennonite Conference, Sterling, Ill. Aug. 5-7.
Allegheny Conference, Pinto, Md., Aug. 6, 7.
Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Your Overseas Missionary of the Week



Adeline Amstutz left for India on July 9 to serve her first term as an overseas mission associate of the Mennonite Board of Missions, Elkhart.

She will teach music at the 475-student Woodstock School, Landour. Operated by a 35-member board of directors representing 17 denominational groups, the kindergarten through Grade 12 school is basically for missionary children, but children of Indian nationals and of U.S. government employees also attend.

Daughter of Mr. and Mrs. Paul N. Amstutz, Orrville, Ohio, Adeline is a 1964 graduate of Goshen College. She taught for a year at Wauseon (Ohio) High School before her India assignment. She will serve a three-year term in India.

Items and Comments

The proposed federation of holiness churches would bring together eleven denominations with 1,500,000 members. It would include 56 colleges and seminaries, 15 missionary organizations, and at least 500 camp meetings. The holiness churches are the "best giving" denominations in the country.

* * *

Evangelist Billy Graham said at the close of his crusade in Montgomery, Ala., that Alabama is making rapid progress in solving its racial problems and may set the pace for the rest of the nation. He called the "march of hundreds of men and women, of both races, out of the stands at Cramton Bowl every night to commit their lives to Christ. In my opinion this march

in Montgomery is even more significant, more constructive, and more revolutionary than the other marches we have read about in other parts of the country," Mr. Graham said. The crusade was the first interracial evangelistic effort ever held in the Alabama capital. In eight days the meetings drew a total attendance of 97,500. Statistics showed that 4,414 came forward to receive spiritual counsel.

* * *

A call for the church to use more dynamic and creative means in its evangelistic efforts and in penetrating the culture that surrounds it was issued at the annual Church of the Brethren convention in Atlantic City, N.J. In his moderator's address, Dr. A. Stauffer Curry of Elgin, Ill., urged his denomination to the "constant trying of new and experimental methods" of evangelism. "If the church does not show concern for the poor, the underprivileged, the unemployed, the racially deprived, the poorly educated . . . thousands might come to feel that the government and other secular interests are more concerned with man's basic problems than is the church," Dr. Curry said.

* * *

A local Education Corps spearheads Iran's promising literacy campaign. Begun two years ago, the plan drafts high-school graduates for four months of military service followed by an intensive course in teaching methods. Promoted to the rank of sergeants, they are then sent to the poorest rural villages, where for fourteen months they organize literacy classes for children and adults, all of whom work in the fields during the day. By 1964 some 15,000 sergeant-teachers had organized classes for 167,000 pupils in villages without previous schools. Of the first group of 2,460 sergeant-teachers, over 80 percent have decided to make teaching their career and most of these teachers prefer to remain in the villages to which they were assigned.

* * *

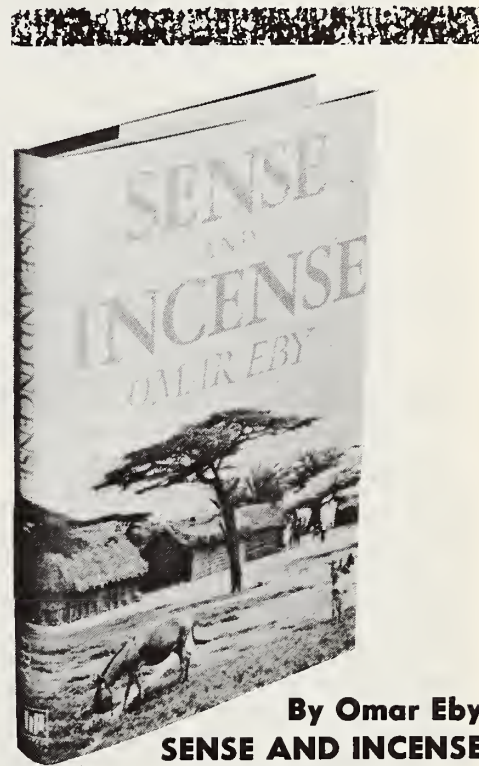
Abolition of capital punishment was recommended at London, Ont., by the Baptist Convention of Ontario and Quebec in a 152-55 vote. An amendment to retain hanging as punishment for murder of on-duty law-enforcement officers and prison guards was defeated. Delegates to the annual meeting also called for reevaluation of parole systems in capital punishment cases. The convention also urged Baptists to accept the principle of voluntary abstinence from alcohol and asked the government to restrict alcohol advertising.

* * *

A reported growing belief in Protestantism that all men will be saved will adversely affect missionary work, a leader of the Christian and Missionary Alliance predicted in Minneapolis, Minn. In his talk, Louis L. King charged that many Christian

leaders, churches, and institutions have been led into acceptance of "a humanistic theology, which makes humanity itself, rather than Christ, the center of concern for activity and service.

"Since universalists cannot conceive of a God who would condemn any of His creatures to eternal punishment, and find it hard to respect such a God, they conclude that God would not do such a thing," Mr. King said. "In effect, the universalist is guilty of patterning God after himself, equating divine with human love. He therefore concludes that since he himself would not confine any human being, no matter how perverse, to eternal suffering



By Omar Eby
SENSE AND INCENSE

The humor, monotony, sin, and need of a foreign land combined with a missionary's personal everyday problems make very interesting reading. This story takes place in Somalia. The characters are real. The author shows how God can take a common person with an ordinary background, use him in a program of the church, and through the experience, teach him a few facts about the Christian life. Delightful reading, yet informative. Here is a book to be read aloud to the whole family. \$3.00



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neither is God capable of such retribution. Simply to inform all men in all parts of the world, as universalism proclaims, that they are in fact redeemed might evoke desire and willingness to obey the great commission of Jesus," Mr. King said. "But the statistics of the missionary enterprise provide sufficient evidence to the contrary."

* * *

Associated Church Press, at its annual meeting in Ottawa, Ont., gave five awards of merit and three citations to religious periodicals for outstanding publishing achievements during 1964. Receiving awards were: *Baptist Record* of Jackson, weekly, published by the Mississippi Southern Baptist State Convention; *The Lutheran*, Philadelphia, biweekly, Lutheran Church in America; *Youth*, Philadelphia, biweekly, United Church of Christ; *Renewal*, weekly, Chicago City Mission Society; and *Interaction*, St. Louis, Mo., monthly, Lutheran Church-Missouri Synod. Citations went to *Motive*, Nashville, Tenn., monthly, Methodist Division of Higher Education; *Christianity and Crisis*, New York, biweekly, Protestant journal of opinion; and *Concern*, Washington, D.C., biweekly, Methodist Board of Christian Social Concerns. Both the *Baptist Record* and *Renewal* magazines received an award for demonstrating "editorial courage through creative and crusading content."

* * *

A Negro Baptist minister gave the invocation at a session of the Senate in Washington, D.C. Senators said they believed him to be the first Negro clergyman ever to serve as guest chaplain of the upper house. The minister was Dr. James E. Kirkland, pastor of Union Baptist Church, Philadelphia, who was in Washington as a guest of Sen. Hugh Scott (R.-Pa.), a leader in civil rights legislation. Dr. Kirkland implored God to guide the Senate in solving the "mighty world problems which now baffle the keenest perceptions of our wisest statesmen and profoundest philosophers."

* * *

A growing trend among ministers to buy their own homes, instead of living in parsonages, is reported by the Central Pennsylvania Synod of the Lutheran Church. The synod's Board of Pensions says it does not recommend a minister borrowing money to make the down payment, however. Nor should the monthly payment be more than 20 percent of his gross salary.

* * *

Although the New York World's Fair is short of cash and customers, and receipts are below those of last year, the president, Robert Moses, says he will refuse to permit a greater sex attraction. There will be no strip shows even though many operators are describing the fair as "overpriced and undersexed."

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NOW I LIGHT CANDLES

BY MARY ALICE HOLDEN

Those who hide lights under bushels
Are more concerned
With repairing the baskets
Than lights that burn.

Riches of Retirement

By Roy S. Koch

"I dread going back to Africa," said a missionary. "I have to install a power plant at my station, and I know nothing about it. I wish I could get a retired electrical engineer to do it."

About the same time a fine, Christian electrical engineer lamented why he had to be retired with the words, "I feel good, but I guess there's nothing left for me to do except die." How very mistaken he was! A third party brought these two parties together to their mutual profit. The retired electrical engineer installed a power plant at the missionary's station and at others, then enthusiastically toured the country to raise funds to do the same at still other stations. This incident reveals that there can be riches in retirement.

Beware of Lamenting

"Now that I'm old, nobody cares," says many a retired person. Nothing is farther from the truth. Never before have so many cared for this segment of our American population. Practically everybody cares today, from the federal government, local governments, educational groups, welfare agencies, labor unions, many industries, and our fellow citizens. Research on the problems of the aging is unceasing, publications are sprouting up everywhere, insurance is being tailored to this group, and retirement homes are being established with all the modern cultural advantages.

An optimistic attitude is better than two dozen prescriptions from your family physician. Of course many things try us, and many things that can go wrong actually don't. Give yourself this little test. Do you believe in an inevitable takeover by communists in our generation? Are you disturbed by the growing "worldliness" of the church? Does the increasing "thoughtlessness" of the young people grate on you? Are you fearful of an accident happening to some loved one? Does the prospect of ill health dog your thoughts every day? Are you rebelling under the limitations of your financial income?

If your answer is "Yes" to these questions, you should go to your minister for some "faith lifting." How about practicing the faith you profess? Look for the good things in others and in your own circumstances. And by all means take Solomon's advice that "a merry heart doeth good like a medicine."

A New Lease on Life

Good health is very important to a good outlook on life. Fortunately, we are living in a day when good health is the rule, not the exception, for older people. A few simple rules followed faithfully will guarantee a maximum of good health. See your doctor and dentist regularly for physical checkups. Consult your doctor, not health faddists, about proper diet

and supplementary vitamins. Be meticulous about your personal cleanliness and grooming. Exercise is also very important.

Social and cultural stimulation is just about as important as your physical health. An empty mind soon leads to boredom and the breakdown of health. Keep the mind occupied with the spirit of curiosity and adventure. Visit those nearby libraries; enjoy the museums, art galleries, botanical gardens, zoos, and public parks near you. Even the occasional concert enriches life.

New and useful skills are becoming increasingly available in special night or day classes in almost every community. What a thrill to learn a new skill after 65! An elderly retiree told the writer with great enthusiasm of his new hobby, the making of grandfather clocks. Several were already completed and orders were coming in for more. Opportunities for the cultivation of new hobbies are legion.

Life can be greatly enriched by enjoying the development of young people. The word of encouragement and the payment of timely compliments encourage and enrich the younger people without impoverishing the older ones who give freely from their own hearts and lives. Wealth is not all added up on adding machines, nor is it dependent on producing goods and services to increase the gross national product of the nation. The people who are appreciated the most are those who have enriched others instead of themselves.

Second Careers

By second careers we mean that retired people can use their skills in shaping a career different from their lifetime vocation. Professional and skilled people who retire at 65 normally have many years of potential service left. Why not find an outlet for this manpower that can serve both God and man? A second career is not only possible but highly desirable. There is today a large pool of skilled manpower that can be available for the service of the church. Many of these dedicated laymen feel in the prime of life when that retirement deadline sidelines them.

Pax men, Peace Corps men, or second careerists, whatever we wish to call them, the developing nations of the world need their skilled services desperately. Skilled laymen will find a much warmer welcome in many countries than the well-known "missionary" who is suspected of being a professional propagandist.

Other lands need the skills of professional lay members in bookkeeping, radio, literature, agriculture, and aircraft. Almost any profession can be used for the Lord as a point of Christian witness. Why should not people who retire with adequate pensions that free them from financial need invest some very good years in Christian service?

Ralph Palmer is a well-known example in Mennonite circles. Some even predict that second careerists will become the

Roy S. Koch, author of *Zestful Living for Older Adults*, is pastor of the South Union Mennonite Church, West Liberty, Ohio.

most significant Christian movement in our generation. The movement is not entirely new. Moses was a second careerist who began his greatest lifework at the age of 80.

The Beauty of Old Age

On June 19 William Scarborough of West Liberty, Ohio, celebrated his one hundred and first birthday. His face is deeply lined, his hair is woefully thin, there is less resilience in his step than formerly and more feebleness in his knees, but to those who know him well he has a beauty all his own. He is a fine Christian man with a good, clear mind. He reminds us that the Lord seeth not as man seeth.

My own grandfather, who has long since passed on to his reward, was a fine man of God. I can still see him, with his white beard, visiting in our home. I think that all old grandfathers should have white beards!

Dr. Walter Wilson said, "Some leaves like white oak and sugar maple fade beautifully and are a joy to behold. Others

like elms are seared, curled, ugly, and unwanted. Old age can be beautiful, full of inner peace and wisdom and tranquillity. We who love the Lord have nothing to lose and everything to gain by death."

This article may well be concluded by referring to several inexpensive sources of inspirational material for older people. These are *The Mature Years*, by Clyde M. Narramore, Zondervan, 50¢; *Older Adults in the Church*, by Virginia Stafford, Methodist Publishing House, 35¢; *Food Guide for Older Folks*, Home and Garden Bulletin No. 17, U.S. Department of Agriculture, Washington, D.C.; *Zestful Living for Older Adults*, by Roy S. Koch, Herald Press, 35¢; and *How to Serve God in Retirement*, by Paul W. Travis, Foundation Press, 75¢.

The best book by which to grow old gracefully is the Bible. The Bible and the church give guidance not only for this life but for that which is about to come.

Life's Fulfillment

By H. A. Fast

Life has a purpose and seeks fulfillment. This note underlies all Scripture, from the Creation story, which proclaims that God created man in His own image, to the Christ who testified, "I came that you may have life and have it in all its fullness."

Deep in the heart of man this conviction still persists. It gives meaning and dignity to life. It impels man to seek fulfillment of his reason for being.

This desire for fulfillment already asserts itself in a measure in the first cry of the newborn babe. It manifests itself in countless urgent ways throughout life. As the years march on, men do not abandon the urge or the struggle, and society should not deprive older people of the opportunity to strive for and find life's fulfillment.

Unfortunately, in this effort we are not as successful as we might be. As older people, as churches, and communities, we need to give this cause much more imaginative and co-operative attention than it has been getting. We *drift* into these years of retirement. We do not *steer* into them. In these older years we therefore experience more emptiness than fulfillment.

Some older people know of nothing else to do with their years than to sit them out. Others fill them with idle or peripheral activities. But the hunger for meaning and fulfillment is not thereby satisfied.

Listen to this brother who speaks for the deeper feelings of many of the older people:

"The continual sitting in a chair looking out of the window, sitting in the park feeding squirrels, or walking aimlessly downtown in nice weather is not helpful to them, neither physically nor mentally. Many develop the feeling they are useless and

unwanted. Even fishing gets tiresome and reading gets boring.

"In my contacts with a number of the retirees in several areas, both before and since my retirement, I have found that many feel the so-called rest is very tiring. Some, even in good health, become discouraged and depressed.

"I, personally, have been enjoying my retirement the last 20 months and thank God for His providing me with sufficient activities through the church and community volunteer projects to keep me active both physically and mentally.

"I feel that the conference could and should encourage the local congregations to become concerned in the problem, setting up programs to meet the needs of the senior citizens of their communities, either independent of or in cooperation with other churches and groups in the area."

In response to this we would suggest.

1. Older people must take some initiative in trying to understand themselves and their situation in an attempt to discover how their later years may be used to find fulfillment of their life's purpose.

2. Churches and communities together with their older people need to find ways to pool their combined insights and concerns in an effort to find a meaningful answer for the felt needs of their older people. Churches desiring counsel on how to work at this on the local level may write to their denominational office.

3. The Mennonite Central Committee, through its Senior Voluntary Service program, is locating opportunities for older people who wish to give shorter or longer periods of time to church service or to a Christian testimony in non-church institutions and agencies.

Oberholtzer, We're Sorry

The "Great Awakening" of the Mennonite Church did not come soon enough to be of benefit to some who wanted it most. At least we of the (Old) Mennonite Church were still too sleepy in 1847 to listen carefully to what God was trying to tell us about missions, Christian education, and publication through an energetic young preacher, J. H. Oberholtzer.

It is ironical that we pride ourselves in a "Great Awakening" without giving proper credit to Oberholtzer, who was trying as hard as anyone and sooner than most to wake us up. Instead, we told him to blow his bugle somewhere else. So he did. And the General Conference Mennonite Church was started.

Now that everybody is "awake," it might be good to discover what started all the fuss in the first place. Surely after 118 years the dust of whatever blew up back there will have settled enough so that we can see what it was.

The Eastern District of the General Conference Mennonite Church has adopted a resolution that the possibility of union with the (Old) Mennonite Church be explored by a joint committee with the hope of bringing a proposal to their next triennium session in 1968. The resolution points out that theologically we agree and that we already work together in relief, publications, missions, seminary, colleges, student services, and joint ministers' meetings. It indicates that we need each other in order to strengthen our Mennonite witness to the world.

Our brethren are right. They have asked that the quarrel be forgotten, that we explore together the possibility of union. They are to be commended for acting redemptively. We would be most unchristian and unkind to refuse to explore. That would be too much like our refusal to listen to Oberholtzer's terms for agreement which he presented in 1860. Those terms we rejected.

It is not now the time to lay blame or to redraw the lines upon which division occurred. It is time rather to confess our sin. The old wounds have in fact been healed. To continue separately without reason could be compared with the endless hillbilly feuds between the Cunninghams and the Crocketts long after both have forgotten what in the world started them fighting in the first place. To Christ, who prayed that "they may be one," our refusal to explore would surely look about the same.

If Oberholtzer was ahead of his time in advocating Sunday schools, leadership training, missions, conference constitutions, and minute keeping, let us admit it. And let us note that all of these things we now endorse. Perhaps it was not the church's fault that somebody was ahead of it. But it is the church's fault when it catches up with its dead prophets and still ignores them.

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We are asked to explore. Let us at least do that. As a representative of the church's educational interests, which were at the heart of the original dispute, I'm for taking a look.

—Arnold W. Cressman.

Prayers of Luke Warm

Satire

Dear God:

I'll show that chorister—saying that we don't think about what we're singing. . . .

. . . did he say 409? . . . 9? Oh, yes, the Ed Culligan Show comes on at 9 tonight. Just can't miss it again. . . . Well, found the page. . . . *Take my life* (that is a bit rash . . .), *and let it be* (that's more my style . . . just let me be) *con-se-crat-ed* (those big words always ruin it). *Take my moments* (every now and then I have a few for you) *and my days* . . . (well, now, Frances Havergal, whenever you get a good idea you always carry it too far),—*less praise*.

Whew, *five stanzas* . . . (which reminds me . . . I'm sure that was a five I dropped into the plate . . .). *Take my silver and my gold* (. . . by mistake); *not a mite* (gotta watch what I'm doing a bit better) *would I withhold* (hafta get after those trustees to get better lighting in here). *Take my voice, and let me sing* (can't tell a five from a one) *always only for my King*.

Take my will (gotta see my lawyer and make out a will) *and make it Thine* (sure, I'll give some to the church), *it shall be* (but I've really saved it for my son's future security) *no longer mine* (but I mean to enjoy it as long as my heart holds out). *Take my heart* (huh?), *it is Thine own* (oh, sure, you know I'm yours), *it shall be Thy royal throne* (oh, yes . . . I'm so glad to be worthy of it).

Whew! I believe I prefer praying in my own language . . . not some hymn writer's!

Yours as usual,
Luke Warm

Thinking and Thanking

Thankfulness is a completion of character without which we miss life's central melody. The hardest sin to excuse is ingratitude, and it comes from thoughtlessness. A thinking people is a thanking people. Many personal woes would be eliminated if more time were spent on thinking of our blessings and expressing gratitude to God and to the many who contribute to our happiness.—D. Carl Yoder.

Our Highway Record

In 1964 America's highways were stained with the blood of 48,000 persons who died in traffic accidents. In the air this would require around 500 jet airplane crashes—about 40 every month or 10 every week.

But do not stop with these deaths, but add 3,840,000 persons to the injured list. This is 380,000 more injured than in 1963. Just two years ago the highway death toll climbed past the 40,000 mark. In 1965, unless drastic steps halt the climb, we will top 50,000 deaths as the result of auto accidents. Five thousand more people were killed in traffic accidents during 1964 in the U.S. than in 1963.

The primary cause of traffic accidents, according to the Travelers Insurance comparison survey, is excessive speed. Speed accounts for 35 percent or 16,400 deaths last year. Driving on the wrong side of the road and reckless driving accounted for another 30 percent or 12,300 deaths. Drivers pass on the wrong side—apparently because they feel they must reach their destination in record time. For pedestrian fatalities, crossing between intersections is the top killer.

Youthful drivers, those under 25 years of age, although representing only 15 percent of the licensed drivers of the country, are involved in more than 29 percent of all highway deaths and more than 25 percent of all non-fatal mishaps. A Travelers spokesman said, "The young driver's desire for speed, coupled with a lack of maturity, makes this category the most dangerous on the road."

Fog, rain, and snow are *not* major causes of highway accidents. About 90 percent of the crashes occurred in clear weather on dry roads.

Think for a moment how many families were touched by death or injury through traffic accidents last year. Think of your own driving habits, those of other members of your family. A conservative estimate fixes the cause of at least three fourths of these accidents on driver error—mistakes drivers themselves could avoid by not speeding, by not driving recklessly, by obeying the rules of the road, and by yielding the right of way—even when in doubt.

What an uproar would occur if jet airplanes started to fall out of the sky at the rate of more than one a day! Yet each year we watch the death toll from traffic accidents reach appallingly high totals, apparently helpless to stop the slaughter.

What can we do? We can stop speeding. Obedience to traffic laws would seem to be a primary Christian responsibility. We must apply Christian responsibility and concern in our driving as well as any other area of our lives. Too many parents and leaders speed, ease through stop signs, and disobey traffic laws. Respect for others and a concern for their welfare will make us careful and considerate drivers. "Thou shalt not kill" applies here, and a person is just as dead if killed by a car as by any other method.—D.

Culbert Rutenber quoted a French communist who, after admitting that he thought the Gospel was better than communism, nevertheless said he felt sure communism would win. "We do not play with words," he said; "we are realists . . . we believe in the communist message and are ready to sacrifice anything that social justice may triumph; but you Christians are afraid to soil your hands."

Then Rutenber continued, "We are afraid of soiling our hands. We are afraid of stirring up a fuss, of offending the best people, of raising our voices in the streets, and in the marketplaces. We have assumed the role of sanctifiers of the *status quo*, defenders of the cultural values of America. We are nice people who wish everyone well, saint and sinner alike, and we serve a God who is nice, in a fellowship that is nice, headed by a Christ that is nice. There is only one problem, and Leo Durocher of baseball fame said it years ago: 'Nice guys finish last.'"

Who was it that said, "When our age is written on the books of history, it will be described as an age of good people who remained silent." It seems that many times the church plays only the safe issues, ones the government or society at large proposes. Christians raise a weak voice even in peacetime against the wrongness of war. And of course when war comes it received the church's blessing and prayers. Too often in our day the church seems to take the path which strikes the majority without even asking the question, "On which side is God?" or "In what direction is God leading?"

Yes, we must confess we have not really believed our message. We too often would rather be nice than true. And we have made God like ourselves—a God weak in the presence of sin and one who is all right as long as He doesn't try to meddle in our business. We have remained aloof from the world and its problems because we are afraid of soiling our hands.

If all of life is sacred for the Christian, then there is no area of life which the Christian can evade. Ours is a message to the whole man. Our call is to lose our lives, to dirty our hands, to sacrifice until the world says again, "The world is being turned upside down."—D.

Not the Great

Dr. John R. Sizoo once said, "Let it never be forgotten that glamour is not greatness; applause is not fame; prominence is not eminence. The man of the hour is not apt to be the man of the ages. A stone may sparkle, but that does not make it a diamond; a man may have money, but that does not make him a success. It is what the unimportant do that really counts and determines the course of history. The greatest forces in the universe are never spectacular. Summer showers are more effective than hurricanes, but they get no publicity. The world would soon die but for the fidelity, loyalty, and consecration of those whose names are unhonored and unsung."

The Later Years

By Ruth Stoltzfus

How old is old? Some people are young and vigorous at sixty-five; others are old at thirty-five. Oliver Wendell Holmes once said he would rather be seventy years young than forty years old. Probably he never really did get old in his heart.

So many people today live past the threescore years and ten mark, the accepted life-span, that one older lady remarked that no one pays much attention to your age these days if you are less than eighty years. There are too many people over eighty! By that she meant there are too many people over eighty for the attention to be paid just to the younger people.

There are so many that it seems only fair to spend some time thinking about the problems of older people. These problems are just as much the concern of the younger people who are responsible for their parents or older relatives. And the problems of older age should be faced by younger people now, so that they will be prepared ahead of time for their own old age.

Do We Care?

One of the tests of our society that shows how genuine its Christian profession is or is not, is our attitude toward our aging parents. It is to our shame that we discover that more respect is shown parents by some non-Christian peoples. There are cultures that carry things too far with their ancestor worship, but I feel that we swing too far the other way with our ancestor neglect. It reminds me of the prayer that said, "Help us to do for their weakness what they have done for ours." It's a matter of taking turns. At one time we were weak and helpless and our parents took care of us. Now when the parents are old and weak and need help, it is our turn to help them.

It would seem that as long as possible elderly folks should have their own place to live, even though it is small. Sometimes this could be arranged longer than it is, if children would cooperate with some financial help.

I believe the Bible teaches that parents in their old age should be supported by their children.

One of the most painful experiences of old age is the necessity of giving up the family home. Even a smaller place may be too much for an elderly couple to care for. Or maybe they just can't afford it. Most often the death of one partner leaves the other alone, and so a change is called for, and a place to live.

Going to live with one of the children or to a home for the aged may be the answer, but it is not an easy adjustment.

One of the major problems that has grown out of our modern world with its smaller, compact houses, is this—that there isn't any quiet corner for a grandparent.

A Few Tips

Well, here are a few tips for you, if you are trying to take care of a grandparent in a small household, and since this is a woman's program we are going to talk mostly about Grandma. These tips are supplied by a daughter who has shared her home with her elderly mother over a period of about fourteen years.

If possible, give Grandma a room of her own. Let her put her own things in it even if you must store some of your things to make room.

Then don't let the children enter her room without knocking. They can be trained to do this. Encourage them to show Grandma some of their schoolwork and things of interest to them, but at the same time require them to respect her privacy.

Include Grandma when you entertain. But if the children are having a very noisy party, ask her to look in for a few minutes, and then she will be happier in her own room. Try to arrange some quiet social affairs just for her. A visit from some of her special friends may mean that you must go for them and take them home. But on that day, ask a neighbor to look after the children if they are at the noisy age. Remember that everyone, at every age, needs some social life of his own.

Give Grandma some special job to do that is her responsibility in the household—washing dishes, darning the socks, whatever suits her ability. And then—let her do it her own way! She needs to be useful, to be a contributing member of the household. But don't expect her to act as a baby-sitter for small children except in dire emergency, unless she is a very active old lady. You see, she has had her turn in taking care of small children. Don't expect her to run the entire household for days at a time, especially if there are many children.

Encourage Grandma to sew or knit or do some sort of handicraft. She may surprise you, if you ask her what she wants to do. She may have always cherished a desire to paint pictures or even to study Greek! A certain old lady decided to write poetry after she was eighty. It isn't immortal verse, of course, but the meter is practically faultless. She wanted to paint; so a thoughtful grandson gave her a picture with numbers and lines and she painted it. She also tried fabric painting, and made her own stencils and had no end of fun. Of course she's not Grandma Moses. But her work is really very

Ruth Stoltzfus, Harrisonburg, Va., presented this message over the *Heart to Heart* radio program. Background material by Esther Eby Glass.

lovely. Rugs and quilts and needlepoint and baby clothes and cancer dressings are not too strenuous for most grandmothers to make, and are useful. The list is endless. Grandma needs to be useful. She needs to be needed, as we all do.

And here's another tip. Listen to her when she talks. You may not care that second cousin Pete went to Kansas in 1890 or if Grandpa Smith had red hair. But there is no harm in listening. You may find out some things of real interest.

Later Year Needs

Older people need not only financial help. They need understanding, consideration, and the opportunity to be useful members of the household, just as people of any other age do.

There is another side to this, though. Grandma has a responsibility, too. That word "understanding" may be overworked in some talks, but it's never overworked in real life.

Now, when a woman must give up her home and go to live with one of her children, she can very easily start feeling sorry for herself. This happens sometimes, you know. But she can also face the change with courage, with all the wisdom and good sense and humor life has taught her through the years.

Remember, Grandma, how many years you have had your own home. Be glad for the children to care enough to share their home with you. Try to understand the family you are living with. But don't tell them, or anyone else, the things you learn about them. There is nothing that will help so much as a little deafness and dumbness and blindness. This reminds me of a little statement I read one time. "Blessed are the hard of hearing, for they miss much small talk."

Sometimes you will hear and see things it will be better to ignore. *The best of husbands and wives sometimes disagree.* The best trained children sometimes say things they shouldn't say. These are not for Grandma to correct, no matter how much she may feel they should be corrected.

I would say an exception to this would be when Grandma is left in charge of the children; then in the absence of the parents she should do the correcting.

One woman who had to divide her time among her children was very successful in adapting herself to each household. One daughter hated to cook, and was happy to turn over the kitchen to Grandma for her stay. Her daughter-in-law hated to have anyone else working in her kitchen. So Grandma did very little work there, and she spent her time catching up on her knitting. This woman had learned Paul's secret of contentment wherever she was.

Fitting In

To fit into a household that is run on a much different plan from your own home isn't easy, but it can be done. Consciously or unconsciously, older people have slowed their tempo, and in a younger household it will seem at first that everyone is rushing about too much. Well, we hope that there will be a chance for you to retire to your own room when it gets too much for you. You like to shut your door and be alone sometimes, just as we all do. So, have a regular time to take a nap, or read quietly alone, so that the rest of the family can be alone sometimes, too. You see, their needs are

not so much different from yours. They need to have some privacy, just as a grandmother does. They need love and consideration and appreciation. They need this from you!

One of the hardest things to face is being dependent on the very people who used to depend on you. But I think it is going to help if you think in terms of this business of taking turns. It was your turn to take care of them; now it's their turn to take care of you.

Maybe your eyesight is failing and you have to be helped about. Or your hearing isn't so keen. Or you have a serious sickness and have to be waited on, or pushed in a wheelchair.

But there are older folks who simply glow in spite of their afflictions. One old lady said with rare humor that her deafness is a great blessing. One ear is still good for hearing, but when her grandchildren entertain their friends, she lays her good ear in the pillow and goes to sleep while they sing and laugh as loud as they please. Isn't that something!

Perhaps you have no children, or your children simply are not in a position to take you into their home. Maybe your son has a job that keeps him moving about all the time, or your daughter's tiny house already has double-deck beds in every bedroom to accommodate the children. And the only alternative is a home for the aged or a nursing home. This may be a harder change than going with a member of the family.

Someone Needs You

I have visited beautiful institutional homes where old people were well cared for. And let me tell you a secret. There will be somebody in these homes that needs you. Even if you must be pushed in a chair, or lie on a bed, watch the faces of the nurses or maids or other old folks. There is sure to be someone who needs just the good cheer you can bring—someone who needs a friend to listen to his troubles; someone who needs to be introduced to the Lord Jesus. You know Paul sat in jail, old and poor, but he changed an empire. God can use you, too, in whatever place or circumstances you find yourself.

Time dulls the senses, but it need never dull cheerfulness, or a sense of humor or love that reaches out and out to others.

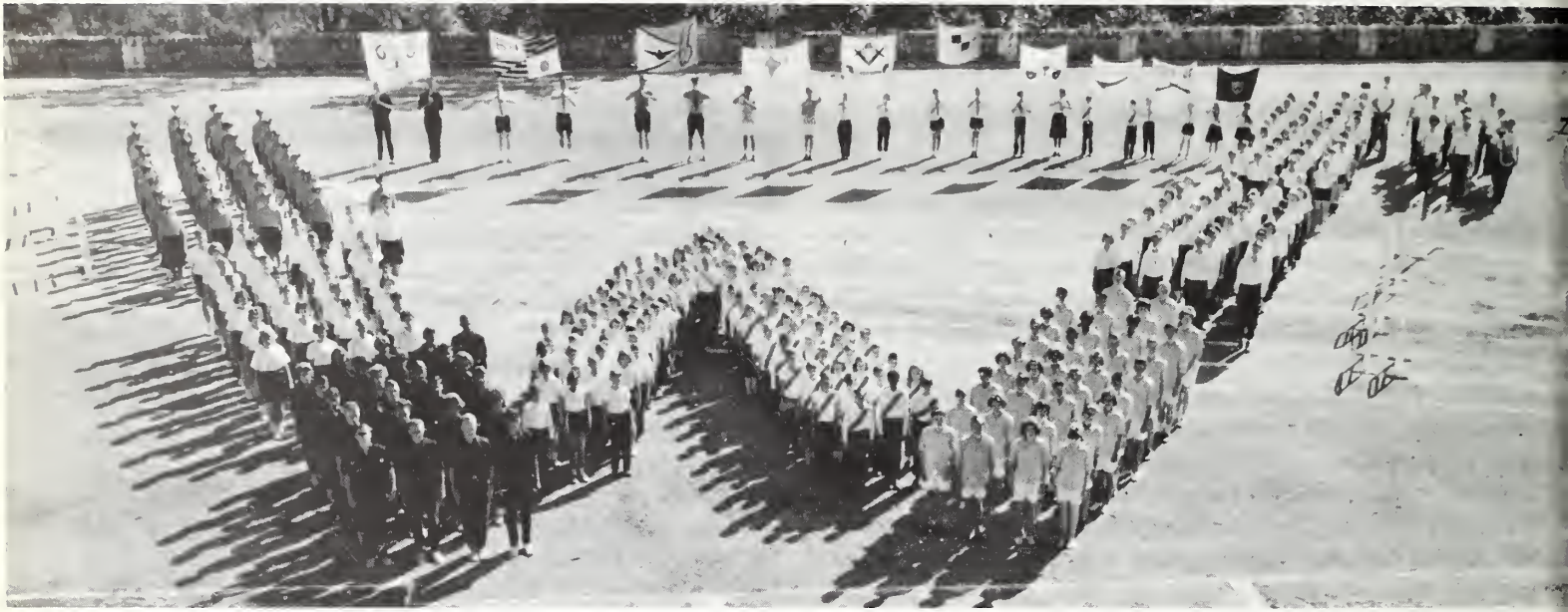
There's a beautiful verse in Proverbs—"The path of the just is as the shining light, that shineth more and more unto the perfect day." More and more—more at seventy than at sixty, more at eighty than at seventy, more each year until it breaks into perfect day, day without end where we can live a billion years and still not grow old. The end of life is the best part of all, for it is the beginning of life in a permanent home with Christ Himself.

You know, when we talk about the perspective of the years, we really shouldn't confine our thoughts to the years here in this life. Our days quickly blend into weeks, and months, and years, and almost before we know it, we have lived the years allotted to us. This is only a small part of God's great plan for us. As we focus our attention upon the life after this life, we all want to make our calling and election sure, by receiving Christ as our Saviour and being ready for the great years ahead.

The hoary head is a crown of glory, if it be found in the way of righteousness.

Should I Go Back?

By Mary Jane Brenneman



Known all over the land, Woodstock's 475 students come from the U.S., Commonwealth countries of Canada, New Zealand, and England. France, Germany, Thailand, China, and Tanzania are also represented.

About halfway through my furlough a friend, who also served a term in India, said to me, "So you're returning to India? I don't see why anyone would want to go back."

I was not too surprised to hear these words coming from her lips, but I must say this statement is an exception. The majority of the people who have been to India have learned to love the country and its people and are eager to return. However, the words that followed her remark are ones that caused me to stop and think: Can't you adjust to life at home anymore, or why do you want to return?

Why do I want to go back to India and to Woodstock School of all places? In my estimation, the location of the school in the Himalayas is the loveliest spot in the world. Although I enjoyed teaching, loved the children, and appreciated the people with whom I worked, upon my departure last spring I told everyone that I was not planning to return to Woodstock School. I did hope to return to India, however.

I can still hear the chuckle of one of the teachers as she said, "You'll be back." There seemed to be no doubt in her mind about my return to Woodstock and she seemed to be speaking from experience. But I was not ready to accept her assumption; therefore I simply responded, "My heavenly

"How can I offer effective service to missionary children?" This and other questions made Mary Jane Brenneman, Bright, Ont., think twice before returning to India for her second term of missionary teaching.

Father leads one step at a time and I know He's telling me now to 'Go home!'"

Being home only briefly, my perspective concerning Woodstock School changed considerably. The Lord seemed to say to me, "Go back to that city built on the mountainside and be a light for me there." At that point I was not ready to commit myself to His will.

I struggled with a number of questions. How can I now return to Woodstock when I had told everyone that I was not coming back? I had even asked the mission for a transfer and received an invitation to work on the plains. Can't I make a greater contribution for the extension of God's kingdom by working on the plains? But God insisted. "Go back to Woodstock," rang in my ears.

Questions More Intense

Consequently I evaluated the task at Woodstock School again and more thoroughly than ever before. The questions grew more intense. Does the nationality or color of skin make any difference when it comes to molding lives for Christ? The majority of our students are missionary children. Can I be of Christian service to them?

As I contemplated these questions, many experiences flashed through my mind. I recalled the time a mother from the Assembly of God Mission visited in my classroom just be-

fore putting her children into boarding. Although she was interested in her child's progress in school, this was not her greatest concern.

Before leaving, she said, "Rita is young to go into boarding. There are now many decisions she'll have to make herself. It takes letters from two to three weeks to reach us on the plains. I hope that you can be of help to her at such times and also in her Christian life." I tried to assure the mother that I'd gladly do all I could.

I remember the Presbyterian mother who brought her tearful eight-year-old son into boarding one Sunday afternoon when I was on duty. I had the privilege to befriend him and make him feel at home in his mother's absence. The mother hadn't left long until we were surrounded by six or more boys, and soon they were all involved in playing a game.

That week I received a letter from the mother saying how difficult it was for parents to be separated from their children; how much it meant to parents to know their children were in the care of someone who was concerned and interested in them.

Many other missionary parents have expressed similar concerns and appreciation.

In addition to our service to the children, opportunity is abundant among the Indian nationals. I've had the opportunity to share the love of Jesus with two young girls from a Hindu home whose father is a businessman in Africa. We may never know the influence of the Christian atmosphere and teaching in the classroom, on the playground, and in the dining room. My prayer for them is that they may establish a personal relationship with Jesus Christ and not only know *about* Him.

Then I think of Sohail, the Moslem boy in whose home I

had the privilege to visit during vacation. His parents were very friendly and hospitable, but not interested in talking about religion and Christianity. Nevertheless, always at meal-time I was asked to audibly offer prayer. Again, an opportunity to witness.

Hindu Mother Shows Interest

Another Hindu mother, while living on the mountainside, frequently visited in my classroom and always stayed for a chat after school. I can hardly call it a chat, for often she was still there at five or six o'clock and occasionally even at seven when the bell summoned me to dinner. She had many complaints and suggestions to give concerning her son.

In spite of this, she claimed Woodstock was the best English medium school in India—hence, the school she wants her children to attend. Her visits were time-consuming, but also worthwhile, for we not only discussed educational matters. She freely informed me about their Hindu beliefs and festivals, and I testified to her about the one true and living God, our Redeemer. She was very much interested in Christianity and continued to come back for more.

Our ministry at Woodstock also reaches the Tibetan refugees of our number. Three of these children were chosen by the Tibetan god-king, the Dalai Lama, to attend Woodstock School with the intentions that someday they will become political leaders of their own people. Two of the children have confessed Christ as their Saviour. Join us in prayer for them that they will continue to grow in their Christian lives, become sincere followers of Christ, and will someday be able to return not only as political leaders to their own people but as Christians.

More Than Men and Money

By Maynard Shelly

Admiral Byrd made me mad. If he had only stayed away from the South Pole, I would have had some land to discover. Columbus started it all and Byrd finished it. What does a red-blooded young man born fifty years too late have to look forward to?

The astronauts, of course, are out looking for more real estate. So now I can forgive the admiral a little bit, as well as for other reasons. The worlds we have to explore contain more than islands and continents. Many things have been left undone.

A civilization that can send a rocket to the moon still has not cured the common cold. And we have done little to cure poverty or end war. While people cannot live in peace, we have much searching to do.

Our explorations must take us not into outer space but into the inner space of men's souls. The great commandment

for this expedition comes from Paul who wrote, "Work out your own salvation with fear and trembling; for God is at work in you" (Phil. 2:12, 13, RSV).

God works in us, but we really don't know how He works. I was reminded of this when I read about a five-year program in London to build up a run-down congregation of fifty. The bishop figured the church needed dynamic leadership. But it was a tough community of people hardened toward the Gospel. So instead of sending in one bright young man, the bishop sent in a team of ten clergymen and church specialists.

They tried everything they could think of to put new life into the church. Special emphasis was put on preaching and visitation. One minister spent six hours a day for six months visiting from house to house. Not one extra person came to church. Sermons were carefully prepared. They were criticized each week in order to improve the clarity of the message. Attendance did not pick up. Classes for couples about to be married and other classes for new parents were held. Contacts were made with hundreds over a five-year period.

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Only one couple was added to the congregation. A coffee-bar was established to engage people in informal witnessing. The Sunday school was worked. Lay leaders were trained. Publicity was intense. The team raised a fortune and spent it. At the end of five years they called it a failure. They began with a congregation of fifty and ended with one hundred, but few of the increase came from the church community. They were spectators come to witness a show.

Monday morning quarterbacking will probably come up with some reasons for failure. One thing is obvious. It takes more than men and money to make God work. For we really don't know how He works.

In the process of working out our salvation—which means

following God in faith—we are bound to fail. Is it because we don't have enough faith? Perhaps. I think, however, it is also because we are exploring a new way of life. We've never been over this ground before.

If we have fear and trembling, it is not because of failure, but because we may not have enough faith to follow. Abraham is our example. God called him and "he went out, not knowing where he was to go" (Heb. 11:8, RSV).

We need less concern about success and failure. We really don't know how God measures success anyway. We only know that God works. Our first concern (and fear) should be to be on God's side, faithful to Him.

Leviticus and the Christian

By Perry B. Yoder

Christians regard the Old Testament as part of the inspired Word of God, but in actual practice large parts of it are neglected. The prophets are thought to be relevant to our times and therefore are the most intensely studied. The history sections are felt to be instructive, and consequently are often read and used for teaching purposes.

But when it comes to the laws, many Christians are in a quandary. Some, such as the Ten Commandments, are taken over and held up as part of a proper standard of conduct; while others, such as the sacrificial laws, are seen as the harbingers of Christ and His atonement. But many, such as the laws concerning leprosy and skin diseases or the prohibitions against sowing fields with two kinds of seed, seem to be only of antiquarian interest.

Of all the books in the Bible, therefore, the law books are probably the least read and least understood. And of these, Leviticus is perhaps the most neglected of all.

Two Levels of Study

In understanding the meaning of Leviticus or any Old Testament book, there are at least two levels of study. The first, and usually the most difficult, is how the people themselves understood the material and what it meant to them. The second level is that of the meaning of the material today for the Christian in light of the New Testament. It is the first level that will be primarily under study here and which, if properly done, can lead to an expansion and enrichment of the second.

The starting point for this study, which does not claim either to exhaust the possibilities or to give the key to interpreting all of Leviticus, will be the series of laws in Lev. 22:1—22:9. From the headings to each of these chapters we see that these laws are meant for the priests—the sons of Aaron.

The first of these headings is in 21:1, where God said to Moses, "Speak to the priests, the sons of Aaron, and say . . ." (RSV). The second is at the beginning of chapter 22, "Tell Aaron and his sons . . ." (RSV). The content of these verses deals with rules for the holiness of the priests, the high priests, and their descendants.

All Shall Be Holy

Elsewhere when laws for holiness—purity—are given, they are addressed either to the people (Lev. 20:2; 18:2), or to the congregation (Lev. 19:1), or to the priests and the people (Lev. 17:2). On the basis of these facts the conclusion could be drawn that some laws of holiness were given for the people to observe, possibly including the priests; some were for all to observe; and finally some were special laws addressed to the priests alone, which would be necessary in light of their special duties as priests.

There does, in fact, seem to be a type of progression in these laws. In Lev. 21:1b-3, concerning priests in general, it is stated that "none of them shall defile himself for the dead among his people, except for his nearest of kin, his mother, his father, his son, his daughter, his brother, or his virgin sister . . ." (RSV). This implies that the people were not as restricted as the priests were. That we are dealing with a progressively stricter law is further seen from Lev. 21:11 which, in dealing with the chief priest, denies to him what is permitted to the priests in general.

It is important to observe here that it is not the law that changes from the people to the priests to the high priest, but how narrowly that law is defined. The same acts are defiling to all, and the same purification rites need to be undertaken by all, regardless of class.

The reason for the greater restrictions on the priests and on the high priest is pragmatic, in that if they became impure, they would lose service time in the temple. This explains the

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curious phenomenon in Leviticus that the laws addressed in one section specifically to the priests for their holiness are in other sections addressed to all the people. Thus in Israel there is no such thing as priestly laws of holiness, but only Israelite laws of holiness.

An example of this expansion of holiness to all the people is the command to the priests in Lev. 21:5, "They shall not make tonsures upon their heads, nor shave off the edges of their beards, nor make any cuttings in their flesh" (RSV), which is paralleled by a similar command addressed to all the people in Lev. 19:27, 28.

Reason for Holiness

The question now arises as to why the whole nation must be as holy as the priests. Why must the laity and the clergy, so to speak, be equally pure? The answer is found in Deut. 14:1, 2, where the same law about shaving or making of a tonsure on the head and the marring of the flesh is mentioned again, in connection with rites for the dead.

Here the reason for holiness is given that "you are the sons of the LORD your God" and "you are a people holy to the LORD your God" (RSV). The reason for God's demand of holiness from His people is that He is a holy God and therefore His people must also be holy. (Cf. Lev. 19:2.)

The consequence of holiness is separation from the profane and nearness to God. This is the explicit statement of Lev. 20:26, "You shall be holy to me; for I the LORD am holy, and have separated you from the peoples, that you should be mine" (RSV). The idea of holiness as separation is most vividly seen in the laws concerning a Nazarite in Num. 6:1-21. The Nazarite separates himself to God; he is holy to the Lord. Num. 6:5, 8. Because of special observances he is even separate from the rest of the people, and thus he is a pattern of Israel's separation from the surrounding peoples. As the Nazarite is separate as an individual from the holy nation, so Israel as a holy nation is separate from all other nations.

But the law does not stop with this most unlegalistic conception that they are to be holy because their Father, God, is holy. It goes on to explain why they have this special relationship to God. It is because God has chosen them for His own possession. Deut. 14:2; cf. also Deut. 7:6; 26:18. The Hebrew word used here for possession, as also used in Ex. 19:5 in a similar context, is cognate with a word found in Akkadian, a sister Semitic language to Hebrew, as *sikiltu*. In Akkadian the noun, *sikiltu*, is used of money or other movable property that a woman has managed to save up on her own out of the "grocery money," and is her own private purse, apart from her husband's. It is a little like a present-day "hope chest" in that it was a special private possession, apart from all others, that belonged to just her alone.

The Akkadian verb, *sakalu*, from which the noun comes, has the meaning of "to hoard or to acquire as *sikiltu*, as a private hoard." The Hebrew word also occurs in the same sense as the Akkadian meaning in I Chron. 29:3 where it is a private hoard of David, gold and silver, which he gave to the temple as an act of great devotion.

Israel's Relationship

This, then, is the image of Israel's position in God's eyes, that of His special nation amongst all nations, between whom the relationship is one of father-child. Because of this they are to separate themselves from the surrounding nations and separate themselves to God, which entails the necessity of becoming holy. All the nation is to be holy, because their God is holy.

The laws of holiness, then, were not something to be endured, or legalistically carried out, but something to be undertaken gladly in order to keep in relationship to this holy God who demands holiness from His people who are His "hope chest." And from this "hope chest" all the nations of the earth were to be blessed.

This conception of holiness and separateness laid the basis of the New Testament ideas of the Christian's holiness. Is there any real difference between saying, "Be ye holy because God your Father is holy" and "Be ye perfect even as your Father in heaven is perfect"? In either case we are to become like God our Father. Or is the metaphor of the *sikiltu*, the treasured hope chest, different from Paul's depicting the church as the bride of Christ? The concepts seem much the same.

The implication is that there are to be no levels of piety and holiness in the church. This is something that every church member can well ponder. The minister should not be expected to have standards different from those of his congregation. We are all called to a life of holiness to God, and we are all a part of His eternal *sikiltu*.

Contentment

The farmer's harvest
Is abundant, and so is mine,
For I am content.

Ruth King Duerksen



Our Mennonite Churches: Zion

Zion Church, Archbold, Ohio, was formed in 1955 and is a member of the Ohio and Eastern Conference. Dedication of the building took place on Aug. 26, 1956. P. L. Frey served the congregation as pastor from its beginning until Jan. 1, 1965, when Ellis Croyle became the pastor. Membership is 340.

Where Were We?

By Lloyd Denlinger

It shocked the town when it happened. The general talk of the town surrounded the tragic deaths of our neighbors. Since it is all over, the police diagnosed it as murder and suicide. This man and wife were so despondent over ill health and unpaid bills that they simply couldn't bear to live another day. So they apparently agreed that death by their own hand was the only way out.

The question that I can't seem to answer is, Where were we? Where were we before this man and wife died? Were we so busy we didn't detect our neighbor's need? Were we so determined to watch the ball game or go for a swim or enjoy a picnic that we simply couldn't bend a sympathetic ear to one whose life hung on the brink of disaster? Of course we didn't know—we had no idea things were that bad.

I remember the verses now. "And I, if I be lifted up . . . will draw all men unto me." What magnetic power! And He has promised to transplant a portion of that power in our very lives. "If the Spirit of him that raised up Jesus from the dead dwell in you. . . ." Is this what drew Philip to the eunuch out in that vast expanse of desert? How did Philip know that this man of great authority was in need?

I find it difficult to believe that the Holy Spirit spoke louder to Philip than He does today. Could it be this patriarch of the faith "by reason of use had his senses exercised to discern . . ."? Maybe Paul showed Philip a preview of the letter that he was going to send to Timothy. ". . . Be instant in season, out of season." "In meekness instructing those that oppose themselves; . . . and that they may recover themselves out of the snare of the devil. . . ."

In the recent past a man telephoned his pastor requesting immediate help. The pastor asked the man to wait. After all, it was in the busy season. Maybe just a day or two. But next day was too late.

Several years ago a missionary killed himself. Several Christians seemed to realize this man's mental facilities were being overtaxed. But help came too late.

Oh, it happens all the time. Over 200 people have jumped off a certain bridge. A youth shot at a dozen other persons, killing three, then killed himself.

But where were we? We who are recipients of that magnetic power—that power that enables us to communicate with others, and alleviate the ills, frustrations, and hopelessness of humanity? Does it lie dormant within us? Are we too busy with the cares of this life? "No man that warreth entangleth himself with the affairs of this life," Paul wrote to Timothy.

A businessman in a certain town was filled with despair over personal problems. He called a poor but humble Chris-

tian worker whom he had never previously met. He told the Christian worker, "I've got everything—family, position, and money—but nothing to live for. I was going to take my life when I thought of you. Can you help me?" After leading him to the Lord, the Christian worker asked, "How did you ever think of me, or even know me?" The man replied, "You have often left leaflets in my place of business. I made it my business to find out who you were." Where were the Christians this man must have known and with whom he must have done business from day to day?

"Ye are the light of the world," our Master said. We often judge the power of a light by the distance of its beam. But, alas! Does our beam reach our next door neighbor, or our brother, or a friend?

"Ye are the salt of the earth," He said again. Do our lives stimulate and preserve? Do our lives add flavor and hope to those about us?

The disciples themselves were faced with a similar problem in Matt. 17 when a father brought them his stricken son. Why couldn't they help this boy? Jesus said, "If you have faith as a grain of mustard seed. . . ." We are all familiar with Heb. 11 and the usefulness of these old warriors of faith. They were used time and again to save an entire nation. And the next verse adds more light and the remedy for our weakness. It is verse 21—the verse scholars say should not be there. We are not here to dispute its authenticity, but simply accept it at face value and add it as an ingredient to the recipe of Christian living. "Howbeit this kind goeth not out but by prayer and fasting."

Some theologians feel the greatest weakness of the Christian Church is our lack of communication with our source of power. If we fail to communicate with our source of power, how can we possibly detect the needs of those about us? In I Sam. 16:7 we find, "Man looketh on the outward appearance, but the Lord looketh on the heart." We have learned from experience that even we as Christians are clever at putting on a good front when all is not well. May the Lord give us grace to remedy this hypocritical phase of human nature, forgive our negligence, and put within us a heart of love and compassion toward those in distress.

Loving Obedience

Palm Sunday celebrates the lordship of Jesus Christ. Either He is Lord of all of life or He is not Lord at all. To live in loving obedience to His rule over our lives is to offer to Him all that we are and all that we have.—Paul E. Strauch.

Fear of Flattering

By James E. Adams

Aesop had a message. So he placed his fabled fox by a tree as a crow was alighting to enjoy a bit of pilfered cheese. The fox coveted the tasty tidbit. Looking up, he said, "How well you look today, Mistress Crow! How glossy your feathers! How bright your eye! Your voice must surpass that of all the other birds. Let me hear one song that I may greet you queen of the birds!"

The crow's breast swelled with pride. She lifted her head and opened her mouth. "Caw—!" The cheese fell. The wily fox snapped it up, saying, "Here's some advice for the future: 'Never trust a flatterer.'"

Webster defines flattery as "commendation bestowed for the purpose of gaining favor and influence, or to accomplish some purpose; false praise." And the Bible says, "A man that flattereth his neighbour spreadeth a net for his feet" (Prov. 29:5). Flattery has turned many a head even though it is insincere and, therefore, obnoxious to most people.

But all that tickles the ear is not flattery. Commendation pleases. And there is a time for compliments.

A mother could not see this. She objected to her husband's telling their daughter that she was pretty. The mother was so fearful he would spoil the fourteen-year-old miss that she asked the advice of a friend.

This lady pointed out that the girl whose father makes her feel pretty special is not so apt to have her head turned by the praise of a boy. She suggested, however, that the father spread his compliments to cover other things so that the daughter would realize looks were not all that counted.

Do we feel occasionally like that mother? Does the fear of flattering people, of making them vain, keep us from rendering praise and honor when it is due them?

From the Bible we learn that God gives honor to men when it is their due. He called Job "perfect and upright." He said Moses was "meek." He describes David as "a man after mine own heart." Jesus said of Nathanael, "Behold an Israelite indeed, in whom is no guile." And Christ commended faith wherever He found it.

Sometimes commendation proves to be a pleasant boomerang. A woman was tired after getting her five children off to school all week. So she slept later than usual one Saturday morning. At 7:30 her children trooped in with her breakfast, crying, "Happy birthday, Mother!" When she arose, she found the children had already prepared their own breakfast and washed the dishes.

The mother told a neighbor that this was the best birthday she had ever had. Her friend said that only children who had been loved and considered would so honor their mother. And the fact that the woman told others what her children had done indicated that she commended them in the home too.

Sometimes praise is entirely unpremeditated and spontaneous. A man had been away, living in a rooming house for several weeks. Upon his return he looked around his

home with a new appreciation. Smiling, he said to his wife, "Honey, this place really shines."

His home had been "spick-and-span" a month before, but he had been used to it, and it never occurred to him that his wife deserved praise for keeping it so. The look of joy in her eyes caused him to practice thanking her for many things he had been taking for granted.

Children are not inhibited with a fear of spoiling one another with flattery. They praise directly and sincerely. A ten-year-old attended vacation Bible school in another church since his was not having a school. The teacher put him at ease and made him feel right at home. On the last day of VBS the little fellow walked up to him and said gravely, "Thank you."

The teacher's eyes moistened. "Tommy," he said, "that means a lot to a teacher." But the elderly man did not miss this opportunity either, and he continued, "You have been very attentive. You have made it easier for me to teach. I'm glad you have been with us these two weeks."

Compliment the worthy and deserving. Don't be afraid of flattering. Flattery and sincere praise are poles apart.

No Sandwiches Needed

By Nancy M. Martin

"Mother, are we going to eat in heaven?" questioned five-year-old as she took off from play for a snack to satisfy her ever-craving appetite for something to eat.

The mother tried, as best she could, to explain to her child that our bodies will be so different from the ones we now have and of such a nature that no food will be necessary.

This, to the child-mind, was a bit hard to think through. But little five had a solution all her own as she explained, "But I think I'll take some sandwiches along just in case I might get hungry."

As grown-ups we know better than to ask such a question. But do we?

In essence isn't that what many are doing? Preparing "sandwiches" to take along, only to find at the end of the journey that they must be left behind.

The Bible says, "We brought nothing into this world, and it is certain we can carry nothing out."

In our anticipated accomplishments an aim needs to be realized. What is that aim?

Have we visited that lonely individual, with no close relatives and not many friends, with no means of getting away unless some "good Samaritan" comes along and takes him?

Others may have sufficient means, but that in no way takes care of the loneliness—they want someone to talk to.

Then there is that person with a very meager income with a tendency to become depressed, as such a one told me recently. One does not need to go to the far ends of the earth to find such people.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us make use of the sandwiches here instead of preparing to take them along and then be disappointed.

Bold Journey

By Raymond L. Cox

Alexander the Great, the celebrated Greek conqueror, eyed a subject who had approached to request a sum of money to meet personal needs. The ruler reacted to the plea with the remark, "Go to my treasurer and ask him for as much as you want." As the man bowed out, Alexander wondered whether the subject would take him at his word.

Soon the royal treasurer rushed into the throne room, exclaiming, "A man just demanded an enormous sum of money. He declared you authorized him to ask for any amount he wanted!"

"Did you give him the money?" asked Alexander.

"Of course not," replied the treasurer, as if proudly protecting the royal coffers from undue spending. "I suggested he settle for a smaller sum."

"Give him all he asked," commanded the emperor firmly.

"But that is too much!" objected the official.

"Give it to him," repeated Alexander. "I like that man. He does me honor. He treats me like a king and proves by what he asks his faith in my word, my wealth, and my generosity!"

The Father-heart of Almighty God is likewise warmed when His children take Him at His word and embark on the bold journey invited in Heb. 4:16—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Jesus authorized believers to ask largely. "Ye shall ask what ye will, and it shall be done unto you" (John 15:7). James reveals how many Christians have not because they ask not. Jas. 4:2. Far better than riches are the blessings available for the asking from the God who covenants to supply every need. Phil. 4:19. Indeed, God delights to do above all we ask—abundantly above all we ask—exceeding abundantly even beyond our fondest imaginations. Eph. 3:20. Christians who make the bold journey to the throne of grace demonstrate their faith in God's Word, His wealth, and His generosity. Thereby believers treat God like the Almighty King that He is. "Let us therefore come boldly."

The Bible authorizes immediate access for every Christian to the very throne of God. We need not crawl to the back door of heaven and beg for a handout. We may march boldly through the front door right into the throne room! The Lord of heaven and earth is not like earthly potentates, entrance into whose presence is hedged with red tape. He is not like the ancient Persian kings who enacted legislation threatening death to anyone who approached the throne unbidden. Even

Queen Esther risked her future when she initiated an interview seeking a favor from her husband, King Ahasuerus. But Christians may approach God as the ancient Romans used to accost the aediles, government officials who were obligated to keep their doors always open so that anyone seeking favors might have free and ready access to them.

God is never too busy managing His vast universe to have time to welcome the prayers of His people. Isaiah spoke in almost the same breath of God measuring the waters in the hollow of His hand and meting out heaven with a span, while at the same time He feeds His flock like a shepherd, and clasps the lambs to His divine bosom! Isa. 40:11, 12. Immediate access is always available for believers to the Lord of heaven and earth because of their relationship to His Son, Jesus Christ. If we could not command His attention as creatures, we nevertheless gain His interest as members of the beloved!

Dwight L. Moody's great tabernacle was crowded an hour before service time on the last night of his Boston revival. Every entrance was blocked off except the door at the rear reserved exclusively for campaign workers. Thither resorted many notables to gain admittance. State legislators and city councilmen appeared, as did also fashionable society matrons barnacled with jewelry. But these were all turned away, as was even the governor of a neighboring state.

Then a modestly dressed citizen approached and announced, "I must get inside to hear Mr. Moody."

The policeman replied respectfully, "Sir, I just turned away a governor. I cannot permit you to enter. And even if you went inside, there would be no place for you to sit."

Just then Dr. Pentecost, an associate of the evangelist, arrived. The stranger clasped his hand and pleaded, "You're going inside. Please tell Mr. Moody that his brother George wants to come in!"

The evangelist greeted the news with a flourish. "Is George outside? Then bring him in at once." He dismissed the objection of workers that no seats remained. Moody ushered his brother to the platform and gave him his very own chair!

The press of petitioners who make the bold journey to the throne of grace is never so great as to prevent or even delay any believer's immediate access. Because Christ is our elder brother, we are assured attention at once from our heavenly Father.

"Let us therefore come boldly," exhorts the apostle. Christians never should approach with the hesitating knock of a beggar who has no claim to the kindness of the house. Quite the contrary, we approach with confidence and assurance. "Now why are believers bold?" asked Guthrie. The Scots-

man proceeded to answer exultantly, "Why are we bold? Glory to God in the highest! It is to a Father in God, to an elder brother in Christ, that faith conducts our steps in prayer."

A poor Roman trembled in the presence of Emperor Augustus as he presented himself to plead his cause. The demonstration of terror somewhat irritated the imperial majesty. "What do you take me for?" he demanded. "Am I an elephant who will tear you up? State your requests!"

Sometimes, however, Christians encounter difficulties in mustering boldness to state their requests at the throne of grace. "I can't pray with boldness," complained a fearful believer. "Does that mean I shouldn't pray at all?"

"Not at all," encouraged an acquaintance. "If you can't come to God with boldness, come anyway—come for boldness!"

Moreover, there is no limit to the number of audiences a believer may have with God in prayer. The most daring requests can never exhaust the divine resources. "Keep on asking, and ye shall keep on receiving," is the implication of the tense of the Greek verb in Christ's wonderful promise concerning prayer.

Sir Walter Raleigh listened respectfully to Queen Elizabeth's reaction to his latest request. "Raleigh," demanded the queen, "when will you quit asking favors from me?"

"When will I quit?" mused the knight. "Why, when your Majesty quits giving, of course."

A renowned missionary, drawing upon a long experience with God's faithfulness in answering prayer, exhorted, "Ask great things from God. Expect great things from God."

Some fear to press a bold request lest they take advantage of God's goodness. But Jesus encouraged His disciples who hitherto had asked nothing: "Ask, and ye shall receive, that your joy may be full" (John 16:24).

The Christian's knees may be likened to heaven's knockers! Let us bend them in the bold journey to the throne of grace which exercises faith in God's Word, His wealth, and His generosity.

The Vision

Michelangelo and a fellow apprentice parted, their apprenticeship days over, Michelangelo to become a great artist in stone, and the other to become a failure. One day, some years later, the great artist called on his former friend at his studio, where he stumbled against a stone hidden under debris. "What's this?" inquired Michelangelo. "It's a block of marble. I thought I could do something with it, but the vision vanished, and the attempt was defeated," was his friend's reply.

Michelangelo then said, "I have caught a vision. May I have the marble?" His friend handed it over. The great sculptor worked on it, until one day the vision stood in marble—the beautiful figure of David which now stands in Florence.

A Prayer

for this week

Dear Father:

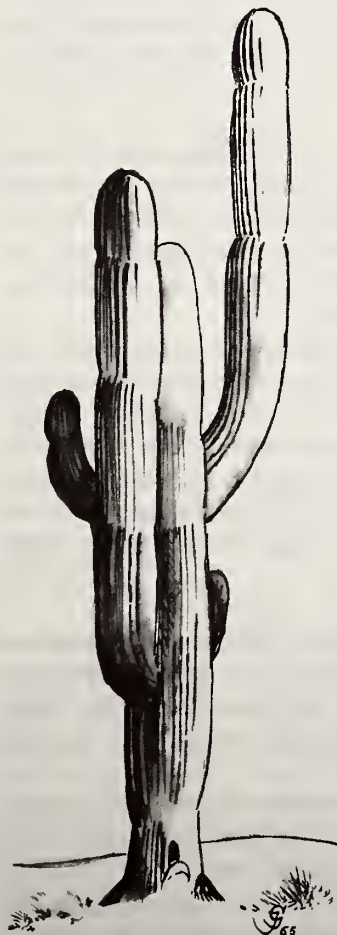
Thank you for guiding me today in choosing what needed to be done. The corn isn't hoed, but my soul and body are refreshed by the walk with the children and the talk with my neighbor.

Forgive me for speaking unkindly of a friend. Thank you for being patient with me when I forget so often to control my tongue and to show love.

Thank you for our church where my fellowship with Christians is warm and where spiritual guidance and renewal are given.

I pray for the churchwide Sunday School Convention, that the church may become effective in bringing unsaved persons to you and in guiding Christians with more direct purpose. May your Spirit give wisdom to the speakers and workshop leaders. Amen.

—Mrs. Dan Hertzler.



SAGUARO

Lora M. Conant

I saw a huge saguaro
Tubby-fat and gauche
Like an adolescent
That had been fed too well.
I saw the gauche saguaro
Standing well and strong
Where not an ounce of water
Could be found anywhere.

Now the saguaro stands
In the mind of me
For determination
Faced by adversity.

Some Current Versions of a Familiar Text

By Kenneth Morse

A man in search of the essence of the Gospel of Christ once visited a number of churches. Although he came to each one as a stranger, he remained long enough to study and observe and to sense the pervading spirit of each congregation. At the conclusion of his stay in each place he tried to express in a single paragraph what he considered to be the belief of that church.

He went first to a lovely sanctuary not far from a university campus. Here he listened carefully, often to words he could not understand, but after diligent study he concluded that their meaning was something like this:

"For God so loved the intelligentsia that He revealed Himself in abstruse books of divine wisdom so profound that only those already initiated into the highest forms of thought could unravel their mysteries, thus assuring that, while the ignorant and the uninformed may perish, the properly educated will discover for themselves the way that leads to abundant life."

He then visited another imposing building where his eyes were drawn to the flags in the chancel and to the affluent appearance of the worshipers. On the basis of the services he attended, the activities in which he participated, and the conversations he heard among the faithful, he decided that their gospel would read as follows:

"For God so loved the United States of America that He blessed it with freedom and prosperity, sending able leaders to govern it, energetic businessmen to invest in its future, and young men of military age to defend it from its enemies so that whosoever is fortunate enough to be born a citizen (with some exceptions due to color or doubtful ancestry) will enjoy its material blessings even though the rest of the world should perish."

Turning next to a church with an obvious denominational name, he found its members friendly but firm in explaining to him the nature of the gospel they proclaimed. He noted how they gloried in the security they had found. To him their religion seemed to say:

"For God so loved our church that He drew up careful plans showing how to surround it with high and durable walls so that those who are properly baptized, who attend regularly, and who dutifully give their tithes may be protected from the evil world outside while enjoying the good fellowship within."

Finally, his search took him to a gathering of people known for their superior character and their many good works. Their building was modest and their ways were simple. But as he listened to them talk and observed their behavior, he concluded that their golden text must read as follows:

"For God so loved the saints who attend to their own goodness that He gave His stamp of approval to their codes of conduct so that only those of the best reputation, those who are careful not to be contaminated by extensive contact with the world, avoiding even the appearance of evil, shall live forever to enjoy the rewards they have earned."

Then he stood at a busy crossroads where people passed by. He thought of the thousands who were lonely and hungry, confused and despairing, not knowing who they were or for what they lived. He noted their varied shapes and sizes, the colors of skin, the accents of speech, and the vast spaces that seemed to separate them from one another and from their God. "Where in the world," he asked himself, "is there a Gospel for all of these who are also God's children?" Then he recalled an ancient record which went something like this:

"For God so loved the *world* that he gave his only Son, that *whoever* believes in him should not perish but have eternal life."

We are confident that if the searcher keeps on looking, he will find a church upholding this Gospel. Will he find it in yours?

My Humble Prayer

By Mary Jane Betz

I ask no special favor, Lord,
Upon my life or way;
I ask no added blessing
With every bright new day.
But please, Lord, give me guidance
And strength to carry on
The work of Thy great kingdom
Renewed with every dawn.
And please, give me the patience
For kindness, Lord, I pray,
To work with all my fellowmen
And show God's love today.

CHURCH NEWS

They Also Want the "Good Life"



Student Encounter: From left to right are Marlin Miller, MCC's European Peace Section secretary; John Redekop, California; Roy Vogt, Manitoba; LeRoy Walters, Pennsylvania; Paul Bauman, Switzerland; Hugo Jantz, Germany; John H. Yoder (leader); Nick Dick, Ontario; Henrique Enns, Brazil; Alle Hockema, Amsterdam.

The basic problem of the church in East Germany is not oppression, but materialism and general indifference, churchmen told a group of Mennonite scholars in June.

Eight American and European Mennonite scholars, under the leadership of John Howard Yoder, Goshen College Biblical Seminary, took a three-week study trip recently in the German Democratic Republic and Czechoslovakia. Meeting with over 40 theologians, ministers, and students in the two countries, they also talked with individuals on the street, in restaurants and homes to understand their personal situation. A discussion of communist-Christian issues with six Marxist scholars and party workers was also afforded them.

One day was spent at a theological seminary in Eisenach, one day with a church publications official in Weimar, eight days near Berlin in discussion with church leaders and students, and one day with church and government officials in Dresden. In addition, four days were spent with representatives of the Protestant churches in Prague, Czechoslovakia.

Impressions in East Germany

It is impossible to record the varied impressions of the individual group members. However, some rather common impressions were the following:

1. General economic and political conditions seem to have improved in the G.D.R. in the past three years. This is partly due to the stabilization resulting from the building of "The Wall." Many

Christians spoke of improved state-church relations in the post-Stalin era. While the church is not without restrictions, congregations are able to hold regular worship services and Bible studies without interference, and young people meet for weekly youth programs and weekend retreats. Some difficulty has been met in arranging such retreats since the government wishes to restrict Christian activities to the church buildings.

2. The state supports theological faculties, the reconstruction of old churches and cathedrals, and theological education; and it gives a direct annual subsidy of approximately 11 million MDN (about 2.75 million dollars) to the Protestant churches in the G.D.R., which is about 10 percent of the total church budget.

3. Some new churches are being built. Twelve have been built in Saxony since the war. At the same time, many of the existing churches are only partially filled. In general, church attendance has declined in recent years.

4. The basic problem of the church, as expressed to us by numerous church leaders and members, is not state oppression but materialism and general indifference. To be sure, it was evident that many individual Christians, especially those in such professions as teaching, find it extremely difficult to withstand the atheistic pressure of the state. Also, the problem of the Youth Dedication ("Jugendweihe"), by which young people are urged to commit themselves to the building of a socialist society

(and about 90 percent do), is a cause of grave concern to parents and church members.

Some pointed out that this is not a pledge to support atheism. The young person pledges to cooperate in the building of a socialist society, however that may be interpreted. Some feel that it may be interpreted very broadly and that it is possible for a Christian to make this pledge without denying his faith. Others are not so sure. By many it is seen as a deliberate attempt on the part of the state to influence their children away from the church.

In spite of this, the majority of Christians we met are more concerned about the materialism and general indifference of the population. Some of the Marxists also complain about a widespread lack of idealism. Someone observed that 5 percent of the people are convinced Christians, 5 percent are dedicated Marxists, and 90 percent are indifferent to either belief. The basic goal of this large majority is to own a television set and a car—the ideology doesn't matter. We were assured again and again that very few of the young people are really dedicated to Marxism. They are mostly concerned about personal enjoyment and their own material advancement.

When Christians in the G.D.R. were asked whether they felt the burden of communism so much that they longed for "liberation" by the West, even if this would mean an atomic war, they met our question with incredulous expressions. They could not imagine anyone wanting to engage in another war to change his social condition.

A number of young people, who impressed us with their Christian sincerity, said: "We would love to travel more freely, especially to the West. But even if we could, we would return to our present place and situation. This is where we are needed, and this is where we will stay." Others, of course, would leave if they could.

In Czechoslovakia

Whereas in Germany the Lutheran Church is by far the largest Protestant denomination, in Czechoslovakia many small denominations make up the Protestant segment of the church. Some of the impressions we gained were:

1. In Czechoslovakia, there seems to have been no marked economic improvement in recent years. Salaries in general are low, and more equalized between the different social classes than in East Germany. A doctor may earn about \$90 a month, which is less than a coal miner or steel mill worker earns. A minister earns about \$60 a month, with little chance for improvement. All ministers' salaries, with the exception of Seventh-Day Adventists and some Baptists, are paid by the state.

2. While the freedom of the general population has improved considerably in the post-Stalin era, this is not so true of the

church. Churches are able to conduct worship services, retreats, etc., without too much interference, but ministers are not permitted to speak publicly outside of the church itself. They are not permitted to broadcast Christian messages, sometimes they are prevented from having Western Christians speak in their churches, and they have even more difficulty obtaining Western Christian literature than do Christians in East Germany. The two Protestant seminaries in Prague have 30 students each and some unofficial limits seem to be placed on enrollment.

3. Within these and other limitations the church is carrying on its work with considerable courage and enthusiasm. A Sunday evening service in Prague attracted a very large number of young people, many of them university students. A service which

we attended in a nearby city attracted a good-sized congregation, but mainly middle-aged or older.

Conclusion

In general, we found that both the weaknesses and the strengths of the church in these countries are parallel to those of the church in the West. For example, just as some Christians in America identify Christianity with the "American way of life," so some Christians in the G.D.R. and Czechoslovakia are ready to identify Christianity with the "Socialist" way of life.

Others simply react against the system. Still others seek to work creatively within it, without a final commitment to any system. We met all three types in the Marxist countries, just as we could meet them in America.

many who need help educationally, agriculturally, medically, and in the growth and development of the church. Cities, villages, and the "bush" areas especially have many unsolved problems.

Only Fittest Survive

Go with me to a "bush" village near Abakaliki where Lloyd and I spent two days recently with a Presbyterian couple. The Achara tribe number approximately 75,000. The nearest hospital is 24 miles away. The only means of communication or transportation is by foot or bicycle. There is no written language.

There are only two primary schools where English is being taught with an attendance of less than 150 children from grades 1-6. The people live entirely off their land. No one has dared estimate the high infant mortality rate. It is a survival of the fittest.

Farms are being established to teach the interested young men crop rotation, control of soil erosion, and how to better provide for their families who exist on a starvation diet. There is need of sanitation teaching, public hygiene, child care, cooking, sewing, and community development. Clinics are being established to care for some of their medical needs, but there is only one trained nurse in the area!

We saw a woman ready to deliver her thirteenth child with the previous twelve born dead. She has never seen a doctor! We saw children suffering from malnutrition. One baby weighed 2 lbs. 10 oz. and the father would give the mother no food so that she could nurse the baby. Another baby 2½ years old weighed 17 lbs. and was too weak to stand or sit. When the baby leaves its mother's breast, it never sees milk!

This is an area where people drink, bathe, and wash clothes in the same mud-hole. Many are affected with a liver disease called "bilharzia" from drinking impure water. A mother walked five miles (with a baby on her back) that morning to the compound clinic to beg them to establish a clinic in her area.

Unchurched

In the entire area there is only one church which these Presbyterian friends have built. On Sunday he goes one direction to preach and she another. There is one untrained "evangelist," as they call him, to serve the entire area. The people seem eager to hear and come to listen. There is literally no work established yet among children. The Word must be spoken very simply as this is the first they are hearing of His love.

The needs were so great we came away with deep feelings. They made a desperate plea for our mission to send them help in village work and on the farm projects. We were inspired at the dedication, the in-

Nigeria: Great Need Amid Aspirations

By Mrs. Lloyd Fisher, Nigeria



Leon V. Kofod photo.

Nigeria's student population is acutely aware of domestic and international issues.

Nigeria is an energetic nation with many needs. Mission schools have laid the foundation for a Christian nation. Yet there is much work to be done in implanting Christian principles in every facet of the national's life.

In a recent report on Africa, Peter F. Gunther, of the Moody Literature Mission, says, "With the present-day thirst for education, governments are building primary and secondary schools by the hundreds. New university campuses are springing up,

and enrollments have already reached capacity.

"The average young African is clean featured and well dressed, facing the future with high hopes, new ambitions and confidence. Although there are still places where the African lives in poverty and illiteracy, government after government is determined to change this. Their slogan is 'wipe out illiteracy and poverty, and provide a job for everyone.'"

In spite of these aspirations, there remain

terest, and the zeal of the couple there now. They need help and they need it NOW!

Zook Receives Citation



Ellrose Zook receives citation from Glenn H. Asquith, director of Green Lake, Wis., Writers' Conference.

Ellrose D. Zook, executive editor of the Mennonite Publishing House, Scottdale, Pa., received the annual award at Green Lake, Wis., during the Christian Writers' and Editors' Conference, July 3-10. The award was given "In commendation of and appreciation for his editorial and literary skills and his able and sturdy support of the work of this conference through the years."

Bro. Zook served on the staff of the conference for the last two years, is a member of the Advisory Board since 1963, and is also secretary-treasurer of the Advisory Board of the National Christian Writing Center at Green Lake, Wis.

MCC Testifies

At a public hearing on Wednesday, July 14, the Mennonite Central Committee, CARE, Catholic representatives, the International Rescue Committee, and International Voluntary Service testified before Senator Edward M. Kennedy's Judiciary Subcommittee to Investigate Problems Connected with Refugees and Escapees. The testimony dealt with the refugee situation in South Vietnam.

Testifying for the Mennonite Central Committee was C. N. Hostetter, Jr., the agency's chairman. He briefly described MCC's philosophy and history of relief and service, its work with refugees, especially in Vietnam, and MCC's plans for the expansion of services in Vietnam. Dr. Hostetter's testimony contained the following statement: "We feel the government aid program should be aimed at helping people in need and should be kept separate from the military effort."

MCC also went on record as supporting President Johnson's message to Congress

dated June 1, calling for 89 million dollars for the government's Agency for International Development (AID) program for increased economic and social development in Southeast Asia, particularly the proposals for improved medical facilities and agricultural development.

The Subcommittee on Refugees and Escapees is concerned with the safeguarding of South Vietnam's independence and believes that assistance to the refugees and their resettlement will play a key part in this effort. It is also making recommendations to the appropriate subcommittee of the Judiciary—currently reviewing immigration reform measures—for the annual admission to the United States, in reasonable numbers, of refugees from all over the world.

Church Camp Schedules

Spruce Lake Retreat Canadensis, Pa.

The trend toward family camping as a means of less expensive vacationing is evident this summer at Spruce Lake Retreat. As many as 12 families at one time have registered for camping sites rather than the motel-room lodging. Some campers find this an enjoyable way to spend a num-

ber of days, while others find Spruce Lake Retreat a convenient distance from New York City to camp for the night after a short day's travel.

Coming retreats include Lay Workers' Retreat, Aug. 7-12, led by Ernest Martin, speaking on the theme, "Reshaping Christian Life"; Older Adults' Retreat, Aug. 14-19, conducted by Jesse B. Martin, on the subject "Older Adults Can Witness"; and Rural Life Retreat, Aug. 21-24, led by Pastor Roy Henry, whose deep interest in wildlife is extremely contagious. Future speakers include William Klassen and John Smucker.

New Assignment

Mennonite Broadcasts was given a broader assignment in mass communications by the Mennonite Board of Missions, at the annual meeting, June 24-27.

To meet a tremendous upsurge of population, particularly in the impersonal urban areas, radio broadcasts of the Gospel will be joined by "ad evangelism" in newspapers in the near future. Other methods of reaching out publicly with the Gospel now being implemented under the new "mass communications" assignment include "spots" on television and selling evangelical books in supermarkets.

Almost Neighbors



"He lives on Filbert Street in Easthill. You might say we were almost neighbors," are heart-rending words from "Almost Neighbors," a 34-minute film on the Christian's mission in his everyday environs. Available on loan at a \$10 rental fee from Information Services, Mennonite Board of Missions, Elkhart, Ind., the film depicts the experience of one man and his family in a typical suburban community suddenly confronted with the possibility of incorporating with a less privileged community next door. As tensions mount between the neighboring communities, the Harley family struggles to abandon the role of passive spectators and faces up to the opportunities of Christian mission.



J. Stanley and Delores Friesen leave for Nigeria this month for their first term as general missionaries with the Mennonite Board of Missions, Elkhart.

As the son of India missionary John A. Friesen, Stanley considers central India his home. After high school at Woodstock School, Mussoorie, India, he came to the States to attend Hesston and Goshen colleges. He is a 1965 graduate of Goshen College Biblical Seminary.

Known to many as the former Faith Secretary of the MYF Cabinet, Delores (Hiland) is originally from Brooksville, Miss. A graduate of Goshen College, she also taught for three years at the Parkside School, Goshen, Ind.

Stanley also spent one summer as program director of Mennonite Youth Village, White Pigeon, Mich., in addition to his college and seminary training.

To Work in Hospital

The newly constructed government hospital in Trujillo was dedicated July 1. The Florida (U.S.) Medical Association is supplying doctors for the new facility.

Jean Garber, who recently completed midwifery training at Johns Hopkins University Hospital, Baltimore, is being assigned to the hospital staff by the Eastern Board when she returns to Honduras in early August.

Other news from Honduras includes the baptism of the first believer of the Farallones area. Farallones is about 15 miles west of Trujillo, where Eastern Board missionaries are stationed, and is reached by sea travel.

Also, James Sauder and Lolo Mendez made a 60-mile round trip by horse from Gualaco to San Esteban, visiting Christians and preaching in villages along the way.

The Mario Snyder family was in an automobile accident near Scottdale, Pa., July 27, a.m. Barbara Snyder, wife and mother, was killed. Mario suffered a broken arm; Mary, 11, a broken arm; Anne, 7, a broken leg, and Mark, 8, severe bruises. The family was to leave July 30 from New York for a second term as missionaries to Argentina to begin a new work in Buenos Aires, and Mario to serve as managing editor of *El Discipulo Cristiano*, begun in 1962. During the first term of service, Mario served as pastor of a 22-member congregation and on the executive committee of the Argentine Mennonite Conference and the Argentine Federation of Churches. He is the son of Bro. and Sister Elvin V. Snyder, former missionaries to Puerto Rico. Barbara is the daughter of Bro. and Sister Paul V. Snyder of Hesston, Kans. Previous to their going to Argentina, Mario served as pastor of the Second Mennonite Church (now Lawndale) in Chicago for six and one-half years.

At a July 14 meeting of the Board of Control for Montevideo Seminary in Uruguay, Ernst Harder was elected as acting principal for the next two years and John Driver, missionary in Puerto Rico, as dean.

Gerald Wilsons, missionaries for five years at Aibonito, P.R., return to the U.S. this month. Gerald will teach sixth grade at the Jefferson Township School, Goshen, Ind., during the 1965-66 school term.

Mary Jane Brenneman, second-term missionary teacher at Woodstock School, Landour, India, arrived safely in that country on June 25.

Nancy Eash, Goshen, Ind., first-term overseas volunteer to Japan as an English teacher, arrived in Tokyo, July 7.

Jacob Flishers, third-term missionaries to central India, arrived there on July 7, and Betty Erb, fourth-term missionary nurse and nursing educator, also arrived there July 20.

Florence Snyder, India, arrived home for a short furlough on July 21. Her furlough address is: 14 Sydney St., Kitchener, Ont.

Scheduled to leave for Nigeria as first-term missionaries are: Delbert Snyders on July 30 and Stanley Friesens on Aug. 6.

First-term missionaries Robert Ottos are scheduled to sail for Belgium on Aug. 13.

John R. Mumaw, retired president of Eastern Mennonite College, and his wife, Evelyn, leave for their one-year evangelism assignment to India this month. Visiting other fields and places of interest en route, they expect to arrive in Dhamtari around Oct. 1.

The Lawndale Mennonite Church of Chicago, formerly Second Mennonite, dedicated their newly acquired building Sunday, Aug. 1. Laurence Horst, overseer of the Chicago area churches, was the guest speaker.

Harold and Annetta Miller, Harrisonburg, Va., left New York, Monday night, July 19, for a three-year Mission Associates assignment under Eastern Board to Dar es Salaam, as Tanzania Director in the East Africa Area Office. Harold also will assist in the relief and service office of the Christian Council of Tanganyika. Annetta will serve as a part-time music instructor in a local English school.

Martha J. Lutz, Elizabethtown, Pa., and Elsie Cressman, New Hamburg, Ont., left New York, Wednesday, July 21, for their missionary assignments in East Africa. Miss Lutz is going to Somalia as a missionary-teacher to head up the Jamama Middle School. Miss Cressman, R.N., returns to Shirati Hospital as a nurse in leprosy work.

The Daniel Sensenig family, with their daughter Janice, and the Nevin Horst family arrived in the States, Friday, July 16, on furlough from Ethiopia. Sensenigs will do some deputation work during their furlough. Janice, having taught at the Good Shepherd School (for missionary children), is residing with her parents, and will be taking part-time graduate work at Millersville College. Horsts are living at 35 N. 11th St., Akron, Pa. This fall Nevin will enter Princeton Theological Seminary.

Darwin O'Connell, Lima, Ohio, who underwent a total laryngectomy Sept. 1, 1964, preached his first message (in esophageal speech) with the use of a P.A. system, July 11, at the Lima State Hospital, where he serves as chaplain. He writes, "We want to thank our many Christian friends in our brotherhood for their many felt prayers in our behalf during our convalescence. We can only say as the good Word says, 'With God all things are possible.'"

The North Central Conference Stewardship and Training session at Casselton, N. Dak., will be held Nov. 10-13, in charge of C. J. Ramer, Duchess, Alta.

Paul Wenger, Hickory Hills, Ill., will be speaker at the fall spiritual renewal meetings at Waldo, Flanagan, Ill., Sept. 10-12.

J. Otis Yoder, Harrisonburg, Va., at Evangelical Mennonite, Millersville, Pa., Sept. 19.

Allen Kauffman, Route 2, Mt. Pleasant Mills, Pa., was ordained minister for the Lauver congregation, Cocolamus, Pa., July 7.

Wm. Tijerina was ordained and Arman-

do Calderon was licensed as minister at the Good Shepherd Mennonite Church, Archbold, Ohio, July 25. Don Brenneman, Chicago, Ill., was the guest speaker.

Gerald Good, formerly of Harrisonburg, Va., is now pastor at Floradale, Elmira, Ont. His address is Route 1, Elmira, Ont.

New Every Home-Plan churches for the **Gospel Herald**: Greenmonte, Greenville, Va.; Swank (Iowa Valley cong.), Lone Tree, Iowa.

Sanford G. Shetler, Hollsopple, Pa., at Bart, Pa., both morning and evening, Aug. 8. The Bart Church is 2½ miles east of Bart.

Annual meeting at Williamson, Pa., Aug. 28, 29. Speakers: Edwin Gehman, Tamaqua, Pa., and David N. Thomas, Lancaster, Pa.

Harvest Home and Sunday-school meeting at River Corner, Conestoga, Pa., Wednesday, Aug. 11, with morning and evening sessions. Visiting speakers are Jacob Rittenhouse, Lansdale, Pa., and Russell Baer, Bainbridge, Pa.

Gordon Zook was licensed to the ministry and installed as pastor of the Monterey Church, Leola, Pa., on July 11.

Correction: Helen Alderfer, Scottdale, Pa., is speaker during Family Week at Laurelville Church Center, July 31 through Aug. 7, instead of Helen Good Brenneman. She is speaking on "Social Disciplines." Dr. Kraus's subject is "Physical Disciplines."

Jesse Neuenschwander, Lititz, Pa., in revival tent meetings, one-half mile west of Honey Brook, Pa., along Route 322, July 31 to Aug. 8. Sponsored by the Cambridge Church.

William Hallman, Argentina, at Casselton, N. Dak., Wednesday, Aug. 4.

B. Charles Hostetter, Harrisonburg, Va., at Black Rock Retreat, Kirkwood, Pa. (Christian Businessmen's Camp), Aug. 20-22.

New members by baptism: two at South Christian Street, Lancaster, Pa.

Calendar

Illinois Mennonite Conference, Sterling, Ill. Aug. 5-7.
Allegheny Conference, Pinto, Md., Aug. 6, 7.
Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Biddier, Kwami and Rose Marie (Amstutz), Chicago, Ill., second child, first daughter, Sophia Akosia, June 6, 1965.

Burkholder, James A. and Marian Grace (Longenecker), Springs, Pa., first child, Kathleen Grace.

Burkholder, Paul and Eva (Reesor), Markham, Ont., sixth child, fourth daughter, Barbara Jean, June 17, 1965.

Clugston, Dale and Ethel (Zimmerman), Shippensburg, Pa., first child, Roxanne Joy, June 24, 1965.

Derksen, Lester J. and Mary Ellen (Weldy), Newton, Kans., third child, second son, Roger Allen, June 22, 1965.

Driver, Roy S. and Anna (Kornhaus), Harrisonburg, Va., third child, second son, Woodrow Wilton, May 13, 1965.

Eash, Gary and Wilma (Liechty), Orrville, Ohio, third child, first daughter, Kristen Diane, June 13, 1965.

Foth, Donald and Margaret (Jantzi), fourth child, third daughter, Janice Elizabeth, June 5, 1965.

Gehman, Eugene H. and Arlene (Brubaker), Myerstown, Pa., second son, Floyd Lavon, June 8, 1965.

Good, Elmer and Esther (Good), Orrville, Ohio, seventh child, fourth daughter, Gloria Jane, June 16, 1965.

Haarer, Donald Ray and Waneta (Mast), Shipshewana, Ind., first child, Douglas Ray, June 27, 1965.

Haltzman, Russell and Kathryn (Moyer), Souderton, Pa., third child, second daughter, Karen Sue, June 24, 1965.

Hershey, Martin H. and Verna (Stauffer), Felton, Pa., third child, first son, Ronald Lee, June 9, 1965.

Houser, Dean and Bettie (Baker), Shipshewana, Ind., first child, Lonnie Dean, June 30, 1965.

Igou, Paul and Vera (Eash), Englewood, Colo., first child, Teresa Rene, June 12, 1965.

King, Aaron and Betty (Detweiler), Mexico City, Mexico, seventh child, third daughter, Noel Rene, June 13, 1965.

Krabill, Marvin and Virginia (Weaver), Smithville, Ohio, third son, Gary Lynn, June 30, 1965.

Lapp, Gene E. and Barbara (Hibbard), Sterling, Ill., first child, Tammie Kay, April 20, 1965.

Leaman, Carl M. and Frances V. (Le Fever), Leola, Pa., fourth child, second son, Jeffrey Brian, June 16, 1965.

LeFevre, Robert and Carolyn Jo (Main), Sterling, Ill., second child, first daughter, Marcia Kay, May 26, 1965.

Lehman, M. David and Lois (Allen), Apple Creek, Ohio, first child, Jeffery Scott, June 5, 1965.

Martin, Luke and Mary (Kauffman), Saigon, Vietnam, first child, Steven Anthony, Feb. 21, 1965.

Mast, Milford S. and Ruth (Landes), Elverston, Pa., fifth child, second daughter, Janet Eileen, June 23, 1965. (One son deceased.)

Mast, Robert W. and Esther (Troyer), Chesapeake, Va., third daughter, Abigail Dawn, June 12, 1965.

Miller, Paul and Ruth (Lambright), Shipshewana, Ind., sixth child, fifth son, Gene Paul, June 25, 1965.

Minnich, Daniel and Arlene (Huber), Columbia, Pa., second son, David Eugene, born June 22, 1965; received for adoption, June 25, 1965.

Moyer, Ivan H. and Evelyn K. (Bechtel),

Quakertown, Pa., second daughter, Carol Ann, June 7, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Allgyer — Smith.—David Allgyer, Elverston, Pa., and Deborah Smith, Dawsonville, Md., by Lloyd A. Kniss at the Dawsonville Church, June 5, 1965.

Barge—Zimmerman.—Henry Barge, Hesston, Kans., and Radine Zimmerman, Windom, Kans., by Ed Birkey at the West Liberty Church, Inman, Kans., June 11, 1965.

Bergey—Zehr.—Lowell Bergey, Telford, Pa., and Alma Zehr, Wilmington, Del., by Robert Zehr, brother of the bride, June 12, 1965.

Byler—Peachey.—James H. Byler and Marie Ellen Peachey, both of Belleville, Pa., Allensville cong., by R. R. Peachey at the church, July 3, 1965.

Clymer—Wert.—J. Paul Clymer, Quarryville, Pa., Oak Shade cong., and Esther May Wert, Leola, Pa., New Holland cong., by Jacob T. Harnish at New Holland, June 19, 1965.

Denlinger—Shertzer.—Kenneth E. Denlinger and Matilda A. Shertzer, both of Lancaster, Pa., East Chestnut Street cong., by Frank M. Enck at the church, June 11, 1965.

Emswiler—Ritchie.—Mark Franklin Emswiler, Broadway, Va., Bethel cong., and Wanda Grace Ritchie, Ft. Seybert, W. Va., by J. Ward Shank at Trissels, June 26, 1965.

Erb—Wagler.—Kenneth Erb and Carol Wagler, both of Lowville (N.Y.) C.M. cong., by Richard Zehr at the church, June 26, 1965.

Friesen—Horsch.—Weldon Friesen, Indianapolis, Ind., and Luetta Horsch, Indianapolis, East Bend cong., Fisher, Ill., by J. Alton Horst at East Bend, June 13, 1965.

Geiser—Gerber.—Clayton D. Geiser, Orrville, Ohio, Sonnenberg cong., and Anna Jean Gerber, Apple Creek, Ohio, Kidron cong., by Bill Detweiler at the home of the bride's parents, July 1, 1965.

Good—Martin.—Milton Good, Orrville, Ohio, County Line cong., and Ruth Martin, Nappanee, Ind., Yellow Creek Frame cong., by William Ramer at the home of the bride, June 26, 1965.

Graber—Knepp.—Curtis Carl Graber, Loo-gootee, Ind., Berea cong., and Carol Frances Knepp, Plainville, Ind., Providence cong., by Edd P. Shrock, grandfather of the bride, at the Bethel Church, June 12, 1965.

Hackman—Erdman.—Walton N. Hackman, Lansdale, Pa., and Karen Helen Ann Erdman, Mindemoya, Ont., both of the Plains cong., by John E. Lapp at the church, June 26, 1965.

Hamsher — Miller.—James Allen Hamsher, Shanesville, Ohio, Walnut Creek cong., and Esther Miller, Shipshewana, Ind., Plato cong., by Paul R. Miller at Walnut Creek, June 12, 1965.

Helmuth—Byler.—Clifford Helmuth, Adair, Okla., Oak Grove cong., and Sara Jane Byler, Belleville, Pa., Locust Grove cong., by Eric Renno at Locust Grove, June 26, 1965.

Herris—Krabill.—Larry Herris, Canton, Ohio, and Merilyn Krabill, Louisville, Ohio, both of the Beech cong., by Wayne North at the church, June 19, 1965.

Hess—Myer.—Ernest M. Hess, Willow Street, Pa., Byerland cong., and Lois E. Myer, Quarryville, Pa., Mechanic Grove cong., by Clayton L. Keener at Mechanic Grove, June 26, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Dirks, Isaac D., son of Abraham and Maria (Dyck) Dirks, was born in Reno Co., Kans., April 12, 1892; died in the Memorial Hospital, Newton, Kans., as a result of an automobile accident, June 23, 1965; aged 73 y. 2 m. 11 d. On Feb. 11, 1917, he was married to Marie Janzen. Surviving besides his wife are 3 sons (Victor L., Richard L., and Harvey L.), 2 daughters (Frances—Mrs. John R. Pauls and Evelyn—Mrs. John Pankratz), 20 grandchildren, 2 great-grandchildren, 4 brothers (A. D., P. D., B. D., and F. D.), and 3 sisters (Mrs. Mary Deckert, Mrs. Margaret Richert, and Mrs. Helen Dyck). He was a member of the Pershing Street Mennonite Church, Hutchinson, Kans. Funeral services were held at the Elliot Mortuary, Hutchinson, June 26, in charge of Sanford E. King; interment in Buhler Cemetery.

Gingerich, Catherine, daughter of John and Elizabeth (Jantzi) Jutzi, was born in Wilmot Twp., Ont., Nov. 30, 1884; died at the Coult's Pavilion, Freeport, June 8, 1965; aged 80 y. 6 m. 9 d. On Jan. 17, 1907, she was married to Louis Gingerich, who survives. Also surviving are 3 children (Willis, Ivan, and Christian), 4 grandchildren, 2 great-grandchildren, 2 brothers (Simeon and Rudolph), and 2 sisters (Mrs. Daniel Roth and Mrs. Noah Jantzi). One brother and 2 sisters preceded her in death. Funeral services were held at Steinman's Church, June 12, in charge of Emanuel Steinman and Elmer Schwartzentruber.

Hoover, Nettie, daughter of John W. and Emma (Snider) Martin, was born in Elkhart Co., Ind., Nov. 28, 1898; died suddenly from a heart attack at her home near Goshen, Ind., May 8, 1965; aged 66 y. 5 m. 10 d. On June 24, 1919, she was married to Warren D. Hoover, who survives. Also surviving are 4 daughters (Martha May, Florence, Carol, and Esther—Mrs. Esam Nader), 4 sons (Ernest R., Martin E., Arthur M., and Joseph R.), 23 grandchildren, and 2 sisters (Mrs. Clara Wenger and Mrs. Warren Bechtel). She was preceded in death by one son. She was a member of the Yellow Creek Frame Mennonite Church, where funeral services were held May 11, in charge of Joseph Martin and John D. Zehr.

Horst, David B., son of Samuel M. and Magdalena (Brubacher) Horst, was born near Rodney, Ont., August, 1873; died June 6, 1965, in his 92nd year after spending nearly 12 years in the K-W Hospital, Kitchener, Ont. On March 15, 1898, he was married to Mary G. Martin, who preceded him in death in 1934. Surviving are 5 sons (John, Isaac, Levi, Samuel, and Henry), 14 grandchildren, 24 great-grandchildren, and one brother (Menno). Three brothers and 3 sisters preceded him in death. He was a member of the Wisler Mennonite Church, where he served many years as a deacon. Interment was made in the Conestoga Church Cemetery, St. Jacobs, Ont.

Hostetler, Fannie, daughter of Emanuel and Margaretha (Kefaber) Hostetler, was born in Cass Co., Mo., Sept. 29, 1882; died at the hospital in Harper, Kans., June 16, 1965; aged 82 y. 8 m. 18 d. She is survived by one sister (Mrs. Laura Zook). She was a member of the Pleasant Valley Church. Funeral services were conducted by Clayton Beyler; interment in Pleasant Valley Cemetery.

Hostetler, Katie, was born in Garden City, Mo., Feb. 2, 1884; died at the Froh Brothers Nursing Home, Sturgis, Mich., June 24, 1965; aged 81 y. 4 m. 22 d. On Nov. 20, 1904, she was married to Harry D. Miller, who died in 1927. On Oct. 19, 1932, she was married to

Almon Hostetler, who survives. Also surviving are one daughter (Mrs. Allen Ebersole), 3 sons (Ray, Rollin, and LeRoy Miller), 5 grandchildren, 11 great-grandchildren, 3 stepsons (Perry, Clarence, and Cornelius Hostetler), 4 stepdaughters (Mrs. Ethel Williams, Mrs. Paul Stahley, Mrs. John Miller, and Mary Hostetler), a foster son (Elvon Kauffman), and one sister (Mrs. Elizabeth Kropf). Funeral services were held at the First Mennonite Church, Middlebury, Ind., in charge of Wilbur Yoder; interment in Forest Grove Cemetery.

Maust, Clay, son of Daniel and Anna (Baker) Maust, was born at Somerset, Pa., March 27, 1887; died of a heart attack at his home in Sugarcreek, Ohio, June 20, 1965; aged 78 y. 2 m. 24 d. On Dec. 24, 1911, he was married to Lola Miller, who survives. Also surviving are 2 daughters (Pauline—Mrs. Ray Linder and Mary—Mrs. Claude Boyer), one son (Myron), 6 grandchildren, 2 great-grandchildren, 4 sisters (Mrs. Cora Miller, Mrs. Edward McLaughlin, Mrs. George Linker, and Mrs. A. J. Metzler), and 3 brothers (Archie, Clark, and Myron). He was a member of the Walnut Creek Church, where funeral services were held June 23, in charge of Paul R. Miller and Eldon King.

Miller, Amanda, daughter of Abraham and Caroline (Hostetler) Mast, was born near Walnut Creek, Ohio, Feb. 14, 1888; died at the Pomerene Hospital, Millersburg, Ohio, June 16, 1965; aged 77 y. 4 m. 2 d. On Jan. 19, 1908, she was married to Harvey Miller, who preceded her in death, July 15, 1962. Surviving are 3 daughters (Opal—Mrs. Roy Troyer, Ruby—Mrs. Lester N. Miller, and Pearl—Mrs. Robert Jaberger), 8 grandchildren, and 3 great-grandchildren. She was a member of the Walnut Creek Church, where funeral services were held June 18, in charge of Paul R. Miller and Eldon King.

Miller, Noah B., son of Ben D. and Susie (Beachy) Miller, was born near Winesburg, Ohio, Jan. 20, 1921; died of cancer at his home at Dundee, Ohio, June 17, 1965; aged 44 y. 4 m. 28 d. On June 21, 1946, he was married to Dorcas Zook, who survives. Also surviving are his mother, 2 sons (Ronald and Kenneth), one daughter (Christine), one brother (Wm. Henry), and 3 sisters (Vesta, Mary, and Fannie—Mrs. Levi Weaver). He was a member of the Walnut Creek Church, where funeral services were held June 20, in charge of Paul R. Miller and Eldon King.

Miller, Obed I., son of Isaac S. and Elizabeth (Byers) Miller, was born at Arthur, Ill., July 27, 1869; died at McMinnville, Oreg., after a brief illness, June 11, 1965; aged 95 y. 10 m. 15 d. On June 6, 1897, he was married to Ella May Yoder, who survives. Also surviving are 4 sons (Omar G., Paul W., Nathan A., and Harold I.), 18 grandchildren, 18 great-grandchildren, and 2 sisters (Lovina—Mrs. J. J. Helmuth and Dora—Mrs. Dan Gingerich). Two sons preceded him in death. He was a member of the Indian Cove congregation, Hammett, Idaho. Funeral services were conducted by J. C. Zook and Linford Hackman; interment in Zion Mennonite Cemetery.

Peachey, Lina Z., daughter of Jonathan and Mary (Yoder) Kanagy, was born at Reedsville, Pa., June 6, 1904; died at Allensville, Pa., after an illness of six months, April 13, 1965; aged 60 y. 10 m. 7 d. On Sept. 20, 1925, she was married to David E. Peachey, who preceded her in death Sept. 21, 1962. Surviving are her mother, 5 children (Jean, David J., Glenn E., Pauline—Mrs. Mark Lehman, and Ruby—Mrs. Floyd Hostetler), 16 grandchildren, 3 brothers, and 4 sisters. She was a member of the Allensville Mennonite Church, where funeral services were held April 16, in charge of Elrose Hartzler, Nelson Roth, and Waldo Miller; interment in Locust Grove Cemetery.

Shisler, Kathryn J., daughter of Daniel and Katie (Johnson) Landis, was born in Franconia Twp., Pa., Oct. 14, 1911; died at the Grand View Hospital, Sellersville, Pa., May 3, 1965; aged 53 y. 6 m. 19 d. On Jan. 23, 1937, she was married to Willard C. Shisler, who survives. Also surviving are 4 children (Paul L., Margaret K., Betty Lou, and Joan Marie), her father, 2 brothers (Linford J. and Daniel J.), and 2 sisters (Mrs. Emma Metz and Mrs. Willard Detweiler). Her mother and one brother preceded her in death. She was a member of the Salford Church, where her husband serves as deacon. Funeral services were held at the Salford Church, May 7, in charge of John Lapp, Willis Miller, and Henry Ruth.

Readers Say

I want to express my appreciation for the new format of the *Gospel Herald*. It is much more readable.

I also want to plead that we have more articles the caliber of the one by Franklin H. Littell ("Myth of the Founding Fathers" June 1 issue). Some will object to articles of an apparent academic quality, but let us never forget the necessity of serious learning. The church has most often failed its mission because of a lack of knowledge rather than through too much knowledge. — Earl Sears, Flanagan, Ill.

You have given a "change of face" to the new *Gospel Herald* cover page; now it would be good to have a "change of heart." Pretty but prosaic photographs (now twice as big) of nice, peaceful scenic spots do very little to communicate or interpret the values of our church (or do they ironically indicate our limited sense of values). Does a photograph of a lovely retreat for a summer vacation (June 29 Peace Sunday issue) really interpret our concept of peace? The work of someone like Kathe Kollwitz would have had much more to say, for creative work has the power to move us and to interpret values for us. . . . — J. Herbert Martin, State College, Pa.

My heart has been grieved with the spiritual decline in the *Gospel Herald* in different ways. I work in the factory and I take the paper along to read, as I get there one-half hour before starting time. I am ashamed to have it open at the page of "Prayers of Luke Warm." I was taught over pulpit and other places that "it is never right to do a wrong thing to try to teach people right."

I feel sorry for anyone who thought a picture on the front page is more attractive than an article with a title that makes one anxious to read. Maybe the paper has too many pictures as it is. I am hungry for spiritual food and that is what I look for in a church paper. I am considering another paper.—Dora Horning, Denver, Pa.

Thank you for making the *Gospel Herald* so worthwhile. The articles are often thought-provoking. I feel it is very necessary that we learn to think and thereby grow in our Christian lives.

I do find the section, "Our Readers Say," quite interesting. It gives other people's ideas and can help us from becoming dogmatic in our own thinking. I'm happy to see it being continued.

I praise God for the good literature our publishing house has to offer. It surely is one big avenue of influencing lives for Jesus Christ. It certainly has helped me very much. . . . —Mrs. Elvin Stoltzfus, Knoxville, Tenn.

Items and Comments

nothing to do with progress, nothing to do with the labor movement; it is Red China's own Trojan Horse."

* * *

Sales of Bibles in the Netherlands totaled 31,000 in 1964, an increase of 43 percent over the number in 1963.

* * *

Children receive the impression that Jesus was "an anemic, middle-class, deodorized, and emasculated" person from the two half-hour weekly classes of religious instruction they attend in public schools, the Reverend J. M. Dickinson charged.

The United Church of Canada expert in pastoral counseling told a meeting of the Ethical Education Association that he would remove religious instruction from the curriculum.

Dr. Dickinson said it is a theological impossibility to get all Christians to agree on doctrine. As a result, the public school curriculum is "watered down to make it the most unexciting and unrewarding course taught in the schools."

* * *

A new type of conscientious objector, one who cannot be a party to the possible holocaust of the nuclear age, may have to be recognized in the future, a noted Protestant theologian told some 100 Protestant denominational representatives and leading military chaplaincy officials in Washington, D.C. Dr. John C. Bennett, president of Union Theological Seminary, New York, addressing the annual meeting of the General Commission on Chaplains, stressed the "need to rethink many of the things put upon us by the nuclear age, before a crisis makes it too late to think."

* * *

The theologian, an outspoken critic of World War II bombing of cities and population centers, warned that man may lose control of nuclear power and that huge masses of people could be the victims of its force. "This," he said, "from the point of view of the member of the universal church, is morally wrong . . . many will engage their consciences over its implications." . . . He hailed the recent U.S. Supreme Court decision which broadened the conscientious objector limits to those who oppose war for other than traditional religious beliefs, but said it would take legislation, rather than a court order, to include as conscientious objectors those who have scruples against "unlimited war."

* * *

World Vision, Inc., founded in 1950 to aid Korea's orphans, is now planning to provide a "halfway house" for wounded Vietnamese soldiers who are forced out of overcrowded hospitals. This was disclosed in Minneapolis by Dr. Bob Pierce, founder and president of the interdenominational organization, in a report to some 250 Minnesotans who support the work of World Vision.

Dr. Pierce, who recently returned from Vietnam, said the "halfway house" is not the answer to the problems of the wounded veterans. But, he said, "perhaps a little Christian love for three to six weeks will soften the blow before they are thrown back into the world as cripples."

* * *

Dr. V. Raymond Edman, chancellor and former president of Wheaton (Ill.) College, was elected in Minneapolis, Minn., by the General Council of the Christian

Christianity's next great thrust will not come from the U.S. but from the new churches of Asia, says Dr. Henry P. Van Dusen, president emeritus of Union Theological Seminary, New York. "The Asiatic churches are far more buoyant in their faith and far more contagious than churches in the U.S.," he says.

* * *

In a world largely composed of non-Christian people, Christians cannot "deny the Gospel message to our fellowmen because they are communists or atheists," a noted German churchman declared. "We Christians owe the Gospel witness to every creature, for Jesus came and died no less for communists than for ourselves," said the Reverend Dr. Martin Niemoeller.

* * *

Recently returned from a trip to Africa, Peter F. Gunther, director of Moody Literature Mission, Chicago, predicts that in 10 years much of the work being done by literature missionaries today in more than 100 African dialects will be reduced to the use of three major languages.

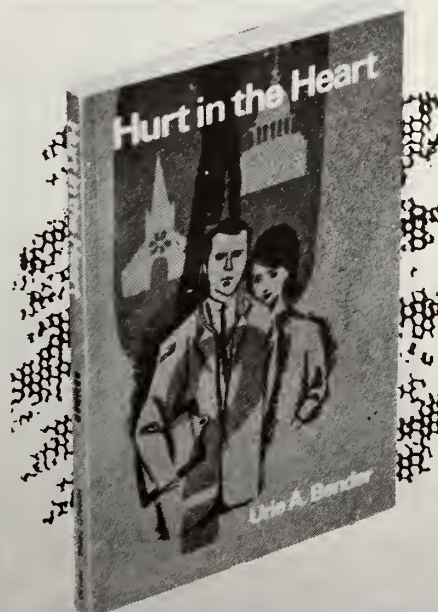
"Tribal languages will still be with us," he says, "but the governments of Africa are concentrating on English, French, and Arabic in their schools." Gunther points out that with the governments' emphasis, literate Africans gain prestige when able to read any of the three languages. He feels the literature missionary should take advantage of this national emphasis. Being able to concentrate missionary literature in the major languages means they can cut costs and reach a greater number of people.

* * *

A national survey of 1,700 laymen in the United Church of Canada has revealed that almost one in six (16%) do not believe in a personal God, one in five (19%) deny the divinity of Jesus Christ, and one in three (35%) do not believe in the virgin birth. Only one in five (21%) thinks a child is born in a state of sin, only two in five (40%) believe in the Biblical account of the miracles, and only three in five (63%) are of the opinion that their actions in this life determine their hereafter. Only 41% say they have "found the purpose of life."

* * *

Operation Understanding reports that "there is a new communist party in the U.S. It calls itself the Progressive Labor Movement. Its philosophy is borrowed not from the Soviet Union but from Red China. Because it will support Castro, oppose action in Vietnam, it will undoubtedly find some followers in universities. When it does, don't be misled by the name. It has



HURT IN THE HEART

BY URIE A. BENDER

When Ron and Bonita fell in love, they discovered the path to happiness could become very uncertain when one was a Catholic and the other a Protestant.

Whether this story ends the way you think it should is not the most important aspect of its reading. More important is what you learn about the problem inherent in interfaith marriages. To aid you and your discussion group, the publisher has included twenty questions in the book for thought and discussion. \$1.50



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and Missionary Alliance to a three-year term as editor of *The Alliance Witness* magazine. He will succeed Dr. Nathan Bailey, who has been filling, temporarily, a dual role as president of the Alliance and editor of *The Witness*. Dr. Edman is expected to continue as Wheaton chancellor while editor. Dr. Edman was an Alliance missionary in South America before embarking on his educational career. He has been a contributor to evangelical magazines and is the author of several books.

* * *

Billy Graham's eight-day crusade in Denmark, marred in the beginning with heckling and stench bombs in the Forum in Copenhagen, passed its midway mark with nightly meetings proceeding as planned, without further disturbances, before capacity audiences. The American evangelist, at his third meeting, resumed his practice of appealing to persons to come forward and make "decisions for Christ." He had made no appeal the night before when young hoodlums threw chemical-loaded stench bombs, injuring a guard. On one occasion, Forum guards refused to admit a group of suspected troublemakers, but Mr. Graham went to the entrance and urged the guards to allow the youths to enter.

"These are the very people who need to hear what I am preaching," he said. Stan Mooneyham, the evangelist's special assistant, escorted the youths to seats and sat with them during the meeting. When Mr. Graham appealed for decisions, three of the youth gang leaders came forward to make commitments. One of them said of the evangelist, "He's great!" and promised to return with a larger group.

* * *

The 15,000th Cuban refugee to be resettled through Church World Service is a man who made two precarious escape trips from Cuba by small fishing boat—and has found safe harbor for the future for himself and his family in Chicago, thanks to the sponsorship of St. Paul United Church of Christ in Palatine, Ill. Newly settled in their six-room apartment completely furnished by the congregation of St. Paul's are Gerardo Guevara, his wife Nora, and their sons Miguel, 9, and Gerardo, Jr., 10.

* * *

In a survey of university men a few years ago on the ideal Canadian woman, beauty placed fifth on the list, with such qualities as intelligence and understanding ahead. Today beauty rates first, according to Eleanor Fulcher, Toronto fashion expert and president of a model school.

* * *

The Christian Reformed Church now operates more than 50 schools in the province of Ontario. The church receives no financial assistance from the government but takes care of all expenses itself.

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JOHN M. DRESCHER, *Editor*

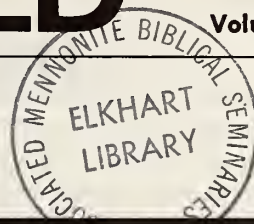
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*; Boyd Nelson, *Missions Editor*; Richard Benner, *Assistant Missions Editor*; Bertha Nitzsche, *Editorial Assistant*.

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Those Later Years

A Senior VS Feature

Several senior VS-ers serving under the Mennonite Board of Missions' program were asked to describe their call and tell a little of their current assignment. Three are featured this week; next week Gospel Herald will carry more of their articles.
—Richard Benner.

Teacher Finally Came

I had thought I might be ready to retire from teaching after having taught in rural schools, kindergarten and first grade, for 22 years.

But after working in the Mennonite Home for the Aged near Albany, Oreg., for a year of variation, I somehow felt I wasn't quite ready to say "quits" to the teaching profession.

Last fall in a November issue of *Gospel Herald*, I noted an urgent call for a kindergarten teacher at Alice, Texas, for the second semester. The article stated that parents were asking, "When is the teacher going to arrive?" There was no kindergarten the first semester because there was no teacher. Somehow, this struck a sympathetic note. I thought: Why couldn't I accept this challenge of teaching Spanish-speaking children a vocabulary that would better enable them to enter the English-speaking first grade of the public school?

Not long after found me preparing to go to Alice. I felt I would need many pictures of objects, or better yet, concrete objects. That was about all I felt I knew about this new venture. The place was new, every inhabitant of the 23,000 in Alice was new, and the work was new in many respects. But my only traveling companion those 1,064 miles by car was not new. God had been my faithful Friend many years. He seemed near all the way and brought me safely to my place of work.

With congenial folk working and worshipping at the Alice Mennonite Church, I soon felt at home and found my work with my seven girls and seven boys interesting. I was thankful often that several of these Spanish-speakers already knew some English. They could interpret for me.

In the call for help was this statement: "Important is the fact that this kindergarten program opens to the church many homes that need to be reached with the Gospel message."

Each week the following Sunday's church bulletin and a message from Ella May Miller were carried into the homes by the children. It was a challenge to try to make these children's first school experiences so interesting and enjoyable that they would be ready to go to Sunday school also. If the children wanted to go to Sunday school, the parents seemed quite ready to let them go.

The mother of a boy who attended the first kindergarten



Marcel Studio Photo, Alice, Texas

"Miss Eva" got something in her South Texas kindergarten that she wanted all of her public school teaching years—a 40-foot balance walking board.

at Alice two years ago and who later attended Sunday school was baptized last winter. I believe this was a result of the Alice Mennonite Kindergarten. Most of the parents list their church affiliation as Catholic but few attend. One need not feel hesitant to invite them to the Mennonite Church. I can't help feeling that three new pupils have been attending Sunday school as a result of kindergarten teaching. I hope to begin earlier next year to encourage them to go. However, they need some English vocabulary before the Sunday-school teaching can be communicated to them.

Each day in kindergarten, one can drop important thoughts about God. Yes, I found the work rewarding and challenging enough to agree to return this fall to a full term of living and working with more little Spanish-speaking kindergarteners.

Eva Yeackley,
Milford, Nebr.

From Butcher to Bellwether

All my life I felt that I should do something of significance for my Lord. As I prospered in my grocery and meat business, this feeling seemed to leave me for a time. But especially after I became established was I again haunted by a sense of guilt.

I heard a sermon at a mission board meeting on how to

give to the Lord. This I did, thinking this was all that is required of a Christian.

I thought the Lord was telling me to tithe, but even this did not stop the tug pulling on my heartstrings. This was only the beginning. As I began to study God's Word with fervor, I found that He wanted *me* and as the Spirit spoke to both my wife and me, we also had a call from our local church and mission board. This seemed impossible. Give up our business? Leave home where all our relatives and friends were? This was not in our books—but our excuses, quibs, and quacks were not equal to the power of the Holy Spirit that was at work.

Who says you can't grow your own tomatoes in the city? Unit Leader Frank Keller boasts "25 to the plant" from his Mark Twain soil.



Receiving a call from the mission board at Elkhart to enter Voluntary Service as unit leaders, we prayed about the matter. Not being able to resist the Spirit's leading, we obeyed and sold our business and entered into service on May 5, 1964, at Hannibal, Mo. This, as we know it, is the high point of our lives.

Yes, we love our family, children, grandchildren, and friends, but there was one thing more important than all these. Jesus said that he who is not willing to leave family and friends and follow Him is not worthy of Him. We are praising the Lord that we obeyed the Spirit's call, for there is no call greater than this.

A voluntary service unit is an asset to any community. If there is an established fellowship when a unit is placed in a city or town, it is bound to put new life into such a fellowship. Here comes a group from various social and spiritual backgrounds, each one with new and different ideas about new life for the existing church. When these ideas are blended and made workable, great things will be accomplished for the furtherance of the Gospel.

Members of our unit are involved in the Lyon Street Menomonic Church as Sunday-school teachers, summer Bible school teachers and assistants. They play a large part in the Sunday evening programs at the church. Every other Thursday evening the unit has a service at the small jail in nearby Palmyra. Other church activities we participate in are: conducting services in community homes where people do not go to worship service; taking the Gospel to those who spend most of their time and money at the various cafés in our town.

We can't know the results of this; we only know that Jesus told us to go everywhere and teach the good news of salvation to all men. He will give the increase.

Frank & Sue Keller,
originally from Telford, Pa.

The Farm Can Wait

We always felt Voluntary Service was for us—someday. Our children grown, in school or teaching school, we were now more free, but had never decided definitely on a service assignment. We had involved ourselves in Sunday-school and summer Bible school work in our own local missions.

Then a pastor told us of an urgent need for houseparents at the dormitory at Anzac. Would we consider this? Coming as a surprise, we nonetheless detected it as the Lord's call.

Making arrangements for our farm and cattle was not easy, but the Lord led in these plans so that we could get away for a year.

The work at Anzac involved making a home for métis and Indian children living along a 120-mile stretch of the Northern Alberta Railroad line. Many have no school privileges where they live. Many come from broken homes. Dishing out much love and patience, we tried to make their stay as "homey" as possible. We also tried teaching them to work. It was rewarding to see them develop. Many expressed appreciation for our efforts.

The love of Christ was made known to them through the Sunday story hour. We can't help feeling that the communities represented by these children also felt some of the love shown through the teachers and workers of the school.

The farm back home was awaiting us when our year was up. After the crops were in for another summer, we found ourselves wondering what we would do again in the winter. Then came a letter from Elkhart asking if we would consider going to Albuquerque, N. Mex., and helping in the All Faiths' Receiving Home, a home for welfare children.

We couldn't leave our home permanently, we said, but would go for six months. Since the administrators were looking for someone willing to serve longer, we were asked to be unit leaders at the ten-member unit in Albuquerque.

Again we tried to make it "home" for the VS hospital workers. Harold also made many minor repairs at the All Faiths' Home. The children became attached to him and often begged him to come back.

We feel Voluntary Service aided us especially in gaining a new appreciation for our own church and also helped us size up some of its weaknesses. We think the same thing happened in our personal lives.

To be involved with other people's problems and to undergo a mutual sharing of the need of contact with a power outside ourselves has been a truly enriching experience. We are thankful that there is a place in our church's program for senior voluntary service.

Harold & Erma Lauber,
Dodds, Alta.

The goal is to make the dining room at Anzac "just like home," say the Laubers.



Can't Trust Them

Four weeks ago I tried to make the point in this column that congregations should be involved in young people's decision about vocation. Then I checked the idea with a Sunday-school class of young people a week or two later. I discovered that they saw some flaws in it. Some of them were not particularly enthusiastic to say the least. Others thought the idea had a few possibilities. Here is what I checked with them.

A congregation should have a concerned, spiritual, thoughtful group of persons who would counsel high-school seniors before they would go on to pick up post high-school studies. The focus would be to help these young people feel a responsibility to return to the local congregation after training to help that congregation extend its mission in the community. Before a corps of persons could give good counsel the congregation would need to have a sense of purpose (Why has God placed our congregation here?) and a strategy for penetration (Where can we best push out the borders of the kingdom in this community?).

With these two concerns in mind the persons responsible to counsel teenagers would next look at the particular set of abilities and interests the young person would bring. And they would survey the prospects for job openings in the community. After prayer and thought they might say, "George, as we have looked at this together, it would be the counsel of your brethren that you should get your training to be a computer technician at the local Duraloy plant."

This emphasis on congregational decision-making would take some of the burden off the shoulders of the youth who otherwise would need to struggle through the decision in isolation. As it now stands, most young people go to school first and then, away from the context of the congregation, decide what their vocation will be. After school they are off to find a job. Often their congregations hear little of them again until they ask for their church letters.

If persons with a unique constellation of abilities are truly God's gifts to the church, as Eph. 4 says, then it just doesn't seem right for a congregation to let those gifts slip away as they so often do. Also, some kind of tie to the brotherhood must be found for the near fifty percent of post high-school students who are right now attending state institutions. And wouldn't it give a young person a sense of belonging if he realized that his congregation had plans for him?

I think what concerned the youthful class members was whether a group of adults could really be trusted to help in a decision as intimate as vocation. This is saying much more about adults than about youth. Probably we adults have not proved ourselves trustworthy by being involved in an honest attempt to seek out God's will together on problems like this. What can your congregation do toward trustworthy decision-making?

—Arnold W. Cressman.

Prayers of Luke Warm

Satire

Dear God:

You know I'm a patient man. In all my prayers I've never complained about my wife, Lucy, and if that's not evidence of long-suffering . . . what is? But even I have my limits.

Nag, nag, nag! I wouldn't complain, but I doubt if you realize what we men put up with . . . you have angels all around you!

If Lucy only realized how fortunate she is to have me . . . her dad wasn't worth a dime . . . with me she has everything a woman could wish for.

Now she wants to spoil our son. . . . "Let Luke, Jr., go to college this fall," she's forever begging . . . a technical school would be OK, but a church college? Never! If Lucy thinks they could make a preacher out of him like her penniless, no-good brother down in Appalachia. . . .

None of that in my family! He's going to be worth something in this world! A Mennonite with all the trimmings!

But back to Lucy . . . if just once she'd admit that I'm the one that's right. She's so . . . selfishly insistent that her way—she calls it your way—is best. . . . (Oh, . . . there I hear her coming. I'll just stay on my knees—show her who's righteous around here. . . .)

Your own,
Luke Warm

Rededication

By Martha Huebert

God speaks to His people in many ways. Recently He spoke to a group of young adults through a near-tragedy.

It happened on the New York State Thruway. Eight members and friends of the Mennonite House of Friendship were returning from a wedding in Toronto, Canada. Suddenly a rear tire blew out. The car swerved wildly back and forth along the highway. Then it rolled over on its back, and flipped upright again.

To passing motorists it looked terrible. People stopped and came to help, expecting to have to help severely injured or even dead out of the wreckage. The station wagon was totally demolished.

But a miracle happened. All eight occupants walked out of the wrecked automobile unhurt except for cuts, bumps, and bruises. With great joy in our hearts, we thanked God for sparing our lives.

Then a deeper meaning to this accident occurred to us. Why did God allow us to survive? He surely must have some wonderful plan for our lives, some work for us to do. He must need us and desire to use us. What a wonderful thought!

Through this experience, eight people rededicated their lives, so wonderfully spared, to their Saviour and God, in thankfulness for His mercy.

Right Opinions and Right Actions

Guest Editorial

None other than John Wesley, about as "orthodox" a minister as ever lived, once wrote: "Orthodoxy, or right opinion, is, at best, a very slender part of religion. Though right tempers cannot subsist without right opinions, yet right opinions may subsist without right tempers. There may be a right opinion of God without either love or one right temper toward Him. Satan is proof of this."

Who hasn't observed the truth of this statement in actual life? We have all seen people who actually lived very exemplary Christian lives even though they were largely ignorant of many theological matters considered most important to "correct" beliefs. And on the contrary we have seen those whose pronouncements were quite precise but whose actions fell so far below the standard of their stated beliefs that the situation became positively embarrassing.

Now this is not to say, "Let's just chuck this whole matter of theology. It's the living that counts." But it does remind us that right beliefs are not the whole measurement of religious soundness.

An example comes to mind—Albert Schweitzer. He holds some highly unorthodox opinions in matters of Biblical interpretation as viewed by adherents to more conservative and traditional approaches. Some of these opinions cut across aspects of Christian truth held to be quite central and crucial by evangelical Christians.

At one and the same time Schweitzer is lauded all over the world as a shining example of selfless Christian devotion to Christ and suffering humanity. He has poured out his life for others in a manner that has caught the attention of the whole civilized world. He passed by opportunities for fame and fortune in both music and medicine and made a mission hospital in Africa and the people it served his central passion.

Jesus once said, "He that loseth his life for my sake shall find it" (Matt. 10:39). And again, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (verse 42).

And how can we forget the graphic description of judgment in Matt. 25? The "sheep" are divided from the "goats" on the basis of whether they had ministered "unto one of the least of these my brethren" (verse 40). Those who tend to make right opinions the whole measurement of a man's relationship to God need to ponder these passages well. All of us know persons who pass the above tests with flying colors, and yet may hold some opinions we both abhor and oppose when we have opportunity.

The ideal, of course, would be a well-rounded balance of thought and life, of faith and works, of sound doctrine issuing in exemplary life, of good works motivated by an earnest desire to live out the truths to which the mind has given assent.

As important as right opinions are, they are nevertheless not the heart of vital Christianity. Strange as that may seem, vital Christianity can thrive within a fairly wide spectrum of differences of opinion on doctrinal niceties. This requires no other proof than just looking around a bit.

Quality and reality of Christian experience are more crucial than exactness of opinion. The attitudes of the heart take precedence over either thought or action in piercing through to what is most essential to a Christian life. A man can observe the subtleties of the most legalistic code of conduct and outargue all his neighbors on matters of religious opinion and still be spiritually dead. This we have seen to our shame and sorrow.

Doctrine is very important and in some respects is being neglected today to our future sorrow. But doctrine can be learned. Opinion can be worked through patiently from uncertainty to more solid ground. Sometimes a Christian changes his mind along the way about some matters of belief. This usually does not mean that he has ceased to be a Christian, though it might in some instances. He could be moving in a direction that will eventually weaken his Christian witness. Or, he might be on the way to a sounder and more stable faith.

It just could be that the Almighty is willing to permit a wider range of opinions on religious matters than many of us. What should make us tremble is to remember that He is a discernor of the thoughts and intents of the heart. Here, God alone is Judge!

—Harold Phillips, editor of *Vital Christianity*.

Fuel or Water

Who hasn't at one time or another found himself served an untasty verbal platter?

Sometimes it is entirely uncalled for, like getting an earful from the wrong-number-dialer over the telephone before you are given the chance to identify yourself.

Most often it comes because of faulty lines of communication; misunderstanding of intent or motive. This is like a surprise attack which requires an unpremeditated answer.

Too often we "get it" because of our mistakes and bungling—pure and simple. We are so human!

No matter how it comes or why, our first response will cast the die for the next few moments; even for an eternity. What we say at that point will be like either fuel or water to the fire.

The wisdom of the Bible is a precious discovery. "A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1).

—Paul Showalter.

Social Concerns and Christ's Call

By Norman Derstine

The earthquake and tidal wave that hit Alaska and surrounding islands on Good Friday morning over a year ago left a trail of death, devastation, and homeless refugees. A group of Mennonite Disaster Service men were among the volunteer crews helping to clean up the wreckage and to reconstruct. Their work was the rebuilding of an Aleut Indian village.

After four months of labor by three teams, each working approximately six weeks, the MDS men had completed seven houses and had thirty-six more partially or nearly completed. The Aleuts were extremely friendly and appreciative of all efforts made on their behalf. The disaster had rendered them penniless as none of them carried insurance on their property. They found it hard to comprehend why anyone would help them without financial remuneration. In appreciation for the work done by the MDS volunteers, they named a stream "Mennonite Creek."

Never-Ending Social Needs

This stream may be symbolic of the never-ending social needs we find in the world. Spiritual and social needs are gigantic. It may surprise you when I say that I believe in the "social gospel." I have a right to believe in it because this is the standard by which you and I will be judged. Jesus describes the scene:

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:41-46).

Since we will all be judged by this criterion, we ought to find out what this means for us. Certainly Jesus did not teach that meeting social needs is "the way of salvation," or "the way to bring in the kingdom." But neither did He overlook the realistic fact that the person who is really a part of His kingdom has a sharp social conscience and concern. The Christian faith does not seal us off from world need.

Rather, Jesus clearly taught and demonstrated that the

person who has genuine faith cannot pass by "on the other side" of social concerns. The criterion that Jesus uses for judgment is clearly illustrated in the Parable of the Good Samaritan. And let's never forget that this parable, with its keen insight to true religion, was given in response to the question: "Master, what shall I do to inherit eternal life?" Jesus was quick to imply that it is not "doing" but "being." It is such a radical change that we can't pass by "on the other side."



If we really love God and our fellowmen, we can't take the easy chair of disinterest and noninvolvement. It will move us to act, even at the cost of time, money, and sacrifice.

But someone may say, "I would stop to help anyone who is robbed and left lying by the side of the road!" Splendid! Let's see what this means in our modern world. We dare not limit this story to the one incident and its particular setting in Palestine. We must put it into the context of our complex, overpopulated, and needy world.

Have you seen anyone lying by the side of the road of human progress, beaten and robbed? Might this man by the road be a picture of the Negro race—having been beaten and robbed by other peoples? Their selfhood has been wounded. They have been stripped of opportunities to buy raiment and live a normal life! Are we willing then to be the

Norman Derstine, Eureka, Ill., is pastor of the Roanoke Mennonite congregation.

Good Samaritan and go out of our way, even to the point of sacrificing time and money, for the cause of the despised and neglected people along our streets, in the ghettos of human misery and need? Surely we wouldn't want to be like the priest and the Levite (very religious people they were) and pass by on the other side!

Dry-as-Dust Religion

In the judgment scene, it is those who lived like the priest and the Levite who find themselves on the left hand and cast out. But those on the right hand are those who acted like the Good Samaritan. They receive the Lord's commendation, not just because they helped the man who was robbed, but because their faith was real and genuine. They couldn't leave the unfortunate man by the roadside—helpless. Their love reached to the deepest social needs around them, prompting a sacrificial heart response. Do you travel the Jericho road of human need?

On the road that leads to Jericho
Are men of many creeds,
Of many colors, races, tongues,
All bound about by needs,
For hunger stalks that dark highway,
Temptations beckon "come"
And the road that leads to Jericho
Goes right beside your home.

Come, walk the road to Jericho
Through jungle dark and deep,
God with the men who travel there
And comfort when they weep,
Pour oil of love upon their wounds;
Soothe, heal them while they roam.
That's why the road to Jericho
Goes right beside your home.

"Any religion that professes to be concerned with the souls of men and is not concerned with the slums that damn them and the economic conditions that strangle them—is a dry-as-dust religion," said a recent writer. What kind of religion do you possess? Is it this dry-as-dust variety that passes by on the other side of human need and won't stand up under the judgment of Almighty God? Or do you possess the genuine kind?

In every human being we see the image of God, regardless of color and class. Realizing that God is interested in the "whole man," we cannot preach to his soul without being concerned for his health, his happiness, his home, and his humiliation. Until we are ready to help him find release from the shackles that bind his spirit, that blight his personality, that bar him from society, making him a "thing" less than human, we have a twisted and warped Gospel!

I believe in the Gospel that speaks to and helps correct the social conditions that hamper men and women from hearing, accepting, and enjoying the Gospel. Anything less than this is only a partial Gospel!

Our Involvement Today

Some months ago there was an interesting exchange of

letters and an editorial in the local paper that spoke to the issue of our involvement in the ills of our world. Some laymen spoke very pointedly against the minister who took a stand of noninvolvement on a certain issue. One layman preached a powerful sermon from his pew, saying, "As a layman I cannot see how a minister can be so aloof from what is and has been one of the greatest moral problems of our nation. . . . Or are they to be like the priest in the Parable of the Good Samaritan who when seeing the man by the side of the road in need passed by on the other side?"

"Conservative Christianity, of which this minister speaks, is quick to speak out and get involved in politics and offer their views on economics, but on the problem of morality, in this case race, which is pertinent to religion, they rationalize their way out of any involvement. . . .

"Religion, to be useful and dynamic, must meet man's needs in this life. Religion must be interested in civil rights and poverty and any other suffering of man. (And isn't this the teaching of Matt. 25?) According to the 'Conservative Christian' thinking, any attempt to help one's mellowman and the relief of his suffering is 'socialism.' . . . If religion is to serve as the guiding force of our lives, it must apply and offer solutions to the problems at hand. We cannot get so interested in 'saving souls' that we forget this life and its needs.

"Religion must be all-inclusive, not exclusive; must unite, not divide; must fill man with concern, not apathy. . . ." I agree with the layman one hundred percent. I'd rather be in his shoes on the Judgment Day.

Those possessing this kind of religion asked the Lord, "When saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I want you to listen now to peoples from all over the world offering their eternal thanks for helping to meet their social and spiritual needs:



I was hungry:

Hungry for bread—to sustain me
Hungry for love—to be wanted
Hungry for opportunity—to be a person
Hungry for soul nourishment
Hungry for. . . .

You gave me food:

Food from your storehouse of supply
Food for myself, my family—but not just food to eat
Food that satisfied our hunger for love and acceptance
Food that gave us a new outlook on life
Food for our souls—"Bread of Life"
Food for. . . .

I was thirsty:

Thirsty for sparkling water—uncontaminated
Thirsty for milk to strengthen my bones for hard labor
Thirsty for greater economic opportunities—not handouts
Thirsty for better educational benefits for my children
Thirsty for. . . .

You gave for my thirst:

Supplemental rations to give me a more "balanced diet"
Better agriculture methods for a continued milk supply
Teachers who sacrificed to raise our standard of education
Missionaries who brought the "Water of Life"
You gave. . . .

I was a stranger:

Stranger with a different color
Stranger of a different cultural and economic class
Stranger to a better way of life
Stranger to your Saviour too
Stranger to. . . .

You took me in:

You didn't despise my culture and call me "inferior"
You saw in me the "very image of God"—created equal
You took me into your community—equal housing
You took me into your churches—Gospel for all men
You took me into your homes—I became your friend
You didn't "take me" or "despise me"
You took me *in*—into your very heart
You took me. . . .

I was naked:

I didn't have enough clothing to keep my frail body warm
I was stripped of opportunities to earn money
I lost almost everything—floods, earthquakes, tornadoes
I wasn't "clothed with the garment of righteousness"
I was. . .

You clothed me:

You gave me clothing—new clothing "in the name of Christ"
You helped me rebuild my home destroyed by an earthquake
You helped me develop skills to improve my standard of living
You clothed me with respectability—I'm a new person
You clothed. . . .

I was sick:

I was weak and infirm from disease and poverty
I was not able to see a doctor—there were none around
I was emotionally disturbed by conditions beyond my control
I lived constantly with the fear of death—yet longed to die
I was sin-sick—really sick
I was. . . .

You visited me:

You sent a team of doctors and nurses to my community
You helped us build a hospital and attack medical problems
You also brought the healing of "the Great Physician"
You share with me love and understanding—healing of spirit
You visited. . . .

I was in prison:

I was a prisoner to fear, frustrations, and failure
I was a prisoner in the ghettos of poverty and crime
I was a prisoner without choice—walled in from the world of opportunity
I was a prisoner for crime—crimes I didn't want to commit
I was. . . .

You came unto me:

You helped me find freedom—equal rights—acceptance
You came to the "inner city"—helping us find new life
You helped others to see our prison and break down the barriers
You came preaching "deliverance to the captives . . . liberty to them that are bruised"
You came. . . .

"Inasmuch as ye have done it unto one of the least of these," Jesus said, "*ye have done it unto me.*" No, He did not teach or preach a social gospel but a Gospel that has social implications! Our Gospel must speak and respond to every human need—the millions who are hungry; the multitudes who are driven from their homes; those who suffer from disease of body, mind, and emotion; the great numbers who are hurt by hate, fear, and selfish discrimination.

The Oriental greets his friend with the words: "How is your stomach? Have you eaten your rice?" Too often the

answer can only be, "We have eaten nothing today, or yesterday, or the day before. Our stomachs are empty, we are hungry and cold, and no one cares." It has been suggested that we North American Christians change the ancient greeting to ask:

"How is my brother's stomach? Has he eaten his rice?"

"How is my brother's health? Has he had medical care?"

"How is my brother's mind? Has he learned to read?"

"How is my mentally ill brother? Has he been given understanding and help?"

"How is my brother's heart? Has he known Jesus Christ?"

Real Disaster Service

We are grateful to God for the work and witness of the Mennonite Central Committee, especially overseas. They are seeking to move into the most needy areas of human need, showing the love and compassion of Christ with a material aid program coupled with a spiritual ministry. You will find over 700 workers serving "in the name of Christ" in crowded cities and isolated villages scattered around the world from Haiti to the Republic of Congo, from Jordan to Vietnam, and from Appalachia to Hong Kong.

We commend our Mennonite Disaster Service men coordinated under MCC for responding to major disasters with Christian concern and helpful ways to bring life back to normal living. In the tornado damage of Indiana in recent months it is reported that 4,800 volunteers, nearly half of these from outside the state, gave sacrificially 29,000 hours

of labor. We commend this "army of compassion" for their volunteer labor of love.

But at the same time we raise real concern that we have hardly spoken a word, or lifted a hand, or driven even a few miles to help correct or witness against the racial ills of our day! Might God be permitting floods and tornadoes to touch our own communities to teach us greater lessons in social concern? The Negro people in our land have experienced something more devastating than flooding waters, shaking earth, and tornado winds. They have been damaged deeply by floods of hatred, by tremors of quaking fear, by tornado-like winds of twisted thinking.

Those who can't find satisfactory employment because of color, or who can't live or teach in our communities because of prejudice, are in greater need of compassionate love, help, and understanding, than the thousands left homeless by tornadoes, earthquakes, and flooding waters.

While this kind of disaster is more difficult to assess and harder to correct, we need here also an "army of compassion" building bridges of love to reach into these social needs. Mennonite Disaster Service might want to sharpen its focus and retool for service in this area of even greater devastation and problems.

One thing is certain, we dare not be the Pharisee and the Levite passing by on the other side of this colossal need and social concern. We are in a time of revolution calling for a love response and we must act quickly to these issues. At the Judgment Day I'm sure you do not want to face the embarrassing question, "Why were you not more involved in helping to correct the racial and social ills of these people that much of society despises?"

Everything rests on the words of Christ—"Ye have done it unto me" or "Ye have *not* done it unto me." Christ's call to involved social concern, in its simplest definition, is a call to help Him.

To refuse involvement is to hinder Christ! William Barker puts it pointedly to us in these words: "Christ travels incognito today. He wears prison gray; He wears migrant worker's overalls; He wears a threadbare, hand-me-down overcoat. 'Didn't recognize me, did you?' He nods. 'It was I in the hospital gown; it was I looking at you through that little girl's eyes in the newspaper picture from Birmingham. It was I crying in that orphanage in Korea. You claim you know me, but those times you really didn't. Whom do you think you've been kidding?' "

We won't be able to kid anyone on the Judgment Day—certainly not the Lord and not even ourselves. Christ's call involves social concerns.

How Like Us

Betsy was saying her evening prayer. "And please," she implored, "make Boston the capital of Vermont."

"Why, Betsy," exclaimed her shocked mother, "what in the world made you say that?"

"I wrote that on my examination paper today, and I want it to be right."—D. Carl Yoder.



Religious News Service Photo

Sheep Without a Shepherd

By J. Mark Stauffer

He could never be forgotten—that elderly man whom I met in the University Hospital some years ago. When I asked him as I was leaving the room, “Has your pastor been to see you?” he replied as a sad and lonely man, “I don’t have a pastor.” These five words have gently haunted me ever since. This dear old man, for whom Christ died, is one of a great and growing multitude. How the great, loving Shepherd-heart of Christ must bleed and reach out for those who live among us—those without a pastor!

“But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd” (Matt. 9:36). This descriptive commentary on the person and work of Christ signals us to stop and take inventory of our lives as His professed followers.

We Keep High Fences

In the first place, the passage informs us that Christ saw the multitudes. Much of our past heritage militates against our seeing the multitudes. Most of us grew up in the clean, quiet countryside; we were protected by fences—the fences that kept the cattle in—the fences that sheltered us from the educated, professional people—the fences that protected us from civil rights demonstrators, student riots, and criminal persons.

We learned, somewhat unconsciously, to avoid the cigarette addict, the alcoholic, and the immoral person. We found it difficult to include in the great commission military persons, politicians, and professional artists. We tended to keep a safe distance from the person with psychiatric problems. Finally, we kept the denominational fence rather high and in good repair. By inference, we suggested that the big, bad world was anything outside our brotherhood.

Now, really, before we can follow in the steps of Him who has saved and commissioned us, we must be sure that we are seeing the multitudes. The multitudes are much larger, more diverse, and explosive than those which Christ saw in His ministry, but be assured that the brave, blessed Son of God is seeing our multitudes today; they still appear as “sheep without a shepherd.”

We Need Compassion

In the second place, we read that Christ was moved with compassion on them. This is the divine response which sepa-

rates the proverbial “men from the boys.” It is one thing to see—to be aware of; it is quite a different and a redemptive thing to be moved with compassion for those who suffer.

You will recall that on another occasion when the multitudes stayed on and were becoming hungry, the disciples came to Jesus and said, “Send them away,” but Jesus said, “Give ye them to eat” (Mark 6:36, 37). Here in stark contrast we see the human and the divine. It is so much easier to send the multitudes away than to feed them; if we send them away, they are off our consciences—or are they? If we try to feed them, we will probably get involved—and that has its hazards.

Or consider the man who fell among thieves on the way to Jericho. Luke 10:30. He needed compassion if any man did, “stripped . . . wounded . . . and half dead,” a perfect, contemporary description of the multitudes today. Satan has damaged them physically, mentally, and morally; the wages of sin have taken their toll and they are in despair, hoping against hope that someone will have compassion on them, kneel beside them in the name of Jesus and show them His love.

Finally, the record says that Jesus had compassion on the multitudes, “because they fainted, and were scattered abroad, as sheep having no shepherd.” Have you ever talked with the wife of an alcoholic, embarrassed and fainting because her small children have seen their father drunk and mistreating her? Have you ever noted the agony on the face of a man behind bars, desperately, but futilely, wishing he could alter the past week? Have you ever chatted with a suicidal person who declared, “I’m not afraid to die; I’m afraid to live”?

The multitudes today are scattered abroad; they are in the cities at certain times; they crowd the beaches and parks; they drive our interstate highways furiously. They live in trailers, apartments, and rented or mortgaged homes. The pursuit of business involvements keeps them on the move. We have shorter working hours, more and longer vacations, and an abundance of leisure and gadgets; we are bored to be at home; we keep on the move in the hope that we might finally find some purpose and satisfaction. We are like the “little doggies”—we must “git along.”

Christ Speaks to Our Time

Christ’s descriptive phrase, “sheep without a shepherd,” is peculiarly apt to our times. Gone are the days of quiet, relaxation, and order. The Beatles have invaded the West with their screaming, wailing, lost love songs. Some honest author has attempted to verbalize our present generation as “The Shook-Up” or “Angry” generation. The news headlines are

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mostly all bad; there is good cause for concern, but not for despair.

I'm glad to be alive today. I rejoice in God's great salvation and thank Him heartily whenever I witness conversion in the life of a sheep. Our task today is to point out the Shepherd to the straying sheep and there is no greater task, more joyful or challenging.

Ours is an unfinished, continuing task; we stand in the

line of duty with the prophets and apostles. In fact, we stand in the blessed, redeeming company of the Son of God who declared, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). Let us unite in faithful dedication for the one fold and the one Shepherd.

Lessons of the Place

By Gladys Kennel

Just a few days ago a heart specialist said, "Your daughter has had an amazing recovery. What I told you last fall is no longer true. She will live a normal life." This announcement followed a thirteen-month illness, most of which was spent in bed.

Some months ago I pondered, "Here I am. This is a different place in my life. Surely there are lessons in this place that I can learn. Am I willing to learn the 'lessons of the place'? Or do I squirm and pray fretfully to get out of it? Am I walking in circles or in spirals?"

As I evaluate these lessons I have learned, it is difficult to put priority on any one lesson as being the most valuable.

One lesson I learned was patience. Shortly after the beginning of Grace's illness a woman called to tell of a five-month illness of her son. She said, "You will *learn* patience." She was right. I did.

Almost a year ago I gave a requested talk on patience to a group of women. At that time I thought I knew something about the subject. Recently I gave a talk on the same subject to another group of women. I knew that I could speak with more authority this time.

I have gained new insights on people and situations that I never dreamed possible. We found friends that we really didn't expect to be concerned or helpful. Several families said they were "passing on kindnesses that had been shown to them in similar circumstances." There were those who followed the illness through the many months with numerous cards, visits, etc. One explained, "So often I've been guilty of sending one card, perhaps whispering a prayer and patting myself for showing real love." I realize that I often have done the same thing.

After our first trip to the heart specialist when he told us plainly how he felt about Grace's future, I was quite upset. The word "hopeless" is a hard one to receive. After a turmoil of emotions and thoughts for several days I chided myself, "Why am I so disquieted? Grace has been a joy. She was a gift. God never promised how long we could keep her."

Then the word "disquieted" intrigued me. Exactly what does the Bible verse say about being disquieted? In Psalm 42 I found my answer. The last verse spoke to me. I took it

as a promise that I would have things for which to praise God.

Long before there was any change in Grace's health, I found many things for which to praise God who truly is "the health of my countenance."

With the learning of our young daughter's "amazing healing" some folks question us as to how we feel she was healed. A nurse in our home doctor's office told me how she felt about "faith healing." Then she asked "Is this how you believe?"

A friend expressed it so well when she said, "There are so many things that we know for a certainty. Why do we debate the things on which we are rather vague?"

I know that I made this statement to a large group of women: "It will take a miracle to heal Grace's heart. I know that God is able. How He will heal, I don't know."

That same night when I returned home, Grace was running a fever. This was later diagnosed as a resurgence of rheumatic fever. This was followed by a period of several weeks of living a second time just above heart failure. This was indeed a test after speaking so confidently of "God healing."

I do know that the doctor's use of hormones proved to be helpful.

I do know that many, many people prayed.

I do know that I give God the praise for healing and that the verse, "That your faith should not stand in the wisdom of men, but in the power of God," has a new, vital meaning to me.

Several years ago a man who was working at the school next door told me of a long illness of his child. As a mother I felt I sympathized. Last week I spoke to a mother who had a child in the hospital. When I made a statement, she said, "*You would know.*" She knew that I was in a position to enter the situation with insight.

After recovering from a serious illness, a woman shared this: "I find the unpleasant things in life bring lessons never learned in any other way." The lessons I have given plus many others will be remembered, for they are experience-learned.

Greater faith, new understandings, God-guidance; praise Him for all these "lessons of the place."

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Divorce and Remarriage—A Current Issue

By Amos W. Weaver

The sin of adultery is about as old as mankind and still prevalent. There is a marked increase in moral laxity in our American culture—evident everywhere. The “good old days” were of course not nearly as good as we sometimes like to think, but there was more evidence of modesty and moral restraint.

Today psychologists tell us the inhibitions in such modesty and moral restraint are injurious to the personality. Many other authorities are also giving consent and encouragement to the relaxing of such restraint. Thus encouraged, the carnal impulses and lusts of men and women are given free rein, resulting in a flood of immorality and sexual passion.

It is little wonder that divorce and remarriage flourishes in such a hedonistic climate. But even in these days of flagrant iniquity it is reassuring to know that the Gospel is no less relevant or potent: for “where sin abounded, grace did much more abound” (Rom. 5:20). Men and women still respond to the grace of God in Christ as they are convicted by His Holy Spirit. They still repent, are converted, and turn to Christ. They still experience the new birth and live in a newness of life in Him.

Committed to Reconciliation

To the Christian Church is committed this message of reconciliation. The conditions of today’s world present a challenge to the church to be the church in a ministry of the Gospel of His grace to these moral derelicts. The problem of receiving, or retaining, members in the church with a divorce and remarriage record has always confronted us. Today the problem is knocking insistently on our doors. We should be ready with the remedy.

We have been quite zealous in our efforts to uphold New Testament teaching against this evil and to maintain an uncompromising testimony against this deplorable and malignant tumor on our society. We believe the Gospel is equal to the occasion and that God can and will cure and heal. But it seems our policies and methods as a church have for years had a tendency to turn these cases away from our doors to seek help elsewhere.

Dare we be bold enough to suggest that we should reexamine the alternatives we offer them to see if they are truly Scriptural, practical, and reasonable? Are we sure our policies do not do violence to the admonition of Christ in

Matt. 19:10-12, and of Paul in I Cor. 7:2-9?

The Scriptures definitely teach that “the way of transgressors is hard” (Prov. 13:15). And truly it is. Millions of men, women, and children are sorrowfully reaping the bitter fruits of broken homes, and will continue to reap in remorse and tears. All of society is sharing in the awful harvest of juvenile delinquency and crime as a direct result. No man can sin and get by. Gal. 6:7, 8. Neither does any man live to himself.

The Ethic of Love

It is, however, quite obvious from our personal experience with Christ, and from the tenor of the Gospel, that it is not the calling of the Christian, nor of the Christian Church, to help make the transgressor’s way hard. Ours is an ethic of love and redemption. It is certainly not ours to make the way hard for the penitent. Jesus in His earthly ministry revealed that “the heart of the Eternal is most wonderfully kind,” especially to the erring in his penitence.

Jesus always taught uncompromisingly against sin, all sin, not only divorce. But He also taught (Luke 17:4; Matt. 18:22) and practiced (Luke 7:47; John 8:11) unlimited forgiveness. All the accounts of penitent sinners forgiven by Christ were apparently unconditional, except for the occasional admonition to sin no more.

In our dealing with this problem we have long assumed that to continue a marriage thus sinfully contracted would be to continue living in a sinful state. Is this assumption valid? There is of course no explicit Scripture that says it is or is not a valid assumption. But does it not appear somewhat presumptuous to base a church policy, or Christian doctrine, with such vital and serious implications, on what *is* so evidently an assumption?

We hold a first marriage as valid and binding regardless of how sinfully it was conceived and contracted. We firmly believe that marriage as such is honorable in all and that even in the most sinful cases there is a sense in which “God hath joined together” and man *shall* not put asunder. But Christ did not say man *cannot* put asunder, as we are prone to assume, which is also simply an assumption.

Are We Scripturally Consistent?

The Bible teaches against believers marrying unbelievers because that would be an unequal yoke. The Scriptures do not simply say we shall not *get* unequally together with unbelievers but that we shall not *be* unequally yoked together. But if one does contract such an unequal yoke marriage, we

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receive him back into fellowship upon confession even though he continues living in this unequal yoke. In fact, we insist that he shall.

This is right because we have a clear Scripture that we shall. I Cor. 7:10-13. Are we Scripturally consistent to take the opposite position with the sinful marriage of divorced persons and refuse to receive them unless they live separate?

That a marriage of divorced persons with a former partner still living is not valid is another assumption that is based on the assumption that what God hath joined together man *cannot* put asunder. But there is no Scripture that says man cannot. Men do many things God forbids them to do. That is what sin is. Jesus acknowledged that five of the men the woman He met at the well had *were* her husbands.

One divorce is bad, very bad. Would two divorces be better? We may not call it a divorce, just a separation. But divorce and separation are synonyms; they have exactly the same meaning in reference to marriage. How can we encourage or sanction a woman leaving her second husband to return to her first husband when God plainly says such a thing shall not be done, for it is an abomination before the Lord? Deut. 24:4; Jer. 3:1.

That surely makes it a sin to suggest or advise, or encourage by direct or indirect intimation, that a married couple, regardless of how often they had been married, separate from a present companion and return to the first if possible. And to advise them to simply separate and live singly is asking more than the Scriptures say some are able to bear. Matt. 19:10-12; I Cor. 7:2-9. Should one or the other through weakness of the flesh fall into the sin of fornication, the ones who advised them to live apart must share in the consequent guilt.

When sinners come to penitence and salvation it is time to cease from all forms of sin, including the sins of divorce and remarriage. I feel they should be encouraged to remain faithful to their present companions and stop the vicious circle of broken homes. I believe the Bible teaches that. I am of course limited in my understanding, quite limited, and will welcome any further Scriptural light on this subject. I am deeply interested in conservative Biblical interpretation in harmony with sound hermeneutics.

A Prayer

for this week

We thank Thee, Lord of heaven and earth, that Thou hast called us into the fellowship of the Son, and of the church which He has purchased with His own blood. Give us, we pray, a better understanding of the meaning of this high calling. Forgive us for our failures to accept the responsibilities of this calling and to serve our fellowmen. Enable us, we pray, to open our lives to the fullness of Thy Holy Spirit that Christ may be magnified in us to the glory of His name. In Jesus' name, Amen. —Nelson E. Kauffman.

Missions Today

What if . . .

By J. D. Graber

A cartoon entitled "What If . . ." appeared in the July 2 issue of *Christianity Today*. Pictured as the largest figure was a man obviously concerned about the local church finances. On the wall was the conventional thermometer indicating how the building fund was coming along. Paul and Barnabas are standing with a bewildered look as this local financier, probably chairman of the building committee, tells them:

"It's good of you to volunteer as missionaries, Paul and Barnabas, but our building program doesn't permit it right now." Yes, what if Paul and Barnabas had met with this kind of response from their brethren at Antioch? The history of the church would have changed; the Book of Acts might have a different development. So important can our local and individual decisions be. But they laid their hands on them and sent them away.

Antioch likely did not have a building program. In those days they worshiped simply in homes or in open spaces. But they had a vital church life. No doubt Paul and Barnabas were their chief teachers. How could they spare them? But the Holy Spirit said, "Separate unto me Paul and Barnabas." So after more prayer and fasting, when they became convinced that this was God's will, they gladly made the sacrifice and let them go. The Antioch church is remembered for what it gave and not for what it kept.

Dare a building program replace or even reduce a church's mission giving? This question faces many a congregation in process of getting a new building. The answer a congregation gives may reveal much of the inner spiritual health and the sincerity of the sense of mission of its members.

A congregation I know worked it out like this: the building debt remaining after construction was finished was about \$100,000. Yet the members determined not to reduce but to increase their benevolent and mission giving. That was five years ago. The debt is still not completely paid, but each year it is reduced by what is left after all other commitments are met. The membership is blessed and the church is strengthened. Local and worldwide needs are thus kept in proper perspective.

A congregation that says, "We will suspend mission giving until we get our new building paid for," may finally have a building, but will surely be a poorer church.

Our Need

To be relevant to modern life the Scripture must be applied experimentally, because there is no area of life that is untouched by the Scripture. Equally important is that we must give men a sense of eternity, because today they think of expediency and not of principle, of convenience and not of conviction.—Merrill C. Tenney.

Soviet Visitors in Kansas

"Why do you always ask us what the churches in the Soviet Union cannot do?" Michael Zhidkov, one of the pastors of the Moscow Baptist Church, asked a questioner in Kansas recently. "Why don't you ask us what we can do?"

He later told an audience at the Lone Tree Mennonite Church near Moundridge that the churches in the Soviet Union do face certain limitations. "But they have the opportunity to preach the Gospel in spite of these limitations," he added.

Zhidkov was one of five Baptists from the Soviet Union who visited Mennonite and Baptist groups in Kansas on July 1 and 2. They came to this area from Miami, Fla., where they had attended the 11th Baptist World Congress, which had attracted 20,000 Baptists from all over the world. Two of the visitors—Anatole Kirukhansev, pastor of the Lenin-grad Baptist Church, and Ivan Motorin, chairman of the Moscow congregation and staff member of the All Union Council of Evangelical Christian Baptists—were elected to the Baptist World Alliance executive committee at Miami. The other two members of the delegation were Mrs. Klaudia Pillipuk, a secretary for the All Union Council, and Leonid Tkachenko, music director of the Moscow church.

The service at the Lone Tree Church—the largest meeting-house of the Church of God in Christ, Mennonite conference—resulted in one of the most fruitful encounters between the Russian Baptists and the Mennonites. Both groups were obviously delighted by the similarity of their views on such subjects as salvation, repentance, and church discipline. Church of God in Christ representatives came from as far away as Oklahoma and western Kansas for the meeting.

Public meetings were also held at the Alexanderwohl Mennonite Church, Goessel, and the Durham Baptist Church. The total attendance at the three public services was approximately 1,500. The visitors' coming in the middle of the harvest season prevented the attendance from being much higher.

Both the afternoons and part of the second morning were devoted to smaller group discussions. Mennonite and Baptist ministers and college personnel from the area, staff members from several of the Mennonite conference offices, a few local businessmen, and MCC representatives were invited to these sessions. Mrs. Pillipuk met with local women's groups simultaneously.



Arrival at Wichita airport Thursday, July 1. Wm. T. Snyder, Edgar Metzler, Ivan Motorin, Mrs. Klaudia Pillipuk, Adolf Klaupiks, Leonid Tkachenko, Anatole Kirukhansev, and Michael Zhidkov.

Motorin, spokesman for the visiting delegation, indicated that the Baptists were having increasingly close relations with the Mennonites in the Soviet Union, especially with the Mennonite Brethren. He said he had visited Mennonite groups in Tomsk, Omsk, and several other communities since his visit to the United States last year and had brought them greetings from their North American brethren.

The Baptists are open to receiving both the "church" Mennonites and the Mennonite Brethren into their fellowship, but they are also concerned about helping to bring about a reconciliation between the two Mennonite groups, he pointed out. The Baptists are hoping to arrange a meeting with Mennonite leaders in the near future to discuss various problems and to possibly lay the groundwork for even closer ties. "The Mennonites are not only your brothers, they are our brothers, too," he emphasized. "We are not advocating that all Mennonites become Baptists, but we do want their spiritual fellowship."

Motorin was critical of Mennonite individuals in North America who were writing letters to Mennonites in the Soviet Union to discourage them from relating themselves to the Baptists or other Mennonites. He said, however, that the Baptists would welcome representatives from North America

to their proposed meeting with the Soviet Mennonite leadership. The men meeting with the Russian delegation felt, however, that it would be best for North American Mennonites not to get involved in the Russian Mennonites' decision because the leadership here is too unfamiliar with the circumstances in the Soviet Union.

Motorin said that the Baptists would be pleased to receive a return visit from North American Mennonites, even if it was not in connection with their meeting with the Russian Mennonite leaders. He promised that if a Mennonite delegation came to the Soviet Union, the Baptists would attempt to arrange meetings with Mennonite leaders.

Speaking about the differences between the Russian and North American churches, Zhidkov suggested that for Americans the problem was how to identify a Christian from the rest of the people. In an atheistic society, on the other hand, a person gains nothing whatsoever from being a Christian. In the latter case, only those who really feel a need for Jesus Christ turn to Him.

Zhidkov used the illustration of a stove to make his point. In a stove on which all the doors are open, there is a poor draft and the fire burns poorly. This is symbolic of the church in America. In a stove on which the main door is closed, however, the draft is good, and the fire burns hotter and brighter. This is a picture of the church in a more controlled situation.

"Although the communists are atheists," he explained, "we have a constitution which grants us the freedom to believe and to communicate with other believers."

Mrs. Pillipuk began her talks to the women by telling of her own conversion experience and her work at the Baptist headquarters in Moscow. She then told about the women's work in Soviet Baptist churches. (Eighty percent of the Baptist church members are women.) The churches have no women's organizations. But women do serve as ministers and deaconesses. They also help with visitation. She felt that a woman's greatest task is to raise her children in a Christian atmosphere in the home.

Leonid Tkachenko's full-voiced baritone solos were as helpful as any of the discussions in lowering some of the

barriers separating the Russians and Americans. He sang at several public meetings and also for smaller groups. At Newton, much to the delight of the audience, he sang a series of Russian religious and folk songs for the ladies who had prepared a meal for the group.

In Moscow, Tkachenko directs a 200-voice youth choir and a 120-voice professional choir. "We use a variety of music in our churches," he said. "We are using some classical music from composers of all nationalities. We also make use of Mennonite hymn collections. We are increasing the use of music in our services."

In addition to the public and small-group meetings, the visitors were taken on quick tours of the Hesston Manufacturing Company, the Mennonite Historical Library at Bethel College, the General Conference Mennonite Church's central offices in Newton, and the Mennonite Brethren offices in Hillsboro.

The group's reception in Kansas was cordial. There were no demonstrations at any of the stops on their itinerary as there were at a number of places in 1964 when a four-man Russian delegation visited Mennonite communities in Minnesota, Indiana, Ohio, and Pennsylvania for two weeks.

Most of the people who heard or had the opportunity to converse with the guests admitted that the experience helped to clear up some misconceptions they had held about the church in the Soviet Union. A representative of one Mennonite group said, however, that a sizable minority of the ministers and members in his conference were still cool toward the idea of having this type of interchange with the Russians. He said that some of them felt this way because the nine years of contacts with the Baptists had not yielded any tangible results yet. He did not specify, however, what type of results these men expected.

Other observers felt that progress has been made. They pointed to the growing confidence which the Russian Baptist leadership has in the North American Mennonites, the frankness with which both sides can now tackle a few of the major issues confronting the church (peace, ecumenicity, etc.), the improving relationship of Mennonites and Baptists in the Soviet Union, etc.

Even those Mennonites who are lending their full support to this fraternal exchange are cognizant of its pitfalls and shortcomings. One of the men who attended a small discussion group felt, for example, that the Mennonites' concern was still too ethnic and not focused enough on trying to understand and to help the Baptist Church as it attempts to carry out its mission to the millions in the U.S.S.R.

Another participant pointed out that some members of both the Soviet and North American groups still failed to understand the different contexts in which the churches in these two countries exist. Consequently, they are still too concerned about defending their own church's way of doing things.

The Russian guests' evaluation of last year's and this year's visit to Mennonite communities in the United States was: "It has been a short, but deep, experience."

—MCC Release.



Mrs. Pillipuk speaking to a women's group at the Whitestone Mennonite Church, Hesston, Kans., July 1 afternoon.

Hunger Pangs

By Anna May Garber

"We just aren't fed."

The first time I heard this remark and for many times thereafter I swallowed it—"hook, line, and sinker." You see, folks said it to me when they were going out of their way to hear my husband preach. So I thought it must be true. I knew he studied much and his sermons blessed my soul. I did pity those poor preachers who could not or did not feed their flock.

Then I got quite a jar. I heard of some who were going from church #1 to church #2 to "get fed" and some who were coming from church #2 to church #1 to "get fed." After that when I heard someone talk about not getting fed, I scrutinized him a bit. And I was led to examine my own soul, for I was beginning to think my husband was the best minister in the countryside. I had been critical of ministers who did not seem to measure up to what I thought they should.

"I could preach that well," I remarked to my husband. "I didn't learn anything new."

Then the Holy Spirit spoke to me. "Did you ask the Lord for anything new? Did you pray for the message bearer and the message? Did his congregation contribute generously to his support so that he could have time for study and prayer? Or are they too selfish to give to his support? Sometimes they are afraid they will spoil him or they consider it worldly to support the minister. Does he have a fair chance?"

As I thought further, I was made to realize that I must hear the same precious truths over and over again or I would forget, and that those younger than I might not have heard some of them before. Also, we worship and praise God by speaking of His wondrous works.

A large part of the responsibility of my soul being fed generally lay in my own heart. If I prayed for a message, the Lord would speak to me and to others and God's kingdom would be built in hearts. But if I spent my energy counting grammatical errors and the things he should have said on the subject, I was a step nearer the starvation of my soul.

My husband taught me a lesson on that last point years ago. When we arrived at home after church, I told him something he should have said in his sermon. He sweetly told me he could not say everything on the subject in one sermon. He might bring that point in another message. I had not thought of that.

It's Those Preachers

It *could* be the minister is a hypocrite or careless, for he is human; but of the hundreds of ministers I have known, the probabilities are very, very small. Many folks do not know the concerns and struggles of a minister—how his heart is torn between the needs of his family and his church. In some places folks expect the minister to do the work of two men—support the family and minister to the church and be under

constant fire of criticism for not measuring up to each individual's idea of what ought to be done.

Remember that fellow who felt it his mission in life to "sit on the brakes to keep John from running away with things." The road uphill is steep enough without having to lug along "no" men.

Don't ever complain about a minister not coming to visit you. You should be told, if you do, that the distance from his house to yours is just as short as it is from yours to his.

The minister cannot please everyone in the congregation. We want to have confidence that his first desire is to please God and that he is earnestly seeking His will.

When I know of the labors, the trials and sufferings of some ministers, the phrase comes to my mind, "Of whom the world was not worthy."

The Enlarged Heart

Yes, that is what we need. Henry was telling me how wonderful it was to have the "doctrines" explained. "We never had anything like this before." But I happened to know his pastor had just preached a series of sermons on the same subject explaining even more in detail and just as forcibly. But the visiting speaker was so wonderful. Henry knew not his human frailties.

God's love and grace in our hearts helps us to be considerate and understanding of what we consider faults in others which we might see when we get well acquainted. One evangelist expressed appreciation for his staff. "They continue to be my friends and faithful helpers even though they know my faults."

Or Henry's capacity might have just been enlarged because of a little more love for the unknown speaker. The Lord does not teach us everything at once. We could not contain it. As we grow and follow, He reveals more of His will to us. But we must be willing to follow if we would learn. We may have heard something dozens of times before we have grown enough that we have the capacity to absorb it.

In Daleth of Psalm 119 we find the beautiful verses about the enlarged heart.

"Make me to understand the way of thy precepts. . . . Grant me thy law graciously. . . . I will run the way of thy commandments, *when thou shalt enlarge my heart.*"

When we are hungry for God and yearn for His message with enlarged hearts or capacities and have the will to know, we will be nourished spiritually. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Solemn Warning

Daniel Webster, one of America's greatest statesmen, uttered this solemn warning nearly one hundred years ago: "If we abide by the principles taught in the Bible, our country will go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound oblivion."

CHURCH NEWS

Mennonites and Medicine in India

By Marie Moyer



Mennonite-supported medicine for some of the two million people surrounding Dhamtari, India, had some rough going since its small beginnings with famine victims at the turn of the century. Sometimes missionaries were ready to throw in the healing sponge. But it kept on. A Moham-
medan assistant surgeon and assistants took charge of the dispensary when no American doctor was available between 1900 and 1910. A nursing school was opened in 1950.



Today, 125 beds, 54 student nurses, outpatient clinics, laboratory and X-ray facilities, reading room, and library of the Dhamtari Christian Hospital are taken for granted. The people of the town, gathered for a dedication service of the new obstetrical ward one Sunday last April, talked gratefully about "our" new OB ward. Dr. Paul Conrad (standing) greeted distinguished guests including doctors, lawyers, government employees, teachers, and merchants.



The new ward was opened officially by Ramku Devi, a Hindu woman whose husband contributed RS 24,000 (\$1,133) to its construction. Dr. Martin and her husband stood by as Ramku—whose head was completely covered in the presence of the public—cut the green ribbon to open the ward. Dr. Martin later expressed thanks to people, Christian and non-Christian, Indian and American, who contributed hard work, time, and money necessary to complete the beautiful, functional building. Martin spent hours—night and day—the previous year canvassing the town for funds and in closely supervising the construction of the spacious ward.



Their wives and children sat on the opposite behind red and white striped curtains to seclude them from the gaze of passersby. Many of these children were born in the old dilapidated OB ward. Their mothers will enjoy the comfort of the new 16-bed ward, having large ceiling fans above each bed, during future confinements. The 12 private rooms are for affluent women.

THERE ARE OTHER NEEDS: Nursing School Building, Doctor's House, Dormitory for Graduate Nurses, New General Ward

Christopher Dock School



T. Carroll Moyer

The Christopher Dock School Board, Lansdale, Pa., has announced new appointments to administrative and faculty positions.

T. Carroll Moyer, who had been serving as assistant principal and guidance counselor, has been appointed to the office of principal, which was effective on July 1, 1965. The naming of Bro. Moyer as principal followed the resignation of Harvey W. Bauman, who requested to be relieved of administrative responsibilities because of health reasons.

Bro. Bauman served as principal since 1960, when he came from a teaching position at Lancaster Mennonite School to assume administrative tasks at Christopher Dock. Bro. Bauman has accepted a teaching position on the Christopher Dock staff for the 1965-66 school year.

Bro. Moyer joined the Christopher Dock faculty in 1961 as a teacher of Spanish and English, following eleven years of teaching experience in the Fisher, Ill., Community High School. He is a native of Silverdale, Pa., a graduate of Goshen College, and received his master's degree in educational administration from Lehigh University in 1961.

In a further action of the board, Lee M. Yoder, who has served as social studies teacher and has carried other faculty responsibilities at Christopher Dock during the past two years, has been appointed supervising principal-elect, his appointment to be effective July 1, 1966, following a one-year leave of absence during which time he will be enrolled in Temple University for graduate study in educational administration in preparation for his new position.

Bro. Yoder is a native of Belleville, Pa., and a graduate of Eastern Mennonite College. He will succeed Richard C. Detweiler, who has served as supervising prin-

cipal since 1954, the past two years on a part-time basis. Bro. Detweiler will continue as supervising principal under a part-time arrangement during the next school year, after which he has requested release from his school assignments to give his time to other church responsibilities.

The Christopher Dock School Board further announced the following new faculty appointments for 1965-66. Ada V. Schrock, Salisbury, Pa., will be teaching English and business education. Miss Schrock received her bachelor's degree from Goshen College and has taught thirteen years in both public and private schools. Wilmer E. Kolb, Spring City, Pa., joins the Christopher Dock faculty, teaching music and physical education. Bro. Kolb received his bachelor's degree from West Chester State College and has taught the past two years in a public school in Chester County.

Teaching physics and mathematics will be Ronald Collins, Philadelphia, Pa., who received his bachelor's degree from the University of Puerto Rico. This past year Bro. Collins was pursuing graduate studies at the University of Pennsylvania. He will also be sponsoring an Amateur Radio Club on campus next year. Another faculty addition will be Gerald A. Benner, Harleysville, Pa., who received his bachelor's degree from Eastern Mennonite College and will be teaching in the Christopher Dock English department.

Roland B. Yoder, Harleysville, Pa., is returning to the Christopher Dock faculty, teaching biology, chemistry, and art. While on leave of absence this past year, Bro. Yoder was studying at Cornell University under a National Science Foundation Scholarship, and is now a candidate for a M.S.T. degree.

T. Carroll Moyer, principal, states that student registration for 1965-66 has been in progress and will continue during the summer months. The projected enrollment trend for next year is growing significantly.

The 1965-66 school year at Christopher Dock High School will open with classes until noon on Sept. 8. Prior to the opening date, the Freshman Orientation Day is scheduled for Aug. 14.

Assistance for Somali

The Eastern Mennonite Board of Missions and the Mennonite Central Committee together are furnishing medical relief to the people of Galcaio in the Somali Republic, Africa, who have been subjected to severe famine conditions following a sustained period of drought earlier this year.

Galcaio, located in the north central area of the Somali Republic which is bounded on the north by the Gulf of Aden and on the east by the Indian Ocean, was drastically affected by the drought as well as the

immediate region surrounding this town of 10,000 persons.

A supply of medicines and drugs, valued at \$14,000, was secured for the emergency medical program by the Mennonite Central Committee which also assumed responsibility for shipping arrangements and costs.

The Eastern Mission Board provided the medical personnel for this venture of mercy. Dr. Ivan Leaman and his family with Daniel Wert, Jr., R.N., and interpreter Hersi Ahmed flew to Galcaio on June 11 to render their services for two months. The Sinclair Oil Company offered them the use of their shortwave radio so that the Mennonite missionaries in Somali's capital, Mogadiscio (350 air miles south of the stricken town), can be in regular contact with the team in Galcaio.

The 60-bed Galcaio Hospital is used as the base for dispensing aid to those suffering from continuing malnutrition, disease, and illness resulting from the famine. Nearly 10,000 nomads, in search of food and water, have camped on the edge of town. This influx has doubled the town's population and has contributed to the picture of squalor and misery.

Dr. Leaman reports that there is much pneumonia and dysentery but the biggest problem is proper nutrition. The hospital is unbelievably crowded with almost a total lack of medical record-keeping. Those ready to be discharged often don't want to leave because they know they will have more difficulty finding food outside the hospital.

The name, Galcaio, means "to drive out the Christian or infidel." Not too many years ago people were liable to be killed outright for reading the Bible in Galcaio. Now community leaders are asking the Somali Mennonite Mission (EMBMC) to consider building a school here.

Word from Eugene

On June 6, twelve members placed their church letters in the Eugene Mennonite Church, Eugene, Oreg., in a Charter Membership service. Under the direction of David Mann, our bishop, we were led in a worship experience which included several hymns relating to the meaning of the church, an invocation by Alfred Burkey, and a message, "The Meaning of Church Membership," by Bro. Mann, which he based on Acts 2:38-48. Together we expressed our beliefs in a responsive reading of the Statement of Mennonite Doctrine as found in the Mennonite Confession of Faith. After the signing of the church roll, Clifford Lind led in a prayer of dedication.

We of the Eugene Church feel this is an important step in our responsibility to further the church of Christ in the Eugene area.

—Mrs. Clifford Lind.

Fishermen's Banquet

A Somali Visits



In an attempt to bring "Fishermen" together from the various Mennonite congregations in Puerto Rico for the purpose of fellowship, and possible organization of a churchwide men's fellowship, a banquet was organized and held at the annex to the Aibonito Mennonite Church on June 19, 1965.

The Puerto Rican women's churchwide organization known as DEMP (Evangelical Mennonite Ladies of Puerto Rico) prepared the food. Most of the food was donated by individual women and local organizations. The Youth organization of the Aibonito church helped make aprons, fishermen's nets, paper fish for the net, and the programs to be placed by each plate. These young people served the food at the banquet with the appearance of practiced waiters and waitresses.

"Each one pay for one" was suggested to the local men's groups. Many did bring a non-Christian friend and paid for his meal, as well as his own. A total of 107 participated in the meal, while a few others came a bit later for the program. By the constant hum of voices around the tables, one could see that all were enjoying the fellowship.

For the program, we were honored with the presence of the Secretary of State, Dr. Carlos Lastra, a personal friend of some of us. This man is a fine Christian example of Christ's servant in government. Prior to this he had been a professor at the University of Puerto Rico, then hand picked by former Governor Luis Munoz Marin to become the first Secretary of Commerce and to organize this new department. When Roberto Sánchez Vilella was elected governor last November, he picked Dr. Lastra to be Secretary of State. The evangelical churches ponder the fact that perhaps he has come "to the kingdom for such a time as this," and many are praying for his Christian testimony in high places. Dr. Lastra also has been president of the

Gideons and is active in the Christian Business Men's Committee. His message on "Ambassadors for Christ" challenged all present to accept this Biblical commission and put it into practice. The **Heraldos Melódicos**, Puerto Rican choral sextet, that also sings on the **Luz y Verdad** broadcast, brought some very fine numbers in song.

José M. Ortiz, pastor of the Palo Hincado Mennonite Church, served ably as master of ceremonies, while Addona Nissley, chairman of the Organizing Committee, led the short business session prior to the program. The men decided to elect a committee whose responsibility shall be to prepare a constitution for a churchwide men's organization, and promote its work. Elections resulted in José A. Santiago, former Bookmobile colporteur, as president; Juan Colón, active lay-pastor at the Honduras Mennonite Church, as vice-president; Fidel Santiago, active layman at the Calvary Mennonite Church, as secretary-treasurer; and Benedicto Colón, active layman at the Aibonito Mennonite Church, as fifth member. Pastor Don Heiser was elected as counselor.

I'm sure these brethren, who are to help to mold the future of the men's work among our churches in Puerto Rico, feel the burden, and would welcome the prayers of the brotherhood in their behalf.—Lester T. Hershey, member of Organizing Committee.

Four Faiths Represented

At the invitation and expense of the Centennial Commission of the Government of Canada, 65 representatives of four faiths (Christian, Jewish, Moslem, and Hindu) and 28 denominations met in Ottawa on July 5 to discuss their participation in Centennial projects.

Among the speakers were Centennial Commissioner John Fisher and Secretary of State Maurice Lamontagne. Mr. Lamontagne said, "Canadians who have the certainty of religious faith form a vast reservoir of goodwill, understanding, and mutual affection that would be able to withstand the arid and desiccating forces which seek to fragment and divide us."

Mennonite and Brethren in Christ churches were represented at this conference by MCC (Canada). J. M. Klassen, executive secretary, interrupted his attendance at the Canadian Mennonite Brethren Conference convening in Hepburn, Sask., in order to attend.

MCC's (Canada) executive committee will be giving consideration to possible Centennial projects when it meets later this fall.

"Between the ages of seven and 13, I attended a Koranic school and memorized the entire Koran, which is one important step to becoming a Muslim priest. Two things I did not find in the Koran: that God loves me, and how to be saved."

This was the testimony of Mohamud Siad Togane, a young Christian Somali, to the group of 30 Eastern and Conservative Board missionaries in orientation last week at Eastern Board headquarters, Salunga, Pa.

At the Board's bimonthly meeting, Mohamud gave his testimony and pointed up two concerns of the Somali Christians: Should there be a special building for their worship services, separate from the mission compound? Should Christian Somalis marry Muslim girls, since there are few Christian girls, and most of the Christian Somalis are unmarried young men? He asked for prayers in behalf of the Christians in Somalia.

Mohamud visited in the Lancaster, Pa., area for a week before traveling on to California, where he will enroll at Hartnell Junior College, Salinas. A former Peace Corps teacher to Somalia who learned to know Mohamud is making a two-year scholarship available. Eastern Board covered travel costs to the States.

The New Missionary

At the 17th annual Missionary Retreat in Ethiopia, June 11-14, Donald Jacobs, guest speaker from the Tanganyika Mennonite Church, explained the qualifications for today's missionary in light of the present state of the world.

The missionary must be detribalized, he said, ready to become involved in the heartaches and aspirations of Africans, able to stand alone, able to get his own spiritual food through foreign languages in fellowship with nationals.

Though he must be pliable and not cocksure of himself, he must be highly trained professionally. The new missionary will likely not be a church leader but a self-supporting businessman or technician filling a job for which workers are scarce.

During his stay in Ethiopia, Jacobs spent a week visiting the Meserete Kristos stations and churches. Later at a meeting with missionary members of the church's executive committee, he outlined an unofficial ten-year plan for the expansion of the Meserete Kristos Church. This plan includes ten new church buildings and a tenfold increase in membership.

"We must be in a hurry," said Jacobs. "In ten years' time the church should be brought to the place where it can manage itself."
—Nathan Hege.



Alice Snyder returned to Ethiopia on June 11 for her third term of service with the Eastern Mennonite Board of Missions, Salunga.

She will serve as manager of Menno Bookstore in Addis Ababa during this next term. Before the opening of Menno Bookstore she served as secretary-bookkeeper of the mission and assisted in the School for the Blind in Addis Ababa. A project for which she was largely responsible was the publication of an Amharic hymnbook, the first Ethiopian hymnbook with notes (see *Christian Living*, January, 1965). During her furlough she was receptionist at the Salunga headquarters.

From Lititz, Pa., she is a graduate of Lititz High School and attended Eastern Mennonite College for a year.

Lack Christian Nurture

"I do not know what the others thought, but as I put my hand on one believer's head after another and saw the water of baptism run down their faces I did not find myself rejoicing," writes Donald R. Jacobs, bishop of Tanganyika Mennonite Church.

"Instead, there came over me a feeling of helplessness and even heaviness. It became clear to me that that water represented the church's promise to nurture, and I knew that we were going to fail."

Bishop Jacobs' comments were made when reflecting on a recent baptism of about 150 men, women, and children at the Shirati Mennonite Church, Tanzania. Jacobs goes on to say that the reason he fears TMC will fail is the lack of graded religious educational materials, needed in the continual nurture of these new church members.

"The big challenge facing TMC is not evangelism, important as that may be; it is, for lack of a better word, Christian nurture," Jacobs says.

Change of address: Wesley E. Jantz from Hesston, Kans., to 1911 Seventh St., Greeley, Colo. 80631.

Jan Gleysteen, Sr., a retired Mennonite bookseller in Amsterdam, Holland, known to many American Mennonite travelers, moved to Rusburchlaan 14, Santpoort, Holland. He is still available for his walking tours of historic Amsterdam by arrangement with Menno Travel Service or by personal appointment.

Elmer Bauman, Ephrata, Pa., was ordained on July 25 to the office of deacon to serve the Herr Street, Harrisburg, Pa., congregation. The ordination was held at the Herr Street Church. Isaac K. Sensenig gave the charge, assisted by Mahlon M. Zimmerman.

Jesse B. Martin, well-known preacher and teacher in both Canada and the United States, will conduct the second Older Adults' Retreat, Aug. 14-19, at Spruce Lake Retreat, Canadensis, Pa. The theme will be "Older Adults Can Witness." The following week, Aug. 21-24, Roy Henry, a pastor whose interest in nature has enriched many lives, will direct a Rural Life Retreat. Future speakers include Clemens Hallman, William Klassen, and John Smucker.

E. P. Bachan and Jehoash Harischandra, India, will be speakers at the Quarterly Mission Meeting, Oak Grove, West Liberty, Ohio, Sept. 12.

Willard Swartley, Elkhart, Ind., will speak at Faith, Oxford, N.J., Aug. 29.

Ralph Palmer has received the last of the 250,000 tracts ordered some months ago from Herald Press. He plans to distribute the present supply in the eastern part of the United States. If sufficient funds come in, he hopes to place another large order with Herald Press in the near future.

Hubert Swartzentruber, St. Louis, Mo., will be guest speaker at West Liberty, Indiana, Kans., Aug. 15.

Abe A. Miller from the Pleasant View Conservative Mennonite Church near Berlin, Ohio, was licensed July 4 to serve as pastor of the Dennison Mission Church located at Dennison, Ohio.

Philhaven Hospital: The reunion of former employees will not be held this summer.

Arthur E. Glass, Augusta, Ga., and **J. Otis Yoder**, Harrisonburg, Va., will be speakers at a Prophecy Convention to be held on the Belleville Mennonite School grounds, Aug. 13-22.

Celia Gerber, Kidron, Ohio, plans to leave for Leopoldville, Aug. 22, to teach in the America School for two years. Her

address will be: America School, B.P. 4702, Leopoldville II, Republic of Congo, Africa.

The First Mennonite Church, Canton, Ohio (formerly the Canton Mennonite Mission), 1935 Third St. S.E., is having a homecoming on Sunday, Aug. 22. Services at 9:30 a.m. and 2:00 p.m., with Nelson Kauffman, Elkhart, Ind., as guest speaker. A fellowship meal is planned for the noon hour. Everyone who at any time was associated with the congregation is invited, and anyone is welcome.

The Niagara Frontier Crusade, with the Myron Augsburg team, closed on Sunday, July 25, with an attendance of 4,500 in the Garden City Arena, St. Catharines, Ont. Approximately 85 percent of the inquirers who came forward were those making first-time decisions for Christ.

Eugene Witmer represented the Augsburg team recently in a meeting at First Presbyterian Church, Schenectady, N.Y., at which time an invitation was accepted to hold a crusade in that city some time in 1966.

In keeping with the expansion and scope of its psychiatric services, the Board of Directors of Brook Lane Farm Hospital, Hagerstown, Md., announce a change in name to Brook Lane Psychiatric Center.

Stanley Friesen was ordained to the ministry at the College Church, Goshen, Ind., on Aug. 1. John H. Mosemann, president of the Mennonite Board of Missions and Charities, officiated, with Howard Charles preaching the sermon. Nelson Histand, father of Mrs. Friesen, Edwin J. Yoder, Stanley's grandfather, and Paul Friesen, his uncle, participated in the service. Stanley is a third-generation missionary. The Friesens are scheduled to sail for Nigeria, their appointed field of service, on Aug. 20.

Paul and Alta Erb, in their Nurture for Growth ministry in the Indiana-Michigan Conference, at Locust Grove, Sturgis, Mich., Aug. 15-20; Salem, Foraker, Ind., Aug. 21, 22; Bonneyville, Middlebury, Ind., Aug. 29 to Sept. 3; Pleasant View, Goshen, Ind., Sept. 7-10; Leo, Ind., Sept. 12-17; Belmont, Elkhart, Ind., Sept. 19-24.

Word was received at the Eastern Mission Board that **Mrs. Dorothy Grove**, 62 Mystic Ave., Scarborough, Ont., underwent surgery Wednesday, July 21, for an intestinal obstruction resulting from her stab wounds at the time of her husband's (Merlin Grove) slaying in Somalia three years ago. Stricken with severe abdominal pains on Monday, she was rushed to the hospital by ambulance. A two-foot section of the intestine needed to be removed. Though suffering much pain at the time, she is recovering as well as expected.

Paul N. Kraybill, Eastern Board's secretary, left Sunday, Aug. 1, for a two-week deputation trip to Honduras and British Honduras. En route to Belize, British Honduras, he kept an appointment in Jacksonville, Fla., with the Florida Medical Association which supplies medical personnel to the Trujillo Hospital in Honduras, a hospital to which an Eastern Board missionary nurse is being seconded. Mr. Kraybill will be attending the annual Honduras Missionary Conference while in that country.

Norman and Jean Shenk and family were scheduled to leave Lancaster, Pa., July 30, for a four-and-one-half-month assignment in Belize, British Honduras. Norman, assistant treasurer of the Eastern Board, will be replacing Otho Horst in the Belize Trading Center and Hostel while the Horsts are on furlough. **J. Allen Zendt**, Mifflintown, Pa., who had served a term of Voluntary Service in New York City, is assisting Ira Buckwalter in the Treasurer's Office during Norman's absence.

Marvin Yoders, first-term missionaries to Japan, arrived in the States for furlough on July 30.

Lydia Burkhart, Ghana missionary who became ill with infectious hepatitis immediately upon her furlough in early June, is reported much improved.

Urgently needed: A full-time cook for Hope Rescue Mission, South Bend, Ind. Person should be of mature Christian character and at least 25 years old. Apply to either Personnel Office, Mennonite Board of Missions, Elkhart, Ind., or Tobe E. Schmucker, Supt., Hope Rescue Mission, 532 S. Michigan St., South Bend, Ind.

Effective July 20, Wayne A. Mumbauer became acting assistant treasurer of the Mennonite Central Committee, succeeding Willis Detweiler, longtime assistant treasurer, who is establishing a public accounting service in Lancaster County. A native of Quakertown, Pa., Mumbauer is a Business Administration graduate of Bluffton College (Ohio). Since June, 1963, he has been working as a bookkeeper at MCC.

Calendar

Conservative Mennonite Conference, Pleasant View Conservative Mennonite Church, near Berlin, Ohio, Aug. 10-12.
Iowa-Nebraska Conference, West Union, Wellman, Iowa, Aug. 10-13.
South Central Mennonite Conference, Whitestone Church, Hesston, Kans., Aug. 13-15.
Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Blauch, Bruce and Wanda, Short Gap, W. Va., second daughter, Kimberly Faye, May 20, 1965.

Bontrager, Willis and Vera (Miller), Shippshewana, Ind., fourth son, Todd Reed, June 21, 1965.

Christner, James E. and Darlene D. (Eichelberger), Elkhart, Ind., third son, Timothy Alan, July 9, 1965.

Gingerich, Verlus and Marietta (Roth), New Hamburg, Ont., second child, first daughter, Jennifer Marie, June 27, 1965.

Godshall, Ronald and Paulette (Alderfer), Hatfield, Pa., first child, Rhonda Ann, July 3, 1965.

Good, James and Miriam (Hilty), South Boston, Va., third son, Kelvin Trent, June 26, 1965.

Good, Paul Edward and Avon Jean (Yoder), Columbiana, Ohio, first child, Michael Paul, July 4, 1965.

Herr, E. Harold and Anna Mary (Hoover), Hagerstown, Md., fifth child, fourth daughter, Freda Sue, July 3, 1965.

Hostetler, Stanley E. and Alice M. (Hartzler), New Castle, Del., second child, first son, Steven Eugene, July 3, 1965.

Koehler, Frederick and Vera (Erb), Kitchener, Ont., first child, Frederick Ross, June 21, 1965.

Miller, Perry and Delores (Yoder), Benton, Ind., second daughter, Mary Beth, June 7, 1965.
Moser, Joseph E. and Rosanna (Kennell), Croghan, N.Y., a son Vaughn Joseph, March 14, 1965.

Newschwager, Carl and Erla (Becker), New Holland, Pa., first child, Penell Reuben, June 3, 1965.

Nyce, James D. and Janet C. (Dungan), North Wales, Pa., first child, James DeWitt, June 28, 1965.

Oaks, Vernon and Betsy (Stoltzfus), Fairview, Mich., fourth child, third son, Terrence Edward, June 20, 1965.

Ramseyer, Raymond J. and Mary (Ruby), Tavistock, Ont., first child, Anita Joy, June 24, 1965.

Ressler, Howard and Phyllis (Steiner), Orrville, Ohio, fifth child, third daughter, Bonnie Sue, June 24, 1965.

Roth, Darold and Marguerite Mae (Reber), Milford, Nebr., sixth child, fourth son, Danny Rae, June 2, 1965.

Rush, J. Herbert and Ruth (Gross), Doylestown, Pa., third child, second son, James Thomas, June 2, 1965.

Schrock, Simon and Pauline (Yoder), Alexandria, Va., first child, Janice Yvonne, June 15, 1965.

Schumm, Clare and Katie Ann (Yantzi), Tavistock, Ont., first child, Darla Yvonne, June 29, 1965.

Shrock, Leon and Emma (Wengert), Bremen, Germany, second child, Jurgen Brian, July 1, 1965.

Steiner, Harold and June (Lehman), Orrville, Ohio, fourth child, second son, Daniel Clifford, June 25, 1965.

Stoltzfus, J. Parke and Nancy (Erb), Lewisburg, Pa., second daughter, Joy Lynn, June 11, 1965.

Strickler, Larry Lee and Carrie Twila (Hershey), Reading, Pa., second son, Lamar Allen, July 8, 1965.

Tadeo, Raul and Vanita (Horst), Alice, Texas, second child, first son, Kenneth Alan, June 21, 1965.

Wert, Roy and Esther (Sauder), Philadelphia, Pa., first child, Glenda Joy, June 24, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Anders-Hinnershietz.—LeRoy M. Anders, Alburtis, Pa., and Dianne Hinnershietz, Macungie, Pa., both of the Fredericksville cong., by Paul E. Longacre at the church, June 26, 1965.

Bontrager-Shriner.—Lloyd Bontrager and Gloria Shriner, both of Goshen, Ind., Holde-man cong., by Earl Hartman at the Olive Church, June 5, 1965.

Brooks-Freeland.—Ronald H. Brooks, Goshen, Ind., College cong., and Jacquelyn Freeland, Goshen, by Carl Lomna at the Dunlap Evangelical United Church, June 25, 1965.

Clemmer-Alderfer.—Jacob Clemmer, Jr., Souderton, Pa., Franconia cong., and Darlene Alderfer, Harleysville, Pa., Salford cong., by Willis Miller at Salford, May 23, 1965.

Eason-Urban.—James Eason, Winton, Calif., and Lana Urban, Merced, Calif., both of the Sharon cong., by Jency L. Hershberger at the church, June 27, 1965.

Egli-McCoy.—Richard Egli, Minier, Ill., Hopedale cong., and Denese McCoy, Tremont (Ill.) Baptist cong., by Marvin Kemp at the Baptist Church, June 20, 1965.

Evers-Miller.—Vernon Evers and Sharon Miller, Wauseon, Ohio, North Clinton cong., by Olen E. Nafziger at North Clinton, July 10, 1965.

Friesen-Snyder.—George Gerald Friesen, Sardis, British Columbia, Chiliwack Mennonite Brethren cong., and Sara Jane Snyder, Hesston (Kans.) Mennonite cong., by Mario Snyder at the Hesston Church, July 9, 1965.

Godshall-Weaver.—Stanley M. Godshall, Harleysville, Pa., Franconia cong., and Susan E. Weaver, East Earl, Pa., Weaverland cong., by J. Paul Graybill at Lancaster Mennonite School, June 19, 1965.

Grieser-Hartzler.—Dwight Grieser, Spencer-ville, Ind., Leo cong., and Carol Sue Hartzler, Elkhart, Ind., College cong., by John H. Mosemann at the College Church, June 12, 1965.

Gross-Krabill.—Gerald M. Gross, Bedminster, Pa., Deep Run cong., and Joan Elaine Krabill, Louisville, Ohio, Beech cong., by O. N. Johns at Beech, June 26, 1965.

Hess-Heatwole.—John Henry Hess, Jr., New Holland, Pa., and Linda Heatwole, Elida, Ohio, by A. Don Augsburg at Salem, Elida, Ohio, June 12, 1965.

High-Mast.—Marvin W. High, Ephrata, Pa., Metzler cong., and Gladys M. Mast, Parkesburg, Pa., Maple Grove cong., by Aaron F. Stoltzfus at the Ridgeview Church, June 26, 1965.

Hochstetler-Hochstetler.—Merlin Hochstetler, Wolford, N. Dak., Lakeview cong., and Elsie Lucille Hochstetler, Kokomo, Ind., Rich Valley cong., by Emanuel J. Hochstetler at Rich Valley, June 5, 1965.

Hochstetler-Mullet.—Levi Hochstetler, Jr., and Betty Mullet, both of North Main Street cong., Nappanee, Ind., by Homer F. North and Robert Detweiler at the church.

Horst-Burkhart.—George Olen Horst, North Lawrence, Ohio, and Lois Marie Burkhart, Orrville, Ohio, both of the County Line cong., by Carl J. Good at the church, June 12, 1965.

Hurst-Weldy.—Gerald Hurst, Goshen, Ind., and Charlotte Weldy, Wakarusa, Ind., both of the College cong., by Robert Detweiler at the church, July 10, 1965.

Martin-Runk.—Eldon J. Martin and Betty A. Runk, both of Willow Hill, Pa., Shady Pine cong., by Amos E. Martin, July 3, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Camacho, Julio Antonio, son of Valentin and Eduvigis (Burgos) Camacho, was born in Coamo, Puerto Rico, Dec. 26, 1917; died suddenly while on a picnic with his family at Seabago Beach, N.Y., July 3, 1965; aged 47 y. 6 m. 7 d. He moved with his family to New York City 18 years ago. He was married to Aida Colon, who survives. Also surviving are 3 children (Lillian, Edwin, and Carmen) and his father. He was a member of the First Mennonite Church, Brooklyn, N.Y. Funeral services were held in Brooklyn, July 4, and at the Baptist Church in Coamo, P.R., in charge of Lester T. Hershey and John Driver; interment in Coamo Cemetery, July 8.

Cass, Emma Rosetta (Daron), was born in Jasper Co., Mo., Jan. 26, 1878; died at the Maddox Nursing Home, Joplin, Mo., June 19, 1965; aged 87 y. 4 m. 24 d. She was married to Charles M. Cass, who preceded her in death Jan. 21, 1945. For many years she was a member of the Mennonite Church. Funeral services were held at the Smith Funeral Home, Pittsburg, Kans., in charge of Richard Birky and Oscar Bolen; interment in Croker Cemetery.

Easterday, Henry C., son of Samuel and Anna Theodosia (Marsh) Easterday, was born near Grasscreek, Ind., Dec. 12, 1895; died at the Garrett Community Hospital, Garrett, Ind., June 21, 1965; aged 69 y. 6 m. 9 d. On Aug. 13, 1921, he was married to Bessie Thomas, who survives. Also surviving are one daughter (Rhoda—Mrs. Samuel Schey), 3 grandchildren, and one brother (James). One son preceded him in death. He was a member of the Anderson Church, where funeral services were held June 24, in charge of Earl Hartman, Robert Rinkenberg, and Orvin Hooley; interment in River-view Cemetery.

Fisher, Emory B., son of Daniel K. and Sallie (Blank) Fisher, was born at Millwood, Pa., April 28, 1914; died at the Cresson (Pa.) State Hospital, July 5, 1965; aged 51 y. 2 m. 7 d. Surviving are his mother and 2 brothers (Sylvester B. and Allen B.). Funeral services were held at the Millwood Church, July 8, in charge of Aaron Stoltzfus and Abner Stoltzfus.

Giagnocano, Patrick, was born in Italy; died in the Allentown General Hospital at the age of 78. He came to this country from Italy in his youth. Surviving are his wife, 5 sons (Anthony, Philip, Joseph, William, and John), and 2 daughters (Amelia and Lena). He was a member of the Bally Mennonite Church, where funeral services were held June 26, in charge of Paul Longacre.

Geil, Mary Catherine, daughter of Joseph and Emma (Showalter) Shank, was born at Broadway, Va., Dec. 17, 1887; died at the Rockingham Memorial Hospital, Harrisonburg, Va., May 8, 1965; aged 77 y. 4 m. 21 d. On Jan. 27, 1916, she was married to N. Wilmer Geil, who survives. Also surviving are 3 daughters (Maude—Mrs. John Lantz, Mary—Mrs. Galen Heatwole, and Ethel), 13 grandchildren, 2 brothers (Samuel A. and Ezra A.), and 4 sisters (Mrs. Abner F. Weaver, Mrs. Mae Blosser, Mrs. Melvin Ruth, and Mrs. Willis Miller). She was a member of the Zion Church. Funeral services were held at the Lindale Church, May 12, in charge of Jesse T. Byler, J. Ward Shank, and Gerald Good.

Hess, Elvin W., son of John and Lizzie (Groff) Hess, was born in Lancaster Co., Pa., March 24, 1898; died of a heart attack while driving his car, June 6, 1965; aged 67 y. 2 m. 13 d. On Nov. 15, 1923, he was married to Anna Amand, who survives. Also surviving are 5 children (Eileen—Mrs. John Thomas, Elvin,

Jr., J. Robert, Richard H., and James A.). One daughter preceded him in death. He was a member of the Strasburg Church, where funeral services were held June 9, in charge of Jacob Harnish, Clayton Keener, Emory Herr, and John Breneman.

Keener, Aaron D., son of George S. and Eliza (Strite) Keener, was born in Washington Co., Md., July 12, 1886; died of a heart attack in the Washington County Hospital, July 9, 1965; aged 78 y. 11 m. 27 d. On Dec. 14, 1909, he was married to Anna H. Martin, who preceded him in death Dec. 9, 1946. Surviving are 7 children (George M., Mrs. Abram M. Baer, Edgar M., Leavitt M., Mrs. Walter Oberholzer, Aaron E., and Nathan), 2 brothers (Clinton J. and Paul), and one sister (Mrs. Daniel Martin). Four children preceded him in death. He was a member of the Cedar Grove Church, where funeral services were held July 12, in charge of Nelson L. Martin and John F. Grove; interment in Reiff's Cemetery.

Mast, Aaron E., son of Stephen and Catherine (Esch) Mast, was born in Lancaster Co., Pa., Dec. 17, 1878; died at Narvon, Pa., June 24, 1965; aged 86 y. 6 m. 7 d. On Dec. 29, 1903, he was married to Katie K. Petersheim, who preceded him in death Aug. 31, 1964. Surviving are 6 daughters (Mary—Mrs. David Beiler, Alice—Mrs. Irvin Beiler, Priscilla—Mrs. George Mowery, Verna—Mrs. Roy Glick, Barbara—Mrs. Ralph Hertzler, and Hilda—Mrs. Mahlon Stoltzfus), 2 sons (Raymond P. and John P.), one brother (Elam), and 2 sisters (Mrs. Priscilla Stoltzfus and Lydia Grubb). He was a member of the Conestoga Church, where funeral services were held June 27, in charge of Ira Kurtz, Christ Kurtz, and Harvey Z. Stoltzfus; interment in Pine Grove Cemetery.

Miller, Alice, daughter of Michael and Anna (Yoder) Maurer, was born at Maximo, Ohio, March 11, 1896; died at the Detwiler Memorial Hospital, Wauseon, Ohio, June 2, 1965; aged 69 y. 2 m. 22 d. On Nov. 2, 1922, she was married to Truman A. Miller, who survives. Also surviving are 2 sons (Harold and Virgil), one daughter (Lois), 7 grandchildren, and one brother (Harvey). Two daughters, 2 sisters, and one brother preceded her in death. Funeral services were held at the West Clinton Church, June 5, in charge of E. B. Frey, Carl Smeltzer, and Elden Merrill; interment in Pettisville Cemetery.

Miller, Arthur, Sr., son of Phares and Emma (Kraybill) Miller, was born Jan. 18, 1896; died, after a lengthy illness, June 20, 1965; aged 69 y. 5 m. 2 d. He was married to Katie Ebersole, who survives. Also surviving are 4 sons (Albert E., David E., Arthur E., and Paul E.), 13 grandchildren, 4 great-grandchildren, 3 brothers (Raymond, Martin K., and Phares C.), and 3 sisters (Ruth—Mrs. Paul Hernley, Emma—Mrs. Phares Z. Longenecker, and Ella—Mrs. Lloyd Nissley). He was a member of Bossler's Church. Funeral services were held June 24, in charge of Martin Kraybill and Harlan Hoover.

Readers Say

We appreciate the timely articles of the *Gospel Herald*, especially the one by Emerson R. Rugh, "I Protest: Church Begging," in the July 13 issue.

In my estimation, the minister should be the last one to expect handouts, much less solicit them. First, by having faith and trust in his Father in heaven, who knows all our needs before we ask Him, and also is able and desirous to lay it upon the heart of His children to supply the need of their pastor, if in need. Second, by setting an example for his members as to requesting the favor above their fellowmen. Yes, I do believe this article has been long overdue.—Valentine Nafziger, Milverton, Ont.

"I Protest: Church Begging," by Emerson R. Rugh (July 13 issue), is a timely reminder. However, because some persons may be in this agreement with this criticism of ministers' seeking and accepting discounts that they overlook his really significant sentence, I would like to bring it to the surface again. "Let churches support their ministers in keeping with their training and work, and then none will need seek a questionable church or ministerial discount."

In our circles it is premature to criticize preachers for accepting discounts, for many are not paid at all, many are forced to take part-time jobs to provide bread for the table, and except for a very few the rest are deeply underpaid. To develop feelings of guilt about discounts is only to add to their burden.

We are not alone in providing inadequate support. Among Protestants in general this is true. A recent survey indicates that a minister with the same number of years of training and experience as his lay counterpart will on the average earn \$4,000 less per year than the layman.

We seem to resist paying for the services a minister can perform. How many sermons has every minister preached (which includes hours of preparation) for which there has been no remuneration, except for a 7¢ mileage allowance? Yet we have no problem paying the janitor or for any other kind of manual labor or materials other members provide.

No industry could hire or keep a specialist if it were like the average congregation. Often the same person who criticizes the minister for accepting a discount would be critical also if the minister suggested that remuneration for preparation and delivery of a sermon would be in order. The minister has no recourse.

To refuse a discount may be commendable. To accept a discount may be necessary. Could it be that the discount the local department store gladly gives is God's way of providing for "His servant" that which "His children" refuse to provide? (God's working is not limited to and through the church.) "Let churches support their ministers in keeping with their training and work, and then none will need seek a questionable church or ministerial discount."—Paul M. Lederach, Scottdale, Pa.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Dealing Redemptively with Those Involved in Divorce and Remarriage Problems, by J. C. Wenger; Herald Press; 1965; 27 pp.; paper, 35¢.

Those who know the author, J. C. Wenger, will welcome this booklet. Its contents is an address given at the South Central Mennonite Conference, August, 1954. The writer has delved into Old and New Testament Scriptures, and made present-day applications to our society. The ten suggestions (pp. 24-26) are thought-provoking and valuable for ministers and laymen who must deal with the question of divorce.—Glenn B. Martin.

Items and Comments

On June 9 Canada issued its first postage stamp in honor of a missionary. The stamp commemorated the 100th birthday of Sir Wilfred Grenfell, medical missionary and author, who founded hospitals and orphanages along the coast of Labrador and Newfoundland. The stamp shows Sir Wilfred at the wheel of his ship with an iceberg in the background.

East Berlin has the highest suicide rate of any city in the world. The rate, which has increased steadily since World War II, has been accelerating since the erection of the wall.

The first Christian service ever permitted in the modern stadium at Kaduna, the predominantly Moslem capital of Northern Nigeria, turned out to be the largest gathering of any kind ever to assemble in the stadium. Negro evangelist Howard O. Jones preached to a crowd of 16,000 at the closing service of a crusade sponsored by New Life for All.

Homosexuality and sexual perversions common in the West are unknown among African tribes according to the head of the department of psychiatry at the University of Ibadan, Nigeria. Dr. T. Adeoye Lambo also told the annual meeting of the American Orthopsychiatric Association in New York that in 1957 he was the only psychiatrist in Nigeria. Now there are seven. In all Africa, however, there are only 21.

The highest percentage of drug addicts in the Americas is to be found in Puerto Rico. The island had 1,000 known addicts in 1961, 3,000 in 1962, about 5,000 the following year, and more than 10,000 last year. This is one for every 250 of the island's population.

The American Bible Society, which began its 150th year in May, 1965, has since 1816 actively aided publication and distribution of Scriptures in 1,232 languages and dialects. An increase in distribution of Scriptures to more than 75 million copies annually and construction of a new Bible House are major objectives of the American Bible Society for 1966 in observance of its 150th anniversary.

Theodore E. Kimmel, 36, a minister of the Church of the Brethren and director of the Church World Service program in the Malagasy Republic, was instantly killed on May 11 in the crash of a small plane on a flight from Tananarive, Madagascar. When news of the tragedy reached New York,

Church World Service contacted Mr. Jan Van Hoogstraten, director of the CWS Africa program, who was in Paris, asking him to fly to Tananarive to assist Mrs. Kimmel and her three daughters, Fran, Kay, and Susan.

Church-related colleges need considerably more financial support from their churches or greater endowment from individuals if they are to keep pace with colleges and universities maintained by public funds, it was stressed at a LaSalle College, Philadelphia, Pa., founder's day convocation.

Charles G. Simpson, chairman of the Pennsylvania State Council of Higher Education, said the churches contribute a very small percentage of their related colleges' operating budgets. It is unfair, he added, to the institutions, forcing them to count heavily upon independent donors.

Dr. Robert Theobald, a British socio-economist, warned that American society must face up to the prospect of a society in which machines and computers do all of man's work. "The time for a major redirection of man's goals is here," he said. "We have no more than five years to make some fundamental decisions about the direction of our society."

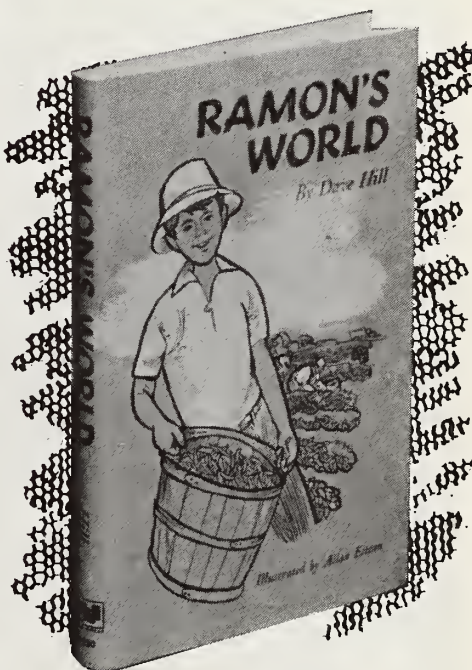
Members of the Presbyterian Church in the U.S. (Southern) gave an average of \$115.10 each to their denomination in 1964 for a record total of \$108,269,579.

The president of the Christian and Missionary Alliance said in Minneapolis, Minn., that his organization will continue to stay aloof from the ecumenical movement. Dr. Nathan Bailey of New York said the Alliance "is not, never has been, and pray God never will be connected or associated with any organization that denies the very truths and faith of our Lord Jesus Christ." He was interviewed as a thousand clergy and lay delegates gathered for the opening of the Alliance's General Council sessions. Dr. Bailey said he agreed that factions and schisms among Christians are deplorable but noted that "often great Biblical truths, hitherto unemphasized or long lost sight of, have been brought to the church through denominational emphasis."

The head of a major Canadian political party in Ottawa called on Christians to "out-serve, out-sacrifice, and out-love" the communists. T. C. Douglas scored Christian "complacency and apathy about others" in an address to the 49th annual convention of the Associated Church Press. Mr. Douglas is leader of the New Democratic Party (NDP) in the Canadian Parliament. He is also an ordained Baptist minister. "The Christian Church will never

regain its fervor," he declared, "until we become concerned about the oppressed peoples of earth." He suggested that humanitarianism is the key to the ideological conquest over communism. "There's only one thing that will stop an idea, and that's a better idea."

Position papers on Christian attitudes toward cigarette smoking, nuclear warfare, and "the national collapse in sexual morality" have been released to the public by Dr. Oliver R. Harms, president of the Lutheran Church-Missouri Synod. The papers, prepared earlier by the church's Commission on Social Action, advised Christians to "refrain from cigarette smoking" and to "warn others about the harmful effects" of the practice, which were declared "a health hazard, whether it be excessive, moderate, or light."



RAMON'S WORLD

BY DAVE HILL

What's it like to be a member of a migrant family? Here is migrant life as Ramon saw it. This story will help you become acquainted with the Ramons in your community. Maybe you can even change life for them somewhat. Ramon is eleven years old. \$2.50



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On the question of possible nuclear warfare and the complexities of international tensions that might cause it, Christians were advised to "be more faithful in praying for and guiding the processes of government, civil defense, international diplomacy, and military deterrents for warfare," and to "contribute to all sensible procedures by which the spiral of atomic armament is halted and atomic power is rather harnessed to peacetime uses." The commission found that "sexual irresponsibility has arrived at an alarming peak in our own nation." The statement cited an increasing divorce rate, "the breakdown of the family as the primary training ground for the young, the preoccupation with sex in motion pictures and other media of amusement . . . the catering to prurience and sex perversion in popular literature," and experimentation with sex on the part of adolescents.

* * *

Southern Baptists were called on by the president of the 10.6 million-member denomination to recognize their "real enemies . . . the devil and the forces of materialism, secularism, and atheism—not other Christians and Baptists in other national bodies."

* * *

The Constitutional Court of Italy has upheld the constitutionality of laws under which it is a crime publicly to insult Roman Catholicism, recognized as the religion of the state. Italy's supreme judicial body had been asked by a court in Cuneo, northern Italy, to rule on the question whether the penal code, which makes any person who insults the Catholic faith liable to a year's imprisonment, clashed on this point with the constitutional guarantees of freedom of worship.

* * *

Controversy in the Church of England over infant baptism has flared anew with publication of a statement by outspoken Anglican Bishop Mervyn Stockwood of Southwark that it is intended for the children of believing parents, "not for all and sundry." The debate also spread to other churches.

* * *

Three Mercedes-Benz vehicles arrived in Asuncion, Paraguay, destined for the Neu-land Colony. They are a 7-ton truck, a 2-ton van, and an ambulance. Unfortunately a 3-mile flooded section of the Trans-Chaco road prevents their delivery. Unusually heavy rains have ruined the road in many places.

* * *

In San Francisco, which has been called the "most drunken city" and the "most over-salooned city" in the United States, alcohol consumption is three and a half times the national average. There is a licensed liquor outlet for every 143 inhabitants.

MENTONITE BIBLICAL SEMINAR
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Not Spinach for the Soul	Rachel Witmer
The Pre-Budget Enlistment	Harvey F. Ammerman

Cover photo by Bill Newrock

JOHN M. DRESCHER, *Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*; Boyd Nelson, *Missions Editor*; Richard Benner, *Assistant Missions Editor*; Bertha Nitzsche, *Editorial Assistant*.

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Tuesday, August 17, 1965

Volume LVIII, Number 32



Those Later Years

A Senior VS Feature

This week's Senior VS testimonials conclude the two-part series on this aspect of the Voluntary Service program. Retired and semi-retired persons wanting information about openings in this program should contact the Personnel Office, Mennonite Board of Missions, Elkhart, Ind..

—Richard Benner.

To Help Some Enjoy Reading

Having reached the retirement age for teaching in the public schools and desiring to give further service, especially to the church, I considered Voluntary Service as such an opportunity.

From a VS-er of my assigned community I learned of the need of teaching adults to read. I volunteered to help with this work. The opportunity was given by VS to serve as teacher in the Pembroke Township Consolidated School, St. Anne, Ill., near which a VS unit was located.

Following state certification I began work of initiating a remedial program in this school of 840 students classified in grades one to eight. My transportation to and from school was furnished by a fellow teacher of the school. I began work in September, 1964, and continued until the close of school in June, 1965. Groups of students ranging in number from two to nine of grades three to eight came daily for help in various subjects, mostly reading.

I am grateful for the experience in working with the school, the church, and the VS unit home where I lived. All these contributed to my appreciation for the value of a Christian witness in this particular community. Fellowship with the

Christians of the young Rehoboth church was encouraging and inspiring.

Acquaintance with the varied services required of VS-ers gave me further appreciation of the value and the need for people who are dedicated to the cause of Christ and willing to take responsibility as needed.

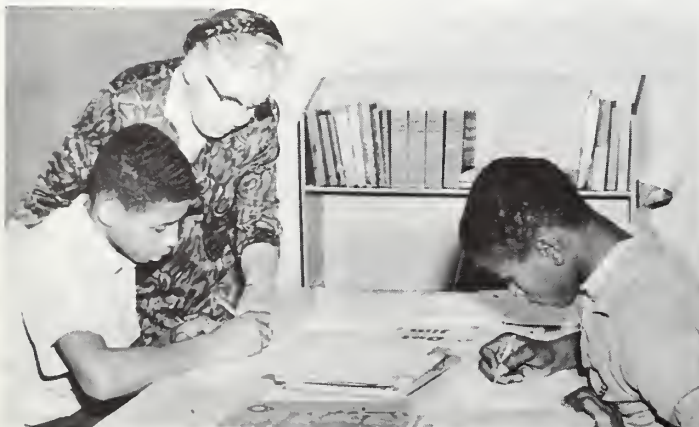
The public school in which I worked affords contacts with many people and as confidences are established, opportunities are given for presentation of the Gospel and therefore it contributes to the building of the church.

—Trusie M. Zook,
Harrisonville, Mo.

That Six-Month Special



Wes Metzger: "We tried to be one of them."



Learning to read develops a sense of personal worth, says Trusie Zook after her VS term as remedial teacher.

In looking back over our lives, we wondered if there wasn't some additional service we could give to Christ through the church.

During this time of contemplation, the call came to us to do a six-month stint of voluntary service in Puerto Rico. Even though we considered this an answer to prayer, questions of being able to adapt and of leaving home for that amount of time became very real for us.

We made it a matter of daily prayer. With the Lord's leading we came to the newly begun work at Botijas, Puerto Rico, on Dec. 3, 1964. In a few days we found ourselves busy in unfinished work, such as building cupboards, cabinets, and benches, cooking, and painting. We divided our time



Grace Metzger: Questions of being able to adapt became very real to us.

between Botijas, location of a government-sponsored community rehabilitation project, and Aibonito, Mennonite mission center on the island having a hospital, school, and several churches.

At both locations we readied buildings which were to be VS unit centers. As we worked among the local people, it became clear that they were looking for something different from us. We tried to leave a Christian testimony without appearing superior or culturally different.

Our VS experience is one we will never forget. Besides being enriching and broadening, it acquaints one firsthand with need and brings forth an incentive for witness not known before.

Helping the church become established, especially in new areas such as Botijas, is another value. Helping the missionary in his physical labors gives him more time to devote to spiritual things.

We found that six months was a very short time indeed. Seeing the need and enjoying the fellowship, which became richer as time passed, made us want to stay longer.

Many older people think their gifts do not suit the needs of a Voluntary Service program. It seems that there are many openings for carpenters, maintenance workers, cooks, and houseparents. I, myself, am able to do general work, which takes in many things. If we are first willing, our Lord will supply the necessary courage to fulfill the tasks confronting us. We rejoice that in our case God proved that with Him "all things are possible."

—Wesley & Grace Metzger,
Elmira, Ont.

It Filled a Lonely Gap

The loneliness that set in after my husband's death became almost unbearable. It seemed that there was nothing left to do.

I had taught a Sunday-school class for years; I was always willing to teach a class for summer Bible school. But with this separation from my husband came a special yearning for service. I received a motto which said, "Lord, what will you have me do?" The words seemed especially meant for me.

Then my pastor told me about the Senior VS program under the mission board. The decision was not hard to make. During orientation school, the administrators informed us of the urgent need of a housemother at the All Faiths Children's Home in Albuquerque, N. Mex., a welfare home for children from broken homes. I knew right then that God wanted me there.

My work at the Home is cooking for the 38 children staying there. Between meals there is opportunity to play and sing with them. Our best times are in the evening when the children come by twos and threes to the annex to hear the Bible stories, sing bedtime songs, and have us pray with them. Teenagers often gather for this also.

When one sees some of the problems of these one- to eighteen-year-olds, he has no time to feel sorry for himself. To see them face their problems so bravely makes one see how petty his problems really are.



Mrs. Mary Johnson: "To see them face their problems so bravely makes you feel your own are so petty."

The fellowship I have enjoyed at the nearby VS unit and the local Mennonite church has also been valuable. Never being able to attend evening meetings back home, the good speakers and special singing groups are now so meaningful to me.

I covet for more older people a voluntary service experience. Even though my first year is little more than half gone, I have already decided to sign up for a second—perhaps, third, fourth, fifth—as long as the Lord wants me to work in this way.

—Mrs. Mary Johnson,
originally from Chicago, Ill.

Voluntary Service had been in our thinking for a long time, but we wanted to wait until our children were grown and able to work for themselves.

Just a few days before our youngest daughter began working at a hospital as a nurse, we got a phone call asking us if we would consider being unit leaders at Maumee, Ohio. The answer seemed clear.

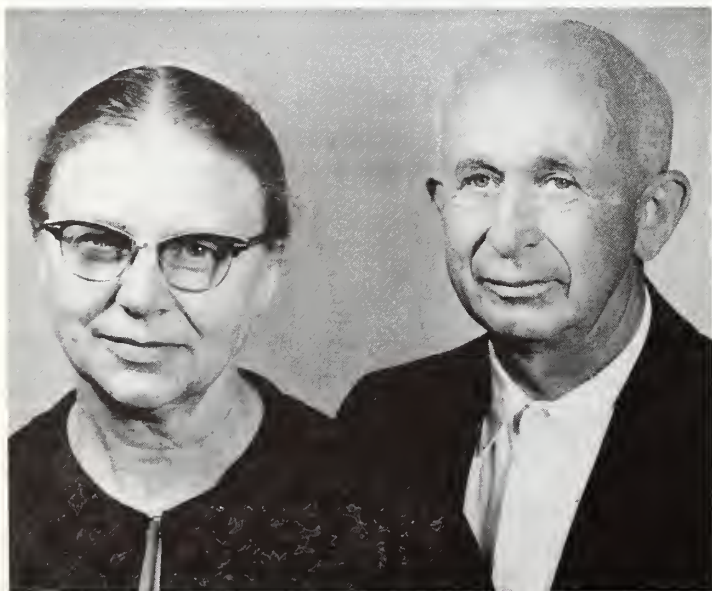
Since that call nearly a year ago, we have found new meaning in life through sacrificial service. As leaders of eleven VS-ers from Oregon, New York, Canada, Missouri, Indiana, Pennsylvania, and Ohio, it gives us satisfaction and encouragement to see how young people from so many different parts of the country can live and work together in harmony.

It has also been rewarding to meet new VS-ers, their parents and friends. It seems as though the joy gained through the ministry of these volunteers to the mentally retarded of Sunshine Children's Home affects also those closest to each volunteer. One never realizes the love and care necessary for the retarded child until he has opportunity to minister to such.

We are sure God had a purpose in directing us into VS. Sharing our lives with others in this way has given us greater purpose.

The first move was ours. Willingness to give up ourselves was not easy. We felt somewhat inadequate for the task. But we said with David in Psalm 71:16: "I will go in the strength of the Lord God."

—Herma & Oscar Gautsche,
originally from Archbold, Ohio.



Herma and Oscar Gautsche: "The first move is ours."



Neri Bontrager (r.), supervisor of the Alice building project, looks over blueprints with Raul Tadeo, pastor of the 26-member congregation.

The call to assist in the construction of a new brick building for the seven-year-old Alice Mennonite Church in South Texas left some lasting impressions on me concerning Voluntary Service in the Mennonite Church.

What I saw in South Texas was much more than the building materials the workers and I assembled to build an auditorium and the six classrooms of the educational wing. My personal acquaintance with each volunteer through the kindness of VS directors Milford and Lois Lahman; the farewell service for the volunteer nurse from Virginia; the time the VS-ers and the area ministers got together to discuss "What the Churches Expect of VS Workers"—all these, and just the good feeling of fellowship and inspiration from that group of workers lead me to believe VS has been a vital part of the church in this Latin-American culture.

The hundreds of children reached through the four kindergartens, the Sunday and summer Bible schools, the boys' and girls' clubs give me the confidence that God is building a strong church in this area. Two services per Sunday seem like too much to many of us, but not to these people. The 26 members of the Alice congregation do not seem to find the rigors of a three-service Sunday cumbersome. That in addition to the Wednesday evening Bible studies and prayer meeting.

Do I think VS pays? The Lord only knows how much good can be done by a few consecrated people who give a period of their time to Christ and the church. VS is not a duty and responsibility as much as it is a privilege and an opportunity.

—Neri Bontrager, contractor from
Elkhart, Ind.

Butter and Bombs

A Chicago rabbi recently told of seeing the charred remains of a CARE package in the rubble of a burned-out Vietnamese village. "What a bitter gift," he said of the butter and bombs combination. What a strange combination indeed!

The aims of the military and the aims of the Christian are a great contrast. Sidney Smith said years ago, "God is forgotten in war; every principle of Christianity is trampled upon." Phillip V. K. Myers wrote, "In war every soldier must bid adieu to his personal moral conscience. His moral conscience, which teaches him that man slaughter in peacetime is murder, must in war give way to a new law, the law of loyalty to the state." Some years ago a major general, John F. O'Ryan, said, "War is the denial of Christianity and all the most sacred things of life." And Charles Clayton Morrison wrote, "Nothing more antithetical to Christianity can be imagined than war. It is the denial in the boldest possible form of the very life principle of the religion of Jesus. It is anti-Christian in the rawest, nakedest form."

Yet we live in an industrial military complex. Foreign aid must be tied to a military budget. Even our giving, a pretense of helping, is done with the big military stick held over nations' heads. We know that the combination of butter and bombs just doesn't work. It breeds hate and more hate. A package of CARE in the center of destruction by seemingly the same people can hardly be sincere.

Doesn't it seem time that the Christian Church must face up to the wrongness of war in all its aspects? Can the church really say it cares for the souls of men while sanctioning killings, bombings, hate, and strife? Butter and bombs are a strange combination. So are the Bible and bombs a strange combination. You can't imagine Jesus with a gun in His hand. It's hard to imagine a true follower of His taking the life of his fellowman.

For the church, it seems strange in this day when the great cry for church unity is heard around the globe that not much is even now said about the great division which war brings.

In wartime Lutherans kill Lutherans, Baptists battle against Baptists, Methodists murder Methodists, and so-called Christians of one land lust after the blood of Christians in other lands. What division in the body of Christ is this? What contradiction to the Christlike love for the world, for every creature?

It would seem that the Christian Church must rid itself of this awful contradiction, of claiming to care and at the same time, giving its blessing to war before a world can even take

notice of, much less hear, the good news of the Prince of Peace.

Of course, what is true on the national and international level is as true or more true on the local level. To claim to care and yet not sacrifice in the face of need is a contradiction. To claim to care and yet to push people off into ghettos of poverty and class is not the path of the Christian disciple. To claim to care and yet to ignore known needs or to stifle opportunities is to kill even though it be by a different and slower death.

Our world has suffered and is suffering from the "bitter gifts" of those who claim to care, yet in life and action prove the contrary. What the rabbi records seeing in Vietnam is all too typical of the picture of our own attitude. To say the least, it is a great call to repentance and to turn again to the Prince of Peace and His way of peace.—D.

Think on This

The pure in heart are neither the untempted nor the unsmiling. They are healthy persons who have found a releaseful way of living under the lordship of Jesus Christ—a surrenderedness to all that is known of His mind in which laughter comes easy, including the not unimportant grace of laughter at oneself.

"I do believe in my heart," said Spurgeon to the young ministers of his theological college, "that there may be as much holiness in a laugh as in a cry; and that, sometimes, to laugh is the better thing of the two, for I may weep, and be murmuring, and repining, and thinking all sorts of bitter thoughts against God; while at another time I may laugh the laugh of sarcasm against sin, and so evince a holy earnestness in the defense of the truth."

We are well advised to remember that when the devil gets into comic situations, he loves to turn them into the risqué and the corrupt; when he gets into comic speech, where wit is the stock-in-trade, he loves to turn it into the bitter or the vile or both.

Under control, on the other hand, humor and wit can leave impressions-in-depth that are even more effective than pious protest or preachy reproof.

A blatant cynic and the easily recognized evangelist, John Wesley, were approaching each other on a very narrow footbridge. The man who wore his irreligion on his sleeve, making as though he would collide head-on with the evangelist, growled, "I never make way for a fool." Mr. Wesley, pressing his slight frame against the side of the bridge, said smilingly, "Sir, I always do!"

Whatever the sequel, on which I am not informed, I dare say the unbelieving man did not soon forget how polished and penetrating was the shaft of the preacher's wit.

What Satan can corrupt Christ can redeem—including the world of laughter.—Paul Rees, in *The Herald*.

The Church Makes Peace in a World at War

By Harvey Taves

Mennonites have discarded the idea of retreat or withdrawal as a means of facing social or moral issues. We have substituted instead the method of earnest inquiry, self-examination, and a searching of positive ways out of the many dilemmas of our times.

One of the social responsibilities that any group of people, and especially Christians, must face in this twentieth century of violence is the problem of war. It is trite but true to say that there probably has never been a time in human history when there has been such a delicate balance between peace and war and at the same time such an almost psychotic dread of war. The world is divided into two large power blocs and both sides possess the potential to completely destroy each other. Bombers loaded with nuclear weapons are patrolling the frontiers of both opposing sides and we have come to the very dangerous point where an error of judgment by a junior officer or a mistaken signal may launch the most fearful holocaust that the world has ever known.

Issues Not Clear-Cut

It might be of some comfort to the average Christian if he could know that the issues were between atheistic materialism on the one side and godly idealism on the other. Unfortunately, the issues are not nearly that clear-cut. The Western world is characterized far more by a materialistic outlook than by godly piety. That the basic differences between antagonists are not so great is a general characteristic of almost every struggle, and is certainly true today if one takes a detached Christian view of the present conflict.

An interesting and significant harbinger of the spirit of the Western world is given in a brochure describing the universal

exhibition at Brussels, Belgium, held one summer. With deep understanding of the world mood, the planners of this technological extravagance set out to depict man, "building a world for man." "The time has come," they announced some months ago, "when man must build and shape this world to his own measure." Not content in coining their own slogans, they employed Biblical phraseology. "In the beginning," they said, "man started on a long journey. . . ." And as they reached the climax of their rhapsody, they proclaimed, "Joy to the world." The Brussels exhibition of 1958 was thus heralded as "the crowning of a great effort (but) above all a new beginning. . . ."

This dream that man is the master of his own destiny and that he intends to build his own world in accordance with his own standards is a familiar Biblical theme. It also reminds us that the materialism of the Western world is not so different in essence from the materialism of the communist states. Both are based on the ideas of evolution, continual human progress, and an exaltation of science as the key to human happiness. Both systems alike believe that man can pull himself up by his own bootstraps to create his own paradise by relying on military might and modern technology.

If we really look at the issues that the church must face in our time, we will discover that our enemy is not purely and simply communism. It is a great and pervading spirit of secularism that is equally evident on both sides of the power struggle. The battle that the church must wage is against this world spirit. It is true that this spirit may have found its most dangerous manifestation in communism, but it is incumbent upon us to struggle against it anywhere in our own countries, and even within the fold of our own fellowships, where it too has managed to make inroads.

There is still another aspect of this struggle that demands our attention. Our temptation to see the present world conflict in communist versus Christian terms has blinded us to what may well be the real nature of a revolution going on in the world today—the revolution now being waged on the African and Asian continents. The Western nations became industrialized in a more or less orderly fashion with abundant resources over a comparatively long period of time, while the African and Asian countries stood still.

As a result there exists a great disparity between the resources and productive capacity of the West and the so-called backward countries of the world. Over one half of the population of the world lives in want. These countries are becoming more literate and, having come to realize that their condition of want is no longer necessary, they are driven fran-



Harvey W. Taves, Kitchener, Ont., was a strong, spiritual leader, particularly in the social and welfare program of the Mennonite Church. He died May 11, 1965, at the age of 39 years. This message he presented several years ago. It speaks just as clearly today.

tically to escape it. Neither the governments, the people, nor even the Christians of the Western world have begun to understand and appreciate the tremendous significance of this problem.

Man's Struggle

It is because of this disparity that there is a great movement and stirring going on in the Orient today. The real disturber of the peace is not communist agitation as we are led to suppose, but the naked struggle of men for a tolerable earthly existence. Let me add that I don't for one moment think that the building of air bases—and the manning of these bases—does anything to ameliorate this problem. Our national leaders will have to see this conflict in other terms than by the sending of equipment, the building up of arms depots, and the stationing of troops in these countries. The ideology of communism cannot be fought in this way.

Since, therefore, our warfare is not "against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12, RSV), there is no point for the Christian to trust in the deterrent power of the nuclear weapons of the Western alliance, if by so doing he thinks that these will either protect him or help him defeat the real enemy—his own secularism, the world spirit, and human suffering caused by want.

Man's struggle is a spiritual one and must be waged on another front—the front of Christian love in action. And fighting it on this level the Christian must discover that love is not a passive thing but a dynamic relationship in which it is much more fitting to speak of *loving* rather than of *love*. "Love is an activity, the expression of one individual to another. Christian love is the expression of a new life that God has imparted to the Christian" (Frank C. Peters, in an address).

The typical natural man's response to Christ's command for one to love his neighbor, even if his neighbor turns out to be his enemy, is that this is utopian idealism and as such it is fine, but it is not realistic. Therefore, the idealism is considered to be ineffectual and weak. Even many churchmen say that those who claim actually to try to fulfill Christ's ideals of love are opening themselves to the possibility of falling into the error of pharisaical pride. They argue that the Bible stresses human solidarity in sin and that man stands before God always, every moment of his life, as a sinner.

They point out that the difference between the Christian and the non-Christian is that the Christian faces the issues squarely, sees himself as he truly is, and asks forgiveness of God . . . and receives forgiveness. However, he never rises above sin and so can never hope to be able to obey Christ's perfect command.

Thus if a pacifist Christian stresses that the converted man must now engage in a program of activity based on the commands of Christ (putting love into action), he is confronted with the accusation by some that he is an unrealistic utopian idealist and by others that he is a Pharisee who claims one thing, when in fact, he is something quite different.

It is recognized that the above claims must be faced, for they point to a very real truth and temptation; but they fail to discover the new man in Christ. According to the Biblical concept of what happens to a person at conversion, the new man in Christ is no longer a natural man. II Cor. 5:17. D. M. Baillie says that one of the mysteries of God's grace is that God puts demands upon us which only God, working through us, can fulfill. So when the Christian performs missions of love, he is in no sense being pharisaical. To state it another way, the work of love is the work of the Holy Spirit. Therefore in presenting peace to a world at war we must take the Holy Spirit seriously, far more seriously than we have done. Our peace is in Christ—the Holy Spirit reveals Him to us.

Let me quote again from this author in his article on "Love, Justice, and Politics." "In interpreting the meaning of Christian love for life we must beware of two errors. The one so emphasizes the impossibilities of love that it forgets the Holy Spirit and comes to say, in effect, that we cannot live the life of love and therefore we have to decide what is the best compromise we can make with evil. The other so emphasizes the possibilities that it forgets how much recalcitrant human nature remains within even the 'saved.' The result is the claim to a greater perfection than is in evidence. We need to walk between these errors.

"Because we do not give our hearts completely to God we never live Christian lives to the full; we are never prepared to give every other child of God the same privileges, comforts, and possessions that we cling to for ourselves. On the other hand, we can always dedicate ourselves more completely than we have to the Holy Spirit and, insofar as we do, actions that now seem impossible will become possible through the power of God within us.

"The essence of love is a free relationship between persons; it wills the full good for the other. Because of this, love can never be reduced to a series of rules, laws, or commands that are to be applied rigidly to every situation and person. We must beware of making love so vague that it expresses itself in an air of good will to everyone in general but to no one in particular."

Programs for Peace

In the light of this we might well ask ourselves whether the Mennonite churches have indeed tried to be a witness to this love, as opposed to the hatred represented by war. It is the present writer's opinion that we can point with some degree of satisfaction to the development of programs which tend, at least, to point in this direction. We have seen the development of a relief and service program in the past thirty years which has been of tremendous significance in the countries where this program has served.

This witness began with a service largely confined to those of the household of faith in other countries, but has broadened to where a Christian conscience has been developed in which it is felt that we must witness to all on the sole basis of need regardless of race, creed, or political affiliation. This

emphasis has helped to place this program on a lofty, idealistic plane, in fact, a more fully Christian plane.

Another gratifying development of this program has been that the work has sought to witness to the needs in the trouble spots of the world. Mennonite Central Committee relief work has gained the reputation that workers are on the scene of tension as soon as it becomes possible to get there. This sharpens the focus of the work because it witnesses to the difference between acts of violence on the one hand, and acts of love performed in the name of the Prince of Peace on the other. The Pax program, appropriately named to show this contrast between what the armies did to Europe and what Christians ought to do, has certainly given a strong testimony to the validity of the peace position.

Because Christian boys and the churches from which they come have felt called to this witness, over five thousand people will know the joys and satisfactions of their own firesides, a privilege they could not have had apart from this program.

The concept of Voluntary Service, as opposed to "forced service," or "drafted service," must also not go unnoticed. For the first time in the history of our brotherhoods, young people are not only invited but urged to spend one or two years in Christian service to meet some need of their fellowman. Today some 150 young people from the United States and Canada are taking part in this program which brings teachers and nurses into areas of neglect or need, and provides workers for institutions caring for the mentally and emotionally ill, delinquents, retarded and neglected children.

The sad thing is that although this witness is being made, not nearly a sufficiently large percentage of our young people avail themselves of the opportunity for service. The reasons for this may be many, but one of them certainly is that this program receives really comparatively little publicity or recognition from the local congregations. If the two hundred more or less young people who have taken part in the Summer Service program of MCC in the United States and Canada are taken into account, the potentiality of this witness is still more impressive.

In surveying the areas in which our brotherhoods have sought to witness for peace, the very significant ground swell of activity represented by the newly formed disaster service organizations must be taken into account.

Peace Conferences

In Canada, the emergence of a "Peace Conference" or Canada-wide peace organization embracing all of the churches sharing the peace convictions is a long stride forward in the direction of a positive peace witness. This organization will presumably have the function of representing all of us to government, but could we not look for other functions as well? This organization might very well concern itself with peace education in our churches, take on projects that would witness positively to our united social concerns, and promote regional peace conferences and seminars.

We must, however, come back to the topic assigned and ask, What must the function of the church really be in actually making peace? A Quaker brother, in conversation with the former executive secretary of the MCC Peace Section,

was heard to observe that "... the church seems to be so much more concerned with making pacifists than they are with making peace."

One can readily defend the making of pacifists as contributing very substantially to the making of peace, since the propagation and acceptance of the basic Christian message is indispensable to the establishment of real peace. Therefore, anything that our churches through their organizations can do, and have done, to win people to the acceptance of the "Gospel of peace" with all of its implications has contributed to the lessening of the demand and tensions which, allowed to grow, inevitably lead to war.

Much More to Do

Our efforts at peacemaking per se have been incidental to the operation of our welfare and other programs at home and abroad. Our contacts with federal government officials have been more or less confined to the issues and problems arising out of our nonresistant position. Officially, we have rarely approached either officials or the public on problems of world peace. Our record on the race problem in the United States, or labor disputes in Canada, has been very similar.

One can point to a few exceptions of a sort. The MCC Peace Section has twice joined with the Brethren and Friends in newspaper statements with particular reference to nuclear weapons, contrasting those as symbols of violence with the cross as the symbol of the way of peace. This "H-bomb ad" has been republished a number of times in local newspapers and in church papers, and our people have shared in this. There have been some responses from the public—not many, but enough to show that it struck a responsive cord. One may hope that such actions have helped a little to tone down the tensions that other statements, constantly appearing in the press, are building up.

The occasions when the MCC Peace Section or the conferences of historic peace churches have contacted government have undoubtedly also been used to convey our concern for peace to responsible officials. In almost every contact our representatives have also expressed our concern over the total military policy of the governments.

Our brethren in the United States have even urged committees of Congress to adopt alternative approaches to the solution of world international tensions. This voice has only been small and some of our people feel that more should be attempted in this direction. Orie O. Miller, the former executive secretary of MCC, was heard to make an observation to the effect that there is no evidence that there has ever been any effective Mennonite intervention in a conflict situation which has prevented a war or lessened its probability. (He was probably thinking of some Quaker claims that they did intervene successfully in certain situations that were heading rapidly to open war.) Mennonites have simply not operated in that field anywhere.

Abroad, the activities of the Peace Section have also been largely confined to peace education and securing recognition for the conscientious objector position from governments. In Europe these efforts have been significant and fruitful. In Japan and the Orient the work is still in its early stages and

too recent to evaluate properly. (From material in a letter from J. Harold Sherk, former executive secretary of the MCC Peace Section.)

If one looks at the activities in the area of peacemaking of our several brotherhoods over the recent past, one is rather impressed by the progress made both in our thinking on the problem and in our putting into operation certain definite programs. We are moving in the right direction, but we still have so very far to go.

But before we can go very much farther, the congregations will need to take a more serious interest in this work and witness. At present it almost seems too much to ask a pastor to devote one sermon a year to this emphasis, and many churches have done precious little to promote peace education among their own membership. If any organization working in this area of concern is expected to promote a strong program, funds and dedicated young people will be necessary.

In Trouble Spots

In order to see more clearly avenues that we have not yet fully explored, the example of the beginning that a group of Pax boys have made in Flatters, Algeria, under the Mennonite Relief and Service Committee of Elkhart, Ind., should be noted. These boys are doing constructive work in one of the hot spots of the world, attempting to show the local Muslim population that they make no difference between them and Christians when it concerns their need. Andre Trochme, the noted French Christian pacifist, who was also instrumental in starting this program, has this to say about making peace: "Ambassadors of peace should be in every conflict spot in the world, preferably those who belong to one or even both nationalities in the conflict. If there is nobody on the spot, the adversaries of Christianity are justified in believing that the whole Christian Church approves the violence under which they suffer."

He confessed (for all Christians possibly) that hypocrisy characterizes Christianity more than any other religion. "The Christian principles of love are well known by Muslims and their nonapplication is a cause of scandal in their eyes.

"To apply the principles of Christianity," Trochme says, "our ways of approach must be extremely simple and supple. First of all, we must remember that our interlocutor, though he might be illiterate, is our equal—just as central as ourselves in God's creation. We have to know him, to spend time with him, to accept his invitation, and to invite him back, as we usually do very important persons, and listen to what he says. This is the basic attitude of a Christian pacifist."

Trochme cited an example of active Christianity in Algiers: "One Christian church is well situated in the middle of the Arab section of Algiers. In one of the rooms of that church several Christian and Muslim volunteers have been teaching an evening school of more than 220 young men throughout the year. Another room is arranged for men's club where friendships can be formed. It is really miraculous that while sub-machine guns shoot down new victims almost every day in the surrounding streets, this work of reconciliation is growing month by month in this church where Muslims a year ago would never enter."

We have not begun to consider the validity, and indeed the need, for peacemaking in other areas of human conflict like labor-management disputes, and the race question.

Are the above questions matters of Christian concern? The answer can only be an emphatic yes! If the church will not speak out with the prophetic voice of truth, from which quarter can it be expected to come? It seems as a matter of indictment that many of the Bible professing churches have let the Unitarians, Labor Unions, and others speak out against what we consider evils.

With the historical heritage that Mennonites possess, there comes also the responsibility for us to face up to the issues of the day, to stand and be counted.

In a time of international tensions the attitude of the Protestant churches seems to us a betrayal of the missionary efforts that these same churches attempt to promote. At a time when the Christian churches in the Orient are desperately fighting a battle for survival, and when there is a great resurgence of the ancient pagan religions, and when our missionaries are having more and more difficulty because of the great stirring in the East, it is surely time for us to take stock, and to speak out against injustice in any form, doing the works of our Master who wants all of us to be and to walk as the children of light.

Patience for Peace

By Virginia Dare Simms

Greatness is ever patient and can wait
For unresisted wrongs to ebb and pass,
For latent good that lies in evil's mass,
Biding the hour when it may emanate.
Love is unchanging, but the course of hate
Is shifting as the waves or wind-blown grass;
Love is of steel, but hatred breaks like glass.
The insecure, when wronged, retaliate.

Mercy is of the strong, while those who seek
For vengeance, are the fearful and the weak.
War brings forth fruitage after his own kind.
Who seeks peace and ensues it, peace shall find.
When we, the people, will it, wars shall cease.
Not force, but patience, points the path to peace.

Leaders in Demand

The white man still has a chance to be Christian; he still has a chance to go through Samaria; he still has a chance to write the ticket in terms of human dignity. Notwithstanding enormous difficulties, if the white man will proceed as quickly as he can on the basis of his own Christian tradition, on the basis of his own democratic ideals, the whole world will rise up to call him blessed. It will follow his leadership, but it will no longer be driven by his whip.—J. Wallace Hamilton, in *The Thunder of Bare Feet* (Fleming H. Revell Company).

Our Neighbors South and North

That's the title for this fall's missionary education course. Paul Erb wrote it. So you can expect a fresh, personal approach. Here is a sample.

"It is in our homes and churches that we must grow the kind of consecration that will take our young people, or older ones, out to the steamy, snake-infested jungles, to the frozen north, to the primitive living, where the water system is a path to the lake, to the heartaches of loneliness."

Here is another. "Yes, it was cold, the kind that drives the bottom out of the thermometer. Mail comes in only when the plane made it. There was no water except from melted snow or from the river at \$1.50 a barrel. There were no fruits or vegetables, except from cans. It gets to be a terribly small world up there. But the family loved it. They had their own dog team, with lots of fun on the ice in the winter or in a boat during the long summer days."

That was about the Mahlon Stoltzfus family who moved as self-supporting missionaries to Marshall, 125 miles up the Yukon River, in 1952. Erb goes on, "There is reward in the toothless smile of an old Eskimo woman when she first understands the love of God. Or in the tears—rare among Eskimos—when the Stoltzfuses finally . . . had to say good-bye to Russian Mission in 1961."

You will want to read the whole ten-chapter, 140-page book, for pure enjoyment and to be informed about the mission fields being harvested closer home. The countries on the North American perimeter, Mexico, Jamaica, Costa Rica, Haiti, and Honduras, to name a few, are within a few flying hours from wherever you live. Or go by car to places like Joliette or Red Lake. But before you go, read about them. Study what God is doing through people willing to do the less glamorous, the hard, the remote work from Newfoundland to the Caribbean, from Anchorage to Mexico City. Enjoy the thrill of watching VS units blossom into churches, of small tribes like the MacDowell's Indians coming to Christ as a group.

Congregations are encouraged to use the course from October through December. Nearly every congregation will have resource people available who have had some contact with mission points mentioned in Erb's book.

There is a brief leader's guide available. Mainly, however, Bro. Erb has built the question, activity, and discussion sections right into the text. A large map is available. The many excellent maps, sketches, and drawings through the book by MPH artist Jan Gleysteen are most helpful.

Don't overlook the junior course, *Fly High*, by Edna Beiler. More about that next time.

—Arnold W. Cressman.

Satire

Dear God:

I enjoy church, but somehow sermons get longer every year . . . not Rev. N. D. Kline's, Lord, thank you for giving us a fifteen-minute man . . . but this visiting preacher just missed such a good stopping place!

. . . Well, as I was saying, it does me good to come to church and look over the congregation . . . it helps "the soul to feel its worth." (Can't he see it's three 'til twelve?)

Over there's dear brother Fat Teague . . . must like the sermon the way he's nodding. . . . Well, Sunday's meant to be a day of "rest." Thank you, God, that I don't "worship" like he does. (Will the preacher never run down?)

And there's my old boss, Noah Lott. I'll bet a bushel of hymnals he's planning next week's schedule . . . it sure isn't the preacher's points he's counting on his fingers. . . . (Well, he said "finally" . . . at last.)

And Noah's wife Cara Lott . . . the world's worst worrier! My Lucy worries enough, but she's way ahead of her! (Still preaching! That sure was a false alarm. . . .)

Up there is Miles Ahead . . . probably thinking about his new Marlin. Why you bless him so much I can't understand. Are you sure he's worth all that money? If you knew all that I know about him. . . . (Ha! "in conclusion" I'll bet!)

How smug Ruth Less looks today . . . this endless sermon will give her something to blow around this week. (Whew! Speaking of wind!)

Quite a congregation: Ben Poe, the pauper; Hi Browe and family, the sophisticates; Dan Yell, the complainer (it's twelve-seventeen); Carroll S. Driver . . . our dragster. . . .

Well . . . he's praying at last. . . . Benediction coming up!

As I said . . . church does me a lot of good . . . thanks, Lord.

Yours,
Luke Warm



Our Mennonite Churches: Bethel

The Bethel Conservative Mennonite Church, Millbank, Ont., was built in 1956, and is situated on the eastern edge of Millbank, on the highway approximately 20 miles west of Kitchener. The enrollment is 146. Valentine Nafziger is bishop; Kenneth Brenne-man, minister; and Ralph Gerber, deacon.

Not Spinach for the Soul

By Rachel Witmer



There is an adequate supply of the "milk of human kindness" that seems to lie within the depths of most persons to, in one way or another, motivate them at some time to do something for others less fortunate than themselves.

Perhaps this may be only a form of pride, expressed by a subtle joy which delights in acknowledging that one is sufficiently advanced to help a lesser brother. It may be an inner stirring of the guilt caused by the ownership of much, prod- ded by a fear that this may fade if one does not do some good deeds. There are those who would also vouch the basic good of all mankind if only they can be supplied with the endow- ments which nature seems to have forgotten.

Or again, if one has attained a very prominent position, a bit of philanthropy is always a reputational asset. Although, technically speaking, these may be classified as forms of serv- ice, such activity will never qualify one for membership in the exclusive fellowship of servants.

Probe for Meaning of Success

On the current scene, from many sources flows a tide of American dollars, time, and materials given in an effort to balance the general overabundance of all these items. The service skills have been elevated to a new level by the national government through Peace Corps and Vista.

It would appear from the response that the generation of young people who have grown up with the shadow of the bomb have probed a bit deeper than their materialistic, suc- cess-laden parents and are trying to assess that which creates real success and meaning in life. Regardless of motives or goals, be they Christian or not, there is a genuine element of worth to be gained by working hard to meet the needs of people who have less of everything.

Secretary of Fellowship on the MYF Cabinet, Rachel Witmer also spends much of her time as a public health nurse while her husband, James, attends the University of Virginia, Charlottesville. Her article is one of several on MYF's 1965 theme: "Involved as Servants."

Although good has come of this work, I would suggest that it is the Christian who serves who truly offers a distinctively different quality to whatever he may be doing. Jesus Christ spoke of Himself when He said: "For the Son of Man him- self has not come to be served but to serve, and to give his life to set many others free" (Mark 10:45, Phillips). Those who are His imitators can do no less. It will be these people who will know the fellowship of service, for it is these who dare to serve without reserve or caution.

Lesson in Involvement

I shall not soon forget the painful lesson of involvement that was impressed upon me at the outset of my first job after my nursing education. Working in a small rural community that well knew the pangs of lack of money, ignorance, and impoverishment of mind and spirit, was a new experience for one whose service activities had been chiefly limited to *The Way* delivery and singing in hospitals and jails.

For several months I felt the bonds of an inability to un- derstand and be understood by these people whom I wanted for my friends. And then the bond was loosed only to be replaced by an anguish of heart at the injustices which I saw expressed in so many ways. For the first time I felt the tire- someness of poverty, the stifling of inadequate education, and the total frustration of many persons whose spiritual vigor had either waned or never existed.

In her book, *We Two Alone*, Congolese missionary Ruth Hege has graphically captured the essence of Christian serv- ice and fellowship: "I found that the Word of God could be spoken with more liberty and authority when sharing the lives of the village people and living next to their heartaches and joys. It seemed reasonable that we should go to them rather than have them come to us in our comfortable mission station. . . . 'And I sat where they sat, and remained there astonished' (Ezek. 3:15)."

Discard Notions

Too long our view of service has been tinged by better- than-they or it's-a-good-experience attitudes. It is easy to develop a Boy Scout outlook and tabulate good works in a merit fashion to see how near we are to becoming Eagle Scouts. This does not seem to be our Lord's concept of serv- ice. And this is not the means of finding a blending of spirit and desire that accepts the call of God regardless of the per- sonal costs of humiliation, low status, or misunderstanding.

Let us discard the notion that special service is spinach for the soul. Let us rather daily live to serve significantly in that to which we have been called. Let us sit where the needy sit.

The Pre-Budget Enlistment

By Harvey F. Ammerman

The basic philosophy of stewardship is very often distorted when the major emphasis of an enlistment program is on meeting a budget. *When a church puts a limit on its needs, the people put a limit on their gifts.* To meet this problem, an increasing number of churches conduct their enlistment program before the final budget is prepared.

Let me preface my remarks on new procedures by saying there is no set pattern for church financing. What produces results in one church may not have that effect in others; and if better results are desired (the understatement of the year), we have to realize this, and also realize there is no easy way. Church financing demands imagination, experimentation, and much consecration, but the results will be worth the effort.

Pre-Budget Enlistment

This procedure has resulted in new growth in many churches. It is different, to be sure, but it has other more desirable benefits.

1. It demands a continual emphasis on stewardship, which in itself is beneficial. Such an emphasis increases a congregation's giving. It also deepens the spiritual life of the people.

2. It is an excellent technique for teaching the real meaning of stewardship; that is, that true motivation for giving is not created by appeals for the individual needs of the church, but by the individual's grateful response to the love and goodness of God; that the amount of a pledge is determined, not by the size of the budget, but by a proportionate share of income regardless of budget.

3. It gives opportunity for each member to give counsel, share his concerns and hopes, and to say what the church's program should be for the next year. After this counsel has been received, the final program and budget are prepared, based on the counsel received in the enlistment. This final program and the budget are presented for acceptance at the congregational annual meeting.

4. In teaching stewardship, churchmanship is developed. Emphasis is necessarily changed. The church is no longer merely a building to be maintained, but a cause to be supported. Appeals for a deeper level of commitment are made to the individual's sense of gratitude, which requires, to be effective, the stressing of the program and purpose of the church, the rewards therefrom to the individual, but far more important, the high privilege of being more deeply involved in the kingdom enterprise.

For example, a person may give because the church needs painting or there are fuel bills to pay, but that hardly occa-

sions a deeper commitment. This happens when the person becomes convinced that the work and program of the church and the love and goodness of God has put him "in debt far beyond his capacity to repay, and that, therefore, far from the world owing him a living, he owes the world a life." This attitude can never be created by budgetary appeals.

Implementation of a Stewardship Emphasis

Let me emphasize again that this is no simple method. When faithfully implemented, however, it produces results.

1. *Appoint a Stewardship Committee.* The size of this committee will depend upon the size of your church. The appointment of this committee is paramount because the trustees are far too busy to think of stewardship promotion except, usually, at the last minute before the enlistment program. The duties of this committee are many and varied.

- (a) It is responsible for the year-round promotion of stewardship, writing articles for the monthly newsheet if you have one, including stewardship notes in Sunday bulletins, etc.
- (b) Let the committee send out quarterly financial newsletters that carry news of the church's total program and financial picture, what the contributions have enabled the church to do, and what they hope to do in the future.
- (c) The stewardship committee should endeavor to include church school students in its overall emphasis. Let the children be guided into making proportionate pledges from their allowance, and the systematic use of weekly envelopes. The plan used in the church school should be modeled after that used in the church. This is excellent training in stewardship and churchmanship.
- (d) This committee should take complete charge of the Christian enlistment program.
- (e) It should also study and implement techniques of follow-up for delinquent pledgers, thus reducing the "shrinkage" during the course of the year.

2. *Use the Pulpit.* The philosophy of stewardship should be presented during the course of the year instead of a "one-shot deal" immediately preceding the enlistment program. When it is presented only once a year, it has all the earmarks of just another technique to raise money rather than being a basic principle of a Christian's philosophy of life. Preach about it often. Christ did. If you don't wish to build an entire sermon around it, use it to illustrate.

Use it in your pastoral prayers. Many churches employ a "moment of concern" as an integral part of their order of worship, usually immediately preceding the offering, not to ask for more money, but to present some need or some phase of the church's program, whether at home or abroad. The offertory prayer is unequaled as a channel for the expression of stewardship.

3. *Make the Presentation of the Offering the High Point in Your Service of Worship.* In many churches the taking of the offering and its presentation are not used in any creative or inspiring manner. It is merely a "collection" (how I wish we would stop using that word), usually preceded by dull and drawn-out announcements. The offering should be the moment of sacrifice, of an actual giving of life, for money is life in the only form that a lot of us can give it. Use it, then, as a moment of sacrifice, as the culmination of the congregation's worship, not as a sort of meaningless pause between prayer and sermon, related to neither.

If the worship has been significant, if the prayer has brought people into the presence of God, then the natural desire will be the expression of gratitude through a sharing of life. If you must make announcements, make them some other time, but let the service move from the call to worship through the offering with all the dignity and reverence that can be created.

4. *If You Must Work with a Budget, Let the Budget Work for You.* Present a maximum budget—what the church would like to do, rather than what you think you can get along with. And let this budget speak! There is nothing more uninspiring than a row of figures. (Heat—\$1,500, Light—\$500, etc.) Along with these figures, tell what they do. Remind people of the number of children and adults that have been kept comfortable while being taught the Word of God. In other words, if you must employ a budget, make it an instrument of teaching and information concerning the program of the church. Get away as much as possible from a there-are-bills-to-pay attitude. It is the program of the church that inspires people to give. If you have needs (and what church doesn't?), always relate these needs to people and to your program. Even a purely physical item such as paint can be so related. Surely, wood needs to be protected from the elements; but, even more, by keeping our church in good condition we show we care for and love and respect the house of God, and what happens in it and because of it.

Why—In the Light of the Gospel

According to the teachings of Jesus, one of the acid tests of a Christian is his attitude toward his possessions. Someone has figured out that one out of every seven verses in the Gospels is related to this attitude. I think the emphasis can be condensed into a single phrase: What we worship determines what we become. If we worship material possessions, we tend to grow more materialistic. If we worship self, we become more selfish still. That is why Christ continually endeavored to direct men's worship to something nobler and higher. In that was man's salvation.

The paramount question of all was, "Whom do you say

that I am?" or "What do you think of me?" It seems to me that our own personal commitment, first of all, and the commitments we seek from our people, should be made and sought as response to that question. What we worship determines what we become as people, also what we do with what has been given us. "How much should we give?" people ask. And we present them with statistics and budgets and percentages, when our response should be, "How much do you love God?" ●

Our Money and Us

In the earner's pocket a piece of money is just another coin. On the offering plate money becomes an eternal spiritual investment. Invested in a Japanese Bible, it becomes a message of salvation. Invested in a New Guinea missionary, it becomes a messenger of "good news" and eternal life. Invested in a home mission building program, it becomes a house of peace and rest for the spiritually distressed. Invested in an African medical missionary, it becomes not only the message of pardon and peace but also of love and hope. When we fully realize that our money is ourselves and that where our money is, there we are, then our money and its use become a glorious ministry in Christ.—*Stewardship Facts.*

Love—a Spendthrift

Are we fussing over ourselves, our health, our diet, our security, our status, when we should be spending life for something that will outlast it, letting ourselves go out to friends, interests, causes, out into the open ocean of a complete self-sacrifice? Is there anything of the spendthrift in our nature, and for what? Where does our money go—not the small change in our pockets but the five-, ten-, twenty-dollar bills? Where is our treasure? Have we any red-hot enthusiasms that upset our comforts, that take toll of our time and money, that mean giving up things others have and we would like to have, that push the ego out of the center of our lives? Are we neither for Christ nor against Him, neither cold nor hot but lukewarm?

I pray that there are people, young, middle-aged, and old, of the same mind as Thoreau, "My only fear is that I may not be extravagant enough." For love is a spendthrift. It is seen in what it gives; it never ceases to give; it can never give enough.

Love ever gives—
Forgives—outlives—
And ever stands
With open hands
And while it lives,
It gives.
For this is love's prerogative—
To give—and give—and give.

—Robert J. McCracken.

Is This Your Life—in 1984?

By Raymond L. Cox

Do you give much thought to what life will be like twenty years hence? What do you expect to be doing in 1984?

Within two decades monkeys, not men, may be picking most of the fruit which is marketed commercially!

This is only one of the predictions appearing in the interesting volume entitled *Britain, 1984*, recently published in London. Ronald Brech produced the book for the research department of Unilever, a great industrial concern, which recognizes that part of its job is to know what people will be purchasing in twenty years' time, because whatever it is, the firm plans to sell it!

According to the forecast, human leisure will increase. A four-day work week and a full month vacation will extend to most laborers, while trained apes will take over difficult or unpleasant physical jobs, like picking fruit!

Getting closer to home, the average family will occupy a centrally heated, open plan house, with wall-to-wall carpets throughout, even in the bathrooms! Two cars will share the spacious garage. And most families will own another home also, even if the second may be only a beach hut.

Virtually every surface within your house will be plastic—walls, doors, floors, ceilings, lighting panels, insulating materials, furniture surfaces. The kitchen will be fully automatic. Windows will be double glazed, and the glass will go milky in strong sunlight, ending any need for blinds.

Most houses will boast three television sets, according to the survey which also forecasts that few in the family will watch them because interests will be diverted to recreation, like camping, fishing, opera, touring, and travel abroad. Aircraft will take off vertically and exceed three thousand miles per hour! People will hunger for a sense of spaciousness.

Not All Is Bright

Does this rosy forecast of the future twenty years hence intrigue you?

However, all is not bright. Immorality will increase and the percentage of homes broken by divorce will multiply. While researchers expect the dread diseases of the present day—particularly heart ailments and cancer—to be conquered, mental illness will become more acute.

"This Is Your Life—in 1984." Thus the British paper, "News of the World," headlined John Reason's review of the book, *Britain, 1984*.

But is it?

That progress in raising the standard of living is probable,

few would dispute. That millions now living will enjoy a life somewhat comparable to that predicted by the researcher for Unilever seems a reasonable assumption.

But there is no particular individual on earth who can guarantee that he himself personally will participate in a society such as the British book forecasts! No one!

For no one can state with authority that he will survive until 1984!

Millions doubtless will! But no single person knows for certain that he will be one of those millions! The summons of death does not conform rigidly to life expectancy tables devised by insurance actuaries!

Suppose you do not survive until 1984. Does that mean you will miss entirely the advances and enjoyments forecast for man's future?

Not necessarily! Many refinements may be implemented long before twenty years pass. Or again, you may be enjoying a far better environment, one without any abuses or annoyances whatsoever!

Greater Aspirations

No one can be sure he will be on earth in 1984, but millions voice confidence that if they are not, they will inhabit a far more wonderful place than the most marvelous environment science can foster on this planet! Believers in Jesus Christ aspire to eternal life. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). "Whilst we are at home in the body, we are absent from the Lord," the Apostle Paul continues. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:6, 8). And in the Philippian epistle Paul declared that to depart and be with Christ is far better! True, he wrote before invention of the automobile, harnessing of electricity, and development of the countless gadgets we enjoy today.

But it is not difficult to picture Paul in Paradise today, if privileged to peek at our civilization, shaking his head in disbelief that any mortal might prefer earth at its best to the place Jesus has prepared for His people! No one on earth today, not even by the exercise of the most vivid imagination, can commence to understand the unsurpassed excellencies of the land that is fairer than day! "Neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9) holds true, whether attested in A.D. 64 or 1964 or 1984.

Is this your life—in 1984? Will you occupy one of the many mansions in our Father's house on the light-covered

hills beyond the stars? Perhaps you will still live on earth in 1984. But what if you don't?

Not likely will this be your life in 1984 if it is not already your life in earnest in 1965! For eternal life is not a quality a Christian receives when he dies. Impartation of eternal life does not wait until the eyes grow glassy and the tongue gets thick! If a man does not have eternal life before he dies, he will never have it. Eternal life is a gift of God to believers here and now! "He that believeth on the Son hath everlasting life" (John 3:36). Notice that the promise reads not "will have" but "hath." It is phrased in the present tense. "He that believeth on the Son hath everlasting life." If we don't have it before we die, we can never acquire it after we die. "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Jesus says of believers, "I give unto them eternal life; and they shall never perish" (John 10:28). Has He given this life to you? Have you received this gift? Jesus also declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Is this your life? Is this your life now? The year 1984 may be too late to acquire this life. Next year may be too late. Even tomorrow may be too late, for the Bible warns, "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

If present progress proceeds, earth will be a more enjoyable place to live in 1984, at least for most of mankind. But what of those plagued with the predicted aggravation of mental diseases? Earth at its best betrays drawbacks. But the life of eternity for believers bodes no annoyances, for God promises to banish all earthly terrors, and announces, "Behold, I make all things new" (Rev. 21:5).

Is Christ your life for all eternity? "Our citizenship is in heaven" (Phil. 3:20). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

Whose Opinion?

It is reported of one small country that there are 2 million people and 4 million opinions. This represents a lot of controversy!

Each day our lives are observed and evaluated by our friends and neighbors. No doubt, if all their remarks (and thoughts) could be presented to us in written form, one would go crazy trying to adjust his life to the conflicting data.

So we might conclude that, basically, we have to make our own decisions and, having set our sights, plow straight ahead and let come what may.

Hold up one moment before you begin following your self-appointed code of ethics for living! For there is one person whose opinion needs to be considered even above your own. "For not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 10:18).

—Paul Showalter.

Jesus and Race

By J. D. Graber

How important is the race question in missions? Alabama is a long way from Nigeria, but, apparently, the lines of communication are very short. Recently a Nigerian friend sent us a batch of clippings from English language newspapers in his country. Race riots, discrimination, and anti-Negro activity in the United States get full, often exaggerated, coverage.

Moslem missionaries in Africa exploit racial injustices in the U.S.A. Islam is making great strides in Africa and their missionary activity is intense. It is obvious from their point of view that Christianity is a white man's religion. They have documented evidence that a church (or churches) in the U.S.A. has barred Negroes from membership. What else does this prove but that Jesus is a white man's god, because in the name of Christ Negroes are excluded? You can imagine how a Moslem rabble-rouser before an African village crowd can exploit these anti-Negro acts in American churches.

Islam is the black man's religion. This is the ever recurring theme of the Moslem missionary. Even Cassius Clay, the heavyweight boxing champion, who is an enthusiastic member of the black Muslims in America, lets it be known that he won the fight by the help of Allah. This statement is widely used by Moslems in Nigeria, and likely in other African nations also.

Racial tension is a mere communist plot, say some American writers. It is true that communism exploits racial tension, as it exploits all national problems. But there is certainly a much deeper meaning and, above all, a definite Christian dimension. It is unmistakably the height of hypocrisy to tell anyone of a different race or cultural level that Jesus will accept you but I won't and you cannot be a member of my church. Such an attitude is a denial of the Gospel.

We all live in one world. What we do at home is published abroad. Christianity is under attack, as it has always been. Whenever anyone in our so-called Christian America does anything unchristian, and especially if it is in the nature of discrimination against nonwhite races, or if it reflects American national pride, this is used all over the world as "irrefutable" evidence that Christianity is a mere American, or white man's, cult and that Christ is not the savior of all men.

Forgive

He who cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven.
—Herbert.

A Big Friend for Little Joe

By James E. Adams

Ten-year-old Joe had never walked; his legs were practically paralyzed. The only time he had playmates was on rainy days when children could not be outdoors. So the little fellow was lonely.

But he always looked forward to 2:30 in the afternoon. That is when a small locomotive, the "yard engine," came down the tracks by his home. The engineer always rang the bell and waved. He was Joe's hero.

One day the engine stopped and the engineer came into the boy's yard. "Is your mother home?" he asked, smiling.

Little Joe sat there in his wheelchair speechless. The big man looked so strong and kind. "Is your mother home?" the engineer repeated.

"Oh, I-I'm sorry. Yes—yes. I-I'll call her," Joe stammered.

"No, don't bother. I'll just knock."

Joe could not hear what his big friend and his mother were saying. But several minutes later they came toward him. "Joe, would you like to take a train ride with me this afternoon?" the engineer asked.

"Oh—oh, boy! I sure would. Can I, Mother?"

"Yes, Joe. You may," his mother replied.

"I have only one car on today," the engineer explained. "And it goes twenty miles down the line. So I'll have plenty of time to show you the ropes."

Little Joe had a wonderful afternoon. He rang the bell and blew the whistle for the crossings. He handled the throttle. He even shared the lunch in the engineer's huge bucket.

It was a tired but happy boy that the man lifted from the engine that evening. As he carried the young cripple home, he said, "Joe, you don't have to be carried. You can walk—if you'll try real hard."

Joe looked into the kind face so close to his. His friend surely wouldn't spoof him, he thought. But he couldn't—he just couldn't walk.

"I know it's hard to believe, Joe," the big man continued. "But you try. I know you can walk if you will just try real hard."

That was the turning point for Joe. Every time he waved to his friend he could almost hear the words: "I know you can walk if you will try real hard."

Joe walks today, and that fact is ample reward for his big friend.

The engineer had a trait which seems to be fast disappearing from the hearts of men today—compassion. Compassion comes from root words which mean "to suffer with." It distressed the man to see Joe so small, so helpless, so alone. The compassion he showed encouraged and inspired the lad.

Nowadays we are so busy, so taken up with our own problems. But if we can just catch a vision of Jesus, who was

frequently moved with compassion; if we will take time to sit where others sit, to weep with them that weep, to help the helpless—then we too can give the word of encouragement and deliverance that's so sorely needed.

The Bible admonishes us to do so: "Be ye all of one mind, having compassion one of another, love as brethren . . . knowing that ye are thereunto called, that ye should inherit a blessing" (I Pet. 3:8, 9).

A Prayer

for this week

Our Father, we thank Thee for the desire planted within us to draw near to you. For the bounties of field and garden, and life and refreshment from sun and showers, we would thank Thee.

With gratitude we recognize the moving of Thy Spirit upon our youth; the earnest way they have sought to follow Thee by being servants in a more meaningful way. Make fruitful their individual and group searching of Thy Word for their growth and personal witness to others.

In travel and rest, by mountain or sea, give renewal to minds and bodies as the handiwork of Thy creation is unveiled to worshipful eyes.

Prepare each one who shares in the work of our General Conference. Protect from danger those who travel. Give wisdom to those who plan. Give understanding to those who speak. Give strength to those who labor, and a searching, discerning attitude to all. Unite our hearts to fear Thy name. May glory be in the church through Christ Jesus our Lord. Amen.

—Emily A. Kolb.

Prayer Requests

Thank God for searching out needy persons in Puebla, Mexico, who have come in contact with the Gospel through radio programs. Pray that the Holy Spirit will lead them to make a commitment to Christ.

A Jamaica *Way to Life* listener writes: "I am not a Christian now but I would like to be one. I am asking you to pray for me. I am a mother of three children and I am not married. I am very sad. I need your prayers badly."

Pray that the VS-ers working in the community of St. Anne, Ill., may demonstrate Christian love and brotherhood in all their contacts. Pray for the kindergarten and club activities, that the boys and girls may learn about Christ.

Pray for the many district conferences as they attempt to witness for Christ through booths and personnel at state and national fairs, that they may be used to present Christ as Saviour, Lord, and Prince of Peace.

Pray for the workers in Somalia, Africa, where a verbal witness is prohibited, that the life of each missionary may reflect the love of God and that men may be brought to Him.

CHURCH NEWS

Teaching the Bible in the Public School

By Levi C. Hartzler



James V. Panoch

Those persons who attended the teachers' meeting during the annual meeting of the Mennonite Board of Missions and Charities at Goshen, Ind., in June heard James V. Panoch, a teacher of Bible at South Side High School, Ft. Wayne, Ind., speak about why the Bible should be taught in public schools and how such teaching might be done. He insisted that the success of Christianity in the U.S. depends on the way the public schools handle the Bible.

The public school structures the life of children in U.S. society from kindergarten through the twelfth grade. It gives guidance on personal habits. The school teaches children what they need to know scholastically: language, mathematics, geography, history, and science. If the Bible is left out, the child will think that what it says is not important.

"Since the child spends more time in school than in church," asserted Mr. Panoch, "the school has a greater influence on the child than the pastor."

But what about the Supreme Court decision on public Bible reading? On the point of using the Bible as a source book for study, the Supreme Court declared, "It certainly may be said that the Bible is worthy of study for its literary and historic qualities." Anyone who believes that the Bible is the inspired Word of God will also believe that the Holy Spirit can and does use the Word for God's glory even though it is studied like any other book.

Mr. Panoch suggested three ways of using the Bible in the public school. First, some states (such as Indiana) have an approved Biblical literature course, usually for high-school juniors and seniors. The Indiana course is divided into two one-semester units based on the Old and New Testaments.

Another possibility is to teach a Bible unit as a part of an existing literature course, including Bible poetry in the poetry unit and Bible stories and biographies in those sections of the course. A third possibility would be to make the Bible relevant to all courses whenever Biblical or religious concepts apply. For example, the question of the origin of man is a concept studied both in biology and in world history.

One teacher has added an interesting unit to his literature class by checking the many references to the Bible in American life. This includes quotes on coins and stamps, in cartoons and literary titles, and in musical compositions and literature. The English-speaking world has a rich heritage in all of these areas. Is it not time that the study of the Bible is put back into the curriculum throughout the United States?

Draft to Accelerate

"Any young man not clear where he stands in relation to the draft—whether he is registered or not—should check with his pastor or service counselor," says Ray Horst, one of the Mennonite Church representatives at the meeting and director of I-W services for the General Mission Board. "Our congregations should also be prepared to face the tightening draft situation with their neighbors and friends and with their own youth," Horst continued. "The next few months will be months of suffering for increasing numbers of people. The suffering will include more and more U.S. families in addition to the Vietnamese, who have had more than a decade and a half of revolution and bloodshed already."

Horst gave these reactions following a meeting in Chicago on July 28 of the I-W coordinating board. There J. Harold Sherk of the National Service Board for Religious Objectors outlined the changing I-W service situation in light of Vietnam developments.

The draft will probably drop the age when men must face service from its present level near 21 to possibly 19. Student deferments will be more difficult to keep. Married men are not drafted now and there is little likelihood that they will be in the foreseeable future.

In addition to Horst, other members from the Mennonite Church at the I-W coordinating meeting were Atlee Beechy, Goshen, Ind.; E. M. Yost, Denver, Colo.; John E. Lapp, Lansdale, Pa.; Clarence Lutz, Elizabethtown, Pa.; and John Eby, Salunga, Pa. The coordinating board serves as a channel for coordinating the services of six Mennonite and Brethren in Christ groups to their I-W men. In other actions, the board:

expressed appreciation for the years of service to I-W's in Denver which E. M. Yost has given and asked Dick Martin to carry responsibility for the Denver central office, which coordinates the services for I-W men in Denver. Martin also provides the primary channel of the church's service to Mennonite and General Conference Mennonite men and their wives.

agreed to strengthen vocational counseling for I-W's along the lines begun by Atlee Beechy at Cleveland, Laban Peachey at Cleveland and Indianapolis, Horton Fleming in Denver, with Russel Liechty of the Goshen College faculty providing the next services at Evanston some time this fall.

elected Atlee Beechy chairman; Gordon Dyck secretary; John Eby treasurer, replacing Edgar Stoesz, who has served as treasurer for a number of years; and Ray Horst and Dwight Wiebe as administrative representatives.

heard Harold Sherk report that on Jan. 1, 1965, more than 17,000 men had served in I-W. Of these, 13,090 had responded to a questionnaire and of these responses 8,966 came from Mennonite and Brethren in Christ churches.

discovered that more than 200 high schools have established ROTC (Reserve Officer Training Corps) units and that legislation passed last year would establish 200 more each year for the next five years. To date the states with largest Mennonite population concentrations haven't been much affected.

approved preliminary planning presented by Jesse Glick, John Eby, and Dick Martin for a sponsors' conference in some central location and for several regional retreats or reunions for I-W men.

Memorial Fund



Barbara Snyder

In keeping with suggestions from friends, the Barbara J. Snyder Memorial Fund has been established. The income from this fund will be used to aid Argentine young people in training for Christian service. Contributions may be sent to the Mennonite Board of Missions and Charities, Elkhart, Ind. Barbara was killed July 27 in a collision while the Snyder family was on their way for a scheduled departure from New York for a second term of service in Argentina. Gifts given will be used in the furtherance of the work to which Barbara had dedicated her life.

New Worship Center

The Lawndale Mennonite Church at 2518 South Lawndale Avenue in Chicago dedicated its "new" worship center and held a memorial service for Mrs. Mario (Barbara) Snyder, Sunday afternoon, Aug. 1. Approximately 250 people participated in the dual service. Among the persons who appeared on the program from outside the congregation were Mario Bustos, Milwaukee; Ernest Bennett, Elkhart; LeRoy Kennel, Lombard, Ill.; Laurence Horst, Evanston, Ill.; Larry Voth, Markham, Ill.; and Jose Torres, Chicago.

The present pastor is Don Brenneman, and among the earlier pastors were Lester Hershey and Mario Snyder. Known recently as Second Mennonite Church the congregation began in 1934 and worshiped in its center at Blue Island, until urban renewal took the area for a University of Illinois Chicago campus. At that time the congregation began worshipping in the present building when it belonged to a Baptist congregation. When they built in another

location, negotiations led to the purchase for the Lawndale Mennonite Church and the "commencement" which the dedication service represented.

Lawndale Mennonite Church, with its 52 members, has an active missionary interest. From here Mario Snyder sparked interest in a continent-wide strategy and five-year program of witness to Spanish-speaking people. From here interest in Spanish-speaking folk in Milwaukee drew Mario Bustos, a member, into self-supported witness in Milwaukee along with his family. The Milwaukee congregation now numbers 24 members, and Bro. Bustos is its pastor.

Mac Bustos, brother of Mario and a member of Lawndale (then Second Mennonite), moved recently to the Quin Cities area on the Mississippi between Iowa and Illinois. There he serves as licensed minister for a Spanish-speaking fellowship which began in 1963 and now has six members.

The missionary interest has also been sparked by the service of Mario and Barbara Snyder, who went to Argentina after a 6½-year pastorate at Second Mennonite. The dedication thus became a memorial service also when the news came of the sudden and tragic death of Barbara in an automobile accident in Pennsylvania. An offering was taken for the Barbara Snyder memorial fund.

Missionaries Moving

Mahlon M. Hess, missionary to Tanzania, will return to the States with his family in August. He has been appointed assistant secretary of the Eastern Mennonite Board of Missions. He will keep minutes and records of Board activities, oversee information services and promotional activities. He will begin his duties in the Salunga headquarters Sept. 1.

The Hesses have served four terms as missionary-evangelist couple in Tanzania. Since April 1, 1963, Bro. Hess has been serving as acting general secretary of the Christian Council of Tanganyika in Dar es Salaam. Harold Miller has been assigned to replace Bro. Hess in Dar es Salaam.

At the July 13 bimonthly meeting of the Eastern Mission Board the following persons were reappointed to overseas assignments: Jean Garber, R. 6, Lancaster, Pa., for a four-year term as a missionary nurse in Honduras; Esther Becker, R. 1, Mannheim, Pa., for a five-year term as a missionary teacher in Ethiopia; Elsie Cressman, New Hamburg, Ont., for a four-year term as a missionary nurse in Tanzania; and Harvey J. and Mildred Miller, Belleville, Pa., for a 33-month term as missionaries in Europe.

Appointed to their first term for mission business management in the Somali

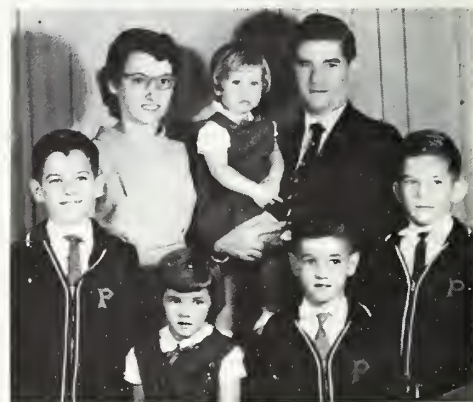
Republic were James and Gloria Shelly, 621 Main Street, Akron, Pa.

Ernest and Lois (Myer) Hess, R. 1, Willow Street, Pa., and Arlene Garber, R. 1, Elizabethtown, Pa., were scheduled to fly to Tanzania Aug. 6. The Hesses flew to Musoma, where Ernest will teach in the Musoma Secondary Alliance School and Lois will be secretary to Donald Jacobs.

Miss Garber, who will serve as bookstore manager in the Musoma Bookshop, went to Addis Ababa, Ethiopia, where she will work in the Menno Bookstore while she awaits her visa to Tanzania.

Jean Garber arrived in Tegucigalpa, Honduras, for her third term. Accompanying Jean was Verna Mohler, Denver, Pa., who will visit her sister Rachel, missionary teacher in Tegucigalpa, for a few weeks.

Your Overseas Missionaries of the Week



The David Hostetler family returns to Brazil this month for their third term of service with the Mennonite Board of Missions, Elkhart.

Primarily a literature missionary, David is also founder and supervisor of the church in Valinhos. He was also influential in founding a bookstore chain in Brazil and will continue to serve as manager of one of them. Publishing is his special interest in the literature. He was recently elected executive secretary of the National Evangelical Literature Organization in Brazil. He is also executive secretary of the National Mission Board in Brazil.

His wife, Rosanna, considers herself a missionary wife and cooperator in church and literature of the Brazil Mennonite Mission.

From Dalton, Ohio, David is a graduate of Goshen College and received his master's degree in Journalism and Communications from Syracuse University. He served for two years as assistant pastor of the Pleasant View congregation near North Lawrence, Ohio, one year of which was also spent at the Sonnenberg Mennonite School as principal and teacher.

Mrs. Hostetler, the former Rosanna Yoder from Elverson, Pa., is also a graduate of Goshen College. She taught school for a year prior to her mission assignment.

The five children shown above are (from left): David Michael, 11; Marcella Rose, 4; James Dante, 7; John Marcos, 9; and Monica Jane (in David's arms), 2.

Word from Carlsbad

During the past year three families have moved to Carlsbad, N. Mex. The Jason Stoltzfus family moved because of job availability; he is a nurse anesthetist. The Ernest Good family located in Carlsbad because of health reasons; but all three families came because they definitely felt God led them there, to help build His church in Carlsbad. The third family was Clayton Godshall and wife.

We are now looking for additional interested people to move into this area—people who would be interested in helping to start a new church, who are not afraid of hard work, long hours, or heartaches. (It takes such to build a church.) We are not interested in a colonization project.

Health-wise, Carlsbad is an ideal place for people with respiratory trouble, because of its dry, sunny climate—the pollen count is low, too. Jobs would readily be available for R.N.'s, practical nurses, schoolteachers, and a general practitioner. Unskilled labor jobs are much more difficult to secure, but not impossible. There are also college facilities, as New Mexico State University has a branch in Carlsbad.

If you are interested in Carlsbad as a place to further serve the Lord, write to Jason E. Stoltzfus, 813 Pate St., Carlsbad, N. Mex. 88220.

Evanston I-W's Share

Evanston, Ill., I-W's were scheduled for two "plus service" opportunities in one week's time and just by talking. Don Brenneman and the young people of the Lawndale (formerly Second Mennonite) Church in Chicago were scheduled with them for a fellowship meal and a discussion on war and peace concerns on Sunday evening, Aug. 8.

On Aug. 9, they were scheduled to meet with the service counselors of the Central District (General Conference Mennonite Church) to "... discuss counseling needs and procedures with I-W men."

Laurence Horst shared the invitations with the I-W unit and commented that the I-W's "experience, gifts, and concerns need to be shared."

VS Directors Meet

Directors of voluntary service programs carried on by six Mennonite and Brethren in Christ groups met in Chicago on July 29 for mutual sharing. Using the full day, the 14 persons present shared their mutual experiences and concerns. Their VS administration involves the service of approximately 600 volunteers. Four of the six

programs represented have close fellowship and working relationship within the Mennonite Church.

Representing Eastern Board VS administration were Paul G. Landis and John Eby; Conservative board was represented by Mark Peachey; Mennonite Central Committee by Edgar Stoesz and Jacob Friesen; and the General Board by Ken Seitz, Don McCammon, John Lehman, and Ray Horst.

John R. Dycks to Paraguay

John R. Dyck and wife, Rosthern, Sask., were to leave for Paraguay in mid-August

on a two-year assignment with Mennonite Central Committee and Mennonite Economic Development Associates (MEDA).

The Dycks will live in Asuncion where he will act as MCC Paraguay business manager. He will also represent MEDA in Asuncion and in Volendam Colony's Production Credit Program as Ralph Sommer's successor.

Dyck has had wide experience in administration with Mennonite Youth Farm (Rosthern), Rosthern Junior College, Mennonite Bookstore in Rosthern, the Conference of Mennonites in Canada, and the Saskatchewan Conference of Mennonites.

The Dycks are members of the Rosthern Mennonite Church. Their daughters, Dorthea and Velma, attend Goshen College, Goshen, Ind.

FIELD NOTES

Ezra Hershbergers, Goshen, Ind., Goshen College faculty members on sabbatical leave, have reached London and are "settling in" in preparation for operating the London Mennonite Centre while Quintus Leathermans are on furlough. Erma Hershberger, Kitchener, Ont., is assisting in the Centre during the transition.

Standing room only is the rule in the worship center of the Lapa, Sao Paulo, Brazil, congregation these days. Cecil Ashley, the pastor, says, "Of course this only means 70 or 80 people, but after several difficult years this is significant for us. God is faithful."

A Bible study group of four or five meets Wednesday evenings in Carson Moyer's office in Accra, Ghana. Studying Luke are three bank clerks, an electrician, a man who works in the meteorological department at the airport. Two were members of Mennonite churches who moved into Accra, but the others were not active church members anywhere. They have indicated a desire to become communicant members. Carson says, "I enjoy this fellowship very much and trust that when this nucleus is established they will draw others into the church."

Delbert Friesen and the **John Nyses** arrived in New York from India on Aug. 3. Delbert is the son of John Friesens, coming to the States to attend Hesston College. The John Nyses have just completed a term of service as Overseas Missions Associates in Landour, India.

Harold Geiser, Apple Creek, Ohio, began voluntary service at Meridian, Miss., on June 28. **Milton Borntrager**, Topeka, Ind., and **Eugene Deiner**, Harrisonburg, Va., began service in Costa Rica July 6.

Katherine Miller, Plain City, Ohio, began service at El Dorado, Ark., June 14. All these assignments are with the Conservative Mission Board.

Brook Lane Farm Hospital, the first of Mennonite Mental Health Services' five hospitals across the United States, changed its name on July 1 to reflect more accurately its expanded functions. Henceforth it will go by the name Brook Lane Psychiatric Center and it will provide a number of types of services in the realm of psychiatric treatment. The new name also reflects Brook Lane's growing working relationship with its community.

Church groups seeking projects involving their members should welcome a current voluntary service project. The voluntary service unit in Kentucky needs a "rough and ready" vehicle, and they have found that it can be purchased with 700 or 800 trading stamp booklets. Youth groups, women's groups, Sunday-school classes, or adult fellowships can help by collecting trading stamp books and mailing them to Mennonite Board of Missions, Elkhart, Ind. 46515. Trading stamps of any kind will be helpful and appreciated.

Two Mennonite mission boards—the Board of Missions of the General Conference Mennonite Church and the Mennonite Board of Missions and Charities—received approximately \$12,600 from the Dwight L. Miller estate in a final settlement late in June. Dwight Miller lived in Norfolk County, Virginia.

General Mission Board annuity rates will be raised along with those of other agencies on Sept. 1, 1965, David Leatherman, assistant treasurer, announced on July 21. Annuity rates will now provide up to eight

percent return for the annuitant in the oldest age bracket and will range downward proportionately in younger brackets. An annuity allows one to put his money to work for the church with income tax deduction benefits, to receive an annual guaranteed return with other income tax benefit, and to be assured on his death that his money will continue to work for the kingdom. Interested persons can write to Leatherman at Mennonite Board of Missions, Elkhart, Ind. 46515.

Two hundredth anniversary of the Plains Mennonite Church, Lansdale, Pa., was held Aug. 7, 8. Warren A. Kratz, Harman, W. Va., preached on Aug. 8. Present ministry includes John E. Lapp, minister and bishop, Wayne N. Kratz, minister, and Arthur K. Hackman, deacon.

J. Russell Baer, Bainbridge, Pa., and Noah Mack, Morgantown, Pa., in a family life conference at Weaverland, East Earl, Pa., Aug. 22.

Louis Amstutz, bishop emeritus of Sonnenberg, Kidron, Ohio, was honored by the congregation on the fortieth anniversary of his ordination, Aug. 1.

Ray Himes, new pastor of the Sonnenberg, Kidron, Ohio, congregation, was installed on Aug. 1. J. Ward Shank, Broadway, Va., preached the message, and Linden Wenger, Harrisonburg, Va., was in charge of the installation service.

Keith Moxon, P.O. Box 139, Chatswood, New South Wales, Australia, founder of the Research Library of the Gospel Signpost Publishing Agency, is interested in receiving back numbers of the **Gospel Herald** and **Christian Living** magazines. Those wishing to dispose of such should contact him directly.

Herman Reitz, Harrisonburg, Va., in revival meetings at Erisman's, Manheim, Pa., Oct. 22-31.

Kenneth Good, Hyattsville, Md., in meetings at Leetonia, Ohio, Oct. 4-10.

Philhaven Hospital: The reunion of former employees will not be held this summer.

Robert Stetter, Algeria, at Scottdale, Pa., Aug. 29.

Simeon Hurst was installed as pastor of the Hawkesville, Ont., congregation on Aug. 8. Howard Bauman, district overseer, conducted the service.

J. Otis Yoder, Harrisonburg, Va., guest speaker at Rockhill, Telford, Pa., Nov. 13, 14.

Abner Miller, East Earl, Pa., speaker in revival meetings at East Union, Kalona, Iowa, Aug. 29 to Sept. 5.

Gospel Herald Aug. 3 issue carries an announcement of a new film in the General Mission Board audio-visual library, "**Almost Neighbors**." The announcement stated a \$10 rental charge. There is no rental

charge for Mennonite congregations or groups within the congregation when they secure the film from the General Board. Address Mennonite Board of Missions, Box 370, Elkhart, Ind. 46515.

Delbert Snyders, new missionaries in Nigeria, arrived in Lagos safely on July 31.

Milton Vogts arrived in Calcutta, India, on Aug. 5, returning to Bihar from furlough.

Herbert Minnich planned to have completed his research in Curitiba, Brazil, and to return to the United States the first week in August. He will be spending the next school year at University of Florida writing his doctoral dissertation under a fellowship from the Foreign Area Fellowship Program.

A. Don Augsburg, Goshen, Ind., in Annual Christian Nurture Council at Stratford, Ont., Sept. 4-6.

John M. Drescher, Scottdale, Pa., in Spiritual Renewal Services at Poole, Ont., Sept. 19-26.

Albert Zehr was ordained to the Christian ministry on Sunday afternoon, July 4, at Steinman, Baden, Ont. John S. Steiner, pastor of the Pleasant View Church, Goshen, Ind., preached the ordination sermon, and Orland Gingerich was in charge of the ordination. Bro. Zehr will serve the Steinman congregation as associate pastor.

Marion Bontrager, 21880 Louis Road, Bedford, Ohio, was ordained to the ministry on May 16, to serve the Friendship congregation. Walter Stuckey officiated, and Paul Miller, Goshen, Ind., and Vern Miller, Cleveland, Ohio, assisted.

Ross T. Bender, Dean of Goshen College Biblical Seminary, left Goshen on July 16 for a one-month visit to Latin America. His itinerary included visiting several theological schools, Mennonite churches in Brazil and Argentina, and some of the German colonies in Paraguay. Some of the purposes for this trip were to become better acquainted with the inter-Mennonite situation in South America, the general social revolution of Latin America, and the emerging patterns of theological education in this area, and to help in choosing a professor for the field of missions and the delineation of his assignment.

Christian Workers' Conference, Bank, Dayton, Va., Oct. 1, 2. Theme: "Strengthening the Church Through Christian Education." Speakers will be John M. Drescher, Scottdale, Pa.; Myron Augsburg, Harrisonburg, Va.; Levi Weber, Harrisonburg; and Michael Shenk, Sarasota, Fla.

Dedication services at Pleasant Hill, East Peoria, Ill., Sunday, Aug. 22. Speakers include J. N. Kaufman, Goshen, Ind., first resident pastor and later bishop of the church, and Richard Birky, pastor at Adair, Okla., who was converted and grew up in this church. The congregation had

a special service June 27 as it moved from the old to the new building.

John King, of the South Christian Street Church, Lancaster, Pa., observed his 103rd birthday, Aug. 2.

Simeon Hurst, Hawkesville, Ont., in evangelistic meetings at Geiger, New Hamburg, Ont., Oct. 10-17.

Clarence Gerig and **Percy Gerig** were licensed to serve in the capacity of ministers at Fairview, Albany, Oreg., on July 25.

New members by baptism: sixteen at Fairview, Albany, Oreg.; two at Hudson Lake, New Carlisle, Ind.; nine at Marlboro (Ohio) Conservative; one at Bethel, Gettysburg, Pa.; one at Bellwood, Milford, Nebr.

Change of address: **Willard Swartley** from Elkhart, Ind., to 923 College Ave., Harrisonburg, Va.

Orrie D. Yoder from Belleville, Pa., to 224 E. Reliance Road, Souderton, Pa. 18964.

Churches in Indiana and western Ohio are invited to organize delegations to the Winona Lake, Ind., Crusade for Christ, scheduled for Aug. 20-29, with Myron Augsburg and the Inter-Church Team. Services will be held nightly at 7:45, in the 7,500-seat Billy Sunday Tabernacle.

Church Camps

Spruce Lake Retreat

Roy Henry, pastor of the First Mennonite Church, Wadsworth, Ohio, will direct a nature study during Rural Life Retreat, Aug. 21-24. Designed for those who are interested in wildlife, this retreat has a perfect setting in the Pocono Mountains where wild plants and animals abound.

Coming events: Christian Teachers' Retreat, Aug. 25-27, with Clemens Hallman and Norman Yutzy; Bible Study Retreat, Aug. 28-Sept. 2, with William Klassen; Labor Day Weekend Conference on "Fellowship Evangelism," Sept. 4-6, with John Smucker. Write or telephone your requests for information or reservations to Spruce Lake Retreat, Canadensis, Pa. 18325.

Laurelville Church Center

Businessmen's Family Week at Laurelville Church Center this summer is divided into two sections. The first will be held Aug. 21-25, with J. R. Buzzard, Scottdale, Pa., and Cleo Weaver, College Park, Md., as codirectors. Paul M. Lederach from the Curriculum Development Department at Mennonite Publishing House will lead the Bible studies during this time. Richard Martin, Elida, Ohio, and John Bontrager, Alden, N.Y., will serve as codirectors for the Aug. 26-30 section, and Paul Roth, pastor at Masontown, will be the Bible study leader. Carl Kreider, Dean, Goshen

College, will discuss "Problems Businessmen Face in Our Time" during both sections. Families are invited to stay the entire nine days—Aug. 21-30.

Calendar

Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bixler, Paul and Lavonne, Saginaw, Mich., third child, first daughter, Regina Faye, March 22, 1965.

Brubaker, Maurice and Carolyn (Horst), Hagerstown, Md., second child, first son, Rodney Kent, June 10, 1965.

Friesen, Ed and Faye (Roth), Eaglesham, Alta., first child, Patty Jo, June 30, 1965.

Geiser, Roger N. and Betty Lou (Keiner), Kidron, Ohio, second child, first daughter, Pamela Denise, July 10, 1965.

Grieser, Paul and Evelyn (Wyse), Archbold, Ohio, fourth child, second daughter, Lisa Ann, July 13, 1965.

Handrich, Donald and Patricia (Mast), Fairview, Mich., fourth child, second son, Wayne Lee, June 23, 1965.

Harnish, Paul M. and Dorothy (Kolb), Horsham, Pa., first child, Peter Randolph, June 22, 1965.

Hess, James and Beatrice (Hershberger), Tegucigalpa, Honduras, fourth child, first daughter, Elizabeth Ann, July 19, 1965.

Hillerbrand, Hans and Bonnie (Brunk), Durham, N.C., third son, Stephan Christopher, July 6, 1965.

Huebert, Rudy and Marilyn (Lehman), To-field, Alta., first child, David Rudy, June 15, 1965.

Martin, Alson and Carol (Knechtel), Waterloo, Ont., first child, Steven Dale, June 3, 1965.

Miller, Eli Jay and Verna Mae (King), Smoketown, Pa., second son, Curtis Lynn, June 19, 1965.

Miller, Floyd E. and Anna Barbara (King), Shipshewana, Ind., third child, first daughter, Sharon Louise, May 5, 1965.

Miller, Paul E. and Louise (Smoker), Burr Oak, Mich., first child, Gail Patrice, April 21, 1965.

Moyer, Lloyd Y. and Alice (Meyers), West Bridgewater, Vt., fifth child, second daughter, Jennifer Suzanne, July 2, 1965.

Ropp, Eldon and Doreen (Ramer), Vancouver, Wash., first child, Leon Eldon, June 22, 1965.

Roth, Joseph and Nancy (Steinman), New Hamburg, Ont., first child, Colleen Joy, July 2, 1965.

Schrag, Keith and Rhoda (Nafziger), Goshen, Ind., first child, Jonathan Alan, July 3, 1965.

Schrock, Edwin and Irene (Loucks), Derby, Kans., third child, second son, Brian LaMont, July 18, 1965.

Schrock, John Dale and Phyllis (Shrock), Garden City, Mo., third daughter, Anna Marie, July 13, 1965.

Steiner, Edwin and Verena (Nussbaum), Orrville, Ohio, sixth child, fourth daughter, Glenda June, June 27, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beck—King.—Wendell Beck, Archbold, Ohio, Central cong., and Bonnie King, Archbold, Zion cong., by Ellis Croyle at Zion, June 11, 1965.

Beckford—Marton.—Barry Beckford, Jamaica, House of Friendship cong., New York City, and Irma Marton, Budapest, Hungary, Danforth Mennonite Church, Toronto, Ont., by John H. Hess at Warden Park Mennonite Church, June 19, 1965.

Blank—Siegrist.—Harold N. Blank, Cochranville, Pa., Media cong., and Joanne Siegrist, Wrightsville, Pa., Neffsville cong., by John R. Martin at Neffsville, July 17, 1965.

Blough—Kaufman.—Melvin Blough, Hollsopple, Pa., and Rhonda Kaufman, Johnstown, Pa., both of the Carpenter Park cong., by Sanford G. Shetler at the Stahl Church, July 3, 1965.

Broni—Schlabach.—Emil Broni, New Dundee, Ont., Blenheim cong., and Eudean Elizabeth Schlabach, Kendallville, Ind., Elmwood cong., by Lewis Miller and Vernon Leis at the Benton (Ind.) Church, May 8, 1965.

Diem—Witmer.—Roy Ervin Diem, Lebanon, Pa., and Sara Jane Witmer, Myerstown, Pa., both of the Myerstown cong., by Isaac K. Sensenig at the church, July 17, 1965.

Haskins—Mast.—Richard C. Haskins, Delaware, Ohio, and Wilma Mast, West Liberty, Ohio, Bethel cong., by Lee C. Moorehead at the William Street Methodist Church, July 17, 1965.

Houser—Weaver.—Rodney E. Houser, Lancaster, Pa., Willow Street cong., and Mary Louise Weaver, Collegeville, Pa., Norristown cong., by Elmer G. Kolb at the Frazer Church, July 17, 1965.

Hurst—Yoder.—Ronald Hurst, Goshen, Ind., College cong., and Elaine Yoder, Hutchinson, Kans., Pershing Street cong., by Sanford E. King at First Baptist Church, June 26, 1965.

Kauffman—Kreider.—Monroe Kauffman, Long Beach, Calif., Sunnyslope cong., Phoenix, Ariz., and Hazel Marie Kreider, Downey, Calif., Lyon Street cong., Hannibal, Mo., by Harold Kreider, assisted by John Kreider, brothers of the bride, at Lyon Street, June 26, 1965.

King—Hertzler.—Harry L. King, Malvern, Pa., and Margaret I. Hertzler, Paoli, Pa., both of the Frazer cong., by C. Ralph Malin at the church, June 19, 1965.

Kramer—Bornreger.—Jacob R. Kramer and Fannie Mae Bornreger, both of Central cong., Dover, Del., by Daniel V. Yoder at the church, June 4, 1965.

Kreider—Nase.—Alan Kreider and Eleanor Nase, both of Goshen, Ind., College cong., by J. D. Graber, father of the bride, at the church, June 19, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blowhorn, Bessie, was born in Carroll Co., Md., Nov. 15, 1882; died at the Frederick Memorial Hospital, Frederick, Md., June 16, 1965; aged 82 y. 7 m. 1 d. She was married to Jessie Blowhorn, who preceded her in death in 1957. Surviving are one son (Vernon), 2 grandsons, and one brother. She was a member of the Mt.

Airy Mennonite Church. Funeral services were held at Waltz's Funeral Home, in charge of Irvin Martin; interment in Pine Grove Cemetery, Mt. Airy, Md.

Boshart, Peter E., son of Jacob and Leah (Erb) Boshart, was born in Perth Co., Ont., Jan. 12, 1890; died suddenly at Huronview Home, Clinton, Ont., April 29, 1965; aged 75 y. 3 m. 17 d. He is survived by one sister (Mattie—Mrs. Eli Nafziger). One brother preceded him in death. He was a member of the Maple View Mennonite Church, where funeral services were conducted May 2, in charge of Chris Streicher, Ephraim Nafziger, and Ira Nafziger.

Brunk, Anna, daughter of George and Leah (Wilhelm) Bast, was born in Wilmot Twp., Ont., Feb. 26, 1881; died at St. Mary's Hospital, Kitchener, Ont., July 9, 1965; aged 84 y. 4 m. 13 d. In April, 1904, she was married to David Brunk, who preceded her in death May 22, 1951. Surviving are 2 brothers (Moses and Rudolph) and one sister (Catherine—Mrs. Moses Roth). Eight brothers and 9 sisters preceded her in death. She was a member of the Maple View Church, where funeral services were held July 12, in charge of Chris Streicher and Allan Bender.

Clipp, Lloyd, was born near Elkhart, Ind., Dec. 8, 1889; died July 5, 1965; aged 75 y. 6 m. 27 d. On April 4, 1917, he was married to Bessie Maust, who survives. Also surviving are one son (James), 2 grandchildren, one brother (Ralph), and 4 sisters (Carrie Plank, Mabel Smyth, Abbie Hardwick, and Blanche Marks). He was a member of the Olive Church, where funeral services were held, in charge of Elno Steiner and D. A. Yoder.

Coffman, Charles Victor, son of Daniel H. and Sarah (Guyer) Coffman, was born in Elkhart, Ind., June 21, 1888; died at the St. Joseph Hospital, Ft. Wayne, Ind., July 14, 1965; aged 77 y. 23 d. On Sept. 13, 1919, he was married to Vinetta May Garber, who survives. Also surviving are 3 sons (John E., Donald, and Samuel), one daughter (Evelyn—Mrs. Kenneth Blosser), 12 grandchildren, one brother (John W.), and 6 sisters (Ruth, Lizzie, Clara, Mrs. Mattie Eldridge, Mrs. Paul Eaton, and Mrs. Earl Shoup). He was a member of the Shore Church. Funeral services were held at the Forks Church, July 17, in charge of O. H. Hooley, Homer J. Miller, and Cornelius Vlott; interment in Shore Cemetery.

Heatwole, Dora E., daughter of John and Barbara (Diller) Powell, was born near Elida, Ohio, June 6, 1888; died after an extended illness at the Memorial Hospital, Lima, Ohio, July 13, 1965; aged 77 y. 1 m. 7 d. On Oct. 1, 1908, she was married to William E. Heatwole, who survives. Also surviving are 4 children (Alma—Mrs. Mahlon Hartzler, Raymond, Lewis, and Vernon), 19 grandchildren, one great-grandchild, and one sister (Mrs. Anna Hartman). Two children preceded her in death. She was a member of the Pike Mennonite Church, where funeral services were held July 15, in charge of Merlin Good and Harold Good; interment in Salem Cemetery.

Martin, Emma M., daughter of William and Sara (Lehman) Landis, was born in Wayne Co., Ohio, April 25, 1891; died at her home May 6, 1965; aged 74 y. 11 d. On Sept. 23, 1923, she was married to Walter C. Martin, who survives. Also surviving are one sister (Ida Wenger) and 2 brothers (John and Harry). One sister preceded her in death. She was a member of the Martins Church, where funeral services were held May 8, in charge of Elmer Yoder and Frank Nice.

Miller, Fannie, daughter of Daniel and Katherine (Weaver) Hershberger, was born in Somerset Co., Pa., March 4, 1884; died at the Memorial Hospital, Johnstown, Pa., July 11, 1965; aged 81 y. 4 m. 7 d. On Oct. 1, 1906, she was married to Joe Miller, who survives. Also surviving are one son (Clarence), one

grandchildren, and 2 great-grandchildren. She was a member of the Stahl Church, where funeral services were held July 14, in charge of Sanford G. Shetler and Gerald E. Deffenbaugh; interment in Kaufman Cemetery.

Moyer, Emma C., daughter of Aaron R. and Lizzie Ann (Cassel) Bower, was born at Harleysville, Pa., Jan. 10, 1904; died of heart failure at her home in Saxtons River, Vt., June 25, 1965; aged 61 y. 5 m. 15 d. On June 24, 1922, she was married to Laaden A. Moyer, who survives. Also surviving are 4 daughters (Arlene—Mrs. Merrill Clemmer, Mildred, Lorraine—Mrs. Eugene Chaffin, and Gladys—Mrs. Samuel Nyce), one son (Walter), 18 grandchildren, 3 sisters (Mrs. Edith Beidler, Mrs. Preston Halteman, and Mrs. Horace Moyer), and 2 brothers (Aaron and Harvey). She was a member of the Bartonville Church, where funeral services were held June 27, in charge of James Millen and Kenneth Benner. Further services were held at the Franconia Church, June 29, in charge of Curtis Bergey and Kenneth Benner; interment in Franconia Cemetery.

Nafziger, Pauline, daughter of Melvin and Edith (Lichty) Nafziger, was born Sept. 20, 1957; died in a car accident near her home at Topping, Ont., June 10, 1965; aged 7 y. 8 m. 20 d. Surviving are her parents, one sister (Rochelle), her paternal grandfather (David Nafziger), and her maternal grandfather (Jacob Lichty). Funeral services were held at the Maple View Church near Wellesley, Ont., June 13, in charge of Chris Streicher and Alvin Leis.

Nafziger, Stanley G., son of Ervin and Marjorie (Aeschliman) Nafziger, was born at Wau-seon, Ohio, March 18, 1946; died in a fall on a silo construction job near Jackson, Mich., July 1, 1965; aged 19 y. 3 m. 13 d. Surviving are his parents and 9 brothers and sisters (Leon, Carolyn—Mrs. Howard Snyder, Joe, Gilbert, Thelma, Alene, George, Julia, and Angela). He was a member of the Zion Church, Archbold, Ohio, where funeral services were held July 4, in charge of Ellis Croyle and P. L. Frey.

Nissley, Ada, daughter of Henry E. and Fanny (Eby) Garber, was born in West Donegal Twp., Pa., Feb. 5, 1895; died at the Lancaster General Hospital, June 9, 1965; aged 70 y. 4 m. 4 d. On May 21, 1957, she was married to Amos B. Nissley, who preceded her in death in July, 1957. Surviving are 6 step-children (Clarence R., Roy R., Arthur, Mrs. Edwin Keener, Mrs. Jonas Miller, and Mrs. Chas. Shertzer). She was a member of the Elizabethtown Church. Funeral services were held at the Oreville Mennonite Home, Lancaster, Pa., June 12, in charge of Clarence E. Lutz, Walter L. Keener, and Elmer Hertzler; interment in Bossler Cemetery.

Roth, David Roy, son of Roy D. and Carolyn (Byler) Roth, was born at Newton, Kans., Sept. 26, 1956; died by drowning at Siletz, Oreg., July 31, 1965; aged 8 y. 10 m. 5 d. Surviving are his parents, 3 sisters (Veronica, Becky, and Jill), one brother (Luke), and his grandparents (Mr. and Mrs. Samuel B. Roth and Rev. and Mrs. John I. Byler). Funeral services were held at the Logsdon Mennonite Church, Aug. 3, in charge of David W. Mann; interment in Riverside Cemetery.

Snyder, Barbara Jeanne, daughter of Paul V. and Kathryn (Miller) Snyder, was born at Kalona, Iowa, Feb. 25, 1931; died at Alverton, Pa., in an automobile accident, July 27, 1965; aged 34 y. 5 m. 2 d. On June 5, 1953, she was married to Mario O. Snyder, who survives. Also surviving are 3 children (Mary Kathryn, Mark, and Anne), her parents, 2 brothers (Robert J. and James A.), and one sister (Mrs. Sara Jane Friesen). She and her husband and family were scheduled to leave July 30 for their second term of service in Argentina. She was a member of the Hesston College Church, Hes-

ton, Kans. Funeral services were held at the Scottsdale (Pa.) Mennonite Church, July 30, in charge of A. J. Metzler, J. D. Graber, and Peter Wiebe; interment in Scottsdale Cemetery.

Readers Say

In the July 6 *Gospel Herald* is an article on civil rights by Lynford Hershey in which he calls attention to a "false method advocated by some," which he calls "color blind" or "another attempt to ignore a fact." In this he shows evidence of enlightenment superior to many civil rights agitators who teach that Col. 3:11 and Gal. 5:6 are a command that we should not recognize any of these distinctions, and that it is a sin to discriminate between them.

When he states that he is ready to die for the cause of civil rights, it reminds me of Jonah when he said, "I do well to be angry [for the gourd], even unto death." Jonah was a servant of the Lord, and God followed him down as he tried to run away from his duty, even to the place seaweeds were involved, and showed him the importance of the souls of men rather than gourds and seaweeds. Civil rights is like getting involved with gourds and seaweeds, and is of no eternal value. It is better to teach them the "Signs of Maturity," as stated in the editorial of June 29.

In the July 20 issue, in "Is This Our Task?" by Sanford G. Shetler, more teaching is given on our task as taught in the Gospel. This—and the editorial in the June 29 issue, and the statement of "color blind," by Lynford Hershey—is Gospel teaching, and the teaching of the Mennonite Church, and I hope it is the viewpoint of the *Gospel Herald*.—M. L. Hertzler, Dayton, Va.

Sanford Shetler's "For Discussion" (July 20 issue) has brought before the church an important issue. I say with him, "It is time to reevaluate the whole ethic of social penetration and social justice—what the churches' part is."

I believe we can find some answers to the question concerning the church and social justice if we look at Paul's remarks on the institution of slavery. In them we find no sign of a crusade against slavery. Why? The answer is found in the fact that neither Christ, the apostles, nor the early church leaders spoke to social concerns or issues of their day. Yet they did speak indirectly. They had a message addressed to each individual about his sin problem and his need to take up his cross and follow Christ. To those who took the cross they had much to say as to the way of life. But to the world they had nothing to say about how they should mold their socio-politico-economic ideology.

Today things have changed. The "church" speaks to the world about their socio-politico-economic ideology but not about their spiritual needs. It is time to reevaluate our practice in the light of the New Testament.—Leland M. Haines, Columbus, Ind.

I would like to tell you how very much your wonderful little magazine has meant to me and others here in our mountain area throughout the past year. Recently, observing the stack of *Gospel Herald*s which had cost only \$4.25, I could not help thinking in all humility how much greater was the worth in intangible values that we had received from them.

Especially have I used certain issues in the Sunday-school classes I teach. For the inspirational articles and poems have on more than one occasion added a special zest to our class-

room. A few weeks ago I started filling a box with certain prized clippings from the *Gospel Herald*. Now, each week as my husband and I prepare our Sunday-school lesson we go through the box, selecting appropriate passages to be used in our classes. So at this time the 42 boys and girls that we have under our care, also my husband and I send a heartfelt thank-you greeting to all the writers of *Gospel Herald* who have thus enriched the spiritual life of our classroom atmosphere.—Alice J. Kinder, Pikeville, Ky.

The inspiration and information received from the *Gospel Herald* are appreciated very much in our home. We always enjoy the weekly features: Editorials, Nurture Lookout, and Prayers of Luke Warm. The new elegance is also in good taste.

There is a bit of disappointment at the many articles written by church leaders encouraging involvement and being involved in race demonstrations. I was beginning to wonder if my opinion was warped until reading Sanford G. Shetler's article, "Is This Our Task?" (July 20 issue). Thank you for this stimulating article.

After reading the editorial in the *U.S. News & World Report* dated 8-2-65, I am convinced even more that this is not our task. Mr. Lawrence states, "Among the elements of religion are order, authority, charity, and peace, and we find none of these in the campaigns of civil insurrection." In recent Chicago demonstrations, 26 percent of arrests were clergymen. He suggests that the majority of citizens are sick of their involvement and will support the mayor and police in ending it for good.

—Leonard D. Hershey, Portland, Me.

My deepest appreciation is given to Sanford G. Shetler for his article, "Is This Our Task?" (July 20). Many times I too have questioned why after having been taught many years that we are not to be a part of the baser acts the world engages in, suddenly we are to give our approval to open defilement of the laws we are under. As a teenager in an old Southern city, I feel that more can be accomplished in bringing harmony between the prejudiced people than marching and engaging in immoral acts. In fact, how can a Christian approve such things?

We in the South are trying to change things. But sometimes it is hard when so many other people come storming into our state protesting our methods when back in their home communities even worse conditions exist. What about a few of your towns in which Negroes are not allowed after dark? I will be the first to admit that it is easier to see unfair methods a thousand miles from home than it is to find them at one's doorstep.—Mary Ann Glick, Mobile, Ala.

I'll take this opportunity to commend you for the improvement, in many ways, of the *Gospel Herald*. Now that it is attractive, young people will pick it up more readily too. The picture front has been very beautiful. God bless you all at the Publishing House. —Mrs. M. D. Schertz, Washington, Ill.

I thank God that a discussion with a Biblical and Christian viewpoint has been printed in the *Gospel Herald* on the civil rights issue. I refer to Sanford G. Shetler's article, "Is This Our Task?" This discussion expresses perfectly the feelings I have had for some time, but have not been able to put into words.

If this article does not express the viewpoint of the Mennonite Church, I fear our beloved church, with the Scriptural stand she has taken over the centuries, is doomed, and some Mennonite Christians who want to follow Christ's

teachings and example may begin to look over the fence.

Some of us who have been dyed in the wool are deeply saddened and puzzled to see the radical change taking place in some of our church leaders, especially those who had been responsible for administering our dye.—J. W. Townsend, Masontown, Pa.

* * *

Sanford G. Shetler's article, "Is This Our Task?" (July 1966 issue), was the best piece of satire ever to appear in the *Gospel Herald*.—Mr. and Mrs. James Bixler, Ann Arbor, Mich.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15083.

Prologue to Prison, by Richard C. Halverson; Cowman; 1964; 252 pp.; \$1.95.

Prologue to Prison is a gem for personal Bible study. It is a step by step study of Romans beginning with the historical and theological setting out of which it came. Dr. Halverson points out the harmony between the Old and the New Testaments with his usual clarity and practical application. He is no stranger to those who have read *Christian Maturity*, or *Perspective*, or *Man to Man*, or *The Quiet Hour*. I enjoyed reading this book, and sincerely recommend it for group Bible study.—Glenn B. Martin.

Items and Comments

The average American female teenager according to the American Dietetic Association eats nine times a day.

* * *

"If, and when, the Civil Defense siren is heard for real across the land, many Americans will get caught up on their delinquent prayers . . . but fast. Why not rather use the dry run signals now heard as 'calls to prayer' instead of waiting till they become knells of doom?"

This is the reasoning behind the call of a Spokane, Wash., minister, Clay Cooper, in seeking for cooperative prayers in every area of the land. (Cooper is president of Vision, Inc., a world missions organization.)

Originating in Spokane, the novel prayer movement is gaining momentum. "As the idea spreads it seems to captivate the public imagination," says Cooper. "We simply agree that from this time on, at the sound of the siren, we will pray.

"If one moment of contrition will not of itself produce a renaissance in our nation, it could become the spark igniting a chain reaction of petitions to God, who alone can

save America from further cultural moral decay from within, probably from nuclear holocaust from without. Surely we all agree the only solution to the grave crises we face is a divine influence pervading our country.

"History bears no record of any people ever being destroyed on its knees. Evidence abounds of nations being spared catastrophe in answer to universal supplication. If our beloved land is ever to get on her feet, more of us will have to get on our knees."

Through the religious and secular press, radio and TV, Cooper is appealing to the clergy of the United States to urge congregational participation. "A united movement in each locale could widen, resulting finally in a 'weekly wave of prayer' across America," he says. "About 85 percent of all our citizens are within earshot of the siren. Simple arithmetic places the number of potential supplicants at over 150,000,000.

"Let us hear a 'call to prayer' in the siren as our forefathers once heard a 'call to worship' in the old church bell, and who can tell how quickly and profoundly the forgiving Lord of mankind will intervene in human affairs. We have Biblical assurance:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will *heal their land*."

* * *

A plea to the motion picture industry to "reinstate and hold to its code of decency" was made in Dallas at the 108th annual

meeting of the Southern Baptist Convention. Adopting a resolution presented by O. K. Armstrong, former Congressman from Missouri and now a staff writer for the *Reader's Digest*, messengers (delegates) to the SBC meeting voiced alarm at "the tendency of moving picture producers to violate their code of decency in presenting adultery and illicit love in an attractive manner."

* * *

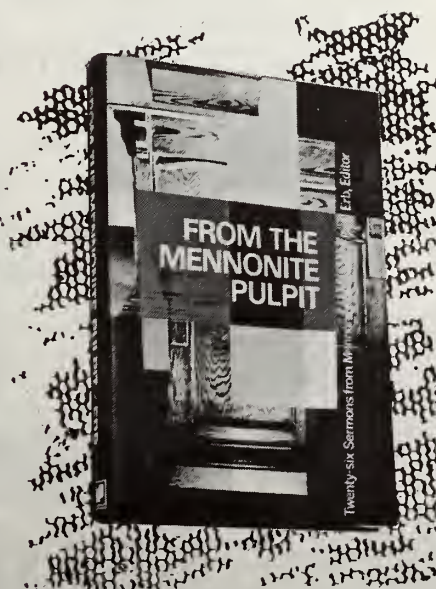
The practice of calling drunkards alcoholics, crime a "social problem," and criminals "psychotics" has robbed ministers of their old evangelical fervor and it ought to stop, a Florida minister said.

The Reverend William Hinson of Fort Lauderdale, Fla., said Baptist ministers should go back to "old-time preaching against sin and do away with the pseudo-intellectual approach."

* * *

One of the country's foremost Biblical scholars and historians raised an embarrassing question about Christianity's use of political and economic power. The church, when resorting to secular power, reveals its lack of confidence in the spiritual power of the Gospel, he warned. Father John L. McKenzie, S.J., professor, archaeologist, and author, spoke before a symposium, "The Word Endures Forever," which featured many Catholic and Protestant Biblical scholars.

"The church is no longer able and I hope no longer willing to sponsor that type of power which was used in the Crusades and in the courts of the Inquisition," Father McKenzie said. "But it seems that a lofty purpose justifies the application



FROM THE MENNONITE PULPIT

EDITED BY PAUL ERB

Here are twenty-six sermons by pastors, missionaries, evangelists, editors, church administrators, and teachers. The sermons are intended to be representative of preaching within the Mennonite Church and thus portray Mennonite thought and life.

These sermons, selected from a total of 87 submitted, were selected for subject, homiletical style, and content, as well as interest and concern. Here is a book that should become a source book for answers to questions about the Christian faith. **\$3.75**



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of pressure of whatever type is available. If people are slow to do what is right, we may prod them by the use of some political or economic threat." Father McKenzie, professor of history at Loyola University, Chicago, said he was surprised by a recent statement of a sociologist that the church is a power structure.

"I was surprised, I suppose, because of a basic naivete," he commented. "Every Christian knows and accepts the truth that the saving act of Jesus was done by non-resistance; but not every Christian seems to believe that the method by which Jesus saved is applicable to his own situation, or to the situation of the church. Jesus had power and used it, but it is not the type of power which we are sure will accomplish our purposes." Since some Christians cannot count on the power of the Spirit, he pointed out, they use what power they can.

* * *

"This degree business for ministers is a lot of nonsense," the Reverend Earl Lautenschlager, principal of Emmanuel College, University of Toronto, charged in London, Ont. He told delegates to the annual meeting of the United Church of Canada's London Conference that only ministers demand that ministers have degrees. "The laymen never look to see if you have one, even in the big churches," he said.

Calling for a return to the days of "less-degreed, grass-roots pastors," Dr. Lautenschlager said there was too much emphasis placed on psychology in a minister's training. Instead, he held, there should be more on theology, on which counseling of parishioners should be based.

* * *

Only if an "effective" portion of the population demands that American policy reflect God's will for all peoples will the nation prosper, a leading political figure told the Fourth National Congress of Methodist Men, meeting at Lafayette, Ind.

"The virtue of democracy rests entirely on an assumption . . . that most of the people most of the time wish to know and accept the truth," said Mayor Theodore R. McKeldin of Baltimore. "If that assumption is false, there is no more virtue in democracy than there is in the most monstrous tyranny that has afflicted the world since history began."

* * *

New Jersey, which failed to convince New York state that it should raise its minimum drinking age to 21, has taken drastic action to curb teenagers who drink while driving. In New Jersey one may drive at 18 but cannot purchase alcoholic beverages until 21. Gov. Richard J. Hughes has signed into law a measure that "gets off the road" drivers under 21 convicted of drunken driving. Upon conviction such drivers are barred from driving for at least two years or until they are 21—whichever penalty is greater.

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To Reach That Exploding Population

By James Fairfield



H. Ernest Bennett

At the annual meeting of the Mennonite Board of Missions in June, the job of Mennonite Broadcasts was expanded beyond radio broadcasts to include all forms of mass communication of the Gospel.

"We have an explosively expanding population to tell about Jesus Christ. God has given the church the tools of radio, the press, tele-

vision. . . . It's up to us to use them for the Gospel while there is time," says H. Ernest Bennett, executive secretary of the mission board.

Hannah Freisburg has a problem. It isn't a problem you would see if you met Hannah on the street. She doesn't parade her troubles.

Watch as she unlocks the big plate glass and stainless door to her apartment building. Nice, clean-looking girl. Young, for a mother of three children. A good mother, too. Conscientious.

Her neighbors don't know she has a problem either. But who has "neighbors" in a high-rise apartment in the city? Hannah isn't sure how many people live in her building. It's big. She doesn't even know how many families live on their floor. Fifty? Maybe even a hundred . . . ?

Hannah has met the people across the hall. And she knows the name of the woman in the apartment next to her. She met her in the elevator the time the baby burned her hands. She had ridden with her in the elevator before then, but. . . .

But in apartment elevators you don't talk to strangers. And strangers live next to you, above you, around you. Strangers live in apartment buildings, not neighbors.

Do we want to tell Hannah the Gospel of Jesus Christ? How will we tell her so that she will listen? Meet her in the hall and begin talking? She will edge away from us. Fear will block our words. "Who is this?" she will say. "What do they want? How can I get away?"

Behind the doors of J-32 Hannah empties her grocery cart. The children have half the bag of potato chips dumped on the table already. "Save some for Daddy," she grabs the

rest of the bag, "He's coming home tonight."

He travels in Pennsylvania with a line of men's wear. Sunday nights he leaves. Sometimes he gets back Saturday. Sometimes it's Friday, late. Like tonight.

Hannah's problem? Frustration . . . loneliness . . . monotony . . . loneliness . . . being cooped up in cement . . . and loneliness.

In the next eight years, metropolitan New York will grow by a half million people, to nearly 12 million. . . . The biggest metropolis in America. San Diego will increase 58 percent; Los Angeles, 50 percent; Miami, 41 percent. . . .

Cities will become the place to live for seven out of every ten Americans. And city living is lonely living, impersonal, barren. . . .

Hannah doesn't know a pastor in her city. She's never looked one up. And she doesn't talk to strangers. . . .

She can remember the name of the minister who married them, back in New Jersey. She and her husband had started going to church then. But soon afterward they moved.

Hannah likes her apartment now. She didn't at first. But that was because she hated moving and this was their fourth place. Ten months they had been here. "I hope we can stay



Gospel paperbacks in more than 25 supermarkets, drug and variety stores in four states.

put for a while," she told her husband.

Hannah felt at home. Inside the door of J-32 this was home. Here was safety, security. . . . She plunked the baby in her stroller, and followed as the child bounced from fridge door to doorpost to wall . . . and up against the coffee table on her flight from the kitchen.

She turned on the television. And kicked off her shoes. . . .

Hannah Freisburg and her husband like to watch television. It's a friend . . . at least that's the way they feel about it. When somebody says something and shows them something on TV, they listen. Even to the Gospel.

Hannah has a transistor in the kitchen and a clock radio in the bedroom. She likes the music. And the programs are company. "People you can visit with, and still be yourself," she says. Hannah actually finds friendship from the familiar voices. . . .

Her newspaper? She reads the Women's Pages every day and helps the kids with the comics. "I don't pay much attention to the rest . . . except the ads. The ads I read, because they help me."

These familiar "friends"—radio, television, newspapers, magazines—are trusted friends she will listen to and read every day in the privacy and security of her home. Last year alone, the Catholic Church answered 3½ million requests for information, sparked by Knights of Columbus ads in newspapers and magazines across the country.

With the vision of reaching people with the Gospel in the intimacy of their own homes the Mennonite Board of Missions began radio broadcasts early in the 50's.

Rapid expansion to other areas of the world, in Spanish, German, Russian, Navaho, Italian, and Japanese, has put MBI's Gospel broadcasts on 330 stations.

The urgency of reaching an exploding population for Christ has gripped the hearts of the Mennonite brotherhood. In less than two years a "short program" development has put 30-Second Spots and Minute Broadcasts on over 250 stations. In the last 12 months, a special Christmas series and an unusual Easter week series were used on more than 125 stations.

The urgency of getting the Gospel out where people are has motivated brethren in Iowa and Nebraska to sell Gospel literature through stores . . . today's marketplaces. Book racks of attractive Gospel paperbacks are now in more than 25 supermarkets, drug and variety stores in four states.

This spring, board members of Mennonite Broadcasts approved production of Spanish-language television spots. Lester Hershey of *Luz y Verdad* offices in Puerto Rico will supervise their development.

The spots tell TV viewers that Jesus Christ can meet their deepest needs. Both screen and voice will present Christ as the Bread of Life . . . the eternal water which thirsty souls can drink of freely . . . the way to life . . . the door to becoming as Christ is Himself.

Ad evangelism is the latest mass communications' tool to be given by God into our hands to use. Ad mats for the initial testing of an ad were distributed at Mission Board meeting by Nelson Kauffman, in a combined effort with the

Home Missions office to help local congregations reach the world around them for Jesus Christ.

Mennonite Broadcasts is a part of the local congregation. That is, it is a group gathered together by the brotherhood to be used by the brotherhood in publicly proclaiming the Gospel. This group belongs to the local congregation . . . to be used as the Holy Spirit directs, to help in witnessing to the world that Jesus is risen and reigns.

As a brotherhood, we have a tremendous job to do. The whole structure of world society totters in the turmoil of too-sudden growth. Never before has there been such an enormous task to be done . . . by so few witnesses to history's greatest event.

But God has given us the tools to use to match the magnitude of the task, so that the church can reach out beyond itself with the life-giving news of Jesus Christ. The door is opening before our very eyes. How well we respond to the challenge depends on each member of the brotherhood to pray and to give, thus transforming Gospel possibilities into new-life realities.



Carousel Films, "The City of Necessity"

High-rise apartment buildings in construction.

Yes, There Is Room

Congregations often find their schedules tightening so much that some of what they would like to do, even some of what they feel they *must* do, is crowded out because of routine things they feel they cannot stop doing. Then, along comes a very good youth-adult fall missionary education course, *Our Neighbors South and North*, by Paul Erb, and an equally good junior course, *Fly High*, by Edna Beiler, and congregational leaders see no room in the schedule.

There are, of course, only so many settings where ten lesson courses can be used. The question that needs to be asked is, How can we use the missionary education materials in one of our regular settings? Could we study the course on Sunday evening, midweek, Sunday morning, when?

Yes, there is room on Sunday morning. Some congregations have used missionary education materials in place of Uniform lessons. Last year our congregation decided to do this. Then to head off the concern which was sure to come about not using the carefully prepared Uniform, the superintendent announced that these would be studied midweek. And they were. Imagine having Sunday school, using quarterlies, in across-the-age-span classes in homes for most of a quarter! It worked.

There is the Sunday evening setting. *Program Guide* is prepared for that. But *Program Guide* wouldn't mind waiting on the library shelf until the missionary education course is completed. A congregation might try some across-the-age-span groups on Sunday evening. While adults are studying about *Our Neighbors South and North*, children could be having a similar experience on their level with the course, *Fly High*.

Sometimes a combination of sermon and study is preferable. The courses are adaptable. The time used to cover a chapter could be cut down from 45 to 30 minutes so that there would be room on a Sunday evening for a short sermon. The sermon might be first as a Bible background against which missionary education is studied.

MYF groups would surely enjoy studying about missions in Quebec, in Puerto Rico, at Peace River. The course would be just the thing to help them think seriously about VS and vocation.

WMSA could use the text at monthly meetings. It would serve as an excellent insight to the needs of the underprivileged not so far away. Firsthand reports could come from some who have been there.

Yes, there is room in the inn of the congregation to allow Christ to show us what He is doing around the fringes of this continent.

—Arnold W. Cressman.

Prayers of Luke Warm

Satire

Dear God:

I'm terribly tired tonight . . . don't feel much like praying. OK if I just repeat the Lord's Prayer?

"Our Father" (I'm not sure I should call you that . . . any relation seems distant) "which art in heaven" (wonder how many light-years away? Will it take a decade for my prayer to get to you way out there?), "Hallowed be thy name" (sure glad my language isn't like that of Sam Swarr).

"Thy kingdom come" (understand, no rush on this order . . . please not during my lifetime). . . . "In earth, as it is in heaven" (there's really not much difference . . . we've made it pretty nice down here).

"Give us this day our daily bread" (guess I could have omitted that line. . . . I've got food enough stored up for six months . . . why ask for more? I don't need your help now). "And forgive us our debts" (what debts? . . . I don't owe a soul . . . anything), "as we forgive our debtors" (say, would you do a bit of convicting on Ben Poe who owes me a ten-spot? If he doesn't pay soon, I'm gonna . . .).

"And lead us not into temptation" (very often), "but deliver us from evil" (if that means tornadoes and such): "For thine is the kingdom, and the power, and the glory, for ever" (they're yours for keeps . . . whatever they are. Such unreal things are outside my realm). . . . Amen.

Funny . . . tired as I am . . . I just can't sleep . . . wonder why? Not another of those sleepless nights! If only I could put my mind in neutral. . . .

Yours,
Luke Warm



Our Mennonite Churches: Eaglesham

The work of the Eaglesham Mennonite Church, Eaglesham, Alta., was started in 1947 in the Four Mile Creek area when summer Bible school was held in a one-room school. Later, as people from the community desired membership, the group organized as a local church. For some time a house basement was used as a meeting place. In 1963 a building was erected in town and put into use the following year. Membership is 20. Lloyd King is present pastor (licensed). The church is in the Alberta-Saskatchewan Conference.

A Call to Unity

On July 15 the General Conference Mennonite Church moved to end the existing divisions in the Mennonite family. We, as Mennonites, are overdue for a call to unity. Elmer T. Clark wrote in his book, *The Small Sects of America*, "In proportion to their numerical strength the Mennonites are the most divided Christians in America." Too often we have presented a picture of spiritual impotence, division, and contention rather than love, concern, and unity in Christ.

Meeting in Estes Park, Colo., during the week of July 10-16, delegates of the General Conference Mennonite Church voted to take steps toward "more adequate . . . oneness in Christ" with other Mennonite groups. No opposition was expressed in the vote, though some delegates thought Mennonite union, while inevitable, should not be rushed.

The resolution adopted called for an Inter-Church Relations Committee of six to start discussions with other Mennonite bodies. Conference delegates noted that the General Conference was organized in 1860 "with the deep hope of being used by God to bring healing to the fragmented Mennonite Church."

In May, 1965, the Eastern District Conference, a regional group of about thirty churches in eastern Pennsylvania, belonging to the General Conference, asked the General Conference to "take bold steps to achieve church unity with the Mennonite Church."

What will our response be? What should our response be? Should there be any hesitancy on our part to honestly evaluate our position toward fellow Mennonites? Have we ever looked carefully to really see what our differences are? What is our vision of Christian unity? If our vision is a bit foggy, are we willing to seek to clear it?

Certainly we believe in Christian unity. We could not believe the Scripture and believe otherwise. We believe there is a unity which Christ would have us know, preserve, and enrich. Most uneasiness comes when we try to think what this means and how that unity is achieved.

But we, as Mennonites, have hardly begun to grapple with the problems of Christian unity. Too often we have been busy bolstering our divisions and differences until some things have become magnified out of proportion.

Of course, we need to see that the New Testament picture of the church is that it is a fellowship of believers in Christ as Saviour and Lord. It is not an ecclesiastical organization. But if the prayer of Jesus means anything, we see He extends the image of unity that can be easily discernible to those outside the church.

Before union, many problems, misunderstandings, and understandings will need to be discussed and clarified. One of the problems confronted immediately will be to frankly

face old prejudices, petty differences, and fleshly feelings. We must rid ourselves of sneaking suspicions and preconceived notions. This will test our openness to the Holy Spirit and His leading. Spiritual unity and growth are only possible when there is the liberty of the Spirit and openness before one another.

In a search for unity we will need to learn how to handle differences. We all need to trust others just as much as we want others to trust us. The group at Estes Park said, "The achieving of church unity is a hard task to which must be brought dedicated labor, thought, and prayer."

Immediately, when church unity is spoken of, one hears some who cry that we are not interested in unscriptural compromise on any doctrine or practice. But neither are our brethren. We are not interested in unity simply to have a bigger group or organization. This is not their motive or purpose either. We are not interested in talking of unity merely because it is a popular subject at the moment. The General Conference concern expressed is much deeper than this also.

It is a condemnation on our heads when we stand condemning those we call liberal and unorthodox while they unite in statements recognizing the deity and lordship of Christ and the authority of the Scriptures and we create new divisions and take a separatist attitude.

Searching for unity requires an open and willing spirit to talk. Are we ready for this? The General Conference has indicated their openness and willingness in this. How will we respond? Will our General Conference appoint a committee to talk over common concerns? It would seem that spiritual honesty and integrity requires some kind of response. If we are not open to talk, we must give honest reasons.

To speak of unity places a test on our organizational loyalties. Perhaps one of the greatest tests confronted will be right at this level.

On the other hand, there has already been much cooperation in relief, mission, education, and publication between Mennonite and Brethren in Christ groups. Work has been accomplished unitedly which could hardly have been assumed otherwise. Without a doubt, in these adventures much has been gained in efficiency, economy, and spiritual blessing.

Then, too, unity and humility must go together. There must be true humility in confessing our own need and in seeing the concern of our brother clearly. We cannot selfishly hold our own concerns sacred while refusing to see our brother's concerns. Are we as ready to listen to others as we are to have others listen to us? Are we as concerned for others as we are for ourselves?

True unity will require much searching of the Scripture together. We are all desirous that our unity be found in Christ and His Word through the leading of His Spirit. There will always be various interpretations. We find this true even within congregations and conferences. In the Apostolic Church it was Christ and the demonstration of the power of the Holy Spirit which was the unifying factor. Are we willing to search together as true disciples of Christ and allow His Word and Spirit to search us?—D.

The City—Problem or Potential

A Symposium



Laurence M. Horst is pastor of the Evanston Mennonite Church, Evanston, Ill.

Urbanization is the "word" of our time. Masses are moving into the "heart" of today's great cities. Other multitudes are moving from the inner city into a tightly knit circle around the city. A third group is moving from the suburbs into modern, plush, high-rise buildings to live from one to 100 stories above the street level. There are yet other thousands coming annually to universities and technical schools in large cities from all over the world.

Who are these millions? They are persons of every racial and cultural background who swarm to the city for improved economic and cultural opportunities. Many small cities exist within the metropolis. The Chinese live in proximity to possibly 23,000 people. Southern mountain families on the north side in Chicago number 28,000 in one community. Thousands of Latins from various countries live in their respective communities. Approximately one million Negroes live in the heart of Chicago, with thousands living farther out.

Problems arise when so many diverse peoples live in such close proximity. There is the problem of unsupervised children of working parents, robbery, rape, 20,000 forgotten men of skid row, gambling, drunkenness. This leads to the problem of poverty, inadequate education where children are not helped at home and get helplessly behind at school and so become dropouts and unemployed liabilities.

Other problems arise because of lonesomeness. The millions become indifferent to others. They do not speak nor wish to be spoken to. The suburban wives of traveling and commuting husband are sometimes lonely and seek questionable friendships. There are fears that come by keen business competition and the envy of those who are endeavoring to keep up with the "Joneses" and cannot.

The building of the church in the city is problematical because of the very segmented and segregated nature of the population. Segregation is not only by racial but also by cul-

tural discrimination. It may be more difficult to get people of the same race but of varied cultural and economic levels to worship together than to get persons of the same cultural and economic levels who are of different races.

Why should the Mennonite Church attempt to work on the frontiers of our cities in present-day America?

First, because the Mennonite Church does care about the deep needs of others. Whenever the city churches have special needs, the established older churches are ready to respond. Mennonite churches have been anxious to help. There has been a willingness to supply food, clothes, and funds, and to open homes for homeless city children or those taking Fresh-Air vacations in the country.

Then the church has believed in the power of the Living Word to change men's lives. There has been a faith to believe that the worst can be lifted by the power of God if they will respond to the call and commission of Christ.

The Mennonite Church is made up of people who are willing to work hard and sacrificially. Often young churches and churches in rapidly changing communities are not able to properly support a pastor. Many church leaders are working at teaching or in industry and serving the church on marginal time because there are not funds enough to support a leader.

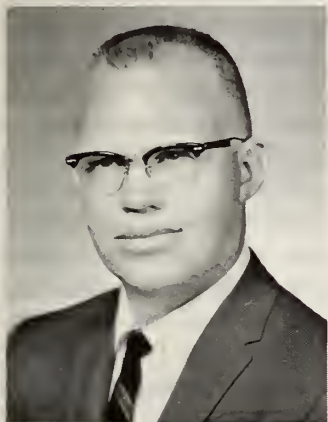
Again, many in the city are lonesome and in need of understanding love. It is the conviction of the Mennonite Church that love is at the heart and center of the Gospel of Jesus Christ. Therefore, where there is need for such love the church needs to be ready to go into the city and pay the price to bring love.

The person who understands that the purpose of the church is to demonstrate the love of God as it was manifest through Jesus Christ will be ready to work and worship with people of all races. The Mennonite Church should have no problem working with other races since "in Christ there is no East or West." "But Christ is all, and in all."

The inner city is in desperate spiritual need because thousands of cultured professing Christians fled the inner city, leaving the most needy people without adequate spiritual ministry. As the people fled the inner city, the Protestant churches closed their doors and rebuilt in the communities where their people moved. The Mennonite Church has felt deeply this need and has gone to the heart of the city, in many cases, to minister the Word of Christ there.

The very great problems of today's large cities are the

problems of people—people with needs as all people have; people like you and me. These problems are the basis of challenge to the best the church has to give. The greatest potential of the church needs to be called forth in dedication to give a clear witness in the midst of great problems—in the heart of today's exploding population.



Marcus Bishop is pastor of First Mennonite, Denver, Colo.

I am writing this as one who views the city in our western culture as a challenge and potential arena of meaningful involvement for the Mennonite Church. The opportunities are limited only by our reluctance to enter into a dialogic encounter with those who share our environment. If there is vitality in our midst, our being, as a church (and I believe there is), then I am confident that we shall find forms of expression that will communicate the life of God which we experience.

I can muster but little sympathy for the kind of thinking that is reminiscent of the advantages of a former rural life. The kind of issues we are facing today leave little place for nostalgia about the rural heritage of former generations. I grew up in a remote, rural area and can reflect upon that life with a great deal of satisfaction and romantic longing. But that leaves me in a different world and at a different time in history.

Meanwhile the world in which we live has moved on, and we are hard-pressed to be relevant to the situations that people face today. "The city is no place to live!" and "The farm is the place to raise a family!" are statements and expressions I have heard frequently in our church circles. But they seem to be more suggestive of an impotent faith and an irrelevant religion or of an escape from responsible living than they are of a God who is in charge of things.

Christianity was established first and thrived most in the great cities of the Roman Empire. A contemporary theologian reminds us that the word "pagan" originally meant "rustic" and suggests the difficulty which Christianity experienced in attempting to establish itself in the rural situation.

There is quite a contrast between the strategy of the Apostle Paul who consistently headquartered in the large cities of that day and the Mennonite philosophy that hesitates to engage the urban areas in a vital encounter. Paul's eagerness to get to Rome and the opportunities he saw in those areas of concentration of people ought to be some sort of judgment on our nostalgic longing for the rural life.

The kinds of things that are happening in our civilization today through the industrial-urbanization of the whole nation are having an effect on every area of life. We are seeing a transformation of a whole nation in which the rural way of life is passing from the scene and we are all being subjected to the influences of the urban society. Our place of residence does not deliver us from this situation.

The individualism of an earlier day is hardly adequate for the challenge that confronts us now. There are vast power structures—economic, industrial, governmental, educational—built into our society today. The individual or the small group is rather helpless in any attempt to influence these structures or deliver people's lives from their control.

So the church today must evaluate its programs, its structure, its size, its relationship to other congregations and denominations, and its strategy and policy. Are we still trying to incorporate a meaningful form and schedule of church life and activity that was appropriate to a former day, but is not geared to meet the needs and challenges of the situations in which we are involved now? How can we remain withdrawn and isolated from the ecumenical movement now?

Somehow we must find our corporate life deepened and strengthened and enlarged and at the same time experience a genuine, authentic, personal encounter with our fellowman. We have to be called into being as individuals and come to discover who we really are. No doubt this shall make known to us our strengths and our weaknesses. We shall see that we are persons who can contribute to the meaningful lives of others. We shall also experience the contributions that others make to us in our areas of weakness. In our interdependence we shall become more adequate for the challenges that confront us daily.



Vern Miller is pastor of the Lee Heights Community Church, Cleveland, Ohio.

Our World in Capsule Form

As a boy I held all of the usual rural prejudices toward the city. Were it not for an unmistakable call to Cleveland, most, if not all, of my life would have been spent in the country. But when God summons, the Christian must either respond or live out his life unfulfilled. I chose to respond and now I thank Him for calling me.

Perhaps the city is repulsive to some because it is our present world in capsule form. Most major metropolitan areas have a bit of every human and environmental phenomenon

on the earth. Yes, we even have great open natural areas of land and water in our park systems. Each city has its own unique form of imbalance, but all the world's ingredients are there in varying amounts. Here in a concentrated area are people of all languages and almost every conceivable vocation including the industrially cursed, the unemployed. We can live comfortably in our world if we don't have to constantly see it all close up, but to be confronted with its totality every day can be depressing and frustrating. This is what God experiences every moment! We must ask how long we can hide our eyes from reality by burying our heads in the soil of rural America.

Slums Result from Discrimination

Perhaps we cannot bear to see what our attitudes of discrimination have done to other Americans. Is it too hard to admit that our "Christian" country condones greed, profit taking, and wealth at the expense of the poor? Are we unable to admit that the unions we opposed became inevitable because of the exploitation of cheap labor? Have we been too blind to see that the great dream of success can be shared with only a few newcomers who can lose their identity in the white mainstream; but that the deliberate roadblocks placed before the non-Caucasian are almost impassable barriers?

For too long the church has arrogantly stooped to help the downtrodden, the poorly educated, the culturally deprived, and the spiritually starved urban dweller. When will we learn that charity is not the answer so long as we covertly support the *status quo*? The great challenge of the city is to identify with its people as Christ did in Jerusalem. Not until their hurt becomes our hurt; their social frustration our discontent with society; their poverty our efforts to seek legal redress in their behalf; their spiritual need our genuine concern for their total discomfort will Christ become real in urban racial ghettos. For it is only when men are reconciled to each other that Christianity becomes real!

Someone Must Be Salt, Too

Not until white Christians stop running, running, running away from their brothers and into the more socially secure suburbs will the church regain respectability here! Not until rural Christians come to the city with a measure of permanency will there be even the chance of a corps of understanding. How do we justify using the city's great educational centers, its clinics, its industrial products, its people, its concert halls, stadiums, and zoo only to run elsewhere to contribute our presence?

We did not build the cities, but we accepted with ease the economic way of life that produces them. Now, more than ever, cities are here to stay! Urban sprawl will continue to take huge chunks out of the eastern and western seaboards and the Great Lakes Shore Line. The problems these cities have are the same problems men have everywhere but in a highly concentrated form. There is more poverty and oppression, but there are also more churches and charitable institutions. Here scores of Christians have found deliverance from Pharisaical religious isolationism and tasted with delight the thrill of involvement. We may not be able to win a lot of

folk to our religious thought patterns, but we can share Christ harmoniously together and sense the oneness that we have in Him.

City Life Can Be Rewarding

Apart from the theology we have shared, my people have contributed far more to the enrichment of my life than I will ever be able to reciprocate. Like the children of Israel, they know God better for having been enslaved. Made the brunt of man's scorn, they have relied all the more on God's love. Struggling against unfair odds has developed in them more patience and perseverance. Courtesy and kindness seem to come naturally from those who needed to exercise them just for survival.

Yet the more we share Christ, the more we realize how thin is the veneer of culture. We are more alike than different. Suddenly we are aware that in Christ we are truly one and then a small bit of peace settles over one more city address. The potential of the city lies in these Christian relationships. Will the church contribute its rightful share or will we continue to leave reconciliation to be the function of others?



LeRoy Bechler is pastor of Calvary Mennonite Church, Los Angeles, Calif.

Someone has well said that the metropolis will be the principal field of Christian mission in the immediate future. It is already true! The metropolis now dominates the life and culture of our country. These masses of the cities make up the majority of our population. Their lives, work, and destiny are influenced by the environment and structure of the city. Our nation's destiny will feel the influence of these controlling masses.

Yes, the metropolis shapes cultural style and moral patterns. Her dominant character enables her to play a strategic role in political, social, and cultural life. But what of the church? What about Christianity in these melting pots of various peoples, customs, and cultures? Do they present an unsurmountable problem or are they dynamos of power and potential? Is the city too big, too bad, and too burdened for our culture and our Christianity to accept?

The philosophy given by an outstanding leader in 1880 has affected us. He said, "The city is a threat to civilization." He may be partially right. The social structure of the city can degrade, but cities are here to stay. Cities are people, and

if we accept this philosophy completely, we are making a tragic mistake. We are forgetting *where* the Christian Church began.

The Holy Spirit was poured out upon the first believers in a city. Thousands were saved in the city through the dynamics of Christ in lives because of this experience. Paul labored in cities full of all degrees of degradation and sinful lusts. The city was the center of life and the activity of people, and God's call always has been to people. Let us not forget that New Testament churches flourished in the fertile fields of the cities.

Today's cities again are the center of our life and culture. Can we not expect the same Holy Spirit to do the same work if He has the same type of committed and yielded Christians? Perhaps we find it difficult to commit ourselves to Christ in areas that are new and unrelated to our pattern of thought and way of life. We are of rural culture or of foreign ancestry and language, or of different ethnic groups. We view the metropolis as a threat to us as individuals and our way of life.

Let us remember that Paul felt indebted to all groups. Christ's love reached around the world. Let us lay aside the fear of the problem of the city and the problem of our selves, and our way of life. Let us pray for divine power to make adjustments, to accept His love for all the city, the urbanized, industrialized, growing society, where we find the problems of public and private morality, of race relations, and of family life which constitute opportunities of the first magnitude to us as Christians. Let us go boldly with His message. This will be the deciding factor if the city will be "problem or potential" for us as a Christian Church.



Hubert Swartzentruber is pastor of Bethesda Mennonite Church, St. Louis, Mo.

"It takes a missionary spirit to live here," said a church leader while visiting with us in our apartment on ninth floor of a city within a city. In a land area of six city blocks he witnessed 5,000 children bursting from the school and flooding into the street, making their way to the elevator which became the street to their home.

The city is a monster which many of us have been taught

to fear. Why we feared the city really was not clear. We heard of corrupt morals invading the schools and the home. We heard of gangs in the street armed with knives and guns. We could not bring ourselves into position to accept living in close proximity to thousands of people who are strangers to us.

We are at home when we can skip through the meadows picking daffodils. When the leaves appear in the spring, the birds fly high, and the tulips bloom, then we feel and know God. The city will remain a stranger to us unless we can see God among the concrete and steel skyscrapers.

God is not only where the birds build nests in the quietness of the old willow tree by the farm pond, but also on the expressway at 4:00 p.m. Friday when the mad rush of traffic, bumper to bumper, rolls six abreast over the concrete. God is also at work when the garbage man goes up and down the alley and when the pushcart man collects his prized merchandise in the gutter.

God is at work when the gangs fight and the bulldozers rob a man of his home and force him to the ghettos. God is at work in the alleys where the dope addict trades and the prostitutes solicit. God is at work where the children are fatherless and their feet shoeless and love is a stranger. God dwells where the buildings are crumbling and the plumbing leaks, and the rats dig tunnels. God is at work where there is unemployment and disorganization. God does not overlook fragmented people and suffering individuals. But we have entered the city and visited people who shared their lives there with the attitude: "It takes a missionary spirit to live here."

We did not see God when we entered the city because we feared and saw only what we wanted to see—the worst. It is difficult for us to understand that God has not preserved us with our culture and tradition as a measuring stick by which all people must be measured. It is amazing how little patience we can exercise toward people with values differing from ours.

Whatever crime one might describe could certainly be found in the city. A close look would reveal that the same evil is also present in the country town and rural community. It also takes a missionary spirit to live there. In fact, it takes a missionary spirit to be a Christian!

If God is not in the inner cities of America, it is because the church is not there. The church is not there because too many of us believe the lie that the city is too "bad" a place for us to live. If it takes a "missionary spirit" to live there, is the absence of our people in the inner city an indication that we have no "missionary spirit"?

The noise and rush of the cities of America cannot drown out the voice of God. The voice of God, heard in the city, is causing men to seek out new ways in which love and Christian concern may be shared. The voice of God is muffled and the Spirit of God is limited only when we control the spiritual climate by our traditions and values and refuse to allow ourselves to be exposed to new experiences.

If, somehow, God could instill within us that it takes a "missionary spirit" to live in our comfortable affluent society, then perhaps He could move us into the inner city to live and share our lives there.

Our Mission

Reconciliation Is Our Plea

The Mennonite Church has before her today the challenge of a world in the advanced stages of a dread sickness. A true concern for healing may include, but will call for more than, a salving of the sores of ignorance, poverty, hate, and injustice.

The world has seen too often how those saved from ignorance become intolerant of the ignorant, those saved from poverty become selfishly wealthy, those who were hated become haters, those who were oppressed become oppressors.

Our primary mission "in Christ's stead" to the ignorant and the educated, the hated and the hater, the poor and the rich, the oppressed and the oppressor is to present the plea of the Apostle Paul, "Be ye reconciled to God."

The church as a servant is constantly being tempted to serve in the limelight. This is often a partial forsaking of her servanthood. Today it may be wise for the church to think of her mission in terms of "guerrilla" warfare if she wishes to frustrate the powerful new weapons of the devil.

Guerrilla warfare as a strategy for missions might include a sort of sabotage of Christless ideology or "christian" religiosity by an unapologetic call to discipleship in the Gospel. This type of warfare can bomb hatred by love; it can disquiet the rich with his riches; it can crush the oppressor in his own conscience.

The weapons we use must be properly aimed at the arsenal of the devil—the alienation and selfishness of man's heart. Social actions and missions of mercy may be increased as tokens of our real concern for the need of mankind, but not as the enduring answers in our total mission.

—Michael Mast

Eastern Mennonite Seminary,
Harrisonburg, Va.

Not Merely Maintaining Program

The mission of the church is not to set up organizations and appoint committees. Neither is it the mission of the church to raise money to operate various organizations and programs.

Organization can be a means of accomplishing some of Christ's work, but too often we think of the church as an organization and not as a group of individuals dedicated to spreading the good news of the Gospel and helping those in need. It is possible to spend so much time and energy running the organization that none is left for personal contacts with those in spiritual need.

I believe Christ's ministry (which is the Christian mission) of preaching, teaching, healing, and other expressions of His love and concern can be carried out best by dedicated individual Christians in daily living. The need at this point is not more organization but more dedication.

—Galen Buckwalter, 33, elementary
teacher, El Mirage, Ariz.

Separate Tradition and Mission

In a world of ferment, the alert Christian is repeatedly faced with the question of his mission and how he may best accomplish it.

Throughout its history, the church has sought out its mission and has found effective ways to approach it. However, over the centuries the means of achieving it tends to become tradition and in its final phase of progression the tradition becomes the end, replacing the original mission. It is imperative that the mission of the church be held in perspective. And that mission, I believe, is to make the message, life and death of Jesus Christ relevant to all men in all cultures.

A major failure of the church has been the attempt to apply church patterns of the West to all cultures. The apparent assumption is that a universal church is possible only if the proved patterns of the West are adopted. It must be clarified that the message of Christ's love is not primarily cultural or sociological. It is primarily spiritual and emotional.

Therefore it must be adapted within the laws of God to each culture as it already exists with its peculiar mores and patterns. The Christian must *live* the love of God where he is. At home, he must perceive the veneer of tradition and supersede it in a life of reconciliatory love. He must place himself where God's redemptive power is most needed, be it in the big city, in an area of poverty, or in the community of the elite and economically self-sufficient.

Abroad, he faces the difficult task of self-orientation to the new culture and determining how Christ is relevant to it. Such reorientation demands total immersion and identification with the new culture.

The current effort of the church to fulfill these aims through self-supported "missionaries" (a word which should become obsolete) and taking up citizenship in the foreign country seems to me to be correctly directed.

Above all, the Christian must be explorative, open, and perceptive to the variety of ways God works in the lives of men. Only in such a spirit and frame of mind can God direct blundering man.

—Ernie Glick, high-school teacher,
Angola, Ind.

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Unfaithful Conservatism

By Paul M. Lederach

The conservative outlook is fundamentally unfaithful. Certainly such an assertion needs examination and discussion, for it calls in question a basic assumption of the conservative—that he is indeed faithful because in the midst of change he is unchanged, in the midst of confusion he is not confused, in the midst of conflicting views he holds the truth “once delivered.”

In this discussion piece I am not talking about the theological, conservative-liberal controversy. Here I am talking about the conservative outlook which opposes changes in institutions and in methods, and places high priority on preserving established traditions and practices. The conservative resists change. For one with this outlook change is suspected and considered drift. “Transition” is unappreciated because it involves continuing modification year after year, when he feels the need for a terminal at which he can compare what is with some point in the past. “Compromise” is unthinkable, for the conservative espouses that which is tested and tried, and that which has withstood the ravages of time. Especially is this true of his own perception of truth. Any deviation is compromise in its worst sense. Unfortunately, this outlook is often coupled with little awareness of one’s own sinfulness and its consequent distortion of perception. Because he is busy conserving his ways or views, he does not seek to discover truth in brotherly, Spirit-led, give-and-take. Often he stands in judgment, and derides “dialogue.” This he sees as weakness.

The label “conservative” or “conservative outlook” is really an exaggeration. For no one is conservative all the time and in every way. Frequently, a person with a conservative outlook in church matters is quite different in his business affairs or political views. Again, these labels have a wide range of possibilities, depending upon who is using them.

One can understand why at times persons are conservative in politics when the stakes are office and power, or conservative in business when dollars may be won or lost. But is there any time the church can adopt or make normative the conservative outlook as defined above? Whenever God breaks into the affairs of men, there is a shaking of the old. In the Scriptures men of faith were invariably agents of change. Those who maintained institutions and traditions at the expense of ever fresh encounters with God, of concern for men, and of willingness to discover the shape of obedience in every new situation, such persons came under judgment. (For example, Jesus’ condemnation of the Pharisees.)

Men of faith in the past and now are characterized by flexibility, mobility, experimentation, and innovation. They are in touch with reality. They know Christ, they know men, and they know the world. Because they know that Christ is alive, that He is in control of history, that He reveals His will to men, and that He calls men to obedience in the midst of drastically changing situations, they are free to respond to each new problem in the light of His inspired Word, the counsel of brethren, and the guidance of the Holy Spirit. Knowledge of the past is desired; its shapes, values, and practices are respected—these are instructive but not determinative for faithful men engaging in faithful action now.

Abraham is the great example of the man of faith, and we are his children. Gal. 3. Had Abraham embraced the conservative outlook, he would not have been included in the list of faithful men in Heb. 11. There it says of him, “By faith Abraham obeyed . . . he went out, not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land. . . . He looked *forward* to the city which has foundations, whose builder and maker is God.” Abraham and others were not continually thinking of the past, “that land from which they had gone out,” or they would have returned—the height of faithlessness. Heb. 11:15. Instead, they desired “a better country.”

The prophets, John the Baptist, Jesus, Paul suffered constantly at the hands of the faithless of their day, those who were looking to the past, to the formulations of the past, to the norms and practices of the past, and who were out of touch with reality in the present—out of touch with men and with their needs. So busy were they with the minutiae of religious observance and doctrine (Mark 2:1—3:5) that they missed the real concerns of Christ, that there be reconciliation, that there be justice, that there be righteousness among men. It could be that the conservative outlook today is losing ground and is in deep trouble, not because Christian brethren rejecting it are unfaithful, drifting carelessly along, or succumbing to the allurements of the world (the notions promoted in preaching and publications of conservative outlook), but because the conservative outlook itself is fundamentally unfaithful—unwilling to be detached from the security and safety of the known and to be plunged into the midst of a hostile world, not knowing where it will lead. And yet this abandon to Christ, following Him in obedience out into the world, daring to lose rather than trying to save, is faithfulness—at least in the tradition of Abraham.

Is Charlie My Neighbor?

By Paul W. Nisly

The blazing July sun beat down on my back and arms as we slowly circled the alfalfa field. Bouncing and jarring, the trailer and baler snaked cautiously around the badger holes. The bales on the trailer reflected the heat of the sun; moving away from the breeze, the trailer became a four-wheeled furnace.

Snap! a pin sheared and the hay baler slugged. The useless pin was soon replaced. Charlie slammed the hand clutch of the 1939 John Deere D and as soon jerked it back. The trailer lurched and pitched me forward onto the bale chute. "Crazy idiot," I gasped, but as the tall, brisk, sixty-year-old farmer with a five days' growth of whiskers stalked back, I regained control.

"Hurt?"

"Not much—I'll be OK."

And then back to the tractor again. No apology, no explanation, just matter-of-fact acceptance. Trouble was, Charlie had been drinking again. Not much—just a little to help him through the day.

After the burning sun had dropped below the horizon, "Well, it's quittin' time. How much do I owe you?" It was mere formality; he knew the answer.

"Nothing."

"Now, Paul, if I have any tools you can use, just help yourself. It doesn't matter if I'm home or not. Whatever I have is yours to use."

That was the good Charlie—unselfish, generous, neighborly. In fact, Charlie planned to get to heaven on his neighborly qualities. "I ain't never killed a man; I try to do what's right and use my neighbors as I want to be used. I guess that's all anybody can do."

I never argued with him.

But Charlie had blind spots in his neighborliness. His brother-in-law Roscoe had some cattle in Charlie's pasture. Moving the cattle from one pasture to another one day, Charlie kept cracking at several calves with his long black-snake. "You fool," Roscoe snapped, "quit that."

"Are you telling me?" and he drove his fist to Roscoe's jaw. Roscoe dropped.

"Now get off of my land; get them cattle out of here, and don't come back." He never did.

This event was undoubtedly the climax of a long struggle with Roscoe. He had told his sister, "You get rid of that Thing and I'll help you." Charlie didn't need the help of any

meddling in-laws in his business.

I debated, Is there anything I can do to help Charlie become reconciled to his brother?

Nor was this his only problem. One of his nephews lived with him for many years. Charlie and Mabel didn't have any children of their own; so Eugene seemed almost like a son. Almost, but not quite. Because he had lived there so long, Eugene began plaguing Charlie: "I have worked with you for a long time. When you make your will, I should be included."

Quite naturally Charlie reacted, but he didn't actually say too much to his 250-pound nephew. One day the pressure valve released the stored hostility. "I took a claw hammer to his head," Charlie told me, "and he ain't never come back."

In astonishment I started to remonstrate with Charlie, but the harsh blue of his eyes stopped me. I mumbled, "Is this really what you want?"

Charlie could solve his own problems. He didn't want help from God, the church, or his relatives. In his bottle Charlie found release and relief when the problems seemed too large.

Charlie was not a rough drunkard. I always felt that he addressed my mother as if she were a queen. My sister, too, were made to feel like real ladies in his presence. In fact, he treated all women with great gentleness.

Strangely, his own wife Mabel was little more than cook and cleaning lady. She was given her own jalopy. She slept in her own bedroom. She went to church alone. And she cried alone. Charlie didn't abuse her, but his own independence didn't permit him to really share with Mabel.

Charlie was not without dreams. In the early 1940's his barn burned during the night. In the twenty years since that time he has planned to rebuild the barn. He is a carpenter of sorts and is determined to build the barn himself. For years he has needed the barn, but the foundation is yet to be poured.

To me the unbuilt barn seems to symbolize his independence and his unwillingness to be beholden to anyone. His creed seems to be: Neither wife nor relatives, friends nor neighbors, God nor church shall separate me from my independence.

But almost daily he drives to town in his battered 1949 Ford pickup to buy the bottled comfort which he needs to cover the stark loneliness in his soul.

Charlie, my friend, I have often failed you. How can I really be your neighbor?

Servant Containers

By Marian Kauffman



"Here, I'll give you another beatitude," said Norman Grubb: "Blessed are the confused, for they shall be clarified."

We had been asking questions for the past two hours and perhaps the sudden light of understanding manifesting itself on one of our faces prompted this additional beatitude. At any rate, the morning's dialogue was, for me, a realization of the newly coined beatitude. I had just recently attended a youth camp where a study was made from Grubb's booklet entitled, *The Key to Everything*.

In buzz groups following short presentations of key concepts we would ask each other, "If Christ is everything and we are nothing, and if our sole purpose is to be containers of the Creator Himself, what do 'we' do? How can the living God act in a passive container?"

Big Wink in Eye

It was one experience to read and discuss Norman Grubb's writings; it was quite another experience to ask him questions about his writings and listen as he personally communicated the answers. The concept of God living and acting in us as containers was theory becoming live option as we listened to Grubb's explanation and heard him say, "Of course you have a part in this relationship of container and Creator, but you go around with a big wink in your eye because you know that it isn't really you doing all these things but God in you."

It was choice listening to Grubb and experiencing the tenseness slowly leave as he explained that we needn't play God or seek to attain His attributes; self-improvement as such is sin. Being a Christian is not a matter of improving self but

rather the acceptance into our lives of the person who is all that we can never be.

That afternoon the words of Grubb kept alluring a response within me. "God in me, God in me . . . nevertheless I live, yet not I but Christ liveth in me." As I reviewed my past experiences as a struggling Christian I realized that Grubb in those two hours had offered to me one of the greatest services that any one person can offer to another. He had offered to me the personal existence and communication of a key concept that I needed for healthy spiritual growth. In personal existence I saw God in Grubb; through effective communication I began to more clearly see God in me.

God's Style

Today I thank God through Grubb for this service that he gave to me. The experience, however, of one person thanking another for personally communicating a spiritual truth or key concept of God's style of life is not an isolated experience. I believe that the eunuch thanked God through Philip, that Cornelius thanked God through Peter, and that all of us have at some time, like the Samaritan woman in John 4, thanked God through Jesus for the paramount service He offered when He gave to us the personal existence and communication of God Himself.

Therefore, if personal communication of the Gospel is one of the greatest services that any one person can offer to another, our prayer as servant containers must be:

"God, you are Love; you are Life; you are all that we are not and never can be. Therefore, do enter our lives that we may enter the lives of others by offering to them the personal existence and communication of yourself. Let us serve in this way that we seeing you in each other may more clearly see you in ourselves.

"This is our prayer, O God, as we remain,

Your servant containers, Amen."

Two Boys

There were two boys in the Taylor family. The older said he must make a name for the family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ, and so turned his face toward China and duty. Hudson Taylor, the missionary, died, beloved and known on every continent. "But when I looked in the encyclopedia to see what the other son had done," said one, "I found these words, 'The brother of Hudson Taylor.'"—*The Christian Leader*.

Besides being Secretary of Service on the MYF Cabinet, Marian Kauffman teaches school at Wichita, Kans. Her article is another of a series on MYF's 1965 theme: "Involved as Servants."

Back to School

By J. Lester Brubaker

Back to school. To Johnny and Mary it seems as though vacation has only begun. To Daddy and Mother vacation may have seemed long enough. Especially if home is not on the farm with its many chores and opportunities for creative self-activity.

Back to school. To what kind of school will Johnny and Mary be going back? A school where the secular viewpoint predominates? Or a school where the Bible is the touchstone of all truth?

Now in case that last paragraph seems to insinuate something someone doesn't like (in light of recent Supreme Court decisions), let's stop right here to set a little matter straight. Just because it is illegal to use Christian worship materials for a group experience in worship in public schools does not mean pupils can no longer hear and respond to the voice of God in state schools. Conversely, because the Bible is an open Book in a church-related school, there is no guarantee that children attending shall hear and obey the voice of God.

And so, neatly shattered in a hundred pieces at our feet is the argument for Christian schools.

Or is it?

In mid-twentieth-century America, parents have been taking a beating. Children are said to be what their parents make them. Find a delinquent, analyze his case, and one finds his parents made him that way by too much freedom or too little. His personality was warped by too early toilet training or too late. Parents have become afraid of themselves as parents.

No one is comfortable being a failure; so the process of scapegoating goes on. Parents regain their self-respect by blaming the schools for the misdeeds of their children. And with some right, for they have asked and made the American schools to be all things to all pupils—to do what they felt inadequate to do in character building, personality development, emotional and social adjustment, as well as in mental achievement.

That is to say, Americans place too high a value on formal education. They believe schooling is a panacea for the ills of society. When the ills persist, the schools have failed—just as in former generations parents failed for the same reason.

Education is a good thing. No one ever gets too much of the genuine article. But neither state schools nor private schools are assembly lines guaranteeing products finished according to a certain pattern. For the pupils are variable, dynamic, and possessors of free will. The results of schooling are not predictable.



So why should Johnny and Mary go back to Christian schools?

1. The environment of childhood and youth does tend to influence strongly. If the school environment agrees with the home environment, good. If they disagree, the child is confused.

2. All truth in the world is God's truth. Happy the child who learns this early. Too often "Sunday" truth is God's, and the "important" six-day-a-week truth seems beyond His concern.

3. Tender young plants and tender young children need a regulated environment. Not mature plants and humans, just the immature. Or is survival of the fittest sound doctrine?

4. Only in Christian schools can proper emphasis be given to spiritual values. To neglect the study and expression of Christian values is to fail to educate the "whole" child.

5. The teachers in Christian schools present desirable models to children. Children admire and imitate their teachers; no problem when those teachers are God's called ones.

6. The incentive for learning and disciplined behavior in a Christian school is purposeful in terms of God's eternal kingdom.

Johnny and Mary may receive all these advantages in a Christian school—and come to maturity with a feeble commitment or none at all to Jesus Christ. So it has also happened in all generations with children from Christian homes. Such facts are sad, but they do not negate the value of either Christian homes or Christian schools.

What a power it is when Christian parents so live and pray that Christ is seen in them daily before their children! Likewise, God's power to build faith is released when Christian teachers so live and pray that Christ is seen in them daily before their pupils.

May Johnny and Mary be blessed with such homes and such schools as they go "back to school"!

J. Lester Brubaker, Harrisonburg, Va., is a faculty member at Eastern Mennonite College and secretary of the Administrative Council of the Association of Mennonite Elementary Schools.

By Paul Bender

What \$30 Could Do

By H. Ernest Bennett

What is your congregation's purpose? What are you trying to accomplish? What is your mission?

Having answered these questions, a next big question is: Who will do the job, now and in the years ahead? Let us look at the years ahead. Are you counting on the children and young people growing up in your homes and church? Are you helping them to become the persons who will carry on your congregation's mission?

If so, they must first catch the vision from you, from seeing you enthusiastically carrying out your mission. But they must also be prepared. Are you sending them to school to get them ready to continue the mission of the church you have started, or perhaps to extend the mission into new ventures?

Let us send our children and youth to school this fall with the high goal of preparing themselves to carry on the work of Christ, the mission of the church, through our own congregations.

The child needs to sharpen his intellect, and to grow to become the most effective person he can be. He needs to learn the human knowledge that has been bequeathed to his generation. He needs to learn about God and about man, and about God's dealings with man.

The youth needs to make life choices, and to prepare for an occupation. He must learn about Christ's mission in the world—the mission of the church—and about the way your congregation is carrying out this mission. Is he inspired by your participation in this mission? Does he know what you expect of him? Have you enlisted him in the mission of the congregation, and helped him to find his place in this mission and to plan his preparation?

We are responsible to provide schools where our children and youth can achieve these high goals of learning and of choosing, in preparation for carrying out the mission of the church. Our first responsibility is to have a mission that will challenge them. And then we need to point the way by making them a part of the congregation in its mission, and by inspiring them to even greater goals of service to Christ.

I Was Praying

The great scientist is ever aware of the something beyond his specialty. It is said that once a student entered the laboratory of Louis Pasteur and saw the great man bent over a table with his head bowed. He assumed that Pasteur was in prayer and waited in silence until he raised his head. As the scientist turned around, he noted that he had been peering into a microscope.

"Oh, I thought you were praying."

Pasteur answered, "I was."—Norman K. Elliott, in *How to Be the Lord's Prayer* (Fleming H. Revell Company).

Of the eight resolutions passed at the annual meeting of the Mennonite Board of Missions in June, the following one outlined a new thrust in financial support of our mission program:

. . . We are deeply thankful to God for the many substantial gifts coming from estates and the increasing interest in the annuity program. Reports indicate, however, only a slight increase in per member giving.

Whereas, Our mission program must be planned around regular contributions of the constituent members of the church; and

Whereas, Economic growth and U.S. federal tax reduction on both congregational and conference levels call for increased financial support; be it

Resolved, That we ask administrative officers to plan further promotion to realize a 5 percent annual increase so that the goal of \$30 per member per year for missions becomes the average over the entire church, and that we encourage them and members of this Board in their promotion to clarify the urgent need for partners in finance to meet the needs in today's world.

The great commission is no less binding on us in today's world than before. The task requires increased support to meet the many demands for a Christian witness. The proposed goal of \$30 per member (which includes overseas missions, home missions, relief and service, and broadcasting support) could make the following a reality:

- (1) Urgently needed missionaries sent to needy locations at home and abroad.
- (2) Mission associates program further implemented.
- (3) Wider distribution of Christian literature and more evangelistic radio broadcasting.
- (4) More assistance given to Christian nationals in extension of the church into new areas overseas.
- (5) More youth given a Voluntary Service experience.
- (6) Prompt relief given to war-torn countries and disaster areas.
- (7) More attention given to our inner cities through the cooperative efforts of the general and district mission boards.

We believe that if we work together toward these goals, the \$30 per member goal can be reached this year. God's rich blessing has been ours in years past and the opportunities have been abundant.

Let us work together while the day remains. It is quite possible that the many opportunities to evangelize will be closed with tomorrow's dawn.

I Am Thankful

By Cora M. Stutzman

For many years we have been singing that great old hymn:
"For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies"—

How appropriate then that we all blend our voices in the chorus:

"Christ our God, to Thee we raise
This our hymn of grateful praise."

There is nothing stingy or Scrooge-like about our God. He is lavish in His gifts to us!

When Christ walked the fields and roads of Galilee, He was not unmindful of nature about Him.

He who was human and divine spoke of fields, flowers, birds, trees, weather, clouds, and sky. He liked to withdraw to mountaintop or garden. Here He could in quietness commune with the Father.

Christ must have liked the sea, for we find Him there a number of times during His earthly pilgrimage. The soft lapping of the waves on the shores of Galilee soothed His weariness.

Our world would indeed be drab without birds, butterflies, flowers, trees, and grass. How greatly these things influence our everyday living!

God could have as easily as not created the earth a dreary waste.

He could have made every night one of inky blackness. Not a planet or star to show its twinkling body!

He, too, could have made nature's colors tiresome and clashing. But He creates grass that is restful to the eye. He covers the dome above with clouds of softest blue and fluffy white. What if He had made the heavens brass or brown?

Was it not thoughtful that God who formed elephants and whales would stoop and place among the grasses the modest, fragrant violet?

Can we comprehend that God who made the mighty redwood, that towers the forest and stands for centuries, will place in its branches a warbler? We hear its song and lift our tired hearts in thankfulness.

He who spans the heavens with a mighty bow will take those same colors and place them on the wings of a butterfly.

God who splits the sky with fire and rolls the mighty thunder will take time to sweep His brush over the maple tree in the backyard in the autumn time. It bursts with colors that dazzle the eye!

He who made the heaving, swelling, tossing, rolling ocean planted on its shores exquisite shells of all shapes and sizes.

God covers the cold earth with a blanket of white and at the same time dresses the evergreens in ermine.

Soft summer winds blow through tall southern pines, and their needles make music that vies with harp or lyre.

Our Father circled the earth with ragged, purple mountain ranges, and creates a heavenly blue morning glory to brighten the barnyard fence.

He splashes colors so vivid across the sky at eventide that our tongues are muted before such blazing glory.

I believe each flower that blooms and perfumes the air, each tree that sways in the breeze, each star that dots the heavens, each colorful butterfly in the meadow, the winding river, the mirrored lake, and lofty mountain peak is a profound thought of God and His love for us.

David, the psalmist, who was a shepherd in his youth, often burst into acclamation of joy and surprise at God's handiwork.

We can shout with the song writer: "Then sings my soul, my Saviour God to Thee, How great Thou art! How great Thou art!"

A Prayer

for this week

Our loving heavenly Father:

We thank Thee for the church of the Lord Jesus Christ, bought by His death on the cross and kept by His intercessory work at Thy right hand.

We thank Thee for the privilege of being a part of the body of Christ on the earth.

We thank Thee for the witness of our church in our needy world today.

We beseech Thee to keep us humble and free from all selfish ambitions. Keep ever before us a vision of masses of people who are crying out for help. Give us more of the love and compassion of our Master. Give us a self-sacrificing spirit and a willingness to bear reproach for Christ's sake.

Help us to hold high the standards of the Word, giving the Holy Spirit complete control of our hearts. Thus may our lives bear the fruit of the Spirit to the glory of Thy great name. Amen.

—James H. Hess.

Prayer Requests

The *Way to Life* broadcast and Home Bible Studies cover the island of Jamaica and reach to surrounding islands. Pray that the Holy Spirit will illuminate God's Word as it is heard and studied, and demonstrated in Christians.

Pray for Isaac and Mildred Glick as they continue to serve as area directors for the Voluntary Service program and for the increasing number of self-supported workers who are giving their lives in service to the Cree Indians of Northern Alberta.

Pray for the VS program started in the Botijas community in the central part of the island of Puerto Rico. With no evangelical church in this community, pray that through our VS program, persons in the community may see Christlike love in action. Pray for the establishment of a church.

CHURCH NEWS

Schrocks Honored

Four hundred people—half from the Mexican migrant workers' camp and half from the Caldwell, Idaho, community—honored Richard and Rosella Schrock at the Caldwell IOOF hall with a farewell on July 27. The Schrocks, from Garden City, Mo., had served in Caldwell for 17 months. As VS-ers, they had served with Caldwell Migrant Ministry Committee in services to migrants and their children.



Richard Schrock gets help in setting up recreational equipment for day care center boys.

After observing the Schrocks in their home in the migrant camp last spring, John Lehman, director of community VS units, observed that their return after a month's vacation was like a homecoming. The stream of migrants through their home with expressions of welcome, questions, concerns, and other items reflected the depth of their relationships and suggested the Schrocks' identification with their migrant neighbors, Lehman said in Elkhart recently. At the same time the participation of townspeople in the farewell service also suggests something of their relationship with Caldwell citizens.

The Schrocks comment about their work and life in a migrant labor camp: "We have witnessed gross, but not willing or intentional, neglect of children many times during these 17 months. Mothers and older children go along with the father to the fields for hand weeding or thinning. Families with only small children take them along to the fields where they spend the day in a hot car parked beside the road or at the edge of the field. In other families sometimes a nine- or ten-year-old girl is left at home to care for younger brothers

and sisters—even newborn babies. Sometimes a girl in her early teens is left at home in charge of 12 to 15 small brothers, sisters, nieces, and nephews.

"Because of the migrants' mobility, children often have no place they can call home. A good education is almost an impossibility when they change schools several times during a single school year."

As a result of this type of need, the Caldwell migrant ministry began making plans for a kindergarten and day care center. Making application for U.S. government aid through the Office of Economic Opportunity, they launched the day care-kindergarten program on June 1. Since then an average number of 43 children has attended the center each day with a high one day of 63. Children range in age from eleven days to seven years and receive a full gamut of kinds of care, including baths, haircuts, vitamins, meals, naps, diaper changes, and other things necessary for the care of small children.

The Schrocks comment, "Some parents bring their children to the center as early as 4:30 a.m. and others work as late as 5:30 p.m. Work schedules are set up so that everyone works an eight-hour day with the exception of the washing machine. It has a full-time job!" When \$18,000 in requested OEO funds were slow coming through, the center issued an appeal for volunteers from the community to come and assist the professional staff at the center.

The Schrocks returned to their own



Ida Diener, summer VS-er, helps care for toddlers in the Caldwell Labor Camp day care center.



Rosella Schrock places one of the charges of the Caldwell day care center in the playpen.

farming operation in Garden City, Mo., on Aug. 1. Richard and Ruth (Landis) Wenger, Wayland, Iowa, will continue working with the Caldwell center, while Ida Diener, Canton, Kans., and Eileen Boettger, Tofield, Alta., assist during their service in summer VS.

Caldwell is a city of 12,200, approximately nine miles from Nampa, and about 20 miles from the western boundary of Idaho.

Zehr Executive Director



Daniel Zehr, Nairn, Ont., has been named executive director of MCC (Ontario) and will assume his duties at the Kitchener, Ont., office Sept. 1, 1965.

Zehr succeeds the late Harvey Taves who at the time of his death in May, 1965, had served the Canadian MCC constituency for 14 years.

Zehr graduated from Goshen College (Indiana) in 1959 with a major in sociology and from Goshen Biblical Seminary with a B.D. in 1962. Since then he has been associate minister of the Nairn Mennonite Church and chaplain at Ailsa Craig Boys Farm. He is a member of the Western Ontario Mennonite Conference and serves as chairman of its mission board.

Mrs. Zehr is the former Elaine Bender, R.N. The Zehrs have three children, two boys and a girl.

Give to Mission Radio

The primary department of tornado-demolished Shore Mennonite Church, Shipshewana, Ind., recently donated \$40 to the radio fund at Blue Gap and Black Mountain, Ariz., missions.

The fund was set up to help the missions get citizens band radio equipment for communications between Black Mountain and Blue Gap. Having no telephone service at Blue Gap, the radio connection with the other mission is very important.

Mission coordinator Stanley Weaver reports that now the equipment has been built and the FCC license has arrived. The long-awaited radio equipment is in use.

"This whole project has been a wonderful experience for us," Weaver says. "It seemed rather unlikely that we would be able to use citizens band radio between the

missions because of the mountains that lay between them. But we found by trial that it would work.

"Then came the matter of funds to get the equipment and wonderful people like Shore's primary department have very quickly taken care of that matter."

Maurice Berkey is in charge of the primary department.

Visit of First Lady

Mrs. Lyndon B. Johnson chose to visit the Mennonite Church in Lambertville, N.J., during a recent tour of that state. She made the stop Aug. 12, 1965, for a look at the Head Start project at Lambertville.

The Mennonite Church was included in Mrs. Johnson's itinerary because of its location; it is the only church in the section of Lambertville where the children participating in Head Start live. The president's wife wanted to visit the children and their parents in their own community; so she chose to meet them in the Mennonite Church.

Warren Wenger, pastor of the church, his wife Ethel, and the mayor of the town were the three persons who officially welcomed the First Lady and her entourage to the church and the community. During her half-hour stay at the church Mrs. Johnson, honorary chairman of the Head Start project, met the 32 children and their parents in Lambertville's phase of the program and saw a film of their activities during the summer. Following this she gave a brief response and then toured the immediate neighborhood and the rest of Lambertville.

Traveling with the First Lady were Governor Hughes of New Jersey and Sargent Shriver, national director of the War on Poverty. In a statement after the film Governor Hughes announced that the day was also Pastor Wenger's birthday and wished him a "Happy Birthday" from the entire group.

Head Start is a part of the president's War on Poverty which seeks to prepare children from low-income families for school. Under the plan four- and five-year-olds meet several hours a day during the summer in activities designed to help them enter school in the fall on an equal basis with their more fortunate classmates. The long-range aim of the Head Start program is to curb school dropouts and the juvenile delinquency, unemployment, and welfare dependency which inevitably go with dropouts.

New Jersey officials feel that the Lambertville Head Start project has been one of the most successful of the 65 conducted in that state this past summer. For this reason they included it on Mrs. Johnson's tour.

Bookstore Relocates

Due to unforeseen complications, the proposed location for the new bookstore in Ponce, P.R., has had to be abandoned in favor of one near the city market.

James Snyder, chairman of the bookstore's board of directors, reports that a six-month lease is being negotiated at present at a somewhat higher rental than the previous location, but apparently representing also at least twice as much space.

Appointed bookstore manager, Jesus Moralis, is spending time in San Jose, Costa Rica, in management orientation. A 43-year-old member of the Summit Hills congregation in Rio Piedras, Moralis was supervisor for 13 years in the mimeographing department of "Fomento," government agency administering "Operation Bootstrap" for Puerto Rico.

The Ovando Family



Victor Ovando, pastor of the Iglesia Menonita Evangelica, Chicago, Ill., has taken his family with him to Lebanon, Pa., where he is conducting an evangelistic crusade at the Mennonite Spanish Mission. George Gonzalez is the local pastor.

Bro. Ovando served for twelve years as an ordained Catholic priest in Nicaragua, Central America. After serious soul searching, Bro. Ovando renounced the priesthood in February, 1950.

Anna Hiebert Esau, writing Bro. Ovando's story in the October, 1959, issue of **Christian Heritage**, says, "The Holy Spirit continued to guide Ovando in his thinking. On the night of Dec. 28, 1950, he went once more to see the American missionary. Firmly grounded in the Word of God and refusing to be swayed by human interpretations, this man convinced Ovando that all he had to do was to confess his sins to Jesus Christ in order to receive pardon by faith in His blood. He pointed out to the priest where this consoling truth could be found in the Bible.

"... he persisted in arguing as before. All the missionary could tell him was, 'Sir, if you do not accept God's way of salva-

tion, there is nothing left whereby you can be freed from your sins."

"Back again in his room, Ovando started reflecting and searching the Bible. In the loneliness of that night, after much prayer, study, and thought, he surrendered himself to Christ, receiving in turn peace of soul and freedom from his besetting vices which now, one by one, seemed to lose their attraction.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This Bible verse, taken from Rom. 5:1, has since remained the anchor of his faith."

Bro. Ovando is now serving a community in the inner-city of Chicago where thousands of Spanish-speaking people live.

—Submitted by Laurence Horst.

MCC Orientation

A service at the New Holland Mennonite Church, New Holland, Pa., on July 17, 1965, commissioned 31 persons of the July 6-22, 1965, Mennonite Central Committee orientation school. The address was given by John H. Hess, pastor of Warden Park Mennonite Church, Toronto, Ont. William T. Snyder, MCC executive secretary, gave the commissioning charge and prayer. The 31 workers-to-be come from six church groups.

Fifteen of these new workers are members of the Mennonite Church. They are: Ruby Brennehan, Wellman, Iowa, who will be hostess at MCC Headquarters, Akron, Pa., for the next two years; Glen D. Brubacher, Waterloo, Ont., who will be a VS-er at Williamson, Ky.; Mr. and Mrs. Marvin Glick, Smoketown, Pa., who have accepted a two-year assignment as teachers at Carmanville Central High School, Carmanville, Newfoundland; Mr. and Mrs. David Kanagy, Swanton, Ohio, who will help with a self-help project for Arab refugees in Jerusalem, Jordan; Dr. and Mrs.

Elvin Kreider, Ronks, Pa., who have accepted a three-year assignment in Algeria where they will be engaged in medical work; Mary Ann Landis, Lancaster, Pa., who has accepted a one-year assignment as secretary in the peace section at the MCC Headquarters, Akron, Pa.; Dr. and Mrs. Christopher A. Leuz III, Doylestown, Pa., who will be doctor and nurse in Nhatrang, Vietnam; Mark Martin, Elizabethtown, Pa., who has begun a 27-month assignment as a Pax man in Leopoldville, Congo; David Ott, Orient Point, Long Island, N.Y., who will administer a food distribution program in Jordan for two years; and Dr. and Mrs. Marion Yoder, Akron, Ohio, who will be on assignment in Algeria where Dr. Yoder will be in charge of several rural clinics, after three months of language study in Belgium.

Exchange Program

Forty trainees from eight countries arrived in New York on July 28 for a one-year stay in North America under the Mennonite Central Committee exchange program. Two more are expected from India soon, and one came from Argentina several months ago. This brings to 532 the total number of trainees from overseas countries who have been sponsored by MCC since 1950.

This year's group comes from Germany, 12; The Netherlands, 10; Switzerland, 7; France, 6; Jordan, 2; India, 2; Austria, 1; Brazil, 1; and Argentina, 1. Women outnumber men 28 to 15.

Three trainees have been assigned to homes in Canada for the first six-month term; others will stay in the United States.

Among the occupations represented are psychiatric nurses, secretaries, teachers, bookkeepers, farmers, mechanics, an X-ray technician, a designer, and a banker. Many of the trainees have been placed

where they will be able to utilize their special skills. But some of the trainees did not come to North America to develop their vocational skills. Jan Kooij, a Dutch trainee, for example, will be teaching German at a school in eastern Pennsylvania. He is spending most of August working at the MCC clothing center in Ephrata, Pa. He was instrumental in opening a material aid center in The Netherlands recently. One of his main reasons for coming to North America, he explained, was to get a closer look at the way in which the MCC carries on its material aid work.

Trainees showed keen interest in the MCC's worldwide activities during their orientation at Akron, July 29 and 30. Several have already begun exploring future service opportunities with the MCC.

This year 27 North American young people will also go to Europe as part of the exchange. This group was scheduled to leave New York on Aug. 19. Trainees first went to Europe in 1963, when there were 16. In 1964 there were only seven. A total of 50 young people will have participated in this phase of the program at the end of three years.

Japanese Visit California

During August Mennonites and Brethren in Christ in California are hosting 42 Japanese young people on a goodwill mission. The visit has been dubbed "Project Bridgebuilding."

Leader is Dr. Gan Sakakibara, president of Tokyo English Center, who is interested in historical pietism in the United States. He is presently writing a history of the Hutterites in Japanese.

"I have been much impressed by the principles and practices of the Mennonites," says Dr. Sakakibara, "and that is why I have wanted my students to experi-



Ruby Brennehan, Glen Brubacher, Marvin Glick, Mrs. Marvin (Lois) Glick, Mr. and Mrs. David Kanagy, Elvin Kreider, M.D., Mrs. Elvin (Maribeth) Kreider, Mary Ann Landis, Dr. and Mrs. Christopher Leuz, Mark Martin, David Ott, Dr. and Mrs. Marion Yoder

ence living for several weeks in American Mennonite homes."

The "bridgebuilders" arrived in San Francisco on Sunday, July 25, at the Brethren in Christ Lifeline Mission. Monday they went to Pacific College in Fresno. The rest of the week the college became their headquarters for daily educational and sight-seeing excursions to national parks, packing houses, and public works installations.

On Sunday, Aug. 1, visitors went to First Mennonite and Mennonite Brethren churches in Reedley where, after morning services, they were introduced to the families in whose homes they were to stay for 12 days. Early reports indicate that the Japanese visitors are being happily integrated into these homes. None of the group, except Dr. Sakakibara, is Christian.

Following the home-stay period, the group was to spend Aug. 14 and 15 at Hume Lake Christian Camp in Sequoia National Park, go to the Northwest for four days, and then proceed to Los Angeles and Upland on Aug. 20, where they will stay in Mennonite and Brethren in Christ homes until their return to Tokyo on Aug. 23.

Project Bridgebuilding has attracted radio and television news. The assistant city manager of Fresno extended an official welcome, as did the mayor of Reedley. The pastor of the Japanese Methodist Church in Reedley arranged for a "community night" in the Reedley city stadium. A local baseball team played the visiting Japanese men, and there was an excellent demonstration of jujitsu. The Reedley Rotary Club invited the group to a noon barbecue and program. Sometimes the ladies dressed in their traditional kimonos.

The goodwill visit was sponsored by Mennonite Central Committee. Dr. Sakakibara and his group are urging that American Mennonite young people pay a return visit.

Hear Special Series



Stanley and Arlie Weaver

A new series of radio broadcasts for Navaho youth was released over KCLS, Flagstaff, Ariz., Aug. 2-7, by the **Navaho Gospel Hour** staff.

The program featured personal interviews with Christian teens by Peter Burbank on what they are doing with their lives. Peter preaches with his brother, Naswood of Black Mountain Mission, on the **Navaho Gospel Hour** and assists Stanley Weaver at the Blue Gap Mission.

Stanley Weaver says, "We feel a heavy sense of responsibility for Navaho young people. We need to help Navaho parents know better how to fulfill their responsibility to their children in training, correcting, and guiding them."

"Many, many youth have grown up like Topsy . . . going in all directions at once . . . and couldn't care less!"

Another mission south of Gallup, N. Mex., asked for the series for KGAK, Gallup, and another at Cortez, Colo., wants it over KVFC, Cortez.

" . . . The program will get just about the 'most maximum' coverage we could get among Navahos," Weaver commented.

Maple Lawn Homes, Eureka, Ill., dedication Aug. 29, 2:00 p.m., for new 48-bed care facility. Tilman Smith, Hesston, Kans., former chairman of the Eureka Board and a member of the Health and Welfare Committee of the Mennonite Board of Missions and Charities, will be speaker. After the dedication services, open house will be held until 7:00 p.m. Plans are made to move patients in on Aug. 31.

Claude Miller, Route 1, Conestoga, Pa., was ordained as deacon by Byerland, Wilcox Street, Pa., on July 31.

A. Don Augsburger, Goshen, Ind., guest speaker in Christian Nurture Conference, Stratford, Ont., Sept. 4-6.

Jack Hecht was licensed and installed as pastor of the Gospel Fellowship congregation, Shallow Water, Kans., on July 25. Wallace Jantz, Perryton, Texas, participated in the meeting. Eugene Schulz was former pastor.

Marvin and Neta Faye Yoder, Japan, spoke at Perryton, Texas, on Aug. 8.

The Lancaster Area Christian Writers' Fellowship will meet Friday, Sept. 10, 7:00 p.m., at the EMBMC headquarters, Salunga, Pa. Anyone interested is welcome with or without a manuscript for criticism.

John H. Shenk, Denbigh, Va., in revival meetings at Kalona, Iowa, Sept. 5-12.

Jacob Rittenhouse, Lansdale, Pa., guest speaker in annual harvest home service at Line Lexington, Pa., Aug. 28.

Your Overseas Missionaries of the Week



The Victor Dorsch family arrived in Somalia on July 17 for their third term of service with the Eastern Mennonite Board of Missions, Salunga.

Stationed at Jamama for their third term, Victor will serve as station superintendent. Generally, their assignment calls for evangelistic service in the Republic.

From New Hamburg, Ont., Victor is a graduate of Eastern Mennonite College. During furlough he continued his seminary training begun at Waterloo Seminary, at EMC.

A practical nurse, Mrs. Dorsch, the former Viola Gascho, from Petersburg, Ont., also attended EMC.

Children pictured from left are: Shirley May, 10; Joy Elizabeth, 6; and James Victor, 13.

FIELD NOTES

Our Neighbors South and North, by Paul Erb, is this fall's missionary education text. The leader's guide is partly built into the text. In addition, a brief guide and a large map are available to complete the leader's kit. The study is an introduction in fresh, readable style to the Mennonite mission points all around the North American perimeter. Some persons from nearly every congregation will have had firsthand knowledge of some of these stations. VS-ers, I-W men, short- and long-term missionaries will have served there.

Fly High, by Edna Beiler, is the text for children. This is an exciting study for children. It will help build missionary conviction by acquainting them with what our missionaries nearer home are doing. Order both ten-lesson courses from the Mennonite Publishing House. Prices: **Our Neighbors South and North**, \$1.00; Leader's kit, \$2.25. **Fly High**, \$1.00; Leader's kit, \$1.50.

Joe Esh, Lyndhurst, Va., in revival meetings at Maple View Conservative Mennonite Church, Middlefield, Ohio, Aug. 22

to Sept. 5; at Forks, Middlebury, Ind., Sept. 19-26.

Fifth Anniversary Reunion and I-W Homecoming at Evanston Mennonite Church, Evanston, Ill., Sept. 25, 26. Saturday evening meeting will be a time of getting acquainted and fellowship. Those planning to be present write Evanston Mennonite Church, 1332 Davis St., Evanston, Ill. 60201.

John P. Wenger was ordained to the ministry and installed as pastor of the Argentine Mennonite congregation at Kansas City, Kans., Aug. 8. Ordination sermon was by Bro. Wenger's father, J. C. Wenger, Goshen, Ind. Howard Zehr, Kansas Area Overseer, was in charge of the service. Milo Kauffman gave the charge for the ministry, and Sanford E. King gave the charge to the congregation.

Maynard Shetler and **Arnold Cressman**, both of Mennonite Publishing House, Scottdale, Pa., will conduct workshops at the 20th Anniversary National Sunday School Convention in Milwaukee, Wis., Oct. 20-22.

William Klassen, preacher, teacher, and scholar, will conduct Bible Study Retreat at Spruce Lake Retreat, Aug. 28 to Sept. 2. The Labor Day weekend conference, Sept. 4-6, will be conducted by **John I. Smucker**, pastor of the Mennonite House of Friendship, Bronx, N.Y., on the theme, "Fellowship Evangelism." Reservations are welcome either by letter or by telephone at Spruce Lake Retreat, Canadensis, Pa. Tel. 717 594-7505.

Pleasant Valley, Bath, N.Y., reports a very good Bible school this year with an average attendance of 192.

New members by baptism: nine at Tedrow, Wauseon, Ohio; one at Zurich, Ont.

A farewell dinner was held at Bellwood, Milford, Nebr., on Aug. 15, for the Ivan Lind family. Bro. Lind served as pastor at Bellwood since 1959. They planned to move to Hesston, Kans., on Aug. 16, where Bro. Lind will again serve on the faculty of Hesston College.

The Musoma Bookshop, Musoma, Tanzania, had a 25 percent increase in sales over 1964 for the fiscal year ending May 31. The year-end report noted a net profit of 6.7 percent of gross sales. Musoma Bookshop is operated by Tanzania Mennonite Church and Eastern Mennonite Board of Missions.

The Steelton Mennonite Church, Steelton, Pa., barely a year and a half since its integration, is now building a new church center. The Eastern Board plans to sell two properties, the one on Myers Street where the Steelton Mennonite Church meets presently, and the former Sharon

Mennonite Church property. The Sharon property is no longer used since the congregation integrated in October, 1963. They will apply sale proceeds toward the cost of the new property at the corner of North Third and Jefferson streets. William Yovanovich, Steelton pastor, found the Lord as a boy attending the Steelton mission. He was ordained deacon for a Mennonite mission near Washington, D.C., where he served until he was released two years ago to become pastor at Steelton.

Construction plans for enlarging the day care nursery at the **Gia-Dinh Center in Saigon, Vietnam**, have been approved by the Eastern Board. The 10 by 12 meter building (a meter is about three inches more than a yard) includes an auditorium, kitchen, office, lavatories, and storeroom besides the nursery area. It will accommodate 50 to 60 children. Present quarters are crowded for 30 youngsters in the all-day program. Enlarged facilities should be adaptable for large student gatherings which result from the English and Bible classes held at the center. With the thousands of Americans in Saigon, construction costs for materials escalate and skilled laborers are siphoned off to American military construction.

Three American Mennonite college students will enter University College of East Africa, Nairobi, Kenya, next month. Blair Seitz, Dillsburg, Pa., Henry Rosenberger, Hatfield, Pa.; and Ardean Goertzen, Aurora, Nebr., are the initiates into what will hopefully grow into a junior year in East Africa for more North American Mennonite college students. Although this project is not sponsored by the Eastern Mission Board, initial contact with University College, Nairobi, was made by Eastern Board's East Africa area general director, Donald R. Jacobs. Continuing negotiations were carried on by M. Hershey Leaman, Kenya director of East Africa area office. Since these are not scholarships, each man is responsible for his own travel, university tuition, room, and board. Further developments for the junior year in East Africa are now being handled by Henry Weaver, Goshen College, as international education secretary for the Council of Mennonite Colleges.

Elam W. Stauffer, Lancaster, Pa., retired Eastern Board missionary from Tanzania, East Africa, flew to Tegucigalpa, Honduras, Aug. 8, to serve as guest speaker at the annual Honduras Mennonite missionary inspirational meeting. He shared the program with Paul N. Kraybill, Eastern Board's secretary, who was in Central America on a two-week deputation visit (Aug. 1-13).

Henry Hostetter, Elizabethtown, Pa., executive secretary of the Brethren in Christ Board for World Missions, was the

keynote speaker at a commissioning service on Aug. 15 at the East Chestnut Street Mennonite Church, Lancaster, Pa., for 24 teachers going to Africa under the Mennonite Central Committee's Teachers Abroad Program (TAP).

Robert Ottos were scheduled to sail Aug. 13 for Europe.

Stanley Friesens were to fly to Nigeria on Aug. 20.

Lydia Burkhart, Ghana missionary, had recuperated sufficiently from hepatitis to spend Aug. 9 through 15 at Elkhart, Ind., at the General Board offices. She plans to return to the field in early October if arrangements can be made on the field for her to extend her furlough that long.

Robert Martin, M.D., and his family have now received visas and are scheduled to sail to Israel on Sept. 7.

Arlin Yoder, Joyce Eberly, and Ann Carpenter, under appointment for service in Araguacema, are scheduled to fly to Brazil on Sept. 4.

A commissioning service for Joyce L. Eberly, Aug. 29, 2:30 p.m., at the Mt. Joy Mennonite Church.

The Lee Kanagys plan to fly to Japan on Aug. 30 for a third term.

Florence Nafziger, missionary nurse in India, plans to arrive in Portland, Oreg., Aug. 26, to begin a year of work toward her master's degree in nursing education at the University of Washington in Seattle.

Mario Snyder, Argentine missionary who was injured recently in an accident which was fatal to his wife Barbara, was released from the hospital the week of Aug. 9. Six-year-old Anne is still in the Mt. Pleasant (Pa.) hospital in traction and will be there another few weeks. Meanwhile Mario and the other two children are living in the Mervin Miller home near Scottdale. Their address, until the middle of September, is c/o Mervin Miller, Route 1, Box 177, Scottdale, Pa.

Paul V. and Kathryn Snyder's address, until the middle of September, is 704 Parker Ave., Scottdale, Pa.

Earl Schwartzentruber, Argentine missionary on furlough, entered Elkhart General Hospital on Aug. 13 for treatment of a back ailment.

Marvin Yoders, Japan missionaries on furlough, moved to 800 College Avenue, Goshen, Ind., for the school year the week of Aug. 16.

David Hostetlers were scheduled to fly to Brazil for their third term of service there on Aug. 23 or 24.

Summer service units sponsored by Mennonite Central Committee (Canada) in western Canada participated in a retreat at Ninette, Man., on Aug. 5.

Church Camps

Laurelville Church Center

The directors of Senior Citizens' week at Laurelville Camp have planned a retreat (Aug. 30 to Sept. 4).

The directors are Milton Brackbill and Moses Slabaugh. They have charge of the spiritual emphasis. The physical side of the aging process will be discussed by Dr. Merle Eshleman. Robert Messner will discuss what you should leave for your heirs. "The Role of Grandparents" and "Retire and Be Useful" will also be considered. In brief, the mornings are devoted to devotional meditations, short talks, and open discussions.

New social contacts may be formed as hobby and craft classes form in the afternoons. Mrs. Robert Messner, a teacher of ceramics, says her project is very popular with the older group. Mrs. Merle Eshleman is supplying material to knit bandages for lepers. Edith Showalter, R.N., will be on duty as nurse and crafts teacher. She will also serve an African supper and show African slides. We hope to have a hobby display if senior citizens will bring a sample of their hobbies along. Making melody in the heart and the exchange of Pennsylvania Dutch wisdom are also in the picture.

Pray about it, and if the Lord leads and tarries, write to Laurelville Camp, Route 2, Mt. Pleasant, Pa., for more information. Awards await the oldest couple, the oldest single person, and whoever travels the most miles to attend. If you can't come this year, put it on your schedule for another year.

Calendar

Mennonite General Conference biennial meeting, Kidron, Ohio, Aug. 24-27.
Rocky Mountain Mennonite Conference at First Mennonite Church, Denver, Colo., Sept. 3-5.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.
Ontario Mennonite Bible Institute, 800 King St. E., Kitchener, Ont., beginning Oct. 25.
Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Egli, Roger and Ferne (Kauffman), Mio, Mich., fourth child, second son, Timothy Thomas, July 21, 1965.

Eichelberger, Larry and Barbara (Saltzman), Shickley, Nebr., second son, Kent Carroll, July 18, 1965.

Eshleman, James M. and Ada (Strite), Chews-ville, Md., seventh child, second son, Jason Ira, July 5, 1965.

Glick, Melvin R. and Sherrill S., Birming-

ham, Ala., second child, first daughter, Starla June, July 29, 1965.

Harnish, G. Evan and Dorothy Jean (Bennery), New Holland, Pa., first child, David Feril, June 26, 1965.

Hess, James R. and Beatrice (Hershberger), Tegucigalpa, D.C., Honduras, fourth child, first daughter, Elizabeth Ann, July 19, 1965.

Kurtz, Chester and Catherine (Good), Mogadiscio, Somalia, second daughter, Jewel Heidi, July 23, 1965.

Martin, Joseph B. and Rachel (Wenger), Cleveland, Ohio, second child, first daughter, Melanie Joy, July 14, 1965.

Norman, James L. and Phyllis (Dingman), Battle Creek, Mich., first child, Dawn Lynn, May 25, 1965.

Riley, Fermin and Lois (Stutzman), Seward, Nebr., sixth child, third son, Kip Alan, July 14, 1965.

Roth, Jerrel and Judy Ann (Reil), Milford, Nebr., second child, first daughter, Brenda Sue, July 11, 1965.

Roth, Wayne and Aloha (Roth), Milford, Nebr., second son, Steven Ray, July 2, 1965.

Shank, Sanford L. and Merna (Brenneman), Harrisonburg, Va., third child, second son, Kevin Dale, July 12, 1965.

Scuder, Harley B. and Elaine (Moyer), Souderton, Pa., a daughter, Rhonda Sue, May 4, 1965.

Stoltzfus, Karl D. and Barbara (Beiler), Coatesville, Pa., first child, Karl David, Jr., July 15, 1965.

Stoltzfus, Raymond K. and Loretta Jane (Lehman), Parkesburg, Pa., ninth child, seventh son, Mark Loren, June 22, 1965.

Tennefoss, David and Ruth (Mullett), Greenwood, Del., first child, Paul David, May 24, 1965.

Tharp, Robert A. and Miriam L. (Gable), York, Pa., fourth child, third daughter, Arla Louise, July 6, 1965.

Ulrich, Emanuel and Frances (Garber), Eureka, Ill., third child, second daughter, Melinda Sue, June 21, 1965.

Ulrich, Frank and Cara (Frey), Archbold, Ohio, fourth child, third son, Thomas Frey, July 13, 1965.

Valido, Julio and Miriam (Strong), Corpus Christi, Texas, first child, Anthony Lynn, May 13, 1965.

Watson, Jack and Nelda (Roth), Kitchener, Ont., second child, first son, Lawrence John, born May 20, 1965; received for adoption, July 12, 1965.

Weaver, J. Clyde and Edna (Denlinger), Baltimore, Md., fifth child, second son, Jeffrey Allen, May 17, 1965.

Weaver, Robert N. and Grace (Hostetter), Staunton, Va., first child, Steven Eric, June 30, 1965.

Wyse, Paul and Margaret (Lind), Lima, Peru, second child, first son, Curtis Paul, May 16, 1965.

Yoder, Carl and Naomi (Schrock), Millersburg, Ohio, fourth living child, third daughter, Janelle Sue, June 19, 1965.

Yoder, Donald and Joyce (Saltzman), Orrville, Ohio, second child, first daughter, Marilyn Kay, May 9, 1965.

Yoder, Freeman and Frances (Chupp), Wakarusa, Ind., fourth child, third daughter, Sharon F., June 8, 1965.

Yoder, Lloyd and Hazel (Yoder), Grantsville, Md., fourth child, third son, Kevin Dale, July 6, 1965.

Yoder, Paul Richard and Fern Alderfer (Kulp), Sarasota, Fla., fourth child, third daughter, Jill Stephanie, June 15, 1965.

Yoder, Raymond and Mary Amanda (Kinsinger), Alexandria, Va., first child, Teresa Ferne, June 15, 1965.

Yoder, Robert and Lois (Yoder), Shipshewana, Ind., third son, Ronald Gene, June 28, 1965.

Zehr, Allen Lee and Carol Maxine (Miller), Indianapolis, Ind., second son, Stuart Douglas, July 12, 1965.

Zehr, LaVern and Margaret (Culbertson), Foolsland, Ill., second son, Stephen Eric, July 21, 1965.

Zook, John E. and Velma Jean (Dillman), Honey Brook, Pa., third child, first son, John Merle, July 1, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Steckle—Erb.—Paul Daniel Steckle, Zurich (Ont.) cong., and Kathryn Diane Erb, Zurich, Ont., Blake cong., by Ephraim Gingerich at Blake, June 26, 1965.

Stoltzfus—Mast.—George B. Stoltzfus, Coatesville (Pa.) cong., and Emma Mae Mast, Elverson, Pa., Conestoga cong., by Ira A. Kurtz at Conestoga, June 26, 1965.

Stutzman—Miller.—Loyal Stutzman, Shanesville, Ohio, and Susie Miller, Sugar creek, Ohio, both of the Sharon C.M. cong., by Harry Stutzman at the church, June 19, 1965.

Swartzentruber—Schneider.—Glenn Swartzentruber, Lowville (N.Y.) C.M. cong., and Marie Schneider, Castorland, N.Y., Naumburg C.M. cong., by Richard Zehr at Lowville C.M. Church, May 15, 1965.

Tinsler—Richer.—Paul Tinsler, Marshallville, Ohio, Crown Hill cong., and Sandra Richer, Wauseon, Ohio, North Clinton cong., by Olen E. Nofziger at North Clinton, June 12, 1965.

Troyer—Miller.—Walter Troyer, Akron, Ohio, and Carol E. Miller, Middlebury, Ind., by Edward Stoltzfus at the Forks Church, June 12, 1965.

Walters—Hartzler.—Freddie Lee Walters, Belleville, Pa., and Verda Marie Hartzler, Huntingdon, Pa., both of Allensville cong., by R. R. Peachey at the church, June 11, 1965.

Ward—Bowman.—Delmer Ward and Ruth Bowman, both of the Pigeon River cong., Pigeon, Mich., by Willard Mayer at the church, June 19, 1965.

Wengerd—Schaffter.—Paul Wengerd, Fredricksburg, Ohio, and Joy Schaffter, Apple Creek, Ohio, both of Martin's Creek cong., by Roman Stutzman at the church, May 28, 1965.

Widrick—Steria.—Clyde Widrick, Castorland, N.Y., Naumburg C.M. cong., and Jane Steria, Croghan (N.Y.) C.M. cong., by Richard Zehr at the Croghan C.M. Church, April 10, 1965.

Witmer—Wissler.—Titus E. Witmer, Myers town (Pa.) cong., and Eunice Mae Wissler, Reinholds, Pa., Green Terrace cong., by Mahlon Zimmerman at the Blainsport Church, June 19, 1965.

Yeager—Martin.—Richard D. Yeager, Chambersburg, Pa., Pleasant View cong., and Mary Ellen Martin, Smithsburg, Md., Salem Ridge cong., by Mahlon D. Eshleman at Salem Ridge, Greencastle, Pa., June 19, 1965.

Yoder—Headings.—Robert Yoder and Dorothy Headings, both of Blountstown, Fla., Bethel cong., by Raymond Byler, July 4, 1965.

Yoder—Miller.—Donald LaVern Yoder and Ruth Miller, both of Grantsville, Md., Casselman River cong., by Ivan J. Miller at Maple Glen, June 9, 1965.

Yoder—Peachey.—Alan D. Yoder, Selinsgrove, Pa., Salem Lutheran cong., and Orpha R. Peachey, Reedsville, Pa., Maple Grove cong., Belleville, Pa., at Maple Grove, July 31, 1965.

Yutzy—Schrock.—William J. Yutzy, Hutchinson, Kans., and Leanna Schrock, Yoder, Kans., both of the Yoder cong., by Edward Yutzy at the church, Feb. 18, 1965.

Anniversaries

AUG 24 1965

Klopfenstein. James Klopfeinstein and Mable Eicher were married at Milford, Nebr., Aug. 5, 1915. They observed their 50th wedding anniversary with open house at the North Goshen Church Fellowship Hall, Aug. 1, with their children serving as hosts.

They are the parents of eleven children, two of whom are deceased. They are: Zola—Mrs. Sterling Rediger, Kalona, Iowa; Fern—Mrs. Dillon Graber, Wayland, Iowa; Bernice (deceased); Wayne, Colorado Springs; Dorothy—Mrs. Ora Morningstar, Millersburg, Ind.; Betty (deceased); Ted, Elkhart, Ind.; Edith—Mrs. Kenneth Wagoner and Harry, both of Goshen; Keith, Elkhart; and Wilbur, Goshen. There are 41 grandchildren and 4 great-grandchildren.

Nafziger. Dan B. and Eva (Sutter) Nafziger celebrated their golden wedding anniversary on Sunday, June 6, at the Hopedale (Ill.) Church. They were married June 6, 1915, at Beaver Crossing, Nebr., with Peter Kennel officiating. They are the parents of nine children: Vietta, Fort Lauderdale, Fla.; Delmar, Alpha, Minn.; Fannie—Mrs. Edgar Vrish, Mt. Sterling, Ill.; Herbert, Donald, and James of Tremont, Ill.; Mary—Mrs. Douglas Fivesav and Irene—Mrs. Robert Frakes, both of Peoria, Ill.; and Ruth—Mrs. William Mason, Gibson City, Ill. They have 25 grandchildren and one great-grandchild.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brunk, David Lee, son of Norman and Clara (Hartman) Brunk, was born at Lima, Ohio, Dec. 31, 1950; died of acute leukemia at the Children's Hospital, Columbus, Ohio, July 18, 1965; aged 14 y. 6 m. 17 d. Besides his parents, he is survived by 3 brothers (Nolan, Wesley, and Wendall), 3 sisters (Sharon, Patricia, and Elaine), and his grandmother (Mrs. Anna Hartman). He was a member of the Carbon Hill Mennonite Church, where funeral services were held July 22, in charge of Marion Good and Andrew Stutzman; interment in Turkey Run Cemetery.

Buchwalter, Charlotte, daughter of George and Levina (Martin) Forrer, was born at Orrville, Ohio, Nov. 12, 1891; died at the Dunlap Hospital, Orrville, Feb. 4, 1965; aged 73 y. 2 m. 23 d. On Sept. 29, 1914, she was married to Harry Buchwalter, who survives. Also surviving are 3 sons (Warren, Jay, and Alvin), 2 daughters (Doris—Mrs. James Thompson and Wilma—Mrs. Harold Graber), 15 grandchildren, 2 great-grandchildren, one sister (Mrs. Nancy Rehm), and one brother (Leroy). She was a member of the Pleasant View Church, where funeral services were held Feb. 7, in charge of Elmer Yoder and Willard Ressler.

Erb, Larry Douglas, son of Howard and Arlene (Messner) Erb, was born at Lititz, Pa., Oct. 7, 1945; died of muscular dystrophy at Lititz, July 19, 1965; aged 19 y. 9 m. 12 d. Besides his parents, he is survived by 2 sisters (Patricia and Debra) and his grandmother (Mrs. Katie Erb). He was a member of the Neffsville Church, where funeral services were held July 22, in charge of John R. Martin, Maurice W. Landis, and Raymond N. Bucher; interment in Erb's Cemetery.

Gerber, Sarah, daughter of Andrew and Katherine (Sweetzer) Nafziger, was born at Brunner, Ont., Jan. 19, 1898; died at the Strat-

ford General Hospital, July 14, 1965; aged 67 y. 5 m. 25 d. In 1922 she was married to David R. Gerber, who survives. Also surviving are 6 brothers (Ezra, Aaron, Rudy, John, Valentine, and Chris) and one sister (Elizabeth—Mrs. Chris Gascho). One son preceded her in death. She was a member of the Conservative Mennonite Church, Millbank, Ont., where funeral services were held July 20, in charge of Ralph Gerber, Kenneth Brenneman, and Andrew Stutzman.

Hess, Annie E., daughter of Albert S. and Sylvia (Hilt) Hersh, was born in Lancaster Co., Pa., Oct. 21, 1883; died at the home of her daughter, May 30, 1965; aged 81 y. 7 m. 9 d. On Nov. 16, 1910, she was married to Aaron R. Hess, who survives. Also surviving are 4 children (James H., Paul A., Rhoda E., and Edith A.—Mrs. David N. Thomas), 26 grandchildren, 10 great-grandchildren, 3 sisters (Mrs. Amy Herr, Mrs. Elizabeth Heller, and Mrs. Dorothy Doerstler), and one brother (Albert). She was a member of the Byerland Church, where funeral services were held June 3, in charge of Amos M. Hess and Wilbur A. Lentz.

Neuhauser, Anna Mae, daughter of Christian and Cora (Lehman) Neuhauser, was born at Long Green, Md., July 23, 1883; died at the home of Melvin Mast, Elverson, Pa., July 11, 1965; aged 76 y. 11 m. 18 d. She resided in the Mast home since the age of 14, and served three generations faithfully. Since 1960 she was unable to work. Surviving are 2 brothers (J. Elmer and Harry N.) and 2 sisters (Elizabeth Applegate and Annie Light). She was a member of the Conestoga Church, where funeral services were held July 14, in charge of Ira Kurtz and Harvey Z. Stoltzfus; interment in Pine Grove Cemetery.

Nofziger, Harvey, son of Jonathan G. and Jacobena (Augsburger) Nofziger, was born near Stuttgart, Ark., Nov. 2, 1891; died at the Detwiler Memorial Hospital, Wauscon, Ohio, June 6, 1965; aged 73 y. 7 m. 4 d. On Jan. 31, 1915, he was married to Mattie Sommers, who survives. Also surviving are 2 sons (Harold M. and Kenneth E.), one daughter (Pauline—Mrs. Victor Coon), 16 grandchildren, and 2 sisters (Ida—Mrs. John Wyse and Jennie). He was preceded in death by one sister and one brother. He was a member of the North Clinton Church, where funeral services were conducted, in charge of Olen E. Nofziger; interment in Pettisville Cemetery.

Parker, Elmer M., was born at Warren, Ohio, Sept. 12, 1876; died in St. Petersburg, Fla., July 8, 1965; aged 88 y. 9 m. 26 d. Surviving are his wife, May D. Parker, 3 brothers (Homer, Clarence, and James), 2 sisters (Mrs. Myrtle Elsaesser and Emma), and 3 grandchildren. He was a member of the First Mennonite Church of St. Petersburg. Funeral services were held July 9, in charge of Ray Himes; interment in Canton, Ohio.

Rabel, Leslie J., son of George W. and Elizabeth J. (Emels) Rabel, was born at Peoria, Ill., June 15, 1904; died of a heart attack at the Kankakee State Hospital, June 23, 1965; aged 61 y. 8 d. Surviving are his wife, Elizabeth, 3 daughters (Mrs. Betty Falbo, Mrs. Helen Huey, and Mrs. Ethel Mae Anglin), one son (Robert), 11 grandchildren, and one brother (Russell). He was a member of the Ann Street Church. Funeral services were held at the Wilton Mortuary, Peoria, in charge of Paul N. Miller; interment in Lutheran Cemetery.

Ranck, Susan, daughter of Jacob E. and Anna (Kreider) Ranck, was born in Paradise Twp., Pa., April 1, 1876; died at the Welsh Mountain Samaritan Home, after a short illness, June 6, 1965; aged 89 y. 2 m. 5 d. She was a member of the Paradise Church. Funeral services were held at the Brown Funeral Home, Paradise, Pa., June 8, in charge of Martin R. Hershey and Clair B. Eby; interment in Strasburg Mennonite Cemetery.



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Reschly, Harry, son of Joseph and Anna (Roth) Reschly, was born near Wayland, Iowa, April 6, 1894; died as a result of a tractor accident, June 22, 1965; aged 71 y. 2 m. 16 d. On Dec. 25, 1919, he was married to Fannie Conrad, who survives. Also surviving are 9 children (Vera—Mrs. Thomas Buchanon, Marion, Willard, Kathryn—Mrs. John Lehman, Elsie—Mrs. Stanley Burkholder, Orlin, Raymond, Benjamin, and Vernon), 26 grandchildren, 2 sisters (Mrs. Emma Roth and Mrs. Elva Boese), and 5 half brothers (Joe, Henry, John, Elvin, and Glen). Two brothers and two sisters preceded him in death. He was a member of the Sugar Creek Mennonite Church, where funeral services were held June 24, in charge of Vernon S. Gerig, Robert Hartzler, and Willard Leichty.

Sauder, Noah N., son of Martin M. and Barbara (Nolt) Sauder, was born in Lancaster Co., Pa., Dec. 22, 1882; died from a cerebral hemorrhage at his home in New Holland, Pa., July 3, 1965; aged 82 y. 6 m. 11 d. In December, 1923, he was ordained to the ministry in the New Holland Church and faithfully served this congregation for over 40 years. He also had an active interest in the mission work of the church, making several trips to Europe, Africa, and the Holy Land to visit the mission stations. He was married to Barbara Sensenig. They celebrated their sixtieth wedding anniversary, Oct. 15, 1964. Surviving, besides his wife, are 4 daughters (Elva—Mrs. Clarence H. Rutt, Anna, Ruth, and Elizabeth—Mrs. C. Marvin Eshleman), 3 sons (Paul N., Raymond S., and Isaac L.), 22 grandchildren, 16 great-grandchildren, 2 brothers (Martin G. and John N.), and one sister (Barbara—Mrs. Martin W. Martin). One son and 3 daughters preceded him in death.

Schmidt, Annie, daughter of Jacob and Catherine (Schwartzentruber) Schmidt, was born in East Zorra Twp., Ont., April 27, 1891; died on the farm where she was born, June 29, 1965; aged 74 y. 2 m. 2 d. Surviving is one brother (David). Three brothers preceded her in death. She was a member of the Maple View Church, Wellesley, Ont., where funeral services were held July 1, in charge of Chris Streicher and Steve Gerber.

Schmidt, Irene, daughter of Mr. and Mrs. Elias Shantz, was born in Waterloo Twp., Ont., Feb. 7, 1894; died at the home of her daughter, Mrs. Clifford Hamacher, Petersburg, Ont., July 3, 1965; aged 71 y. 4 m. 26 d. Her first husband, Horace Hallman, died in 1952. In 1954 she married Albert Schmidt, who survives. Also surviving are 2 sons (Ervin and Orval Hallman), one daughter (Myrtle—Mrs. Clifford Hamacher), and 3 grandchildren. She was a former member of the Mannheim Church, where funeral services were held July 6, in charge of Donald Wenger and Osiah Horst.

Taves, Harvey W., son of Mr. and Mrs. Julius Toews, Steinbach, Man., was born at Winnipeg, March 22, 1926; died after a brief illness at the K-W Hospital, Kitchener, Ont., May 11, 1965; aged 39 y. 1 m. 19 d. Besides his parents, he is survived by his wife, the former Iva Sherk, 2 daughters (Mila Joy and Mary Margaret), 4 brothers (Leonard, Benno, Albert, and Vernon), and 2 sisters (Mrs. Rodrick Blunt and Mrs. A. A. Toews). He was the former Canadian executive director of the Mennonite Central Committee and at the time of his death was the Ontario executive director. He was also one of the founders of the Ailsa Craig boys' farm. He was a member of the Rockway Mennonite Church. Memorial services were held at the Conrad Grebel College, May 12, with J. Winfield Fretz as speaker, and funeral services at the First Mennonite Church, May 13, with John Snyder bringing the message.

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The Meaning of Work

By Nelson E. Kauffman

The worlds came into being through work. The Scriptures describe creation as God at work. Later He took a rest. The work and rest cycle appears to have been the norm for intelligent personalities before sin struck the physical creation. For this reason man's labor is bound up with God's creation and with the need of his spiritual nature as he received it from God and apart from sin.

Man was given work to do in the creation within which he was placed before the Fall. For this reason we need to seek the meaning of work above and beyond the coming of sin.

With the coming of sin through disobedience, God cursed the ground and nature for man's sake, and since then creation reflects back to man his fallen nature. It is no surprise, then, that man often has interpreted work as an evidence of sin, and he then looks forward to freedom from work. The pre-Fall command of God to man to subdue the earth has never been abrogated. Man was told that "in the sweat of your face you shall eat bread," but one cannot infer that this sweat shall always be the result of hard physical labor with physical things.

God's Intention

The ordinance of work, however, is a clear expression of the intention of God for human life. The particular form of that work is not made clear in Scripture. The ant is cited in the Old Testament as an ideal of industry, thrift, and foresight in work. However, Jesus in the Sermon on the Mount seems to indicate that work with and for physical needs is less than the ideal, and even the possible. He recommends that we trust the father care of God for daily needs as do the birds and the flowers. He asks His followers to lay up treasures in heaven rather than upon earth, and to seek God's kingdom.

Jesus Himself set a new pattern for the meaning of work. The Hebrews had the concept that work was a penalty and an expiation through which man might recover dignity. The Talmud says, "If man does not find his food like animals and birds, but must earn it, that is due to sin." It is altogether possible that Jesus worked in Joseph's carpenter shop, and from 12 to 30 years of age may have done several kinds of manual labor, yet when He began His ministry or lifework, He worked with mind and mouth, with heart as well as hand.

He called His disciples away from "secular" employment—from fishing, from business—to work with Him in the

realm of thought, truth, sin, and guilt, as well as with physical needs and physical bodies. Often He did His work for them with little more than touch. In teaching and healing He said, "My Father worketh hitherto, and I work."

The New Testament teaches work as highly desirable, and significant for the future. Man will be judged and rewarded according to his work. Work is never described as punishment, but it is clear that it is God's intention for mankind.

During the Middle Ages work was thought of as a sign of inferiority if not degeneracy. The poor did the work. The rich were men of leisure and idleness, or recreation. Poverty and work with prayer became signs of greater spiritual living. This was demonstrated in monasticism. The feudal system and the system of knighthood reflected the concept of work held by the medieval church.

A New Status

With the reformers work received a new status. Luther believed that work through one's profession was one of the best ways to serve God. He placed a halo on the sweaty forehead. It was Calvin who gave a theological basis to work which greatly influenced the English-speaking world. The Puritans, with their doctrine of God's sovereignty, man's depravity, and the fact of predestination of man, bred a type of religion that developed a work ethic, which made possible religious approval for work patterns. This developed and contributed to the rise of profit motives, philanthropists, and labor unions.

This theology of work identified work with physical efforts, desire for profit, concern for greater efficiency and larger profits, and that contributed to the dilemma we face today—the development of technology, the profit mania, and the dehumanization of man by the machine he has created.

Through the industrial revolution of the eighteenth and nineteenth centuries, the major emphasis of work was with material things. Now in the cybernetic revolution (the computer directing automation) the work with physical things is being taken over by machines. With the coming of piece work, the assembly line has been dehumanized, been made only a number with no regard to personality. In addition, millions have no opportunity for unskilled work they might be able to do, and no skills to do other work.

Man degenerates. "When work goes, we know that the tragedy is more than economic; it is psychological. It strikes at the center of our personality. It takes something from us that rightly belongs to every self-respecting human being,"

Nelson E. Kauffman, Elkhart, Ind., is Secretary of Home Missions and Evangelism for the Mennonite Board of Missions and Charities.

says A. A. Overstreet. Work must have meaning beyond keeping life intact.

The crisis, it seems to me, is that man must now develop the kind of work Jesus did. Our business must be our Father's business, seeking the meaning of the kingdom of God and His righteousness. We must prepare to work with spiritual things, ideas, imaginations, jealousies, pride, emotions, meaning of life, sense of purpose. The church has possibly the greatest challenge of the ages. The physical world is much subdued. We now have need and opportunity for dealing with spiritual and nonphysical matter.

Labor's Meaning

The meaning of man's labor is bound up with God's purposes for man's God-given nature. He cannot be satisfied with things and machines. His work, if related only to the material, results in boredom and meaninglessness. Millions are suffering from these maladies today. Our Mennonite people, being of rural background, have often considered nonphysical work unworthy of the name, and an activity to be apologized for. Now, however, the machines are doing the farm work, the farmer too is subject to ulcers, and a new understanding of work is necessary.

We must see the meaning of work in terms of meeting man's basic spiritual need. Like Jesus, we must work the works of God. We must be men of faith, working for the food that endures to eternal life. Men dare not be considered only as our clients, or our customers, or as a commodity for our profit.

Work must find its meaning and be judged in what it does for the other's welfare, rather than in what money it returns to the worker. The profit motive must be refocused to profit for the person served rather than for the one serving. We must testify to the total inadequacy of expecting machines, military hardware, and physical explosives to deal with the basic longing of human beings, their ideas and emotions. It is much easier and more financially profitable to use machines against the ideas, the feelings, and the physical needs of men than to work with those nonphysical forces which determine men's actions. But machines doing much in some ways can do little in others.

The work of love, that reaches out to relate to people as persons, that seeks to associate with them in order to understand them, teach them, and to learn from them, cannot be done by mass production methods that categorize people. Human beings will remain individuals regardless of our mass methods of education. Work will be required to learn to know and to care for them as individuals.

The day may come when people will be provided with a living allowance or wage because they are human beings with basic needs, and not because they do a certain amount of materially productive work. Our work, or service to others, needs to be motivated by a desire to find meaning in life rather than to get a paycheck to survive. If work means only a means of survival, we are dead while we live.

A new and exciting frontier for Christians today is to explore this new meaning of work. We can speak the word

into a machine and things are made, but we must learn how to work creatively and meaningfully with Christ and for others. We must learn how to have Him work in us and through us to reconcile men to God. This will give all work meaning to all men who cooperate with Him in His work in the world.

The Secret of Revival

By J. E. Ferguson

Recently I heard this testimony from a very wonderful Christian:

"For some time the devil had persuaded me to believe that most of the members of my church had lost the keen edge of their spiritual experience, that the church also had lost that warm spiritual atmosphere so evident in its 'yesterdays.' Looking the situation over, I had decided, like Elijah when he was discouraged and in his wilderness, that I alone was the only faithful, tried, and true disciple—at least in the local congregation.

"However, I decided to give the church an opportunity to repent and return, so set myself to a season of fasting and prayer for its redemption.

"With and evidently under the guidance of the Holy Spirit, I honestly inquired of God for the answer: a revival in my church, where 'Ichabod' seemed to replace the sign over the front entrance where 'Church of the Nazarene' once was on display.

"God was faithful, and after some prayer and heart-searching the answer came. But it surely was not the answer I had expected, for the revelation was unmistakable. It seems that all along the culprit had been—me. The coldest spot was my own heart; the cooled passion, my own. The condemning spirit which condemned others was my own guilty conscience on defense.

"Needless to say, after I confessed my own leanness of soul, and asked God to forgive my critical spirit, the church and its membership seemed to enjoy an immediate spiritual revival and return. The services became occasions of blessing; a new life became evident in every service.

"Today I must be honest and admit: the coldest spot in the church which I condemned was in my own pew. Thank God, today my church again enjoys some old-fashioned spiritual visitations, and my own heart especially experiences a perpetual revival.

"I am so glad that, in time, I found the secret of revival!"

Wit and Wisdom

An old country preacher was called upon to explain the doctrine of election.

"That's easy. The Lord voted for me to be saved, and the devil voted for me to be lost, and the election's a tie. How the election comes out depends on my vote."

God Can Hurdle Flaws

"The revisers have brazenly taken the virgin birth out of the Bible," said a speaker while publicly flaying the RSV. He recommended the Williams translation of the New Testament. Apparently he had not taken the trouble to look at Matt. 1:23 in either version. At that time the current edition of Williams translated the questionable word in the passage "maiden" while the RSV then as now clearly said "virgin."

It is this kind of careless and unethical accusation that is now bearing corrupt fruit. People who bought the line against the RSV can no longer think clearly about it. For them a smoke screen of emotion surrounds those three letters, RSV, that has made the version unacceptable all out of proportion to its flaws. Of course, it has flaws. All versions will as long as God lets humans translate His Book. There are flaws in every translation made to date including the majestic King James and Luther's German Bible. Even so, God is able to get His message through to us. God enables His message to hurdle flaws in translation just as He hurdled the limitations of using human beings in the first place to bring the written Word into existence.

I feel we are like the rich boy who grumbled about the color of icing on his cake while the poor boy rejoiced with a crust of dry bread. Christians in many tribes whose language is now being reduced to writing for the first time are exuberant with shoddy translations of little snatches of God's Word, a chapter here and a small portion of a book there, while we continue to hear about Bible burnings, broken fellowship, and special lesson helps because one of our many cakes is not iced as we want it. This just isn't right. I suspect that the devil has gotten much more mileage out of heated arguments among Christians *about* the errors than out of the errors themselves.

What should a Sunday-school teacher do who has persons in his class who are enveloped in a shroud of emotion about the supposed shortcoming of the RSV? Why not invite them to bring and to use some other version? There are lots of them. The *New English Bible*, *Living Letters*, *Moffatts*, *Phillips*, *Goodspeed*, etc. Personally, I like some of these better than the RSV, not because they are more accurate—they aren't—but because they communicate better. Just try *Living Letters* on a youth or adult Sunday-school class.

Since communication is of prime importance and since there are still those whose emotion against the RSV blocks communication like a wall, try using another version.

—Arnold W. Cressman.

Dear God:

That was quite a funeral today, Lord. Hasn't been such a crowd in years. Couldn't figure out why until I got the gossip from Ruth Less. People wondered what the preacher could find good to say about E. Ben Kuhl.

That really rubbed me! Good old Ben was a strong supporter of mine. I could always count on him for an "Amen" when pointing out the evils of revivals, or criticizing the way we Mennonites do things! Now he's gone. . . .

Rev. N. D. Kline rose to the occasion. How he defended your grace! The sermon began cautiously (he must have heard the rumors, and he knew how cool Kuhl was). As he warmed up, we could feel the breezes wafted in from ether plains, and at last sight, as the pearly gates swung to, Ben was skipping down the golden street. (I'll bet he was looking for loose pebbles, the way he loved his gold. Keep an eye on 'im, Lord.)

Well, if you and Rev. Kline can get E. Ben Kuhl into glory like that, I have nothing to worry about. . . . I'll make it!

. . . Not that I'm applying for admission. Don't rush anything. There's a lot of good mileage on me yet! You need me down here. But if you're looking for candidates, I do have several to recommend. A few first-class funerals would improve things markedly.

Your very own,
Luke Warm

This He Learns

If a child lives with criticism, he learns to condemn. If a child lives with hostility, he learns to fight. If a child lives with pity, he learns to feel sorry for himself. If he lives with fear, he learns to be apprehensive. If a child lives with jealousy, he learns to feel guilty.

If he lives with encouragement, he learns to be confident. If a child lives with tolerance, he learns to be patient. If he lives with praise, he learns to be appreciative. If a child lives with approval, he learns to like himself. If a child lives with recognition, he learns to have a goal. If a child lives with fairness, he learns what justice is.

If a child lives with honesty, he learns what truth is. If a child lives with security, he learns to have faith in himself and those about him. If a child lives with friendliness, he learns the world is a nice place in which to live.—*Tremont Temple Tidings*.

This Labor Day

Charles Kingsley said, "Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."

The Christian faith glorifies honest labor that serves mankind and honors God. Over the centuries many deplored labor and thought it debased. The proud sage of ancient China allowed his fingernails to grow long and curled in order to show all that he did not stoop to work with his hands. If, by some accident, a fingernail was broken, a goldsmith was hastily summoned, and ordered to repair the broken nail with a golden inlay. So he preserved his status.

Beyond the discussion of broad statements encouraging persons to work industriously and treat people fairly, we need today a better understanding of the tensions people face in our present highly industrialized, increasingly automated, rapidly depersonalized workaday world.

For example, how does a bricklayer who is a Christian fulfill the injunction, "Whatever your task, work heartily, as serving the Lord and not men," when he is limited to laying only half the number of bricks he is able? How does the factory worker, whose main work is to turn levers and push buttons in an automated factory, find fulfillment in his work? Job obsolescence, a consumer-oriented economy, automation, and dynamic technology present problems never known before.

Huxley once said, "The sense of uselessness is the severest shock that any organism can sustain." Many are experiencing this shock today.

While it is true that some jobless workers spurn less desirable jobs and some prefer to remain idle and draw unemployment compensation, yet the fact remains that many who desire work cannot find a job.

Notice one example. The American coal miner looked forward to automation, but when it came, it was not what he hoped for—a safer and easier life. Instead, the work force of 800,000 coal miners went to 200,000. This means that 600,000 miners and their families were displaced and most cannot find work.

We have said, "Working hard is part of being a Christian." "A Christian just because he is a Christian," William Barclay points out, "should be a better workman than anyone else." But what does this say in our day when machines replace men?

Work today presents a new challenge. A whole new or additional approach is to be added if we are going to help people make work meaningful and God-honoring.—D.

The world is curtained off into many well-known segments. There is the "iron curtain" which, with ironlike grasp and finality, has sealed off a large portion of the world population, denying the freedoms we enjoy and hold dear. Inside this chamber a man-made, man-centered ideology is mercilessly forced upon those whom God has made.

The ancient wall of China, which was built thousands of years ago to keep out civilization, has reappeared in the form of the "bamboo curtain" in our times. The sounds of famine, pestilence, and suppression are heard, but it seems difficult to "see" what is happening. Those who emerge through the tear, the gap, into Hong Kong cannot be thought to be the sum total of such like within.

The "concrete curtain" in Berlin and the "black curtain" in the South are others among many. But have you heard of the "plush curtain"?

On one side of this partition are those who have so much that they have no need to depend upon God for their daily care. In fact, they spend more, because they eat too much and too richly and work too little, than those on the other side of the curtain do in providing the barest of necessities.

An overwhelming minority are basking contentedly (?) inside this enclosure talking about either how poor they are or what to do with the surpluses. Seemingly, the plush curtain is quite sufficient to veil the anguished cries and pitiful sights of fellowmen without.

The Christian cannot be thus enclosed. "*But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*"

—Paul Showalter.

God's Working

At the lowest moment of his despair, William Cowper rode over London looking for the river into which he had planned to plunge. Fog was so thick that night that he rode in the horse-drawn cab for an hour or more. Life had run into the short rows of meaninglessness, futility, and hopelessness. To end it all seemed the better part of valor and wisdom. But where was the river? Rebuking the cabby for taking so long to find the river bank, Cowper thrust open the door of his cab. Upon doing so, he discovered that instead of being near the river, he was right back at his own doorstep! That did it. Smitten by such singular coincidence, he rushed to his room, took a quill and paper, and penned the lines that have cheered millions who have come to the brink of disaster.

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Self-Respecting Dunkers

By Dan West

Although written primarily for the Church of the Brethren, this article has much to say to us as Mennonites.—Ed.

A small boy had the weekly task of carrying butter and eggs from the farm home to several families in a little village a long mile away. Of course he walked and usually along or on the railroad tracks. Out of this extended experience he made some new friends and learned more about buying and selling and other things. These people were different and some were superior to him—so he felt. Other villagers were “better” also, especially some from other church groups. His own Dunker folks were likable enough (part of the time), but they could not measure up so well. They were just good to bring in butter and eggs.

Long years afterward he read in an unusual book, *Resolving Social Conflicts*, a strange chapter with the title, “Self-Hatred Among Jews.” The author was Kurt Lewin, a Jewish psychologist who had left Germany in time for his own safety. His deep insight into many matters is still growing in influence. In that chapter almost as in a mirror I saw myself as I had felt as a small boy and youth—of course the dates and names were changed. The meaning, however, was crystal clear: I had hated the culture which had helped to produce me (some call it a “subculture”). This was a surprising discovery.

Many other Dunkers have felt this way and some still feel it, especially youth where cultural ways are changing rapidly. If these handicapped youth and older people can be helped to outgrow these feelings of inferiority based on cultural differences, they can build a healthier self-respect. With such help in my youth I could have had a better meaning to life during those years—and maybe since, too.

Back in the 1920's, a year at Cornell University gave me a new chance to learn new people and ideas and cultural meanings. During that Christmas vacation back home I spent a weekend at a youth conference in Southern Ohio. Sure, these folks were green, with plenty of lacks and faults—I knew them well enough. But in that short time I came to feel, “This is my bunch.” That new feeling lasted all through the rest of that year; and it has grown since then. With it came a better appreciation for people from other cultures. My own self-respect and respect for them deepened together.

Beyond these personal meanings I can understand better the constructive values of any culture which helps to produce anybody of basic worth—and that includes all of us. Certainly some cultures are better than others. All are mixed—with some good elements and plenty of others. And none is good enough. We need a better understanding of the truth about cultures and how we look at them. Here is an eloquent meaning from a Jewish subculture in czarist Russia. “How do we keep our balance? I can tell you in one word—tradition. Because of our traditions everyone here knows who he is and what God expects him to do” (from “Fiddler on the Roof”).

Self-hatred, whether conscious or not, makes people feel confused and less than worthy—often far below what is justified. Their assets are downgraded because others' are somehow “better.” They are rated higher than is justifiable—often much higher. This feeling may account for much of cultural change—the “upward mobility” of modern America, for one example. Status becomes very important. Advertisers can play on inferiority feelings to their own economic advantages. The “Joneses” are always better than we are, and so we must try to keep up with them. Promoters can thus make us want to eat and drink as the Joneses do, smoke as they smoke, dress and talk and act like them, have cars and furnishings like theirs, build churches and plan worship services like theirs, have schools and colleges and curricula like theirs—and even theologies—all “superior” to ours (so we feel). Thus good people can become part of the aimless, lonely crowd, where nobody has any dependable culture, largely because everybody hates the culture in which he grew up.

After the ancient Hebrew people lost their cultural self-respect, they wanted “a king like other nations.” Well, they got him: first Saul, who later went to pieces; then David the warrior and empire builder, also the adulterer and psalmist; then Solomon, who lived it up. After him “the deluge” with degeneration and disintegration and chaos—except for a little remnant who held on to some basic elements of their old culture. A few centuries ago in England a little handful of “different” people, very methodical about many things, were contemptuously called “Methodists.” Earlier another handful were called “Quakers” because they tried to “work out their own salvation with fear and trembling.” Earlier yet some others in Europe were called “Protestants”—and not with any real respect. Centuries before that in Antioch in Syria some “queer” people were called “Christians” by their critics. The meanings of these terms of contempt have changed for the better since. In some places the term *Dunker* has im-

Dan West has been on the staff of the Church of the Brethren for many years, in youth work, and in peace and service activities. He is now retired, is a member of the General Brotherhood Board, and is the moderator for the denomination, the first layman to be elected to this position. His home is at Goshen, Ind. Reprinted by permission of the author from *Brethren Life and Thought*.

proved also; e.g., "A Dunker's word is as good as his note."

Not many years ago I had a chance to meet persons from many different cultures. And in every culture I learned about were some good things and some not so good—just as in mine. Some persons hated their culture and were anxious to take on another—of course that new one was "better." But some of these people respected their own culture. I warmed up to them much more, even when I could not agree with them.

It is more fun to think with self-respecting Germans and Spaniards, Greeks and Turks, Persians and Indians, Koreans and Japanese than with people who hate their culture. Also it is much more rewarding to meet self-respecting Jews, Moslems, Hindus, Parsees, and Buddhists than self-hating Christians, of whatever denomination. Differences? Yes, plenty of them; and some differences are very important.

It is easier to work with people with a cultural self-respect. This is similar to working with people with a personal self-respect. It is a great gain to come to respect one's own culture and that of others at the same time. They usually develop

together. Here is the best formula I know for people who want to hold steady as they try to live well in a rapidly changing world:

1. Accept your early culture. It could not have been all bad, since it helped to produce you. If you accept it as *wholly* good, however, you are likely ignorant or dishonest. But if you just can't see anything good in it, you are likely blinded by self-hatred.
2. Fulfill the best part of it. When working in the attic, we need to sort out the junk; but it is worth the effort. Maybe some real heirlooms will be discovered with the junk. N.B. It takes an alert and discerning person always to label things correctly. Better not call junk "heirlooms" or heirlooms "junk." It is right to be honest and reasonably accurate.
3. Transcend it—like a husky little plant breaking up through the hard ground. Nobody's culture is good enough—really adequate for responsible Christian living in the modern world. We need to create a new culture, borrowing the best from every older culture, including our own.

He Found the Secrets of God

By Dan Harman

Living according to the rules: it's a tough thing to do in these days, isn't it?

In 1925 England dedicated a polar museum—the first such museum in the world—to a gallant Englishman, Captain Robert Falcon Scott.

Across the front of that museum, written in Latin, is the inscription, "He sought the secrets of the Pole. He found the secrets of God."

The whole story of what Scott did to merit that inscription and the naming of the polar museum after him is almost miraculous in itself in this age of compromise and self-indulgence.

But the final phrase of the inscription is justified because of the high and lofty character of the man who fought so hard to be the first to reach the South Pole.

Scott and his party landed in Antarctica in 1911, in a historic race with the Norwegian, Roald Amundsen, to be the first to plant their nation's flag at the pole.

After unimaginable disasters, blizzards that defy description, and heartbreaking handicaps in equipment and staff, Scott and four of his best men staggered to the pole on foot. There, to their horror, waved the tattered remains of the Norwegian flag, placed there just five weeks before by Amundsen.

From that point on, their daily chronicle reads like that of a true knight of the faith. One man slipped and died of a crushed skull. Another fell ill, and with heroic self-sacrifice, simply walked off into the cold one day, never to return. He left and faced death rather than hold back the party.

Scott and his remaining assistant marched on toward certain death. They refused to use an overdose of opium to release them from their suffering and bring quiet death.

His end is told in a letter by Scott to Sir James Barrie. "It would do your heart good," he wrote, "if you could hear our tent filled with the ringing of our songs of cheer." He failed at being first at the pole, but he succeeded in showing the world how to die as a man ought to die.

Over the grave of these two men, whose bodies were found many months later, were written the words of Tennyson:

"One equal temper of heroic hearts
Made weak by time and fate but strong in will
To strive, to seek, to find, but not to yield."

The quality of life is eternally more important than the renowned achievements or the actual length of life. One of God's most needed secrets is that of living according to the rules, no matter what the cost.

World's Fair Exhibit: Approval and Rejection

By Urie Bender



New York World's Fair 1964-65 Corporation

"The Mennonite Exhibit is caught between two approaches. Ultimately, it is a matter of judgment as to which carries the most weight."

"Nobody would be yelling if nothing was happening," said Sargent Shriver of the War on Poverty according to a recent editorial in *Life*.

The same might be said of the Mennonite exhibit at the New York World's Fair. The "yelling" ranges from enthusiastic approval to angry rejection. Interestingly, according to the logbook, both the most vitriolic comments and some of the highest praise come from Mennonites. Here is a sample:

"I don't like modern art."—Mennonite man.

"Sure makes you stop and think. It's great!"—I-W man.

"You folks sure don't have much here, do you?"—Mennonite couple.

"It's wonderful!"—Mennonite student.

"Frankly, it makes me sick."—Mennonite minister.

"With only a few words of explanation they [two Mennonite girls—14 and 15] saw the simple message of Jesus as the light."—Attendant.

"I never thought Mennonites would stoop so low."—Mennonite man.

"Genuinely appreciative of the exhibit."—Two Mennonite ladies.

"The exhibit should be taken out and burned."—Mennonite couple.

Others Comment

Just as interesting are comments from non-Mennonites.

These are seldom strongly critical but range rather from quiet perplexity to frank admiration:

"This gives me a new impression of Mennonites. . . .

Yours is the type of exhibit we need for this modern age. I'm glad to see someone is doing it."—Lutheran pastor.

"What does that mean?"—Two girls.

"It's just like Christ—so simple and uncluttered."—A young nun.

What has provoked these and many other reactions? Four simple panels designed to reflect the theme—"Jesus Christ, the Light of the World"—of the Protestant-Orthodox Pavilion in which the Mennonite exhibit is located. The focal point in the exhibit is John 1:4 (NEB), "All that came to be was alive with his life, and that life was the light of men."

From the time of the first announcement that a World's Fair was to be held in New York in 1964-65, alert leaders in both the General Conference Mennonite Church and the Mennonite Church began discussing how to present the Gospel in this setting. First reactions were negative. Costs were too high and little seemed to be gained by duplicating the approach of most other exhibitors.

But after a drastic reduction in exhibit charges several months later, the idea was revived. A conjoint committee was appointed. Several persons were assigned by the committee to study the Fair, the Protestant-Orthodox Pavilion, and the other exhibits, and then to bring a recommendation outlining specifically the kind of exhibit the Mennonite Church should sponsor.

The recommendation was accepted and Kenneth Hiebert retained as the designer of the exhibit. After approval of a

Urie Bender, literature consultant for the Mennonite Board of Missions, wrote this appraisal of the Mennonite Exhibit after extensive interviewing of attendants and an evaluation of Phase One of the exhibit.

working model by committee representatives and final clearance by the entire committee, the exhibit was installed in the Protestant-Orthodox Pavilion in September, 1964.

Sparks Controversy

Reactions were not long in coming. Within weeks it was evident that the designer had invited study and deep thought, provoked pungent criticism, and attracted highest praise. Attendants were sometimes embarrassed to hear unrestrained critics and lavish praisers within the same hour.

Undoubtedly, the basic problem relates to two alternatives of approach the committee faced. The first was to use a traditional pattern in which the Mennonite Church's extensive service program and unique peace emphasis would have been promoted to the transient audience.

The success of this approach, used by most other exhibitors in the pavilion, is quite often measured by the number of persons contacted, quantity of literature distributed, and number of pledges signed.

Opposed to this is the artist's subjective method in which he reflects, in one form or another, his essential understanding of a given truth. Ultimately, he is less concerned with numbers than the propagandist although he also recognizes that, if the truth presented speaks to a universal need, many hearts will respond. But this objective is not primary.

The same tension exists between the two major approaches to Christian witnessing. One is direct, often referred to as "buttonholing," and confronts the individual abruptly.

The second, emphasizing relationship or even friendship, is indirect and subjective, reflecting the experience of the one who is witnessing. In many cases, the direct approach views the person witnessed to almost as a statistic. The indirect approach tends to have more respect for individual rights.

Caught Between

The World's Fair Exhibit is caught between these two approaches. Most people are concerned for objective results. The Mennonite exhibit is subjective. Most of the other exhibits reflect the direct, objective, promotional approach—the propagandist's approach, if you please. Ultimately it is a matter of judgment as to which will carry the most weight.

Not concerned with quantity and numbers primarily, the character of the exhibit emphasizes rather the content of the communication or the quality of the message.

Critics will surely say that many people are being bypassed. This is true. The concern of the committee was to communicate with people, not basically the masses. If the unsaved masses were all-important, the Protestant-Orthodox Pavilion was the wrong place for a witness to be given.

Numerous other pavilions draw many more thousands of people. And there would have been techniques—such as a loudspeaker strategically placed—that would have made possible bombardment of the ears of the masses. There could have been visual displays at convenient places; literature distribution could have conceivably reached tens of millions of people. Food or rest areas might have provided profitable contacts.

The committee chose, however, to cast its lot within a more unified framework. They chose an artist whose Christian commitment or skill cannot be questioned. Supporting a viewpoint which is candidly reactionary to the strong commercial flavor of many of the exhibits, they have cut through the superficialities so evident in most approaches. Consequently, the Mennonite exhibit is being recognized as contributing significantly to the whole.

Irrelevant

Then there is the problem of an exhibit requiring thought being considered irrelevant in the transient context of the World's Fair. Many pavilion attenders have only a limited amount of time to spend in the entire fair. Many are already denominationally involved and have come to the pavilion to look at their own denomination's exhibit and (God forgive us all!) to pat themselves on the back because their church's life and work is prominently displayed!

Some argue that a design leaning heavily on symbolism has no place in a transient setting. Experiences of the volunteer attendants this summer indicate that a surprisingly large number of people are stopped in their steps by the exhibit, by the Scripture verse, or by the winsomeness of the attendants. But it is only those who take the time to stop who seem to open themselves to the voice of the Spirit. Out of these contacts have come discussions in depth, some lasting more than 30 minutes and sometimes leading to continued relationships by correspondence.

Simple, Subdued

An interesting quotation comes from the Church of the Brethren *Messenger*, June 10, 1965, issue:

... Added further to the representation there is a modernistic exhibit under Mennonite auspices. Unlike the majority of other Protestant displays, given as they are to hawking denominationalism and merchandise ("Won't you come in and see the second coming of Christ in color? It only takes three minutes"), the Mennonite offering is simple, subdued, straightforward. In depicting the text, "All that came to be was alive with his life, and that life was the light of men," the stark black and white Mennonite panels, curiously, form about the only exhibit sincerely striving to express the theme claimed by the entire Protestant and Orthodox Centers: "Jesus Christ, the Light of the World."

The World's Fair Exhibit continues to be an exciting venture. No one will deny that mistakes have been made, that approaches needed revision, and that problems still exist. But we have learned through this experiment on a frontier of communications about which little is known.

The committee is grateful for the constructive criticism given. The New York pastors are absorbing gratefully each lesson being learned in the art of communication with a harried, rushing, and transient population.

During an April orientation, VS-ers and New York pastors set up as an objective the desire for depth involvement with individuals rather than simply a hurried touch on the masses. This objective is being realized in a very thrilling way.

Is It Effective?

By Phyllis Lehman

What kind of exhibit does the Mennonite Church have at the World's Fair? Do many people stop to visit it. Is it "effective"? These are familiar questions asked by people who have read about the exhibit or have seen it at the Fair.

The exhibit consists of four large panels developed around the pavilion theme, "Jesus Christ, the Light of the World." The first panel includes John 1:3, 4, verses which mention Christ as the Light and Life of the world. The second and third panels show the progression of light into darkness, while the fourth panel presents some of the specific problems facing society today. In addition to the panels, there are a few rugs, benches, and a literature stand. Although it is considered "modern art," the message of the panels is quite simple.

Our exhibit differs somewhat from most of the other exhibits in the Protestant and Orthodox Center. You cannot walk through it, see a few nice pictures of the church at work, and then be on your way. It is not a place to collect literature for your overloaded shopping bag. The attendants do not count the number of persons who stop, and there is no pressure to sign for a free Bible study course.

Share Christ Personally

What is happening at the Mennonite exhibit? Simply stated, we are attempting to share Christ with people on a personal basis—through the exhibit and through conversation with those who stop. This approach does not exactly follow our traditional form of "witnessing." It would probably be easier to pass out tracts or run a Mennonite information center, but this is not what we have chosen to do.

Rather, we have decided to become personally involved. As a group of VS-ers, we found that Christ had to be real within us before we could communicate Him to others. Honesty and openness with God and each other has helped us to share more freely with people we meet at the Fair. We have found that witnessing is not something that is planned for or carried out at a certain time. It is natural and spontaneous, as we are open to the opportunities which arise.

Although our exhibit is not geared for the masses, it attracts people from all walks of life. Some people stop to examine the design or read the Scripture text. Others pick up a brochure and begin reading it. Others sit on the benches to rest. All kinds of people have been sent to us—Mennonites from various locations, other exhibitors, Fair personnel, a Moslem government official from Pakistan, a high-school student who was "fed up with life," a secretary who shared her long search for a meaningful Christianity, a sailor interested in our nonresistant position, a nun who said, "It's just like Christ—so simple and uncluttered."

Ministry Continues

Each day brings new contacts and new opportunities to relate to people. It has been a real privilege to give, to re-

ceive, and to share life with those whom we meet. Relationships do not necessarily end at the exhibit, but sometimes continue through correspondence or further meetings.

Perhaps this is just a small beginning, but, as a Christopher brother said, "Let what you do on a small scale of love for others both prepare and stimulate you to reach out to the whole of human life as an instrument of divine love."

A Prayer

for this week

We thank Thee, O God, for the assurance of belonging to Thee. Thy presence shall be our guide and peace. In Thy fellowship we sense a security, satisfaction, and purpose. We pray Thou wilt abide in us as we abide in Thee.

As empty vessels to a flooding fountain, fill us with Thy love and power. May Thy Holy Spirit be poured out upon us and give us the fruit of the Spirit.

Challenge our hearts with a love which will never fail Thee.

Created in Thy image—may we ever keep Thy likeness.

Teach us daily the way of Christ, that we may live, love, and serve as He did.

Incline our wills to seek partnership with Thee and may we rejoice in helping to carry out Thy sovereign will.

As a brilliant sunrise illuminates a new day, may our transformed lives show forth Thy radiance to our fellowmen. Dwell with us always through the living Spirit of Jesus Christ our Lord. Amen.

—Marian Hollinger.

Prayer Requests

Pray for a young radio listener in Spain who writes: "The writer (to *Luz y Verdad*) humbly asks that you pray for him that he might find the true way, for although educated according to the teachings of the Catholic Church, for a number of years he has been indifferent and undecided . . . a great struggle is going on and he considers his soul lost."

Pray for a radio listener in Puerto Rico who writes: "I don't even want to think of the possibility of your taking *Luz y Verdad* off Radio Station WKJB. If it wouldn't have been for your program, I would have committed suicide. You, speaking the Word of God, brought me salvation."

Pray that the staff members at the boarding school in Anzac, Alta., will be effective witnesses of God's love as they prepare to give direction to the lives of the Cree Indian children in the school.

CHURCH NEWS

VS Aids in Community Face-Lifting

By Edna Beiler

A face-lifting is in store for a small rural Puerto Rican community through the joint efforts of Voluntary Service, Office of Economic Opportunity, and local community agencies.

During an administrative visit to Puerto Rico recently, John Lehman, VS director, worked with VS-er Carlos Lugo to contact local agencies in preparing a develop-



Carlos Lugo (l.): Cementing community relationships in nine short months.

ment plan for the Botijas community. This will include four types of activity (educational, agriculture demonstrations, medical, and job training) and will be financed by funds made available by the Economic Opportunity Act. Mr. John Dingle, community planner for EOA, commented favorably on the suggestions that were made.

Lower-Income Families

Botijas is a small rural community, two miles from the town of Orocovis. The government provided **parcelas** (lots) for lower-income families and made building materials available. Neighbors worked together in the actual building of homes, so that the cost was kept at \$300. Some 1,000-1,500 persons are living here.

Proposed educational activities will include literacy classes for adults, academic courses for school dropouts, and a remedial program for those in school. English classes will help prevent Puerto Ricans who come to the United States for the harvest from being exploited.

Since few families have gardens, agricultural experiments will center around demonstration plots. These will supply information about types of vegetables and fertilizer most suited to that community, so that local families can supplement and add variety to their daily diet.

Many children now miss school because

of poor health. Marjory Shantz, R.N., is already serving in the community, but her scope of service will be enlarged.

A local furniture builder has been contacted and expressed willingness to teach his trade to others, as part of the job training program. Basketmaking or other skills will also be developed.

Strengthened by Industry

John and Carlos learned from FOMENTO (an organization active in encouraging industries in the United States to build branch factories in Puerto Rico) that there are plans for opening a hosiery factory near Orocovis soon. This would mean that many parents from Botijas could find work there and might indicate a need for a day care center later on.

Volunteers first began work in Botijas in September, 1964. The Lugos moved there in November and the VS Center was dedicated the following January. During this brief period of service, the Lugos have built up many a meaningful relationship with the community. During a recent community meeting, called to discuss development plans, he was asked to be their leader and spokesman.



Marjory Shantz, R.N. (l.): Upgrading community health to allow children a normal school experience.

Funds Available

If these plans are finally accepted by EOA, \$50,000 will become available. This development is in line with a decision made by the Relief and Service Committee. VS administrators were urged to move ahead in several experimental projects. The Relief and Service Committee will take a look at the whole area of our relation to the government and its anti-poverty program at a meeting on Aug. 31 and Sept. 1.

Lebanon Villa Under Way

Plans for the proposed \$1.35 million, five-story Lebanon Villa retirement facility at Lebanon, Oreg., received final approval by a unanimous vote of the 21-man board gathered for a special meeting recently.

Architect Donald Lindgren was authorized to begin his engineering drawings at the meeting after a final negotiation with Federal Housing Administration officials in Portland.

It was also announced at the meeting that the tentative FHA loan guarantee commitment of \$1,272,700 made in 1964 had been upped to \$1,352,700 to cover increased costs of construction.

Keith Rhodes, president of the board, explained that the architect would present his detailed plans to the FHA in about 12 weeks, then, after approval, the FHA would give a final loan guarantee commitment usually not lower than its tentative commitment.

Suggestion was made to begin construction on the Villa as early as January, 1966, and be finished in about a year. The total building costs will be about \$1 million, and Thomas Gates, Lebanon, and Claude Buerge, Albany, along with Architect Lindgren, told board members they felt the facility could be constructed for that amount. "It won't be lavish," said Buerge, "but it can be kept to that figure."

Preliminary plans call for the Villa to have 47 one-room units, 33 one-bedroom units suitable for two persons, two deluxe two-bedroom apartments, eight one-bedroom apartments, eight one-bedroom frame cottages, and three two-bedroom cottages.

"The Lebanon Villa will have the highest percentage of double occupancy apartments of any retirement facility in the state," said Lawrence Morley, legal adviser to the board.

Gene Kanagy, administrator of Lebanon Community Hospital, will also administer the Lebanon Villa for the Mennonite Board of Missions, which will operate both facilities.

Expansion of Welfare

Expansion is a key word for Health and Welfare institutions, particularly in Colorado, but also in other parts of the West.

Sunset Home at Geneva, Nebr., has recently completed and moved into a new addition. Maple Lawn Homes at Eureka, Ill., has just completed construction of its new 48-bed nursing care facility which was to be dedicated on Aug. 29 and moved into on Aug. 31. Huerfano County, Colo., has recently approved a new bond issue which will add an additional 19 beds to the original 20 of the Walsenburg Hospital, opened a year and a half ago. The

Conejos County Hospital at La Jara, Colo., has approved the idea of hospital enlargement, and the community board has given the go-ahead to work on plans. The enlargement will likely include a larger laboratory, more emergency room space, a larger obstetrics area, and larger administrative offices.

The new Rocky Ford Nursing Home, less than two years old, is adding eight beds and making plans for an additional 20 beds down the line.

The Aspen Hospital, which was just new two or three years ago, is enlarging by 20 beds in addition to adding a second casting room, a second X-ray unit, and enlarging the operating room. The needs of the Aspen Hospital, of course, reflect its min-



Construction begun last month on the 101-bed Lebanon Community Hospital will add a 20-bed wing, enlargement of the pharmacy, laboratory, X-ray department, and emergency room areas, and remodeling of the administrative section with the addition of a larger waiting room and employee lockers and storage area.

istry to the persons who suffer from skiing accidents during the winter there.

Mountain View Nursing Home at Glenwood Springs, Colo., is adding a solarium. The Kiowa County Hospital at Greensburg, Kans., has just completed a new addition which adds space for additional services plus additional waiting rooms.

All of these additions reflect, of course, strengthening health facilities which become available partly as a result of federal and state money helping communities in this area. But they also reflect in a very real way strong hospital-community relationships in which the ministry of the hospital in the community is appreciated and seen as an important dimension of the community's taking care of its citizens.

James Mininger, recently added to the personnel office of the General Mission Board in order to help health and welfare institutions find personnel for their services, comments, "By being there we are helping communities to do something they wouldn't otherwise get done. We are providing necessary resources for running the hospital and giving medical care."

David and Rose Hostetler and family were scheduled to arrive in Campinas, Brazil, on Aug. 27 for their third term of missionary service with the General Mission Board.

Permission has been given by His Majesty's Government for the United Mission to Nepal to build a new hospital building for Shanta Bhawan in Katmandu, according to Jonathan Lindell, executive secretary of the Mission. Under negotiation for many months, the question of customs exemption on building materials and equipment is not yet settled. But study continues by the appointed committees on the groundwork of this very large project.

Mr. and Mrs. Coffman Shenk, Biglerville, Pa., are leaving the States by plane on Sept. 1 for a visit with their son and family, the Charles Shenks, in Japan. They plan to visit in Japan about six weeks.

Joan Sauder, overseas mission associate in Asaba, Nigeria, has accepted the position as principal of the Dr. Sir Francis Ibiham School in Afikpo, Nigeria. She begins her administrative duties immediately.

Your Overseas Missionaries of the Week



The **Delbert Snyder** family left July 30 for Nigeria where they will serve their first term as overseas mission associates with the Mennonite Board of Missions, Elkhart.

Delbert will be teaching mathematics on the secondary level. Details of his assignment are to be finalized after their arrival on the field.

From Albany, Oreg., Delbert is a graduate of the University of Oregon where he received both bachelor's and master's degrees. He taught high school in Portland, Oreg., for a number of years before his mission assignment.

His wife, the former Lela Fern Kropf of Harrisburg, Oreg., attended Eastern Mennonite College.

Their children pictured above are Lori, 4, and Judith, 3.

Vernon Reimer, director of the MCC program in India, Nepal, and Pakistan, is at home in Canada for a three-month furlough before returning to Calcutta for another term of service. He will be visiting churches in Manitoba and Saskatchewan during September.

R. R. Smucker, returned missionary, lecturer, and now administrator of the Mennonite Disaster Service rebuilding operations in northern Indiana, will be available after Oct. 15 to give illustrated reports on MDS's work in Indiana following the destructive Palm Sunday tornadoes. During the fall he will be able to accept invitations only from Ohio eastward, but in winter and spring he will also be open to invitations from other parts of the United States and Canada. Church groups desiring his services should write directly to his home address: 44 Vista Drive, Goshen, Ind. 46526.

Missionary Arrivals

The **Harold Reed** family arrived in the States on Wednesday, Aug. 11, from the Republic of Somalia. They will be living at 2541 Marietta Ave., Lancaster, Pa.; Harold will be studying at Princeton Theological Seminary.

Also arriving from Somalia on Wednesday, Aug. 18, was **Miriam Leaman**, R.N., of 3302 Columbia Ave., Lancaster, Pa., who will be taking graduate studies in nursing.

From Tanzania, the **Mahlon Hess** family arrived Monday, Aug. 16, and will be living at Route 1, Millersville, Pa. **Phebe Yoder**, of Hesston, Kans., and **Cora Lehman**, R.N., Willow Hill, Pa., arrived in the States on Wednesday, Aug. 18, also from Tanzania.

Edith Martin, dietitian at Mara Hills School for missionaries' children in Tanzania, arrived in the States on Thursday, Aug. 12. She is living at 570 E. Jackson St., New Holland, Pa.

The **Otho Horst** family of Belize, British Honduras, arrived in Hagerstown, Md., for a three-month furlough.

The **James Sauder** family, missionaries in Honduras, arrived in the States on Wednesday, Aug. 18, for a one-year furlough. They will be living at 60 Main St., Salunga; James will be doing graduate work at New York University and New York Biblical Seminary.

Daniel Ness, manager of Menno Bookstore in Addis Ababa, Ethiopia, arrived in the States on Saturday, Aug. 21. His home is on Route 3, Hanover, Pa.

Ruth Ann Zimmerman, R. 3, Elizabethtown, Pa., joined the Eastern Mission

Board office at Salunga, Pa., Aug. 16, as receptionist. She also serves as secretary to John B. Shenk in the Mennonite Brotherly Aid Office of Lancaster Conference.

David Brunner has assumed the pastoral responsibilities for the Summit Christian Fellowship, Akron, Ohio. His new address is 2292 Eighth St., S.W., Akron, Ohio 44314.

Change of address: John M. Thomas, pastor of Mennonite Christian Fellowship, Still Pond, Md., from Chestertown, Md., to 105 W. Harmony Road, West Grove, Pa. Telephone: 215 869-8115; **David and Wilma Shank**: 61 Avenue Des Combattants, Genval, Belgium.

Dan Haarer from Akron, Ohio, to 1505½ Berkey Ave., Goshen, Ind. 46526.

Lloyd R. Miller from Curtis, Mich., to Vestaburg, Mich.

Eugene Schulz from Friend, Kans., to Box 93, La Veta, Colo. 81055.

Raymond and Susan Schlahach from Norman, Okla., to R. 2, Plain City, Ohio.

Clyde Wagler from North Adams, Mich., to 19 Marion St., Hillsdale, Mich. 49242.

Hubert Pellman, 847 S. College Ave., Harrisonburg, Va. 22801, will resume his work as pastor at Mt. Vernon, Grottoes, Va., on Sept. 1, after a leave of absence for one year to teach at Santa Barbara, Calif. G. Irvin Lehman was pastor at Mt. Vernon during his absence.

Annual MYF at Christopher Dock, Lansdale, Pa., Sept. 4-6. Speakers: Hubert Swartzentruber, St. Louis, Mo., and Eugene Herr, Scottdale, Pa.

Evangelistic meetings: Luke Horst, Mohnton, Pa., at Salem Ridge, Greencastle, Pa., Aug. 29 to Sept. 5.

Nevin Horst, Ethiopia at Pleasant View, Chambersburg, Pa., Sept. 12-18.

Nelson Kanagy, West Liberty, Ohio, at West Union, Parnell, Iowa, Sept. 19-26.

William Z. Yovanovich, Steelton, Pa., speaker for MYF at Neffsville, Pa., Sept. 12.

The Mennonite Disaster Service work for the tornado victims in Elkhart and Lagrange counties, Ind., was discontinued as of Aug. 28. The Oaklawn Psychiatric Center also discontinued housing and feeding workers on that date.

Fred Brenneman, Souderton, Pa., in weekend meetings at Greenmonte, Stuarts Draft, Va., Sept. 4, 5.

Washington - Franklin Mennonite Conference will be held Sept. 6 at Chambersburg, Pa., 9:00 a.m. Plans are for all-day sessions.

Kindergarten teachers are badly needed in South Texas—at Robstown and Mathis—to prepare Spanish-speaking children for first grade. Who can help? VS-ers, retired teachers, adult VS-ers. If you are willing to help, inform one of the following: John Lehman, 1711 Prairie St., Elkhart, Ind.;

Howard Zehr, Hesston, Kans.; or Elvin V. Snyder, 2009 Harvard St., Corpus Christi, Texas 78415.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Byler, Kenneth and Elsie (Mast), Uniontown, Ohio, third child, first son, Bryan Kenneth, June 11, 1965.

Clemens, Donald G. and Marie (Gehman), Philadelphia, Pa., first child, Rhonda Adele, Aug. 1, 1965.

Clemmer, Wesley A. and Verna (Mast), Lebanon, N.H., first child, Michael Scott, July 27, 1965.

Collins, J. Edward and Lila (Basinger), Harrisonburg, Va., first child, Nancy Ann, born Feb. 16, 1965; adopted July, 1965.

Erb, Alvin and Ruth (Stutzman), Shickley, Nebr., third son, Jerry Lee, July 28, 1965.

Erb, Carl and Fern (Schwartzentruber), Petersburg, Ont., a daughter, Joilyn Annette, born May 13, 1965; received for adoption, July 20, 1965.

Eshleman, James and Grace (Kiser), Hephzibah, Ga., sixth child, fifth son, Elvin Ray, June 27, 1965.

Eshleman, John E. and Marlene (Schrock), Upland, Calif., first child, Shari Lynn, June 23, 1965.

Eshleman, Sam J. and Ruth (Keim), Walnut Creek, Ohio, fourth child, third son, Allen Ray, June 24, 1965.

Graber, Alvin R. and Delores (Kauffman), Aibonito, P.R., second child, first son, Kevin Duane, July 31, 1965.

Horst, Leonard Eugene and Elsie Mae (Martin), Hagerstown, Md., second son, Lynn Elwood, July 23, 1965.

Huebert, Wilmer H. and Myrna E. (Wide-man), Tofield, Alta., second son, Randy Glen, July 27, 1965.

Kroecker, Alvin and Marilyn (Halteman), Lansdale, Pa., second daughter, Rosalie, June 11, 1965.

Lapp, Marvin and Mary (Lapp), Atlanta, Ga., first child, Jay Ernest, Aug. 1, 1965.

Liechty, Wayne and Loveda (Lederman), Archbold, Ohio, third child, first son, Christopher Wayne, Aug. 4, 1965.

Miller, Jerry, Jr., and Sarah (Miller), Hartville, Ohio, second daughter, Marsha Lynne, June 9, 1965.

Myer, Donald L. and Blanche (Peifer), Elizabethtown, Pa., third child, second daughter, Dawn Krista, July 13, 1965.

Nisly, Harley and Norma (Ropp), Hartville, Ohio, second child, first daughter, Jenel Dawn, July 22, 1965.

Nisly, Mahlon and Susie (Borntrager), Hutchinson, Kans., first child, Anna Keturah, Aug. 1, 1965.

Roth, Nelson R. and Emma Jane (Byler), Belleville, Pa., second child, first daughter, Bernadine Marie, Aug. 4, 1965.

Schrock, Lowell and Ann (Oswald), Mishawaka, Ind., second child, first son, Rodney Oswald, June 5, 1965.

Shirk, Kenneth L. and Dorothy (Frederick), Hatfield, Pa., first daughter, Leona Ann, May 29, 1965.

Voth, Donald E. and Elnora Jane (Weaver), Ithaca, N.Y., first child, Thomas Eugene, July 14, 1965.

Wenger, J. Melvin and Marian (Grove), Elizabethtown, Pa., fourth son, Kenneth Duane, May 26, 1965.

Zuercher, William and Joyce (Gingerich), Hagerstown, Md., third child, first son, Edward William, July 23, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bededum-Hattery.—Nathan Bededum, Massillon, Ohio, St. John United E & R cong., and Sandra Hattery, Orrville (Ohio) cong., by Otto Gerber at St. John United E & R, June 6, 1965.

Burkholder-Beck.—Dale Burkholder, Stryker, Ohio, and Janet Kay Beck, Archbold, Ohio, both of Lockport cong., by Walter Stuckey at Lockport, July 10, 1965.

Christner-Yoder.—Richard Dale Christner, Plain City, Ohio, New California cong., and Salinda Yoder, Kalona, Iowa, Fairview C.M. cong., by Walter L. Beachy at Fairview, April 1, 1965.

Clayton-Neer.—Gary Clayton, DeGraff (Ohio) Methodist cong., and Betty Joan Neer, Bellefontaine, Ohio, South Union cong., by Roy S. Koch at South Union, July 3, 1965.

Emerson-Roth.—Wayne O. Emerson of the Evangelical Free Church, Eaglesham, Alta., and Olive E. Roth, Eaglesham (Alta.) Mennonite cong., by Lloyd E. King at the Eaglesham Mennonite Church, July 10, 1965.

Erb-Kuepfer.—Keith Erb, Tavistock, Ont., and Eileen Kuepfer, Newton, Ont., by David K. Jantzi at the Riverdale Church, Millbank, Ont., June 11, 1965.

Erb-Stutzman.—Emanuel Erb, Berlin, Ohio, Pleasant View C.M. cong., and Barbara Stutzman, Sarasota, Fla., Palm Grove C.M. cong., by Orie Kauffman at Palm Grove, April 10, 1965.

Friesen-Derstein.—David J. Friesen, Duchess (Alta.) cong., and Esther G. Derstein, Lansdale, Pa., Plains cong., by John E. Lapp at Plains, July 17, 1965.

Gascho-Kuepfer.—Andre Keith Gascho, Brunner, Ont., and Dorothy Jane Kuepfer, Newton, Ont., both of the Millbank C.M. cong., by Valentine Nafziger, July 3, 1965.

Gehman-Freed.—Ivan Gehman, Souderton, Pa., Franconia cong., and Elaine Freed, Schwenksville, Pa., Hersteins cong., by Stanley R. Freed at the Souderton Church, June 19, 1965.

Gerber-Weaver.—Paul Gerber and Gloria Weaver, both of Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman at the church, July 10, 1965.

Ginder-Ebersole.—Carl E. Ginder, Mt. Joy, Pa., Risser cong., and Eunice Ebersole, Elizabethtown, Pa., Stauffer cong., by Clarence E. Lutz at Stauffer's, June 19, 1965.

Harder-Martin.—Peter Harder, New Bothwell, Man., and Twyla Martin, Downey, Calif., by Wm. Dyck at the Niverville M.B. Church, June 5, 1965.

Heap-Swartzendruber.—James C. Heap, Elmhurst, Ill., First Congregational cong., and Alma Mae Swartzendruber, Goshen, Ind., Goshen College cong., by J. Robert Detweiler at the College Church, July 24, 1965.

Helmuth-Kauffman.—Andrew Helmuth, Arthur, Ill., Conservative Mennonite cong., and Joan Elizabeth Kauffman, West Liberty, Ohio, Oak Grove cong., by Nelson Kanagy at Oak Grove, June 12, 1965.

Hofstetter-Zehr.—Kenneth Earl Hofstetter, Petersburg, Ont., Steinman cong., and Anna Mae Zehr, Tavistock, Ont., Poole cong., by Herbert Schultz at Poole, July 10, 1965.

Kauffman-Beck.—James Kauffman and Connie Beck, both of Archbold, Ohio, Lockport cong., by Walter Stuckey at the church, July 17, 1965.

Kreider-Aeschliman.—J. Evan Kreider, Goshen, Ind., College cong., and Janice Aeschliman, Stryker, Ohio, Pine Grove cong., by

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Laura, daughter of John and Marianne (Smith) Oesch, was born at Pigeon, Mich., March 26, 1893; died at the Victoria Hospital, London, Ont., July 9, 1965; aged 72 y. 3 m. 13 days. On June 27, 1917, she was married to Elmer Brenneman, who died Oct. 28, 1935. On Sept. 29, 1956, she was married to Allan Bender, who survives. Also surviving are one son (Ronald), one daughter (Marianne—Mrs. Hayden Rees), one stepson (Urie Bender), one stepdaughter (Geraldine—Mrs. John Gascho), one brother (Irvin), and 11 grandchildren. One son, 2 brothers, and one sister preceded her in death. She was a member of the Poole Church, where funeral services were held July 12, in charge of Herbert Schultz and Rufus Jutzi.

Birky, Ella Mae, daughter of Joseph and Angeline (Stutzman) Schlegel, was born at Milford, Nebr., Nov. 20, 1899; died at her home in Milford, July 17, 1965; aged 65 y. 7 m. 27 d. On June 11, 1919, she was married to Joe D. Birky, who survives. Also surviving are 2 sons (Harold C. and Dallas D.), one daughter (Goldie—Mrs. Edward Reichwaldt), 7 grandchildren, and one great-grandchild. Her sister, Amanda Kenney, lived only 2 days longer. One son, Stanley, died in infancy, and 2 grandchildren preceded her in death. Funeral services were held at the Milford Mennonite Church, in charge of Milton Troyer and Ammon Miller.

Brunk, Eliza, daughter of William and Caroline (Ratz) Hunt, was born in Ontario, Aug. 21, 1883; died at the Stratford (Ont.) General Hospital, June 1, 1965; aged 81 y. 9 m. 11 d. On June 8, 1905, she was married to Menno Brunk, who survives. Also surviving are one son (Edgar), one daughter (Louise—Mrs. David Gascho), 3 grandchildren, and 2 sisters (Mary—Mrs. Peter Zehr and Emma—Mrs. Solomon Richer). She was a member of the Poole Church, where funeral services were held June 3, in charge of Herbert Schultz and C. O. Erb.

Eicher, Henry, son of Christian and Catharine (Schad) Eicher, was born near Archbold, Ohio, April 30, 1880; died at the Detweiler Memorial Hospital, Wauseon, Ohio, July 20, 1965; aged 85 y. 2 m. 20 d. On March 12, 1903, he was married to Mary Ligibel, who died Dec. 3, 1956. He was the last of his immediate family to leave this earth. Five brothers and 3 sisters preceded him in death. Surviving are nieces and nephews, brothers- and sisters-in-law. He was a member of the Lockport Church, where funeral services were held, in charge of Walter Stuckey and Earl Stuckey.

Good, Erma, daughter of John and Mamie (Snook) Meyers, was born April 14, 1889; died July 16, 1965; aged 76 y. 3 m. 2 d. On Nov. 29, 1905, she was married to Jacob W. Good, who survives. Also surviving are 2 daughters (Edna and Lenore), one son (Roy), 9 grandchildren, 8 great-grandchildren, 2 sisters (Emma—Mrs. Burleigh Kahly and Gertrude), and 2 brothers (William and Homer). One brother preceded her in death. Funeral services were held at the Freeport Church, July 19, in charge of Don Blosser.

Kenney, Amanda, daughter of Joseph and Angeline (Stutzman) Schlegel, was born at Milford, Nebr., June 20, 1903; died at her home in Milford, July 19, 1965; aged 62 y. 29 d. On March 8, 1936, she was married to Floyd

Kenney, who survives. Also surviving are one son (Gilbert), 4 daughters (Macie Mae—Mrs. Charles Nickol, Clara Angeline—Mrs. Chris Mayhew, Floydene—Mrs. Robert Jones, and Wanda—Mrs. Everett Viall), and 9 grandchildren. One sister preceded her in death. Funeral services were held at the Milford Mennonite Church, in charge of Milton Troyer.

Landis, Annie S., daughter of Benjamin and Mary (Stover) Wile, was born in Montgomery Co., Pa., Sept. 13, 1887; died at her home, July 24, 1965; aged 77 y. 10 m. 11 d. On Feb. 12, 1910, she was married to Harrison M. Landis, who survives. Also surviving are 3 daughters and one son (Mabel W.—Mrs. Frank Kratz, Edith W.—Mrs. Leverne Gehman, Titus, and Irene W.—Mrs. James Hendricks), one brother (Jacob S.), one stepbrother (William D. Moyer), 6 grandchildren, and 4 great-grandchildren. She was a member of the Franconia Church, where funeral services were held July 28, in charge of Leroy Godshall and Curtis Bergey.

Neuhauser, William, son of John and Fanny (Gunden) Neuhauser, was born near Flanagan, Ill., Feb. 22, 1880; died at the home of his daughter, Catherine Baer, near Marilla, N.Y., March 17, 1965; aged 85 y. 23 d. On Nov. 5, 1916, he was married to Anna Swartzendruber, who survives. Also surviving are one son (John), 3 daughters (Catherine Baer, Irene, and Vera Kindy), 8 grandchildren, and one brother (John). One brother and two sisters preceded him in death. Funeral services were conducted at the Alden Mennonite Church by Dave Beachy; burial in Townline Cemetery.

Schrock, Martha, was born at Nappanee, Ind., May 8, 1911; died at the Elkhart General Hospital, July 5, 1965; aged 54 y. 1 m. 27 d. On Jan. 7, 1929, she was married to Moses S. Schrock, who survives. Also surviving are 4 daughters (Mary Jean—Mrs. Lloyd Brandenberger, Patricia—Mrs. Sam Chupp, Marcia—Mrs. Devon Yoder, and Janet), her father, Jacob Schmucker, 3 brothers (Ezra, Edward, and Melvin), and 3 sisters (Mrs. Jerry Slabaugh, Mrs. Monroe Chupp, and Mrs. Marvin Miller). An infant child preceded her in death. She was a member of the North Main Street Church, Nappanee, where funeral services were held July 9, in charge of Homer F. North.

Schrock, Walter, son of Henry J. and Eliza (Zaugg) Schrock, was born near Trail, Ohio, April 20, 1900; died of a heart attack at the Pomerene Hospital, Millersburg, Ohio, June 8, 1965; aged 65 y. 1 m. 19 d. Surviving are 3 brothers (Lester, Van, and John) and 2 sisters (Mae and Mrs. Clara Domer). Funeral services were held at the Everhart-Butler Funeral Home, Shanesville, Ohio, June 11, in charge of Paul R. Miller; interment in Walnut Creek Cemetery.

Short, Bertha Grace, daughter of Jacob and Katherine (Glick) Emmert, was born at Midland, Mich., June 12, 1911; died at Goshen, Ind., July 19, 1965; aged 54 y. 1 m. 7 d. On July 31, 1937, she was married to Myron C. Short, who died Nov. 11, 1964. Surviving are one son (Charles), a foster daughter (Mrs. Carol Jean Von Draskl), 5 brothers (Frank, William, Edward, George, and Joseph), and one sister (Mrs. Clara Miller). She was a member of the North Goshen Church, where funeral services were held July 22, in charge of Don Augsburg, assisted by Russell Krabill and Vernon Miller; burial in Elkhart Prairie Cemetery.

Wiebe, Joann Susan, daughter of Rudy and Tena (Isaak) Wiebe, was born at the Goshen (Ind.) General Hospital, June 15, 1965; died at the same place the following day. She is survived by her parents, one sister (Adrienne), and one brother (Michael). A graveside service was held at the Violet Cemetery, June 17, in charge of John H. Mosemann.

Readers Say

I am taking this occasion to express my general appreciation for the *Gospel Herald*, as well as to make some specific remarks relative to your editorial on extremism, in the July 6 issue.

The *Gospel Herald* is, I believe, a strictly religious paper. Nevertheless it is probably expedient to occasionally make comments on a subject which is primarily political, but which has generated some effects in the religious areas. This, I take it, was at least part of the reason for your editorial. I think such comments are necessary, but I am always disappointed to see the liberal slant to your editorials, as well as in other semipolitical inserts in the paper.

There is nothing inherently wrong in extremism. We, as Christians, are certainly extremists in the religious sense. Webster says an extremist is "a person who holds extreme, or advanced, views, or advocates extreme measures." We must distinguish between the extremist and the fanatic. According to Webster, anyone holding an advanced view is an extremist. This would include probably all those who have stood out for progress through the ages, whether in religion, medicine, civil government, or what. Also, in an extreme situation extreme measures or actions may be necessary, in fact, may be the only proper course to take.—Rod Youngquist, Blue Ball, Pa.

We surely are in harmony with Dora Hornig's letter (Aug. 3 issue) about the spiritual decline in our good *Gospel Herald*. It surely is grievous to see all these fashionable pictures in our church paper. We pray for better things. Also "Prayers of Luke Warm" are a hindrance to us. They have no meaning. We are in our seventies, have always loved the *Herald*, but if there is no change for the better, we may not renew the paper. We are very sorry to say this, for we did love it.

The "Readers Say" column is very interesting and helpful. May our church paper still be Mennonite. We would miss so much the deaths, births, and marriages, the field notes, and the good news of salvation.—Mrs. Samuel J. Diller, Hagerstown, Md.

I much appreciate the new format of the *Herald*; it's much more attractive! In this day when so much reading matter vies for attention, Christian literature should appeal. I especially like the pictures on the front page. A picture with a message like that on the front page of the issue for Aug. 3 conveys a truth more effectively than could thousands of words. Also, many people will get that message who wouldn't take time to read a long article. Of course, not every picture reaches every reader, but neither does any one article.

I am in hearty agreement with the views expressed by Arnold Cressman in his "Oberholtzer, We're Sorry." As a former member of the General Conference of Mennonites, I am very hopeful that we can sometime soon give a more united witness. I realize that uniting churches isn't as easy as talking about it, and there will be problems to solve. But I am certainly in favor of exploring the possibilities.

—Elva May Roth, Morton, Ill.

The value of a full front-page picture for the *Gospel Herald* seems doubtful. This would seem to appeal more to the person who is accustomed to secular magazines; but to one who is looking for spiritual nurture, surely a good fundamental article of reading matter, well written, would have more appeal. The good, thought-provoking articles that appeared

on the front page in the past, for a time, would be preferable to full page pictures. And speaking of economy, in a costly church paper, far less space would be required to write what the picture on the front page of the Aug. 3 issue is meant to say. It must be admitted that the picture is an eye-catcher, but isn't this overdone?

The incentive to write this article is the composition and apparent moral or application of the drawing, and writing, mentioned above. From the wording and context of Matt. 5:15, one would gather that we are to let our lights shine by our good works and not to hide the light by the opposite kind of works. If the bushel illustrates evil or dead works, then who would want to repair the basket (if it be a basket)?

The bushel referred to in the Bible is not a modern chip basket. It is a measuring vessel containing no more than about a peck. It is more likely a vessel made of metal, or clay, or hewn out of a solid piece of wood. A lighted candle would go out if placed under such a vessel for a time. A modern bushel basket would make a poor hiding cover for a candle. Is this a case of interpreting on the basis of modern culture?

Would not the hiding of the candle under the bushel suggest the hiding of our light by unholiness, untruthfulness, hatred, murder, divorce, etc.? The teaching Christ gives in the verses following would indicate this. It is not clear what our sister means by the words at the bottom of the picture. If she means that people tend to give more attention to externals and obedience than to letting the light shine, then it should be noted that all these things are a part of letting the light shine.

I appreciate the very good editorials and most of the articles in the *Gospel Herald*. I also enjoy the fine work of the artist. I like the evident concern of the sister who wrote the little message with the picture of the issue mentioned above. However, I am also concerned that we be consistent in our interpretation and emphasis.—Lloy A. Kniss, Ellicott City, Md.

* * *

I could not help saying "Thank you, Lord," after reading the article, "Is This Our Task?" (July 20 issue), by Sanford G. Shetler. You are to be commended for printing this article and also Bro. Shetler for being willing to do some much-needed evaluation of trends among us today. It is high time that someone with spiritual discernment takes a realistic look at some of the popular ideologies and movements with which we Mennonites are allowing ourselves to become involved.

We need to be reminded that our task as New Testament believers is mainly to present the Gospel of Christ crucified, risen, ascended, and coming again; which Gospel prepares men for the eternal kingdom and gives men a new life here below meanwhile, rather than a gospel largely intent on preparing a better world for men to live in as they are. . . .

I have only one regret, however; that this article appeared on the page which bears the caption, "For Discussion. . . . The viewpoint expressed is not necessarily that of the *Gospel Herald* or the Mennonite Church." Brethren, what Bro. Shetler says ought to be the settled conviction of the Mennonite Church and of the *Gospel Herald*, and we should feel no need of apology. If it is otherwise, God have mercy on us.—Maurice W. Landis, Lancaster, Pa.

* * *

Since our present-day church leaders are speaking on the Oberholtzer schism which developed, as you say, into the General Conference Mennonites in America (Arnold Cressman's article, Aug. 3 issue), I think to be fair we should let our church fathers of the past

also speak to us. (I was under the impression that the Russian Mennonites in the western states formed the G.C.'s and the Oberholtzers joined in with them.)

In the *Gospel Herald* (the official organ of the church), Sept. 16, 1909, page 392, you have "The Oberholtzer schism, in Montgomery and Bucks counties, Pa., in 1847, was the consequence of a few ministers refusing to conform to the order of the church in the matter of simplicity of attire. They were of the opinion that the church should not establish any rules but should grant to each one the right to be a law unto himself on the point in question. The standpoint of the conference was, since unworldliness is a leading principle of the Scriptures and simplicity of attire is distinctly enjoined upon Christian professors, and further it is the duty of ministers to 'be ensamples to the flock,' that the church could not treat the matter lightly. Ministers refusing to set the right example along this line was taken to mean that a great principle of God's Word was to be discarded. The conference looked upon his innovation as a long step toward surrendering all that the church asks of members as far as nonconformity to the world is concerned. Time has shown that the conference was right."—C. J. Kurtz, Elverson, Pa.

* * *

Arnold Cressman's "Oberholtzer, We're Sorry" (Aug. 3 issue) struck a sympathetic chord in my heart. He suggests we explore the possibility of reunion with another group of like-minded Anabaptists.

I cannot refrain from recounting what is taking place in Lower South America in the Anabaptist family. It may be that our experiences here will give encouragement to the brethren in the U.S.A. and Canada.

Some time after our Bragado Bible School (Old Mennonite) was started, we were glad to welcome German-speaking Mennonite students from the General Conference, Mennonite Brethren, and Evangelical Mennonite Brethren groups. This, in due time, led to the next step, namely, the founding of Evangelical Mennonite Seminary in Montevideo, which is a cooperative effort. At present there are G.C.'s, O.M.'s, and E.M.B.'s on the local Seminary Board, which is the sole governing body of the seminary. There have been times when we had seven different branches of Mennonites on our staff and in the student body.

When we began to graduate students, the question arose in our minds and hearts, Are we going to ask these students to go to our Latin-American neighbors to evangelize them and set up six or seven kinds of Mennonite churches? We asked ourselves, What right do we have to legate our century-old differences on our Latin-American friends, differences in which we had no part in the first place, differences which we were not interested in fostering, differences which grew out of circumstances which no longer prevail? Had we a right to burden our Latin-American neighbors, converts, and brethren with the peculiar emphasis of Amish, Conservative Amish, Mennonite, Conservative Mennonite, Old Mennonite, General Conference Mennonite, etc.?

A sober and prayerful consideration of this question in the light of Christ's prayer in John 17, "that they may all be one, . . . so that the world may believe," led us to decide we had no right to import and impose our differences on our South American brethren.

After much consultation, prayer, and study I am happy to report that the evangelistic thrust as well as the church building effort is today a united effort. In Uruguay the G.C.'s, O.M.'s, and Danziger brethren are working together and the churches that are established are the Spanish-speaking Mennonite churches, period. They carry no label, neither Old, New, General, or anything else. In Brazil the Por-

tuguese-speaking Mennonite Church is planted —no labels! Here also the O.M.'s and G.C.'s are cooperating with the German-speaking congregations established through immigration.

In Paraguay the G.C.'s, E.M.B.'s, Sommerfelders, and O.M.'s are united in the establishing of the Spanish-speaking Mennonite Church in Paraguay.

We are not anxious for an organization for the sake of organization. But before long the Spanish and Portuguese Mennonite churches of Argentina, Brazil, Paraguay, and Uruguay will have their own South American Conference or fellowship. We believe this is Biblical and pleasing to our heavenly Father. We believe that we can be much more effective unitedly in evangelism, theological training, literature, broadcasting, and many other activities than we could be if we lived and worked in isolation.

My prayer is that the brotherhood in North America may consider seriously what the nature of the unity is for which Christ prayed so earnestly the night before He was crucified.—Nelson Litwiller, Montevideo, Uruguay.

Items and Comments

Work has begun on the delicate task of dismantling the war-bombed ruins of 300-year-old St. Mary Aldermanbury church in the city of London and shipping it to Fulton, Mo., as a memorial to Sir Winston Churchill. It was at Fulton that Sir Winston made his famous "Iron Curtain" speech on March 5, 1946. There the stones of the church, rich in the history of old London, will be carefully reerected. Upon restoration it will be rededicated on the Westminster College campus.

Altogether it is estimated that 650 tons of stone will be dismantled. Each block will be numbered to facilitate rebuilding. It will probably be shipped from London via the St. Lawrence Seaway and along the Mississippi to St. Louis. An official told RNS it was hoped to get the shipment completed in three or four months' time.

* * *

Princeton Theological Seminary has purchased the 200-unit Princeton-Windsor apartment complex at sheriff's sale for approximately \$2.5 million. The building, with tennis courts, swimming pool, and children's play area, is off U.S. Rt. 1, in W. Windsor Township. Officials of the United Presbyterian seminary said that what space was not needed for student and faculty housing would be available to the public.

* * *

The "over-all atmosphere" of the home is the greatest influence upon a child, Mrs. Billy Graham told wives of campus and state directors of Baptist Student Work during a student conference at the Ridgecrest (N.C.) Baptist Assembly. "And the attitude of the mother is probably the main factor in this influence," Mrs. Graham said.

"In marriage it is always the wife who must adjust to the husband. This is a joy, not a problem. Children need to see their parents in love with each other. There is no substitute for a happy marriage relationship." She stressed that both the husband and the children must be appreciated as individuals.

* * *

Canada's Board of Broadcast Governors announced that it is considering holding a public hearing on religious broadcasting in Canada. At the same time, it reserved decision on two requests for establishment of religion-oriented radio stations. Canada's equivalent to the U.S. Federal Communications Commission said there seemed to be a renewed interest in establishing religion-oriented stations and that it might be related to dwindling time given the subject on many stations.

* * *

"If we had more preaching of hell in the pulpit, we might have less hell in the community," Billy Graham told 60,000 people in the Orange Bowl in Miami. The evangelist, speaking before the Baptist World Alliance congress, rejected current claims of a "new" theology, a "new morality," or a "new" evangelism. "I go along with Solomon who said, 'There is nothing new under the sun,' he declared. As for the "new" theology which "doubts the authority" of the Bible, discards the idea of judgment and hell, and propounds humanism, "there is nothing new about any of it," Mr. Graham added.

"But God, His Word, and His redemption remain constant, too," the evangelist said, quoting such passages of Scripture as: "I am the Lord, I change not" (Mal. 3:6); "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35); and "I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). Turning to the "new morality," he said it is only the "old immorality brought up to date." He referred to several passages of Scripture and said all that is happening in ethics today—with its emphasis on sexual permissiveness based on the idea that love gives freedom from the law—is described there.

Then he warned that God's law against adultery has not changed. Mr. Graham concluded with a look at the "new" evangelism which, he said, claims that "personal soul-winning is passe," and that evangelism means "applying Christian principles to the social order."

* * *

Las Vegas has the highest suicide rate of any city in the United States. Show girls are reported to be particularly susceptible since their entire careers are based on their physical beauty. If a show girl looks in the mirror and discovers a wrinkle or two, her self-image is threatened.

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Dealing with Guilt

By Atlee Beechy

Guilt is one of man's most serious problems. Every man is caught in its web and struggles under its heavy hand. "O wretched man that I am! who shall deliver me from the body of this death?" is not only Paul's cry—it is the cry of man throughout history. The intensity of man's agony and turmoil over guilt cannot be adequately described. It is the pain of greatest dimension; it gives the soul a foretaste of hell itself.

Guilt's persistent unrelenting hounding of the heart is well illustrated in Lady Macbeth's cry, "Here's the smell of the blood still: all the perfumes of Arabia will not sweeten this little hand." The all-consuming disintegrating power of unhandled guilt is reflected in the doctor's retort—"More needs she the divine than the physician."

Guilt—What Is It?

But what is this thing which creates such great agony? It is difficult to define. Essentially it is a condition-experience arising out of our failure to surrender our total being to God. It comes through our rejection of God's claim on us. An examination of guilt, however, must always be cast within the pervasive love of God and His relentless search for every man. Genuine guilt comes to remind us of our need for forgiveness and reconciliation. It is the Spirit's urging—for us to accept the mercy of God and to move responsibly as a disciple.

Guilt has many dimensions—some of which we may not be fully aware of. Guilt may come from being something or doing something which our knowledge and sense of God's nature tells us is wrong or it may arise out of our failure to be or do what our deep inner voice says we should be or should have done. The matter is illustrated by the student who said, "If I think I hate someone but act as if I love him, am I condemned? As far as others are concerned, I am not; but within myself I am. This makes me feel bad and this guilt shows on the outside and affects others."

Further, the way we have experienced God and have been taught about His nature, His love, and His demands will help determine our awareness of guilt. At times the matter becomes confused because I claim to speak the judgment of God upon another. As I do this, I contribute to my brother's

guilt awareness. Some persons labor under guilt feelings arising in this way.

There are yet other things which cause guilt awareness. Our failure to live up to our own or another's expectations, our possession of material goods while others go hungry, our deceitfulness as children, adolescents, or adults, our violation of parental ideals or church practices, lapses in our moral ideals or personal integrity, thought fantasies of personal gain or sex—these and many others may rise up to haunt us and bind us in the web of guilt.

What Does Guilt Do to Us?

We do strange things in our efforts to handle our guilt. Perhaps the most common reaction is to try to hide or to ignore it. Our ways of covering over take many forms. We may become withdrawing, remorseful, self-pitying, and fearful. We may, in contrast, become very active in doing good because we feel the need "to prove" our righteousness. Sometimes, too, we may become defensive, irritable, overly critical, blaming others for our failures, be unsympathetic and judgmental of other sinners because we feel guilty about our own sins.

Our moral indignation and self-righteousness *at times* may be a thin veneer and much like the "righteous accusers" of the woman caught in adultery or the self-righteous attitude of the elder brother in the story of the prodigal. In both instances Jesus did not condone or minimize the sins of the woman or the prodigal but He pointed out in unmistakable terms the universality of sin and the human tendency to cover our own sins and our guilt with self-righteousness.

Unresolved guilt tends to leave us less than whole or complete. In a real sense we are infected. We become increasingly closed to each other. Alienation and loneliness set in. Often an inner sense of defeat, or self-disgust, loss of self-respect, a projection of hate against others and ourselves, and the need to punish ourselves appear. Life becomes increasingly tangled and despairing. We may find it difficult to believe that God is able and willing to really forgive us.

Where Shall We Turn?

Into this dark picture comes the good news. The Bible is the story of God helping His people resolve the guilt prob-

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lem. Obedience, sacrifice, love, forgiveness, and reconciliation are the dominant themes. The coming of Jesus reflected God's supreme concern for man's alienated condition. A growing awareness of God's goodness, His righteousness, His love and mercy—and my own evil and my inability to earn righteousness in my own power leads to a profound sense of need and guilt.

In this sense guilt becomes a needed prerequisite for repentance. I cry out in my need for grace and mercy. The Spirit reminds me that the Calvary act was precisely for this purpose. In this experience of forgiveness and acceptance I am freed from the agonizing burden of guilt. I am given the high privilege of using this new freedom and released power in responsible witnessing. Depositing our guilt is not a way to avoid our responsibilities. It releases new vision of the greatness of God, the power of God's love and mercy, the demands of discipleship including restitution and restoration when possible, and a new sense of responsible stewardship of life, talents, and things.

Bonhöffer speaks about what happens when sin, guilt, confession, and forgiveness meet. "In confession the light of the Gospel breaks into the darkness and seclusion of the heart. . . . Since the confession of sin is made in the presence of a Christian brother, the last stronghold of self-justification is abandoned. The sinner surrenders; he gives up all evil. . . . He finds the forgiveness of all his sin in the fellowship of Jesus Christ and his brother. . . . Now he stands in the fellowship of sinners who live by the grace of God in the cross of Jesus Christ."*

There are times when we bring in deposits of long buried guilt or out of new awareness settle again the guilt question with God. In another sense our daily sins and failures suggest the need for an ongoing process of confession and guilt handling.

Second, I need to examine whether the guilt I have comes out of rejection of God's will and demands or through violation of man-made mores, patterns, or ideals—valid though these are. Our responses to such violations may reflect wrong attitudes and actions for which we should feel guilty. However, if these violations are man-made or on the human plane they should be so recognized.

I dare not clothe with divine sanction my man-made conclusions. This practice is wrong for those who use such means and causes some to feel guilty for wrong reasons. I therefore need God's help and the assistance of my brothers to help me sort out those things for which I should feel guilty. I also need to find those things for which I should not feel guilty. This is often difficult and complex. Some current psychological theory suggests lowering ideals and standards so that people do not need to feel guilty. This is not what I am suggesting.

However, to be freed from a sense of guilt which is man-engendered is important too. Therefore, I need to be careful that I do not use God or my position to judge others unfairly. It is indeed a great paradox that that which holds the greatest potential for giving meaning and direction in life, that is, a sense of God's presence in the individual, holds at the same

time the potential for distortion and misuse in our dealings with others.

Recognizing my guilt and taking steps to handle it can best happen in deeply meaningful relationships, in a concerned, accepting, and forgiving climate. Mennonites have not always made it easy to confess sins. We tend to see this as weakness. The greater weakness may be smugness and our self-righteousness. Such sins ultimately add to our sense of guilt.

If we are truly the fellowship of the forgiven, compassion should be the central core of our being. Those who find it difficult to accept God's forgiveness will be helped by such genuine personal concern and openness. There are times when counseling with your minister, an understanding friend, or a professional counselor will be helpful.

Man's basic problem is sin and the resulting sense of guilt. Man acts out his guilt in many ways. I may skip gaily about, may try to forget by finding a new thrill or by running to the ends of the earth, or I may withdraw and retreat in thought or fantasy patterns. I may rebel, become aggressive and hateful of myself and others. I may find ways to punish myself. I may use guilt to manipulate others. Into this kind of turmoil and agony comes the good news. It is truly good news. God's action covers my sins. My freedom was costly and therefore it cannot be viewed lightly. I am freed *from* responsibility for my own righteousness and *from* my futile trying and I am freed *for* understanding and *for* responsible witnessing.

*Dietrich Bonhöffer, *Life Together*, p. 113.

Faith

What is faith?

The *theologian* in heavy belabored ways declares . . .

"Faith is certitude in respect to matters in which verification is unattainable."

The "*common people*" who "heard him gladly" answer, saying . . .

Faith is doubt turned inside out,
Faith is the Order in disorder,
Faith is the Life through life's strife,
Faith is the Light carried in the night,
Faith is Creation in and through recreation,
Faith is Sunday remembered in every Monday,
Faith is Right persuading might,
Faith is Love coming from above,
Faith is Compassion born out of passion,
Faith is the sense in Innocence,
Faith is the promise of tomorrow—tonight,
Faith is an eternal lease on peace,
Faith is heavenly food for any mood,
Faith is the living Bread for the dead,
Faith is the soul being made whole,
Faith is where your treasure is,
and where your treasure is,
there will your faith be also.

—Charles H. Schmitz.

By Rudolph Yoder

Four New Education Pieces

Now is the time for a number of things. It is time for congregations to order their 1966 *Program Guides*. Last year the first issue of this new Sunday evening program help appeared. It was an immediate success. Some 8,000 copies were sold and used by lay people and ministers across the church. Probably a reason for *Program Guide's* success was because it was a product tailored to the stated needs of the people who would be using it.

A whole new package of forty programs dealing with Bible studies from Acts and current, relevant issues in the areas of civic responsibility, family living, witness, is dealt with. Now is the time to order enough copies for speakers, leaders, pastors, libraries, youth groups, and special study groups.

Now is the time to make definite plans for this fall's missionary education courses. Congregations usually plan to use these youth-adult and children's courses during October, November, and December. Paul Erb's *Our Neighbors South and North* for youth-adults, and Edna Beiler's *Fly High* for children are well written, carefully illustrated, and calculated to catch the imagination of all persons in the congregation. These ten-lesson courses will go a long way toward building missionary conviction as persons are introduced to the struggles and needs of missionaries and those served at various mission points all around the fringes of the North American continent.

It is not too early for congregations to begin thinking about leadership training. Many congregations work at such training during the winter months, January to March. A congregation should have definite plans on how and when and for whom the courses shall be offered.

Leadership training is a continuing thing. If *Learning to Lead*, by Willard Claassen, was offered three years ago, remember that a few new potential teachers are now old enough to start at the beginning of the six-year series.

Last year's course, *Learning to Teach*, by Paul M. Lederach, met with real appreciation by the 6,500 persons who used the course. Has your congregation used it?

The third in the series, *Learning to Understand People*, by Laban Peachey, is shortly going to press. Both the text and the leader's guide continue the high level of quality that was appreciated so much in the earlier books in the series. A congregation deciding against a leadership training course in 1966 should be aware that they do so at tremendous loss both to leaders and to those who will be led.

—Arnold W. Cressman.

Today everyone is interested in and concerned about the conditions of the world. We have learned how to talk and think about the Congo, Asia, or the slum streets of our own cities. But as I listen to the radio or read the news of all that is going on around me, I am forced to ask, Why?

Why all the hate, greed, bloodshed, mistrust, and selfishness? Then as I look into the mirror (God's Word) and see myself and Christianity in general, I see some basic facts that help me to understand why. Let me give just a few.

Most Christians have a faith strong enough to touch their lips, some strong enough to touch their hearts, but few strong enough to touch their conduct. Most Christians read their Bibles only to win an argument, to teach or preach in church, to witness to someone, or even to write a book; but seldom to uplift their own spiritual life.

Few Christians know how to use the keys that unlock the realm of prayer—some do not even care. They have lost the art and concern of intercessory prayer with all its possibilities. We no longer pray as Moses did, "Blot me out; just forgive my neighbor."

Some Christians give criticism willingly, a few dollars grudgingly, nothing freely, and themselves never. They never obey anyone or anything unless in so doing they think they obey themselves.

A lot of Christians commit spiritual adultery by flirting with the world and getting as close to the world as possible without getting out of the church, by just plain enjoying the environment of the world. The Bible says the Christian is to be the light of the world, but too many of us have our lamps focused on ourselves; so the world has a distorted view of Christ.

Our spiritual reading and thinking is like modern food; we buy it processed and even precooked.

Yes, I know the world is far from perfect. But how about the Christian? Is not the Christian in the world to witness to the world? Is not the Christian the salt of the earth? Or could it be that the salt is losing its savor?

The Bible teaches that the Christian's life is known and read by all men. Do we as Christians realize that by our lives we are writing a "Modern Version" of the Gospel—the only Gospel many people ever read? Is your version true, false, or just mixed up? Remember, someone's understanding of God depends on the way you live.

I believe the world mess we live in is no bigger or blacker than the Christian's inability and unwillingness to live true to Christ. The greatest crisis in the world is not the condition of the world, but the worldliness of the Christians that make up the church. God's Spirit still says, "Repent or else." Let us come to Him and repent while we still have time. According to the clock of history it is getting late.

Those War Toys

"If the next generation doesn't know how to fight, it won't be our fault." This statement was made recently by a spiritual leader as he watched a group of small boys playing war. They had all the needed weapons—machine guns, pistols, hand grenades, war helmets, and war uniforms. They knew how to stab the vitals of the enemies and how to react and fall dead when they were hit (all this in pretense now). They were instilled with the spirit and practice of war. They had learned to delight in this kind of killing.

Yet even Christian parents continue to purchase guns and other war toys for their children. What is seen in the play of many children as they shoot at one another says that which is contradictory to the message and life of the Prince of Peace. Child psychologist Dr. Carl L. Kline states, "It is certainly well established that we condition our children for adulthood by what we provide them with in childhood. Naturally, if we put our stamp of approval upon toys that play at wiping out thousands of people or single individuals, we are creating attitudes which will make them more accepting of war and killing in adult life."

When the child comes asking for a toy pistol or other war toy, it would be a good time for the parents to talk with him about the awfulness of war and hate. Why not use this opportunity to tell him about the need for love and friendship?

Doesn't it seem strange that we talk of peace yet pile war toys high in nearly all our stores? Doesn't it seem contradictory to call for peace and at the same time scatter war toys over the living room floors of our Christian homes? Doesn't it seem sinful to say we follow Christ the Prince of Peace yet actually portray something quite different even in such simple things as the toys we purchase for our children?

Perhaps the reason war toys are so prevalent in America is that we know so little about war really. I am told that in countries where people know firsthand what war really amounts to, toys of war, real or pretend, are not allowed to enter into the play of a child.

But even if our children never fight in a war, the influence of such toys and such play is already having its effect. "Crimes for kicks" are becoming more common. Youngsters are taught to think that violence can be fun. And it is not uncommon today to hear small children tell other children or adults, "I will kill you," at the slightest provocation.

History tells us that to glorify war in the eyes of children makes it socially difficult for a child not to be warlike. To glorify crime and killing makes it impossible to guide against crime and killing. To preach war is not the path to peace. And for youngsters to shoot and kill, even in pretense, is not the way to concern and love for others.

During the next few months, previous to Christmas, a

great deal of advertising of toys will be seen and heard. Promotion of war toys will be very predominant. During these days it will be good to remember that guns, tanks, hand grenades, and other toys of war for our children contradict the cause of Christ. These make a strange sight and speak a great deal as a Christmas gift to our children. Isn't it time for Christian parents to voice concern about and opposition to such toys by at least refusing to purchase them?—D.

Think on This

Our main problem is not liberalism, nor even neoorthodoxy; that which threatens us is a subtle, objective approach to the Bible, to theology, and to preaching in general, which is unrelated to holy living. We are all busy with our dispensational charts, attractive book analyses, and our Bible memorization programs—all excellent in and of themselves—but, nonetheless, strangely remote from practical living.

Audiences sit and listen week by week to this kind of teaching without any evidence of transformed characters and Spirit-anointed witnessing. The preaching itself mysteriously lacks the authority of heaven and the relevancy to our times which brings about deep conviction, repentance, faith, and obedience. Young and old return from so-called Bible conferences without any evidence of having met with God. . . . Oh, that God would teach us that it is just as important to be spiritual as to be sound in our approach to the Bible, just as vital to be obedient as to be orthodox, and that the purpose of revelation is nothing less than transformation of human lives!—Stephen F. Olford, in *Heart-Cry for Revival* (Fleming H. Revell Company).

* * *

Edward Gibbon, in his monumental work, *The Decline and Fall of the Roman Empire*, gave five basic reasons why that great civilization withered and died. These were:

"The undermining of the dignity and sanctity of the home, which is the basis for human society.

"Higher and higher taxes; the spending of public money for free bread and circuses for the populace.

"The mad craze for pleasure; sports becoming every year more exciting, more brutal, more immoral.

"The building of great armaments when the real enemy was within—the decay of individual responsibility.

"The decay of religion; faith fading into mere form, losing touch with life, losing power to guide the people."

Nationally and internationally, "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34); and "Happy is that people . . . whose God is the Lord" (Psalm 144:15).

* * *

Horace Mann once wrote: "I have never heard anything about the Resolutions of the Apostles, but I have heard a great deal about the Acts of the Apostles."

Should Mental Health Centers Be Mennonite-Sponsored?

By David T. Whitcomb

Question has arisen recently about transferring responsibility of Mennonite Mental Health Services-sponsored hospitals from heavily Mennonite represented boards to a broader representation of the community at large.

While greater community involvement is a dynamic evolution to be supported and encouraged, there are many things to be said in favor of retaining the church sponsorship, especially Mennonite sponsorship, of hospitals such as ours. As a deeply committed staff member of one MMHS hospital, Brook Lane, while yet not a communicant of a Mennonite or affiliated church, I am perhaps able to bring some fresh thoughts to this matter.

I am strongly supportive of MMHS and church affiliated boards and at the same time free of lifelong emotional relationship to Mennonite churches and can view the question from a bit different position.

I submit that responsibility and control remain with Mennonite affiliated boards operating in some fashion together with MMHS. The reasons for this view divide into two broad categories.

Development Remarkable

The first category is largely operational. We were all familiar with this category, but a brief review of it may be useful. The Mennonite Central Committee has had signal success in what has been called its "siring" function. To have created, almost literally from nothing, four excellent psychiatric institutions which have achieved the level of service and productivity which we now see, and to have done this in little over 15 years altogether is nothing short of remarkable.

The fact that Mennonites seem to have developed a capacity for this sort of thing would almost in itself be sufficient basis for continuing church affiliation for the hospitals, since it may well be that the momentum established by the founding of hospitals is the source of energy for the current expansion into the area of community services.

Then there is the matter of personnel. The unique arrangement for the recruiting and replacement of psychiatric aides is very likely the factor which looms largest in giving the MMHS-sponsored hospitals their particular helpfulness. The

special qualities of youth, dedication, and motivation which these people bring to the hospitals they serve must be counted a major ingredient in the success of those institutions.

MMHS sponsorship of course is vital in the maintenance of this particular aspect of our total program. Church affiliation can also be an important feature in the recruitment of staff at other levels as well. Furthermore, the availability of local resources for temporary services, such as construction, is heavily dependent upon church connections. Finally, in the past more nearly so perhaps than at present, financial support from churches has played an important part in the operation of local institutions. This appears to be changing, but nevertheless remains a feature to be considered.

Less obvious, perhaps, or at least less often formally verbalized, is the second category of reasons. Quite simply these reasons are love, faith, communion, and relevance.

Offering of Love

Regardless of the fine intent of a non-church-affiliated board, the ultimate desire of such a body is service to the community which it represents. This is certainly not being eschewed. Nevertheless, through the fact of their *not* being essentially representative of a community which seeks service, church-sponsored boards *offer* their services to others.

This offering can only be one of love. This is an act of giving which only coincidentally yields benefits to the giver. In an address to the Philadelphia Association for Psychoanalysis, Abraham Kaplan made a reference to the Hebrew compendium *Pirke Avoth*, The Ethics of the Fathers, which describes the spirit of this giving excellently: "... the reward of a *Mitzvah*, a good deed, is the opportunity to perform another."

Now what has the offering of services in love to do with a psychiatric hospital? Paul in his first letter to the church in Corinth explains it for us:

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.— I Cor. 13:4-7.

This perfect description of love turns out to be also the perfect matrix in which the mentally ill may learn more satisfactory and fulfilling ways of living. A milieu constructed out of service, no matter how kindly or optimistically devised,

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simply does not provide the nutrient for growth which love provides.

A recent issue of *Life* featured an article on Dietrich Bonhöffer, the German theologian martyred by the Nazis. He defined a Christian as "a man for others." Boards, the majority of whose members are outside the immediate community served, are boards composed of men for others.

Faith

A board rooted in the church has faith. Its members need not look with frightened faces upon adversity and reverse. Working together we must all of course have faith in one another—MMHS and local board, board and staff, staff with one another, patients with staff. Any reasonably organized and operated institution can achieve this. But faith in God the Father facilitates the presence of God the Holy Spirit. The members of that institution become the instruments of God. Their handiwork is then both for Him and of Him.

If one works in faith, his work is God's. We all know the despair that in the past has threatened our hospitals. Yet standing in faith they are today stronger than ever, extending greater service in love. Hear how the psalmist addresses himself to this privilege. He does not make pretty but empty poetry; he sings of faith and its power, as in *Confitemini Domino* (Psalm 107:35-43).

Again he maketh the wilderness a standing water, and water-springs of a dry ground.

And there he setteth the hungry, that they may build them a city to dwell in;

That they may sow their land, and plant vineyards, to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly; and suffereth not their cattle to decrease.

And again, when they are minished and brought low through oppression, through any plague or trouble;

Though he suffer them to be evil entreated through tyrants, and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery, and maketh his households like a flock of sheep.

The righteous will consider this, and rejoice; and the mouth of all wickedness shall be stopped.

Whoso is wise, will ponder these things; and they shall understand the loving kindness of the Lord.

Now love and faith might be found in any group calling itself Christian. But communion and relevance, especially relevance, seem to me to be especially pertinent to Mennonite institutions.

Communication Real Among Mennonites

We can look at two meanings of communion. The one is "an act of sharing, community of condition or relation; participation." This meaning is directly dependent upon the other meaning—the Eucharist—which defines community of relation and participation with God. We might then extend communion to mean a working together through God and in communication with each other through His grace.

This condition of communion or communication appears

to me, as a participant observer, to be especially real among Mennonites. Certainly examples of this are found continually in the day-to-day interchange among Mennonite hospital staff members and in relation with Mennonite institutions outside the hospital with which the hospital deals. It may be that I am able to see this more sharply than those who have spent their lives in that tradition and may therefore take it somewhat for granted; but I believe that local boards should not discount or minimize this very real feature of communion within themselves.

What this facilitates, therefore, is the capacity to come together, to meet problems, and to solve them with a minimum of petty differences and preoccupation with trivia and without the demand for winning one's own individual viewpoint no matter what, which can so impede forward movement with groups.

More Intimately Bound to Subculture

One of the tragedies besetting both Protestant and Roman Catholic disciplines today is the chasm which exists between the church's office and the culture in which those offices are presumed to be exercised. That is to say, there is a shocking lack of relevance.

Just to give one example, words such as redemption, grace, salvation, and the ideas and feelings which they connote have virtually no referent outside the immediate context in which they are used. Most of us lack any living definition for such words. They are confined utterly to use in liturgy or sermon and simply are nontransposable to other areas of living since they lack a referent in other areas. Thus sadly most churches and the subcultures which they are supposed to reflect have long ago effectively parted ways.

By way of contrast the various Mennonite churches are far more intimately bound to the subculture which they serve. Both church and culture are in fact heavily interdependent, tend to move in parallel lines, and have many referents each to the other. The church in this instance is therefore relevant to its subculture. Whether or not one subscribes to Mennonite doctrine and Mennonite culture is beside the point here, for it is the *experience in relevance* which is central.

I feel that very few church groups have this experience in relevance and that it is a vital dynamic which cannot be discounted when boards begin to relate their cause and methods to the needs of the persons whom they serve. Boards with experience in relevance know how to bring love, faith, and communion to bear effectively upon the many problems which confront them and can move ahead with true and lively word, deed, and vision. I have had no personal acquaintance with any other group which has had this kind of experience to such a degree.

Wit and Wisdom

The workman stopped griping when his boss sent him this memo: "Be thankful for problems, for if we didn't have them, you wouldn't be here; and if they were less difficult, someone with less ability would have your job."

People Bank

By Paul G. Burkholder

I have an idea! Let me tell you about it. But first, here's how it all got started.

One of the girls who had been attending the church where I'm pastor got mixed up with the wrong crowd. Because Olga seldom attended school, she had plenty of time to get into trouble. One Tuesday evening she failed to return home from school. Four days later, her father found her on a park bench with a friend who had played truant with her. This "friend" had provided the kind of acceptance and an open ear which Olga did not get at home.

Monday morning found me, by the parents' request, in court. After explaining to the judge that I had found a good home for the girl in a rural community some two hundred miles away, I was given custody of Olga.

The parole officer wanted to know how many more homes I have for youth who need nothing more than a family which expresses genuine love. How many more homes? If only she could have known how I worked to find just this one—the long-distance telephone calls, the praying for an affirmative answer, the doubts and fears. And she wanted to know how many more I have. Why, I was fortunate to have just this one!

The other day I was standing in this line at a bank window. You know how it is waiting in a line—your mind gets to wandering. Well, I got to thinking about money and people and banks. No great thoughts, of course, just money—people—banks. . . . When suddenly it hit me! People Banks! Brother, that's what I need! People Banks.

It's a pretty comfortable feeling to have a few greenbacks stashed away, isn't it? Never know when a little trouble might come, and you can reach back for those few extra bucks. And that extra gives you a feeling of security, doesn't it?

Well, now you know how I began to feel about my people bank. Wouldn't it be great when a case like Olga's comes up if I could just reach back to my people bank and draw out the name of a home ready to receive such a child, a home which would match the needs of the child in trouble.

Could your home be this kind of "bank"? You've been hearing a lot these last years about juvenile delinquency and the difficulties of building the "inner city" church. Here is an opportunity to do something constructive about both problems without leaving your home.

Many of the psychiatrists and social workers here are telling us that these young people are not as disturbed as we

think, but simply need the security of a loving home. It needs to be a home where limits are set in a kind but firm manner.

Your family need not be one with special training, but one which loves and can extend that love to others. For most it will not be easy. It will cost something—time, prayer, concern, and even money, in most cases. But doesn't being God's people always cost something? What kind of discipleship does it take to love the Yoders, Millers, or Landises, unless, of course, their cows get into your corn? "If you love only those who love you, what reward can you expect? . . . Even the heathen do as much" (Matt. 5:46, 47).*

Most of these so-called "J.D.'s" are 12-to-16-year-old youths from fatherless homes. Of those who go through court, most are put on parole for at least six months, if released to a private family. They are warned by the judge that if they should leave the home to which they have been assigned, they will not soon again have such an opportunity.

But anyone who considers being such a host needs to think seriously about what happened to one family who took a 13-year-old girl, Rosa.

She was placed on a six-month parole with John and Mary Mennonite, her assigned parents. And they were a most difficult six months. But Rosa is still with John and Mary after two years, and none of them give any serious thought to her leaving.

"It would break our hearts," Mary told me, "if Rosa would leave. She is really one of the family."

Yes, you run the risk of these children stealing your hearts. Rosa has committed her life to Christ during her stay and is looking forward to becoming a member of the body of Christ as expressed in the Mennonite Church. There were times when everyone concerned with Rosa wished they could run off from the situation rather than face each other and let Christ deal with their problems. But Christ has been the Victor. These frustrations were the very things God used to deepen John and Mary's experience as well as to give Rosa a real sense of security.

Specially trained people? No, just a farm family who opened their hearts to God and found Him leading them into an opportunity where His love could reach through to the straying.

It should not be necessary for all of these children to go through court. We tried to find a home for Olga prior to her scrape with the law, because with the parents we foresaw the coming events. We were one day too late. How different it might have been for all of us if we had had our people bank.

*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

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How to Understand Prayer

By B. Charles Hostetter

The inventor, Thomas A. Edison, said in 1921:

"We don't know the millionth part of one percent about anything.

"We don't know what water is.

"We don't know what light is.

"We don't know what gravitation is.

"We don't know what enables us to keep on our feet to stand up.

"We don't know what electricity is.

"We don't know what heat is.

"We don't know anything about magnetism.

"We have a lot of hypotheses, but that is all."

The secular-minded person might add to Mr. Edison's list and say:

We don't know what God is.

We don't know what prayer is.

We don't know what life is.

We don't know what eternity is.

We have a lot of hypotheses, but that's all.

However, modern man never doubts the reality of the material and physical mysteries of life. But the spiritual mysteries, he writes off as fairy tales or foolishness.

Prayer is one of those spiritual mysteries that the secular-minded person rejects and seldom uses. Since he can't figure out or explain it, he seeks to humanize it. He calls it just a religious routine that has only psychological benefits. He says prayer simply conditions or inspires one to try to answer his own prayer.

The kind of prayers we pray depends upon our ideas of God. Many think of Him as "the man up there" that exists to serve them according to their own wishes. They are like the little boy whose pastor asked him if he prayed every day.

"No, not every day," he replied. "Some days I don't want anything."

So often people will resort to prayer only when the situation is hopeless from a human standpoint. It becomes a "last straw" effort when everything else fails. When a man is in a foxhole, or the doctor says that there is no hope, or disaster strikes, or divorce proceedings are started, or one can't change a wayward son or daughter, then he often resorts to prayer.

But prayer is not just for an emergency escape. It is far more than a last ditch effort to get divine help for the situations in which we are powerless to help ourselves.

Prayer is a daily dialogue between the Christian and his Master.

Some people reject prayer as being absurd. They say it is

impossible for a man to change the plans or laws of God through prayer.

By praying we don't try to alter the will of God. Rather, asking God through prayer is one of His laws of working. Evans says, "Prayer gives God the opportunity to do for us what He wants to do, and to carry out the plans He already has for us but which have been hindered because of our prayerlessness."

The Bible says: "And if, in the process, any of you does not know how to meet any particular problem he has only to ask God—who gives generously to all men without making them feel foolish or guilty—and he may be quite sure that the necessary wisdom will be given him" (Jas. 1:5).*

So it's obvious that when we pray we are not forcing our way into God's presence. He has invited us to fellowship and commune with Him. He longs to give us from His rich treasures, but if we won't pray or if we are not on praying ground, His spiritual laws can't function.

Evans explains this beautifully. He says: "Not always is giving as simple a matter as it may seem to be. There are two parts to giving. The receiver is an important part even as is the giver. An earthly father wishes to give his boy an education. He sees the need of it; he knows it would be a great benefit, and he desires his boy to have it. Why then does he not give his boy an education? Because the boy has no real longing for an education, nor does he ask for it. The father can do nothing, for the unwillingness and lack of desire on the part of the boy prevent the father's action. An education must be taken, else it cannot be given."

In closing let me say that prayer is not chiefly asking God for things. It is the turning of one's soul heavenward for communion and fellowship with the infinite God.

This is the loftiest experience mortal man can have.

If we use prayer only to try to wrest from God advantages for ourselves and our dear ones, or to escape tribulations and difficulties, we will find prayer a disappointing experience.

Prayer is not optional for a Christian.

It is vital.

No one can live the Christian life without it.

It's not only a means of fellowship with God; it is also a source of strength against temptation. Jesus said, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

So we urge you to pray regularly.

It can easily be the difference between success and failure in your spiritual life.

Yes, it could be the difference between heaven and hell for you.

*New Testament in Modern English, by J. B. Phillips, 1958. Used by permission of the Macmillan Company.

* * *

We shall never attain unto perfection in that we are free from imperfection; but we can be perfect through Christ in that we are free from sin.

—I. Merle Good.

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Before They Call, I Will Answer

By Russell J. Fornwalt

When I was a senior in high school, I applied for a part-time job in a paper-cup factory. I recall praying hard for the job. Then the employer phoned one day when I was not at home. The person who took the message did not tell me for several days. The result was that the job was filled by the time I heard about it.

I was quite upset about failing to get that job. Most of my friends were working; several had jobs in that cup factory, and were making \$30 to \$40 a week. I needed money for clothes, recreation, and graduation expenses. My faith in the effectiveness of prayer was somewhat shaken, to say the least. That's because I was not familiar with the Biblical passage, "Before they call, I will answer" (Isa. 65:24).

And the Lord did answer! Several weeks later I obtained part-time work in the office of a small mail-order house. My job was to address labels, send out catalogs, file correspondence, and answer the phone. At times, I even made up the firm's payroll. For me, the job was heaven.

How grateful I was, then, that I had not obtained that factory job! It would have been a ten-hour shift on Friday and Saturday nights, in the waxing room where heat and odors were terrific. God knew it was not the job for me, and He saw to it that I did not get it.

Many experiences in my life, and in the lives of others, have taught me that seeming failure may not be failure at all. It may be an expression of God's loving care. It may be His way of leading us to our greater good, for God indeed works in mysterious ways His wonders to perform. One need only realize that "All things work together for good to them that love God" (Rom. 8:28).

If we live with Christ, there is no failure. There may be detours, deflections, and drawbacks, but eventually we arrive at our rightful place. Sooner or later, we get what is best, both for ourselves and for the Lord. "Your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:8).

Several years ago, I wrote an article entitled "How to Enjoy Your Job." I sent it to a pocket-size, self-help magazine. The editor returned my manuscript with a polite "Thank you—come again." I tried about a dozen other magazines. Each time my masterpiece came back. Discouragement was beginning to set in.

One day while waiting for a train in the Hoboken station, I browsed through some magazines on the newsstand. One in particular seemed to jump right out at me. It was a periodical for independent salesmen, and it looked just like the market for my article. I jotted down the editor's name and address.

When I got home, I wrote to the editor and offered him my article free of charge. I was eager to see the thing in print, and I thought if I could not sell it, I would gladly give it away.

Several days later the editor sent me a beautiful letter. He said he would use the article on the basis I had suggested; and he asked if I would be willing to do a piece every month for a new department called "Vocational Clinic" (for which, of course, I would be paid).

Well, there was no question about my willingness. I answered the letter quickly, accepting the offer. I am still writing for that periodical, and, as a result of that contact, other journalistic doors have been opened to me.

How glad I am *now* that the first dozen or so editors did not accept my material. At the time, I felt each rejection was a failure. Now I know that God uses various ways and means of guiding us to our greater good.

Some time ago a friend of mine was discharged from the Air Force. He needed a job, to support his wife and child. He spent a lot of time answering help wanted ads and going to employment agencies. Finally he landed a job with an investment firm on Wall Street. It was a well-paid position with lots of fringe benefits. But on the very day my friend was to start working, he overslept. He did not hear the alarm clock go off. So, rather than go to the office an hour late, he did not go at all.

Later that day the young man came to my office. He was both embarrassed and discouraged. I told him not to feel bad, and I quoted several verses of Scripture for reassurance. Then we looked through the want ads in the morning paper. There was an opening for a sales clerk in a music store. Since my friend had some musical inclinations, I suggested that he apply for the job. He did, and started working there that same afternoon.

One thing led to another. My friend became acquainted with musicians and music teachers. He is now thinking of a career in music. Both he and his wife have joined a church choir, and he is taking voice lessons.

"Thank God I didn't hear the alarm clock that day," said my friend when he called me recently. And then *he* quoted the verse that gives the assurance that "all things work together for good."

Had my friend risen on time that morning, he might still be wasting his time, talent, and temperament in a routine office job. This is not to say, of course, that clerical work is unimportant or undesirable. Dedicated typists, file clerks, and stenographers are needed, just as are teachers, ministers, and doctors. God has given out all kinds of talents, and He will guide each of us to his rightful place.

For the Christian, there is only one failure: the failure to have faith. When God guides, guards, and governs us, there can only be good resulting. There may be some disappointments, headaches, and heartaches along the way; we will not always get the things we *think* we want. But eventually we will see that God knows what He is doing.

"But if a person fails in school or gets fired from a job,

isn't that failure?" someone may ask. Sure, it is failure, but it is failure with a purpose. It may be God's way of pointing out one's weaknesses or lack of knowledge. It may be God's way of saying, "You will have to study more, or get a job for which you are better fitted." Failures can be both learning and challenging experiences.

There are some obstacles in my life, and in yours. But it is the overcoming of these obstacles that makes us stronger. And, if we should fail once or twice, we need not regard it as failure. We can say it is a step toward success. In every seeming failure there is something to be learned.

Each time we pray the Lord's Prayer, we say, "Thy will be done, as in heaven, so in earth." God's will is all things working together for good. This is God's plan and purpose for our lives. And with faith in this truth, we can have no real failure. We need only know that "Before they call, I will answer."

For Discussion

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Our Mennonite Oppressors

By Curtis Burrell

When the word is heard, in many more of our heavily populated Mennonite communities, of the arrest of some Mennonite ministers this summer, and the participation of several other Mennonites in "racial" demonstrations, the reply will increase: "This is contrary to our principles of nonresistance"; or, "Is that the best way to spend your time and tithes?"

Many of our Mennonite people will make these judgments and ask these questions from a world which is vastly different from the setting of the inner city. We will assume that we are able to ask the right questions. We will assume that the ambiguous ethic we call "nonresistance" is valid and applicable in the inner city. We will assume that "civil rights" in the North means resolving the tension between black and white, as in the South—and ends at that.

All of these assumptions are wrong. Now, then, in our near-Utopian, rural or suburban communities, social relations and conditions are such that there is little evil not to resist. Therefore, many of us can boast that being a Christian means to suffer wrong. Unfortunately, we are so well insulated in our environment that there is little possibility for this wrong ever to appear.

The Contrast

By contrast, in the inner city, wrong and the enemy are on

every hand. Adults as well as children must fight for survival. Here, the law is that of the jungle. Only the fit survive. The weak and the poor are harassed and moved about, at the wishes of the powerful. Little compassion and understanding is found. The laborer or welfare person is cheated by the groceryman, the liquor salesman, the landlord, the politician, the welfare agency, the mercenary preacher, and the general political and economic power-structure. If, or when, the weak protests the injustice he is daily subjected to, the strong threatens his job or monthly check. If, or when, the weak protests the poor quality of his child's education, he is called "communist-inspired," "un-American." Thus, the low-paying job and the monthly check are perpetuated to future generations and "Truth remains forever on the scaffold, Wrong forever on the throne."

The effect of our rural-oriented, and complacency-threatened questions of nonresistance says: "You people should be satisfied with your condition (even though I refuse to subject myself and family to the same social disadvantages to show you what I mean by nonresistance). You should not cause this trouble and instead look to Jesus. We are one in Him—even though there is a great gulf fixed between my social conditions and yours, namely, my selfishness."

Why do these kinds of Mennonites continue to oppress the weak by asking them to accept conditions they would never consider for themselves?

Moreover, these assumptions are shown to be wrong and oppressive in that we anticipate the civil rights struggle to

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take on the same tension in the North as it has in the South.

The Many Facets

We are naive if we think the struggle for so-called "civil rights" is essentially a struggle to desegregate a lunch counter or desegregate a school. The movement called "civil rights" has many facets in its composition. The facet coming into focus in Chicago this summer is that the tension is not simply between black and white on its deepest social level. The tension is between justice and injustice. We are finding that injustice in the North has a black face as well as a white one. The tension is between the powerful and the powerless. We are finding that the unjust use of power is controlled by black hands as well as white ones. The tension is between the oppressed and the oppressors. We are finding that the heels of the oppressors are black as well as white.

Rather than send up negative criticism, we should send up shouts of praise that the real villains are now being pointed out and the lie that black and white are natural enemies is being exposed.

Because of the false assumption of the purpose and effects of the civil rights movement, some well-meaning people fail to see the connection of civil rights to protesting the nation's policy in Vietnam. American involvement in Vietnam is just another manifestation of the rich against the poor; the powerful against the powerless; and injustice against justice.

The Hope

But praise be to God, Truth that was on the scaffold, and Wrong that was on the throne, is now being cast down. The God of the universe has stepped from the shadows into our intersections. The poor, weak, and powerless are having the Gospel preached to them. We desire a thousand tongues to sing our great Redeemer's praise. We shout our Benedictuses and scream our Magnificats because the God of justice has not forgotten the afflicted. He has sent us a voice in the person of Martin Luther King, Jr., who still identifies with us and our suffering. We see the concerns of the ancient prophets being voiced in this man. We see the valleys being exalted and the mountains and hills being made low. But we hear those "who are at ease in Zion" wondering if we are being communist or nonresistant, simply because we desire the social conditions they already have and think it their God-given right as a must for existence. We think it only Christian that we be allowed to live too. And, then, we wish that our oppressors would sit where we sit that they too might see the glory of the Lord as it is being revealed in our times.

Sadly, however, so many of our well-meaning Mennonite people are so far removed from the crucial issues of our day that they can't even ask the correct questions. To these people we would only ask that they think on the meaning of the incarnation. Was not this God's way of coming into the world to empathize with our temptations and suffering? Heb. 2:17, 18. And, again, did not Jesus descend into hell where He preached to the spirits and led a host of captives captive? I Pet. 3:19; Eph. 4:9. And is not the inner city witness in the ghetto, to *show* what nonresistance is, a form of incarna-

tion? Also, is not taking a seat in the intersection of State and Madison in protest over conditions *we* (Mennonites) confess are unthinkable for living, a form of descending into hell? And what is the great commission but to go into *all* the world, even *hell*?

If, then, this is in accord with the meaning of the incarnation (following Christ), the Apostles' Creed (historic Christianity), and the Bible (Anabaptist Biblicism), please do not continue to oppress us with your questions and their implications. Give us your ears that we may dialogue with you from hell. Fear not, the Lord is with you in heaven as with us in hell.

A Prayer

for this week

I thank Thee

for those who have left loved ones and friends
to go "to the uttermost parts of the earth."

May they know Thy leading

in the little things of life as well as in the
larger ones.

Forgive

my many promises to pray, too often said in haste
and soon forgotten.

Teach me

the true meaning of intercession, that I may
become a colaborer with them.

Open my eyes

that I may see hungering hearts and lonely lives
at my own doorstep.

Forbid

that I should speak glibly of service across the
sea, yet neglect the needs of my next-door neighbor.

Make all of us

more sensitive to the Spirit's leading.

Help us

to say the word
or do the deed
that will bring glory to Jesus Christ our Lord,
both at home and abroad.

Amen.

—Eileen Rutt Graybill.

Pray God Forbear

Beware, my friend, lest you be unaware how much that isn't fair there is when you compare your lot with others.

Declare, my friend, how little you do share of your abundant fare with him who's in despair—you millionaire!

In prayer, my friend, let burn the hungry stare of brothers over there; in humble, contrite air, pray God forbear.

—Norman Wingert.

What About Lot's Wife?

By Lorie C. Gooding

Jesus said, "Remember Lot's wife." This is the only woman mentioned in the whole of the Bible whom we are specifically commanded to "remember." This comment and command came in the midst of a discourse about the "day when the Son of man is revealed." Immediately preceding the command is a counsel to those who are in the field, or on the housetop, at that time, not to be concerned with rescuing their possessions. Immediately following, Jesus makes the famous statement that "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." So what of Lot's wife?

Now in the Book of Genesis we are given the account of Lot and his wife. Lot went down into the plain because he thought it was the best of the land, and he "pitched his tent toward Sodom." It is evident that Lot lived there a long time. He must have married there, for we read nothing of a wife before this. He had a family there, and they grew up and were married there. And Peter says (by inspiration) that Lot, "that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

So when God, in the fulfillment of His own purposes, judged and condemned the wicked city, because of His mercy He sent to deliver Lot from the midst of the holocaust. And since the salvation of the Lord is a family affair, the messengers of the Lord extended to Lot's family also the opportunity.

There is a special sadness in the record that when Lot told his sons-in-law of the coming destruction "he seemed as one that mocked unto his sons in law." If Lot had been a true witness, his family would at least have believed his sincerity. But no doubt they winked at each other and grinned, and remarked slyly, "Hah! The old man's got religion." And Lot was forced to leave without a part of his family.

But his wife went with him; and the two daughters that were still at home. Even then, they had to be almost forcibly thrust out of the city. There they were given instructions: "Escape for thy life; look not behind thee." "But his wife looked back from behind him, and she became a pillar of salt."

And Jesus, centuries later, said, "Remember Lot's wife." What about Lot's wife?

She was rescued from destruction; and *then* she was lost. She was lost by only *looking back*. Or was that the reason?

Lot's wife was a Sodomite. Sodom was her home. She had daughters and sons-in-law, and perhaps grandchildren in

the doomed city. Her friends were there. Her possessions were there. Although she was not physically *in* Sodom, her heart was still there, her life was there. And she, instead of rejoicing in her deliverance, was yearning for Sodom. She was like that person who, being upon the housetop, in the day of calamity, would come down to take along his possessions; like the one in the field who would run back. She was still attached to Sodom.

Jesus was telling us we must become *detached* from everything to be in His service. Some will cling to places, the old home town, the ancestral farm. Others are held by persons—wife, husband, children, friends they will not turn away from. Some are held by pleasures, enslaved by their own desires. But far more are impeded by halfheartedness, a form of obedience without any substance. They are partly out of their Sodoms, but looking back, still attached.

Jesus says to us, "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." None of us can be His disciples unless we give up all that we possess. A wholehearted devotion to Christ will not leave room for any greater or equal devotion. All other loves and desires—even life itself—become secondary and subordinate to this great love. Everything else is expendable. Nothing can stand in its way. It will automatically detach one from every other love. We *must* become detached. We *must* be free of "inordinate affection."

And it is just here then that the statement of Jesus becomes true for each of us: "and whosoever shall lose his life shall preserve it."

No amount of speculation as to which particular rock in that bitter land of salt-rocks was this unfortunate woman will lead to any profit. The lesson she has for us is "never look back." Remember Lot's wife.

Genuine Friendliness

There is no substitute for genuine friendliness. But true friendliness runs deep. A lot of this pushed and publicized handshaking after services can be pretty thin. We must genuinely like people. We must sincerely want them. We must be interested in people for their own sake. And in such warm and sincere human interest we have become strangely lacking. —Joe Willard Krecker, in *Telescope-Messenger*.

Answer to Man's Dilemma

By Nelson E. Kauffman

On my return from the Virginia Conference where I was asked to speak on "Strategy for Mission" and "Christian Ethics and the New Morality," I fell into conversation with a fellow passenger across the aisle of the train. Being an employee of the railroad he told of automation developing and men being replaced and the perspective that soon 15 percent of the people would do the work necessary to provide for all the rest of us. Then the question of purpose of life came up and we were discussing the contribution of Christianity to this problem.

This man rejected Christianity. He confessed he never knew what he considered a true Christian. He was on his way to help his very religious sister-in-law to adjust to her husband's (his brother's) suicide attempts. It seemed to my friend that Christianity had only complicated life. The ethics and teaching of the church were impractical and unworkable as he saw them. Man was hopeless and for him Christ was not the answer. I tried to listen, to feel with him as he tried to find an answer.

This was the dilemma that caused an Anglican bishop to write a book that has caused great debate, *Honest to God*. He says Christianity must be more relevant—more practical. Dead concepts and wrong concepts of God he thinks are the causes of the church's failure. He then turns against a number of the concepts of Christianity verbalized by the church and is judged by many an atheist. Our youth—as well as all of us—are involved in this dilemma and they will read this book.

We must confess the failure of our church, as well as of other churches. My friend said he did not believe *any* person lives purely for others as Christ taught, but it would be a wonderful world if men did. He said a man can't live that way. I said it is true—man of himself cannot direct his steps, or solve his problems. One cannot live the Christian life without the Spirit of Christ any more than an electrical machine can operate without electricity. Even Jesus said, "I can of mine own self do nothing" (John 5:30).

We do not need a "new morality" we can practice by our own power; we must have the Spirit of God to give us the love of God and the power of God, to live the ethical standard of the New Testament, else we will only add to the stumbling blocks before despairing people. Jesus recognized that the gate to life was narrow and that few would find this way.

It is not God's purpose to lower moral standards so that we can live them, but to give us the *agape* love, with which He

loves men (I John 3:1), that by this love we may live holy lives because He is holy.

If we accept any new commandment or morality, it must be the old commandment that we had from the beginning. I John 2:7-10. It is the command to love one another as Christ loved us, and because of that love laid down His life for us. We must also be the people who love and live for others in real, living ways. This love will do nothing to harm a neighbor, friend, or enemy.

This love comes from a person whose form we have never seen, but who dwells in our bodies, as well as in heaven, and in eternity (Isa. 57:15), but these words I can't explain—I only believe them. In this I also must be honest before God. This person of love, while being up there, is also here, like the "ether." I can't explain that either, but I believe it.

The story of Israel told in the history and prophets of the Old Testament is largely a sordid story of failure, and, of promise of hope of a better day. I admit this to my friend. He feels people are born with liabilities that predetermine their destiny. I realize the differences and limitations of birth but do not blame God for them. I admit the advantage of being born in a good Christian home.

The troubles and failures of the New Testament church, and the church since, are also disturbing in light of the claims of the power of the Gospel, and of God's power to save. The dilemma of the modern church and of the world it is in is not easy to take. But again, I believe God is at work. I do not despair of His church. This is still His world, His church, and the initiative is in His hand.

This is a faith answer. It is my faith based upon the revelation of the Scriptures. I believe Christ is coming again to finish the work He began. This is my answer to my friend's dilemma. I believe the answer to the "new morality" is the morality of the Scripture, and I know this must also be explained or/and interpreted in present-day language and example.

Greatest Force

Salamon Reinach, brilliant French critic, says that our whole western civilization has been influenced by four central ideas of the Jewish and Christian religions far more than by the philosophy of Greece or the teachings of Aristotle. Of these four ideas, which he calls "the foremost educative force in Europe," one is charity.

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What Mennonites Believe

By Paul M. Miller

If one were to ask "Brother Average Mennonite" what he believes, his mind would not flash to a creed which he recites every Sunday. His faith is not codified into a creed. His testimony would likely not come in a fluent stream of current theological statements. He might say, "I believe that Jesus Christ is my personal Saviour and the risen Lord of my every act. I believe He is present with me always, but especially when I gather with a band of His disciples. When we are intent upon finding Christ's will for our lives and upon helping one another to obey Christ's will, then we are really met 'in Christ's name,' and the presence of our risen Lord is very, very real."

The beliefs of the largest body of Mennonites were listed in a recent statement. A Confession of Faith which the Mennonites adopted in 1963 stresses belief in God as a heavenly Father, in His revelation given supremely through His Son, in man's free will as made in God's image, in man's fall which has been redeemed by Christ's death and resurrection, and in God's grace which comes as a free gift to those who have faith in Jesus Christ. Mennonites further believe that the Holy Spirit is given to draw Christ's disciples together into a body, to enable every member for ministry to one another and to the world, and to give insight into the will of God from the Scriptures.

Because Mennonites believe that Christ mediates His presence and power through the Holy Spirit-bearing fellowship they insist that the fellowship group must be kept pure by mutual discipline before partaking of the emblems of Christ's poured out love and life in the Lord's Supper.

The church is the band of Christ's disciples who help each other to keep their lives pure. This is symbolized by the periodic washing of the saints' feet, just after partaking of the Lord's Supper. Within Christ's disciple band, the church, men and women have unique roles as suggested in the Scriptures. Marriage must be only in the Lord. Separation of the disciple band from the ungodly world must be maintained with seriousness. Absolute truthfulness in every word cannot allow the swearing of oaths (to conceal the lie spoken at other times). Christ's call to live in Calvary love with all men applies to foe as well as to friend. Christ's disciple band must respect the state, and live by the law of perfect love, far above those required by the state. Christ's followers walk already in the power of His resurrection, and wait eagerly for the full consummation when Christ returns.

Believers' baptism is the vow of total commitment to Jesus Christ as Saviour and Lord. Mennonites believe that their children, as all other innocents, are in Christ's kingdom because of the universal atonement wrought by Christ, the last Adam. Only when a young person reaches the age of accountability, when a decisive "no" to Jesus Christ becomes a real possibility, can he say "yes" to Christ with a martyr's determination. In the baptismal rite the disciple symbolizes his belief that Christ's death has atoned for his sins. Baptism becomes the answer of his clean conscience before God. He further symbolizes his acceptance of the outpoured Holy Spirit to enable a holy life. As he takes his vow to be faithful to Christ, even unto death, he is formally received into Christ's disciple band, the church.

Mennonites have interiorized a self-image of those personal disciples of the Lord Jesus who take the church seriously. For many years historians have been noticing that it was the Anabaptists (the direct forefathers of the Mennonites) who first pioneered at the price of martyrdom in declaring the separation of the church from the state. When a "free church" was a crime punishable by death, the forefathers of the Mennonites dared to create a free "salt and light" congregation, kept pure by brotherly discipline, undergirded by brotherly mutual aid, free from any unbrotherly hierarchy, and committed to active love toward both friend and foe. Apart from this vital fellowship in the congregation the loyal Mennonite scarcely conceives of being a Christian. Truths out of the Scriptures must be tested in brotherly discussion and consensus. Grace and strength from Christ the Head of the church is expected through the "joints and bands" of brotherly interaction. Mennonites expect the presence of Christ Himself when they are gathered in brotherly caring, sharing, decision making, and worship.

When the dean of our largest seminary was asked to deliver the Conrad Grebel lectures, he quite fittingly chose a lecture series on the nature and mission of the church entitled, *These Are My People*. When a Peace Commissioner sent out by the Mennonite Central Committee to Japan gave over 200 lectures there about the Mennonite Church, he quite consistently gathered the statement of Mennonite beliefs around the nature of the church. He described the Mennonite Church as a Bible-centered church, a brotherhood church, a disciple band church, a sanctified church, a serving church, a nonresistant church, and a witnessing church.

The Sunday-school curriculum which children study for eight years, from 6 years of age through 14, revolves around the three themes: God's Redemption, Christ's Church, and Personal Discipleship of Christ.

Paul M. Miller, Professor of Practical Theology and Director of Practical Work at Goshen College Biblical Seminary, Goshen, Ind., presented the address, "What Mennonites Believe," at Notre Dame University, a Catholic school. This is Part 1 of five installments.

Mennonites tend to emphasize the nature of God as Father. They glory in their right to be His family, and to call one another "brother." God's present activity by His grace in the midst of His redeemed and redeeming people interests them much more than any abstract discussion of His attributes, or His triune nature. Doctrinal statements concentrate upon God's central attributes of holiness and love, and statements within worship tend to emphasize His will for His people, His tender providential care, and His unceasing efforts to woo and win erring man into a covenant with Himself.

Mennonites seem to carry a "Jesus picture" of God. One might almost say that their God has nailprints in His hands. They accept with finality the words of Christ, "If you have seen me, you have seen the Father." A confessional statement such as that formulated by the Anabaptist forefather Cornelis Ris in Holland in 1747 would now seem tedious. He describes the God revealed by nature, by concurring testimony of thinking people of all ages, by the law written in our hearts, and by the Scriptures. For Mennonites, God is simply the Father of our Lord Jesus Christ. They believe that all that God was when He came in His Son on Calvary He is now and was forever.

God Himself is the source of all authority, but mediates His authority supremely through Christ the living Word. The apostles bore witness to His word and authority and interpreted His mind and will for God's people. The Holy Spirit is God's gift to the church to reveal the person and will of Christ from the prophetic and apostolic writings, the Holy Scriptures. When God's people gather, seeking to discern His will from the Scriptures, the traditions of the church down through history help to illuminate His ways with men and His will for men.

(To be continued)

Point of View

A few years ago it was my privilege to visit in Paris, France, a very famous old building quite near Notre Dame Cathedral called Sainte-Chapelle, the "chapel of the saints." The outside of that building is the drabest and dirtiest thing imaginable. It is so very old, and the windows are covered with dust. But go inside (and all who visit Paris go inside Sainte-Chapelle), for when you stand looking in a certain direction, you can see the world-famous Rose Window. I doubt if there is any more beautiful stained-glass window in the world than that. You could stand there for hours spell-bound by the loveliness of it. Outside you had your back to the light and you saw nothing but blackness. Inside, as you face the light streaming through the glass, you see nothing but beauty. It all depends on your point of view.—Alan Redpath, in *The Making of a Man of God* (Fleming H. Revell Company).

The Missionary Problem

By J. D. Graber

"Our Ten Most Crucial Missionary Problems" is the title of the lead article in the July, 1965, *Moody Monthly*. Missionary executives were sent a questionnaire and the ten most frequently mentioned problems are presented and briefly discussed in the article.

"Most Christians haven't been doing their homework," the article points out in the introduction. Missionaries and mission executives need to be aware of these problems, but all church members need this education, too. There can be no intelligent or enthusiastic support of the worldwide mission of the church if missionary thinking has not kept pace with the times.

The Gospel is the same, but the world in which the Gospel is proclaimed and released is not the same. This is indeed a new day in missions. The depth of the world revolution that has caught up every nation on earth is just beginning to be realized. Far-reaching and radical adjustment in method and strategy needs urgently to be made.

A new strategy is needed, the article declares. Such factors as the population explosion, urbanization, the involvement of the laity of the churches, and the pooling of resources in cooperative rather than in isolated or, worse, competitive effort are prominent factors that need to be reckoned with as we seek to make the world mission relevant to our time.

It is not enough to say simply we have scattered the seed and now it is up to the Lord of the harvest to give the increase. We need to work in the Lord's vineyard with as much wisdom, care, and strategic planning as does the good farmer who works and then harvests in his own fields. Our concern must be that of the apostle when he said he must "by all means win some." We are to be concerned about winning men, not merely scattering the seed.

What does this mean in practical planning? It may mean the closing of some work. It may mean leaving a country altogether, however painful this might be to individuals directly involved. It may require redeployment of man power and resources. Some who served abroad may be called on to serve at home, and *vice versa* some successful pastors and church workers may need to transfer to the inner city, to a rural area, or to a country across the seas.

Are we ready to face up to the demands of intelligent and serious strategy planning? Personal preference, and even a personal sense of call, may need to be subjected to the sense of leading and planning of the larger council, committee, board, or church. Our limited resources need to be invested where they produce most effectively in the winning of men and in building Christ's church.

(To be continued)

CHURCH NEWS



After an August orientation, the following began VS assignments. First row (from left): Joan Gogel, Phoenixville, Pa., nurse aide at Portland, Oreg.; Judith Yoder, Harrisonburg, Va., kindergarten teacher at Moline, Texas; Ladella Oswald; Sharon Kilmer, Sheridan, Oreg., kitchen tray girl at Eureka, Ill.; Dale Derstine, Souderton, Pa., orderly at Claremont, N.H. Second row: Elizabeth Lehman, Orrville, Ohio, registered nurse at Ary, Ky.; Harold Kaufman, Berlin, Ohio, houseparent at Anzac, Alta.; Sharon Brenneman, Elida, Ohio, nurse aide at Pueblo, Colo.; Verna Miller, Nampa, Idaho, nurse aide at Pueblo, Colo.; Lodema Begly, Seville, Ohio, nurse aide at Eureka, Ill.; Mervin Hershberger, Kansas City, Kans., X-ray technician at Aibonito, P.R. Third row: Harriet Harman, Harrisonburg, Va., girls' club leader at Surprise, Ariz.; Richard Oswald, Sturgis, Mich., boys' club leader at Ary, Ky.; Ruth Wagler, Shakespeare, Ont., teacher at San Juan, P.R.; Archie Clay, Brownsville, Oreg., mission assistant at Gospel League, Chicago, Ill.; Gerald Oswald, Shickley, Nebr., orderly at Pueblo, Colo.; Robert Chittick, Doylestown, Pa., maintenance man at Eureka, Ill.

Report on Honduras

Commenting on the Eastern Board program in British Honduras, Secretary Paul N. Kraybill, recently returned from an administrative visit to Central America, noted that the missionaries continue to be of further witness and service both to the Old Colony Mennonites and to the nationals of British Honduras.

The rapid development of the economic life of the Old Mennonite colonies at Orange Walk and Shipyard is making the need for a trading center at Orange Walk more urgent Kraybill noted. Such a center could become an outlet for colony products and be a way station for bringing supplies together for selling through the Belize retail and wholesale outlet.

This center could also become a distribution point for insecticides and fertilizers to boost farming operations in the Old Mennonite colonies. The Eastern Board is considering just such a center for trading services at Orange Walk.

Pole and Thatch Chapel

In San Felipe, Dora Taylor, R.N., operates a government-sponsored clinic, of whom half the patients and three-fourths of the maternity cases are from the Old Men-

nonite colonies, and conducts a Sunday afternoon service in the home of one of the Spanish villagers. Growing community interest in having a church has made available a choice plot in the center of the village for the price of \$1.00 per year.

The Board has agreed to cooperate with the village in constructing a pole and thatch chapel, with Dr. Harvey Mast to share with Dora in combined English-Spanish services. Dr. Mast, located at Orange Walk, serves that community hospital, has a private practice, and makes regularly scheduled visits to the San Felipe clinic.

In Belize, the Board is preparing immediate plans to remodel and improve the present hostel facilities by providing for more, smaller rooms, better lavatory, laundry, and kitchen facilities, and arrangements for a housekeeping apartment for the Trading Services Manager couple who will live at the Belize center.

There is also the possibility of remodeling the present store quarters to provide more efficient operations and combine wholesale and retail operations into one location. Final details await a formal Board deputation visit in October.

Students Discuss Peace

By Carl Beck

A first Student Christian Peace Seminar in Osaka, the industrial capital and second largest city in Japan, found itself struggling with the fundamentals of a Christian peace witness.

Since most of the nearly thirty participants came from a warmly evangelical and Biblical background, however, it was not difficult to discuss the Biblical implications of the problem frankly and openly.

A high point of the conference was a lecture on peace lessons from church history by Professor Ariga, a confirmed Christian pacifist and now retired history professor of Kyoto University. He spoke very convincingly of the militaristic heresy which fastened itself onto the church in the post-Constantinian era and of the necessity of ridding ourselves of it in this so-called post-Christian era.

Reiji Oyama, influential young Tokyo pastor, spoke movingly of his evangelistic journeys to other Asian countries. He told of the goodwill and hunger for a just peace he found wherever he went.

Fumio Kurita, Mennonite pastor in Osaka, did a first-rate job, as seminar leader, of providing a spiritually warm setting for the entire conference. He kept the program moving along in a lively and well-planned way.

Miss Elmira Kendricks, Negress president of the National (U.S.A.) Student Christian Federation, who had arrived in Tokyo just the night before from an FOR-sponsored fact-finding peace mission to Vietnam, was quickly convinced in a 15-minute monorail ride from Tokyo international airport to Tokyo station that she was needed at the seminar. She brought an electrical charge of reality to the meeting as she told of what she had just seen and experienced. This touched off one of the most energetic discussion periods of the entire conference.

The seminar was sponsored by MCC Peace Section, Japan. Participants took care of their own traveling and living expenses for the two-day meeting.

Florida Churches Emerge

As a result of a dozen years of caring for migrant children, two active and growing churches exist in Immokalee and Homestead, Fla.

Similar in witness, a combination of Voluntary Services conducting child care centers and of community evangelism, the two Eastern Board programs recently made similar moves to concentrate more deeply on their several phases and absorb additional workers.

Raymond M. and Alice Martin, Bareville, Pa., began an indefinite term of Voluntary Service at Homestead as unit leaders. Kenneth Nauman will resign as unit leader after this current migrant season to become full-time mission superintendent and pastor of the congregation.

Ben and Martha Hershey, Kinzers, Pa., began serving as Voluntary Service unit leaders in Immokalee. Their assignment will relieve Harold Shearer from his VS responsibilities, enabling him to give more time to church-building as mission superintendent and pastor of the Immokalee congregation. Nine years ago the Hersheys had served a term of VS in Immokalee.

Strong Sales of Books

Moody Press, publishers of evangelical books, distributed throughout the English-speaking world, reported on sales of over 13,000 booklets during the past year by Charles Hostetter, speaker on **The Mennonite Hour**.

"It has been a distinct privilege for us to work with you in the publication of these booklets," writes Robert K. DeVries, of Moody Press. The titles are "Drinking—Distinction or Delusion," "Keep Yourself Pure," and "How to Grow in the Christian Life."

To date, over 240,000 copies of these booklets have been printed by Moody Press.



Karen Miller, social work student: remedial work at Kansas City Children's Home.



Charlotte Berkey, Middlebury, Ind.: New England Bible School Caravan.



Definition of a volunteer: Willing spirit, but sometimes weak flesh

Summer Voluntary Service

Of the 87 youth serving . . .

- . . . 26 assisted in camping
- . . . 9 engaged in migrant ministry and community development
- . . . 11 in inner city work
- . . . 12 in Bible school caravans
- . . . 16 gave institutional assistance
- . . . 8 were World's Fair exhibit attendants
- . . . 5 made up a Puerto Rico evangelism team

—Discover astounding spiritual, social, and economic need.
 —Talk of college, careers, and vocations.
 —Broaden social scope and learn life's "give-and-take."



Bettie Norman, campers, zoo, and St. Louis. Beanie caps? Prevents lostness.



Levi Miller, Holmesville, Ohio (hand on bus): Beginning of day camp in St. Louis.



Eileen Moyer, Telford, Pa.: End of day camp. Still smiling.

FIELD NOTES

Ground-breaking services for the North Leo Church, Leo, Ind., were held Aug. 22. Carl Rudy, pastor, led the service, and Paul M. Miller, Goshen, Ind., brought the message. Construction will begin in the near future.

Open House for Eastern Board headquarters: The Eastern Mennonite Board of Missions and Charities will observe open house of its headquarters at Oak Lane and Brandt Blvd., Salunga, Pa., on Sunday afternoon, Sept. 19. Visitors may tour the buildings — offices, church, guesthouse, apartments, and packing house—from 1:00 to 3:00 p.m., and from 4:00 to 6:00 p.m.

A dedication service for the new wing of the office building will be held from 3:00 to 4:00 p.m.

Your Overseas Missionary of the Week



Scheduled to arrive in the Somali Republic on Aug. 7 was Martha J. Lutz, second-term missionary teacher with the Eastern Mennonite Board of Missions, Salunga.

From Elizabethtown, Pa., she is a graduate of Elizabethtown College and received her master's degree in education from Temple University.

Prior to her overseas service, she taught elementary school at New Danville Christian Day School. She served one term as teacher at Mara Hills School, Tanzania. During the past two years she served on the faculty of Lancaster Mennonite School, teaching English.

Daughter of Mr. and Mrs. Clarence E. Lutz, she is a member of the Elizabethtown Mennonite Church.

Benjamin C. Eshbach, Washington Boro, Pa., evangelist, at Bair's Codorus Church, Bair, Pa., Sept. 5-12.

Eugene C. Garber and family, Kalona, Iowa, to International Falls, Minn., the first week in September. He will serve as pastor of the Point-O-Pines Mennonite Church. Karen, their oldest daughter, will stay in Kalona and take her senior year at Iowa Mennonite School.

Eugene becomes this church's first pastor. Burdette Hershberger, formerly from Iowa City, started the work, conducting Bible school and Sunday school. The Lawrence and Herman Yoder families also assisted in establishing this mission church. Bro. Garber's address is Island View Route, International Falls, Minn.

Virginia Conference Executive Committee, 1965-66: Moderator, J. Otis Yoder; Assistant Moderator, George R. Brunk; Secretary-Treasurer, Glendon L. Blosser; Fourth Member, Truman H. Brunk; Fifth Member, Linden M. Wenger.

Linden M. Wenger, who served as secretary-treasurer of Virginia Conference for the past ten years, requested not to be nominated for another term.

The I-W reunion for all former workers at the Cleveland, Ohio, hospitals was held at the Kidron Mennonite Church, July 24. After an abundant meal everyone enjoyed the fellowship and reminiscing with old friends as well as meeting new ones. It was decided by the group of approximately 200 to have another reunion in 1967, the fourth Saturday in July, and the Archbold I-W's will be hosts. All those who wish to be informed about this reunion in 1967, please send addresses, or change of address, to one of the following: Marvin Nofziger, Route 2, Box 73, Stryker, Ohio, or Donovan Short, 405 West Street, Archbold, Ohio.

J. J. Hostetler, Peoria, Ill., in revival meetings at First Mennonite (G.C.), Berne, Ind., Sept. 12-17.

The Mennonite Publishing House has secured the services of a Pittsburgh firm, Market Survey Bureau, Inc., to make a study of trends in summer Bible school. It is the purpose of this study to discover attitudes toward summer Bible school, problems connected with conducting these schools, and the degree of satisfaction with Herald Press summer Bible school materials. It is hoped that this study will help the House discern something of the future of summer Bible schools and what will be required in the area of curriculum development. Most pastors will be contacted. The Publishing House encourages each pastor to cooperate fully in this study. It is

hoped that a preliminary report of the study will be available for the Mennonite Commission for Christian Education meeting Oct. 15, 16, 1965.

New members by baptism: one at Smithville, Ohio; three at Waterford, Goshen, Ind.; two at Bethany, East Earl, Pa.; seven by confession of faith; one at Wooster, Ohio; eleven at Des Moines, Iowa; and two at Faith Mennonite, Oxford, N.J.

Change of address: Lloyd Hartzler from Broadway, Va., to Route 1, Box 220, Linville, Va. 22834. Telephone: 703 833-2321.

Earnest Kauffman from Beemer, Nebr., to 2214 Jardine Drive, Wichita, Kans. 67219.

Orland Gingerich from Route 3 to Route 1, New Hamburg, Ont.

Jehoash Harischandra, India, will be speaker at the Quarterly Mission Conference at Oak Grove, West Liberty, Ohio, Sept. 12.

S. J. Miller, retired bishop and evangelist, passed away at the home of his daughter, Mrs. Earl Stalter, Middlebury, Ind., Aug. 18.

A. J. Steiner, well-known bishop in the Ohio Conference, passed away at the Mennonite Home, Rittman, Ohio, Aug. 20.

Rufus Jutzi, Preston, Ont., in meetings at Blake, Zurich, Ont., Sept. 28 to Oct. 1, and at Breslau, Ont., Oct. 24-31.

Mahlon Miller, Pinto, Md., at Martinsburg, Pa., Oct. 31 to Nov. 7.

James Burkholder, Springs, Pa., in revival meetings at Wesley Mennonite Chapel, Newark, Del., Sept. 22-29.

The North Central Association of Colleges and Secondary Schools, after a visit last spring by two of its officials, voted early in August to continue the accreditation of Goshen College as a bachelor's degree-granting institution.

The two men—Dr. Conrad Hilberry, of Kalamazoo College, and Dr. Orin Lofthus, of St. Olaf College—studied Goshen's facilities last April. They presented their findings to the Executive Board of the Association's Commission on Colleges and Universities.

Accreditation by the North Central Association means that Goshen is academically qualified as a standard four-year college and that it has measured up to accepted standards in every area. Goshen received its NCA accreditation in 1941.

Goshen College is also accredited by the National Council for Accreditation of Teacher Education, which voted last year to continue Goshen's NCATE accreditation, American Association of Theological Schools, National League for Nursing, and Indiana State Board of Nurses Registration.

Albert Zehr was ordained as a minister

of the Gospel on July 4 to serve as associate pastor of the Steinman congregation near Baden, Ont. Continuing to serve in the ministry at Steinman's is Elmer Schwartzentruber. The present deacon is Emanuel Steinman. Orland Gingerich, who served as minister and bishop of the congregation, will continue to have bishop oversight of Steinman's as well as the St. Agatha and Millbank congregations, but has resigned all pastoral responsibilities at Steinman's.

Participating in the ordination service were Henry Yantzi, moderator of the Western Ontario Conference, and John Steiner of the Pleasant View congregation near Goshen, Ind., under whom Bro. Zehr served while attending seminary at Goshen. A number of families from Pleasant View were also present for the service.

Officers elected for the Illinois Conference are as follows: **Executive Committee:** Ivan Kauffmann, Moderator; Clyde Fulmer and LeRoy Kennel, additional members. **Christian Education Cabinet:** Wayne King, General Secretary; Oscar Roth, Secretary of Church Music; Earl Sears, Secretary of Youth Activities. **Ministerial Committee:** Norman Derstine. **Illinois Mission Board Member:** Mark Lehman. **Auditor:** John Hartzler. **Mennonite Aid Member:** Robert LeFevre.

Roy D. Roth, Logsdon, Oreg., will preach the dedication sermon for the new Morton, Ill., Church on Sept. 12.

Roy D. Kiser, Stuarts Draft, Va., speaker in revival meetings at Greenmonte, Stuarts Draft, Sept. 12-19.

Calendar

Ontario Mennonite Bible Institute, 800 King St. E., Kitchener, Ont., beginning Oct. 25.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 5, 6.
Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alaniz, Augustine and Cristella (Gonzales), Indianapolis, Ind., second daughter, Alma Lorena, Aug. 9, 1965.

Albrecht, Willard and Mary (McMahan), Indianapolis, Ind., third child, first son, John David, July 22, 1965.

Alderfer, A. James and Ruth (Hess), Allentown, Pa., second child, first son, James Todd, Aug. 8, 1965.

Bechtel, Lester and Alma (Bast), Preston, Ont., second child, first daughter, Cheryl Joy, born June 12, 1965; received for adoption July 22, 1965.

Bender, Earl and Ferne (Schumm), New Hamburg, Ont., third child, second son, Kevin Jay, May 12, 1965.

Berry, John D. and Naomi (Sharer), McMinnville, Oreg., second child, first son, Roger Scott, June 16, 1965.

Bowman, Lorne and Elaine (Brubacher), Wallenstein, Ont., first child, Durrell Scott, July 23, 1965.

Bruckhart, E. Richard and Ruth (Hershey), Manheim, Pa., third daughter, Roberta Fern, born July 13, 1965; passed away July 23, 1965.

Byler, Daniel T. and Betty (Hershberger), Flint, Mich., first and second children, Daniel Jay and Diane Renae, July 24, 1965.

Conrad, Paul and Ann (Burkholder), Mathis, Texas, fourth child, third son, Martin Daniel, Aug. 3, 1965.

Cramer, Harry Edward and Myrna (Smoker), Phoenix, Ariz., fifth child, second son, Donald Eugene, Aug. 2, 1965.

Davis, Larry and Naomi (Myer), Lincoln University, Pa., first child, Arnold Marion, June 26, 1965.

Derstine, Henry G. and Eileen (Gahman), Dublin, Pa., fourth child, second son, Kevin Lynn, Aug. 5, 1965.

Deter, Clayton L. and Dorrine J. (Bos), Morrison, Ill., fourth son, Ricky Todd, May 18, 1965.

Falb, George and Priscilla (Miller), Dalton, Ohio, fifth living child, second son, Ronald George, March 24, 1965.

Hansen, Carl E. and Vera D. (King), Harrisonburg, Va., first child, Cynthia Marie, June 16, 1965.

Herschberger, Melvin and Veva (Miller), Keswick, Iowa, fifth child, third son, Brian Joy, June 9, 1965.

King, David S. and Martha (Spicher), Belleville, Pa., second child, first daughter, Lois Ann, Aug. 4, 1965.

Kurtz, Chester and Catherine (Good), Johar, Somalia, second daughter, Jewel Heidi, July 23, 1965.

Miller, Nelson D. and Fern (Bontrager), Millersburg, Ohio, third child, second son, Milton David, July 24, 1965.

Schlabach, Laverne and Mary Lou (Yoder), Centreville, Mich., third child, second son, Danny Joe, Aug. 13, 1965.

Schlabaugh, Omar and Clara Belle (Bontrager), Kalona, Iowa, fifth child, first son, Michael Lynn, Aug. 3, 1965.

Schweitzer, Gerald M. and Gladys (Lyndaker), Upland, Calif., fourth child, third daughter, Julianne Rae, Aug. 10, 1965.

Stoll, Danny Martin and Joyce (Slaubaugh), Indianapolis, Ind., first child, Craig Dallas, July 31, 1965.

Troyer, Ray and Sharon (Miller), Hartville, Ohio, first child, Zonia Dee, May 7, 1965.

Virkler, Alton and Geneva (Lehman), Lowville, N.Y., third child, second son, Dale Joseph, June 3, 1965.

Weaver, Leon W. and Velma (Sauder), Bernville, Pa., first child, Curvin Lamar, July 21, 1965.

White, Roger and Sherry (Jones), Kansas City, Mo., second daughter, Diane Kay, June 28, 1965.

Wyse, Eldon and Pauline (Boshart), Mt. Pleasant, Iowa, second child, first daughter, Pamela Sue, born May 4, 1965; received for adoption July 8, 1965.

Yoder, Robert and Lois (Yoder), Shipshewana, Ind., third son, Ronald Gene, June 28, 1965.

Zimmerman, Leon R. and Lois (Martin), Ephrata, Pa., second daughter, Rochelle Lynn, July 7, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Angelovich — Wagner. — Edward Angelovich and Carolyn Wagner, both of the Pueblo Mennonite Church, by J. E. Gingrich at La Veta, Colo., July 24, 1965.

Glass — Earhart. — Richard Glass, Lancaster, Pa., and Frances Earhart, Paradise, Pa., both of the Neffsville cong., by John R. Martin at the church, Aug. 7, 1965.

Kaufmann — Martin. — William Henry Kaufmann, Jr., Tiskilwa, Ill., Willow Springs cong., and Bonita Kathleen Martin, Goshen, Ind., Waterford cong., by Theron Weldy at the Eighth Street Church, Goshen, July 31, 1965.

King — Liechty. — Stanley B. King and Bonita Kay Liechty, both of Goshen, Ind., by Harry Yoder, uncle of the bride, and Samuel M. King, father of the groom, at the College Mennonite Church, July 31, 1965.

Klopfenstein — Nafziger. — Marlin Klopfenstein, Wauseon, Ohio, and Marcine Nafziger, Archbold, Ohio, both of the Central cong., by Charles H. Gautsche at the church, July 31, 1965.

Lahman — Sonifrank. — Floyd Edwin Lahman, Elkton (Va.) cong., and Lillie Ann Sonifrank, Broadway, Va., Bethel cong., by Harold H. Lahman at Bethel, July 17, 1965.

Landis — Smith. — A. Jerry Landis, Lancaster, Pa., Mellinger cong., and Mary Ann Smith, Lancaster, Calvary Independent cong., by Rev. Harrison at Calvary Independent, May 17, 1965.

Lebold — Gerber. — James Ervin Lebold, Baden, Ont., and Sharon Ann Gerber, Milverton, Ont., both of the Poole cong., by Herbert Schultz at the church, July 2, 1965.

Leis — Shantz. — Ralph Leis, New Hamburg, Ont., Steinman cong., and Jeanne Shantz, Baden, Ont., Shantz cong., by Robert N. Johnson at the Shantz Church, July 10, 1965.

Leupp — Book. — Ronald Dean Leupp, Archbold, Ohio, and Vivian Elaine Book, Freeport, Ill., by H. Eugene Herr and Don Blosser at Freeport, July 24, 1965.

Lichty — Kuepfer. — Laverne Lichty, Millbank, Ont., and Rosina Kuepfer, Britton, Ont., both of the Riverdale cong., by Menno Zehr at the church, June 5, 1965.

Litwiller — Birky. — Paul L. Litwiller, Delavan, Ill., Hopedale cong., and Kathleen Birky, Delavan Presbyterian cong., by Charles Hendricks at the Presbyterian Church, June 12, 1965.

Martin — Brubacher. — Howard Martin, Wallenstein, Ont., Hawkesville cong., and Alice Brubacher, Wallenstein, Glen Allan cong., by Amsey Martin and Gerald Good at the Glen Allan Church, July 3, 1965.

Martin — Keener. — Enos D. Martin, Hagerstown, Md., Clear Spring cong., and Ruth L. Keener, Mercersburg, Pa., Williamson cong., by Mahlon D. Eshleman at Williamson, June 5, 1965.

Martin — Showalter. — G. Joseph Martin, Maugansville, Md., and Ruth Ann Showalter, Hagerstown, Md., both of the Salem Ridge cong., Greencastle, Pa., by Mahlon D. Eshleman at the church, June 26, 1965.

Mast — Noll. — Joseph W. Mast, New Haven, Conn., and Nancy Noll, Lancaster, Pa., both of the East Chestnut Street cong., by Frank M. Enck at the church, June 19, 1965.

Mathis — King. — Vernon Mathis and Roberta King, both of Harper, Kans., by H. J. King, assisted by John Comer, at the Pleasant Valley Church, June 5, 1965.

Mellinger — Martin. — Dale Mellinger, Willow Street, Pa., Rawlinsville cong., and Carolyn

Martin, Hagerstown, Md., Salem Ridge cong., by Mahlon D. Eshleman at Salem Ridge, July 10, 1965.

Metzler-Boll.—Carl K. Metzler and Marian R. Boll, both of Bronx, N.Y., Fox Street cong., by Paul G. Landis at Black Rock Retreat, June 26, 1965.

Miller-Coblentz.—Chester Ira Miller and Katie Irene Coblentz, both of Oakdale, Iowa, Iowa City Mennonite cong., by A. Lloyd Swartzendruber at the church, July 4, 1965.

Miller-Egli.—Robert Paul Miller, Westminster, Colo., and Meredith Ann Egli, Denver, Colo., both of the First Mennonite cong., by Marcus Bishop at the church, June 19, 1965.

Miller-Goeske.—Victor R. Miller, Kingston, N.Y., Clarence Center cong., and Jewel Ann Goeske, Akron, N.Y., Millgrove Bible Church, Alden, N.Y., by Jack M. Clark at the Millgrove Bible Church, July 17, 1965.

Miller-Guengerich.—Lyle Miller and Lilly Guengerich, both of the Wellman (Iowa) cong., by Noah Landis at the church, May 30, 1965.

Sensenig-Shertzer.—Gary Sensenig, New Holland (Pa.) cong., and Joanne Shertzer, Lancaster, Pa., South Christian Street cong., by Frank M. Enck at East Chestnut Street, June 10, 1965.

Shoup-Weaver.—Dean Shoup, Dundee, Ohio, Longenecker cong., and Mary Weaver, Dalton, Ohio, Martins cong., by John C. King at Martins, June 10, 1965.

Snider-Martin.—Murray Keith Snider, Elmira (Ont.) cong., and Loretta Grace Martin, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson at First Mennonite, July 17, 1965.

Snyder-Helmuth.—Duane Snyder, Elkhart, Ind., Olive cong., and Dora Helmuth, Kansas City, Kans., Argentine cong., by Alva J. Yoder at the Ruby Avenue Congregational Church, July 10, 1965.

Snyder-White.—Murry Snyder, Waterloo, Ont., Mannheim cong., and Rose Mary White, Kitchener, Ont., R.C. Church (applicant for Mennonite membership), by Donald Wenger at the Mannheim parsonage, July 10, 1965.

Stauffer-Geiser.—Kenneth Stauffer, Wooster, Ohio, Salem cong., and Carol Ann Geiser, Smithville, Ohio, Orrville cong., by J. Lester Graybill at Orrville, April 17, 1965.

Summers-Stutzman.—Neely Summers, Fredricksburg, Ohio, and Elsie Stutzman, Shreve, Ohio, by Paul Hummel at the Berlin Mennonite Church, June 12, 1965.

Troyer-Yoder.—John Clayton Troyer, Virginia Beach, Va., and Mary Jane Yoder, Wooster, Ohio, both of the East Union C.M. cong., by LeRoy Schlabach at the Maysville C.M. Church, June 11, 1965.

Wagener-Yoder.—Jerry Wagener, Huntington, Ind., Grayton United Brethren cong., and Kathlene Yoder, Mio, Mich., Fairview cong., by Harvey Handrich, Aug. 7, 1965.

Walter-Swartz.—Jack L. Walter, Dover, Ohio, Evangelical U.B. cong., and Nancy Leanne Swartz, West Liberty, Ohio, by Roy S. Koch at the South Union Church, July 17, 1965.

Walters-Steckly.—Howard Walters, Kitchener, Ont., and Lorrene Steckly, Atwood, Ont., by David K. Jantzi at the Riverdale Church, Millbank, Ont., July 11, 1965.

Yoder-Schmucker.—Leroy Yoder and Marilyn Schmucker, both of Elkhart, Ind., Locust Grove cong., by Willard Swartley at the Prairie Street Church, June 27, 1965.

Yoder-Schrader.—Herbert Yoder, West Liberty, Ohio, South Union cong., and Janet Dianne Schrader, Bellefontaine, Ohio, by Jerry Schmalenberger at the Bellefontaine Lutheran Church, Aug. 1, 1965.

Zimmerman-Landis.—Leon H. Zimmerman, Ephrata, Pa., Martindale cong., and Martha G. Landis, Lititz, Pa., Landis Valley cong., by Isaac K. Sensenig at Lancaster Mennonite School, July 31, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bechtel, Clatus N., son of Jacob L. and Maggie (Nyce) Bechtel, was born in Montgomery Co., Pa., Feb. 6, 1902; died of a heart ailment at his home Aug. 1, 1965; aged 63 y. 5 m. 26 d. On Sept. 23, 1922, he was married to Lizzie Lewis, who survives. Also surviving are 2 sons and one daughter (Roland L., Marilyn L.—Mrs. Earl D. Leatherman, and Harlan L.), 6 grandchildren, and one brother (Cyrus N.). He was a member of the Franconia Church, where funeral services were held Aug. 4, in charge of Leroy Godshall and Curtis Bergey.

Bontrager, Amanda, daughter of Joseph and Fannie Slabach, was born in Holmes Co., Ohio, Nov. 1, 1878; died at the Enos Cross home, Middlebury, Ind., March 22, 1965; aged 86 y. 4 m. 21 d. On Dec. 7, 1918, she was married to John Mishler, who died Jan. 25, 1935. On Dec. 15, 1935, she was married to Clarence Bontrager, who survives. Also surviving are one stepdaughter (Dellie—Mrs. Earley Bontrager), 3 stepsons (Frank Mishler, Sanford Mishler, and Amos Bontrager), and 39 stepgrandchildren. She was a member of the Griner C.M. Church.

Bontrager, Clarence F., of Lagrange, Ind., was born June 19, 1887; died at his home July 29, 1965; aged 78 y. 1 m. 10 d. On Dec. 17, 1908, he was married to Fanny J. Fry, who died Sept. 7, 1934. On Dec. 15, 1935, he married Amanda (Slabach) Mishler, who died March 22, 1965. Surviving are one son (Amos C.), one brother (Amos I.), one sister (Mary Ann—Mrs. Benedict Yoder), 10 grandchildren, and 6 great-grandchildren. He was a member of the Griner C.M. Church.

Henning, Katie, daughter of Abram and Annie (Kulp) Rosenberger, was born at Hatfield, Pa., March 17, 1879; died at Royersford, Pa., Aug. 4, 1965; aged 86 y. 4 m. 15 d. On March 25, 1899, she was married to Andrew K. Henning, who died Feb. 18, 1961. Surviving are 2 children (Warren R. and Hannah—Mrs. Norman Landis), 8 grandchildren, 12 great-grandchildren, and one sister (Mamie—Mrs. Abram C. Kulp). She was a member of the Plains Church, where funeral services were held Aug. 7, in charge of John E. Lapp and Wayne N. Kratz.

Reinford, Mary, daughter of Henry and Ida (Frederick) Reinford, was born at Skipack, Pa., May 8, 1896; died at the Sacred Heart Hospital, Norristown, Pa., Aug. 6, 1965; aged 69 y. 2 m. 29 d. Surviving are 2 sisters (Stella and Ella) and 3 brothers (Frank, William, and Claude). Two sisters and one brother preceded her in death. She was a member of the Upper Skipack Church, where funeral services were held Aug. 10, in charge of Elmer Kolb and Jacob T. Landes.

Smith, John H. C., son of Henry C. and Nettie (King) Smith, was born at Hagerstown, Md., Nov. 26, 1895; died at the Spring Field State Hospital, after a long illness, June 28, 1965; aged 69 y. 7 m. 2 d. On April 16, 1914, he was married to Mary Kuhn, who survives. Also surviving are 2 daughters (Goldie and Mrs. Helen Himes), one brother (Charles R.), and one sister (Mrs. Letha Gardener). He was a member of the Pondsview Church, where funeral services were held July 1, in charge of Melvin J. Martin and Daniel Miller; interment in Stouffer's Cemetery.

Smoker, William C., son of Amos B. and Sallie (Petersheim) Smoker, was born near Atglen, Pa., Dec. 15, 1889; died at his home, April 5, 1965; aged 75 y. 3 m. 21 d. On Jan. 1, 1914, he was married to Amanda Mast, who survives. Also surviving are 5 daughters (Alma

—Mrs. Irvin Engle, Sarah—Mrs. Ammon Kauffman, Esther—Mrs. Daniel Kauffman, Anna—Mrs. Aaron Kauffman, and Ruth—Mrs. Wilmer Smoker), 24 grandchildren, 5 great-grandchildren, and 2 sisters (Mrs. Chris Umble and Mrs. Edgar Umble). One son and an infant daughter preceded him in death. He was a member of the Millwood Church, where funeral services were held April 8, in charge of Leroy Stoltzfus and Reuben Stoltzfus.

Smucker, Ammandus Y., son of Amos and Matty (Yoder) Smucker, was born in Wayne County, Ohio, Jan. 5, 1874; died at his farm home near Orrville, Ohio, June 16, 1965; aged 91 y. 5 m. 11 d. On Dec. 25, 1909, he was married to Fanny Liechty, who died in 1946. Surviving are one son (Merl) and 2 sisters (Mrs. David Rohrer and Katie Smucker). He was a member of the Smithville Church, where funeral services were held June 19, in charge of David Eshleman; interment in the Oak Grove Cemetery.

Stierly, Emma H., daughter of Martin J. and Emma Jane (Jones) Hunsberger, was born in Montgomery Co., Pa., March 17, 1902; died at the Pottstown (Pa.) Memorial Hospital, July 29, 1965; aged 63 y. 4 m. 12 d. On Feb. 14, 1946, she was married to Paul B. Stierly, who survives. Also surviving are 4 stepchildren, 4 brothers (George, Joseph, Abram, and William), and 3 sisters (Ada J., Mrs. Susanna Sheats, and Mrs. Elizabeth Kriebel). She was a member of the Providence Mennonite Church, where funeral services were held Aug. 2, in charge of Jesse M. Mack, John A. McCoomy, and Elmer G. Kolb; interment in Green Tree Cemetery.

Stutzman, Altine, son of Jeremiah and Eliza (Miller) Stutzman, was born at Milford, Nebr., Sept. 19, 1891; died at the Seward (Nebr.) Memorial Hospital, July 20, 1965; aged 73 y. 10 m. 1 d. Surviving are one sister (Amanda—Mrs. Art Burkey) and nieces and nephews. Two half brothers, 2 half sisters, 2 sisters, and one brother preceded him in death. He was a member of the East Fairview Church, where funeral services were held, in charge of A. M. Miller, Oliver Roth, and Sterling Stauffer.

Swartzendruber, Ethel May, daughter of David and Mary (King) Yohn, was born at Garden City, Mo., Feb. 6, 1894; died at Wayland, Iowa, Aug. 7, 1965; aged 71 y. 6 m. 1 d. On Feb. 19, 1922, she was married to Lloyd Swartzendruber, who survives. Also surviving are one daughter (Mary Vaughn—Mrs. Duane B. Widmer), one son (Edwin), 5 sisters (Mrs. Harvey Ashbury, Mrs. L. B. Yoder, Mrs. N. J. Yoder, Mrs. Harvey Oesch, and Mrs. Willard Arbuckle), 2 brothers (Fred and Warren), and 5 grandchildren. One brother preceded her in death. She was a member of the Sugar Creek Church, where funeral services were held Aug. 9, in charge of Vernon S. Gerig and Robert L. Hartzler.

Swartzentruber, Anna, daughter of Levi D. and Anna (Beachey) Erb, was born at Sugar Creek, Ohio, March 1, 1884; died at Mertztown, Pa., July 11, 1965; aged 81 y. 4 m. 10 d. On Dec. 21, 1916, she was married to Amos Swartzentruber, who died in Nov. 1952. Surviving are 5 children (Pauline—Mrs. Daniel Savidge, Marie—Mrs. George Hellwig, Allen, Jeanetta—Mrs. Robert Rhodes, and Ruth—Mrs. Lee T. Porter), 16 grandchildren, 15 great-grandchildren, 5 sisters, and 2 brothers. One son preceded her in death. She was a member of the Conestoga Church, where funeral services were held July 16, in charge of Ira Kurtz and C. J. Kurtz.

Thorpe, Birdie, was born in Virginia, May 15, 1911; died at the Mt. Wilson Hospital, near Baltimore, Md., April 16, 1965; aged 53 y. 11 m. 1 d. Surviving are 4 daughters, 2 sons, 2 grandchildren, her mother, one sister, and several brothers. She was a member of the Mt. Airy (Md.) Mennonite Church. Funeral services

were held at Waltz's Funeral Home, in charge of Irvin Martin; interment in Mt. Pleasant Cemetery, Gamber, Md.

Valerio, Mariana, daughter of Severiano and Ramalda (Ramos) Garcia, was born at Brownsville, Texas, July 26, 1886; died at Brownfield, Texas, Aug. 2, 1965; aged 79 y. 7 d. On Sept. 28, 1907, she was married to Alberto Trevino Valerio, who survives. Also surviving are 7 children (Alfredo, Paula Cavazos, Pilar Villareal, Salome Adame, Genoveva Padilla, Teresa Valdez, and Anastacio), 47 grandchildren, and 50 great-grandchildren. She was baptized on March 24, 1940, and was one of the first members of the Calvary Church, when it was organized in 1950. Funeral services were held at Mathis, Texas, Aug. 5, in charge of Paul Conrad and Elvin Snyder.

Witmer, Ruth, daughter of H. Martin and Lizzie (Hershey) Eby, was born in Lancaster Co., Pa., Sept. 20, 1888; died at Pickell Nursing Home, Columbia, Pa., July 29, 1965; aged 76 y. 10 m. 9 d. She was the widow of Warren Witmer. Surviving are one daughter (Ethel—Mrs. Leroy M. Weaver), one son (Clair), 4 grandchildren, 5 great-grandchildren, 4 sisters (Anna E.—Mrs. Allan Gehman, Ada—Mrs. Roy Kreider, Mina—Mrs. George Phenneger, and Mae—Mrs. John Ranck), and 2 brothers (Menno and Eli). She was a member of the East Chestnut Street Church. Funeral services were held at the Young Funeral Home, Aug. 2, in charge of James M. Shank; interment in Mennonite Cemetery, Paradise, Pa.

Wolfer, Jeffery Lee, son of Melvin, Jr., and Caroline (Jantzi) Wolfer, was born June 1, 1958; died as the result of a combine accident on July 13, 1965; aged 7 y. 1 m. 13 d. Surviving are his parents, 2 sisters (Debra Sue and Gwen Mildred), grandparents (Mr. and Mrs. Melvin Wolfer, Sr., and Mr. and Mrs. Royden Jantzi), and one great-grandmother (Mrs. Henry Wolfer). Funeral services were held at the Fairview Church, in charge of Louis Landis and Verl Nofziger.

Wolford, Jonathan S., was born at Dry Fork, W. Va., July 3, 1870; died at Parsons, W. Va., Aug. 6, 1965; aged 95 y. 1 m. 3 d. Surviving are his only son (Eston) and family. He was a member of the Lanesville Church, where funeral services were held, in charge of Warren A. Kratz.

Yoder, Thomas B., son of George B. and Savilla (King) Yoder, was born at Allensville, Pa., Sept. 14, 1894; died at the Blair Hospital, Huntingdon, Pa., June 14, 1965; aged 70 y. 9 m. On June 30, 1925, he was married to Ruth E. Yoder, who survives. Also surviving are 2 sons (Richard L. and Arnold I.), 2 daughters (Ruby—Mrs. Vincent Snyder and Sara—Mrs. Robert Frey), 14 grandchildren, 3 brothers (G. Elrose, Elmer E., and I. Lee), and 4 sisters (Ella Mae—Mrs. Isaac Zook, Mary—Mrs. Pius Kanagy, Maggie—Mrs. Elmer Byler, and Bertha—Mrs. Dorsey Yoder). He was a member of the Allensville Mennonite Church. Funeral services were held at the Baggus Funeral Home, June 17, in charge of Raymond Peachey and E. John Robertson; interment in the Allensville Cemetery.

Zook, Ella May, daughter of George B. and Savilla (King) Yoder, was born at Allensville, Pa., Dec. 22, 1890; died at the Lewistown (Pa.) Hospital, July 7, 1965; aged 74 y. 6 m. 15 d. On Dec. 16, 1909, she was married to Isaac B. Zook, who survives. Also surviving are one daughter (Dorothy—Mrs. Irven R. Yoder), 3 brothers (Ellrose, Elmer E., and Lee), and 3 sisters (Mary—Mrs. Pius Kanagy, Maggie—Mrs. Elmer Byler, and Bertha—Mrs. Dorsey Yoder). She was a member of the Maple Grove Mennonite Church. Funeral services were held at the Baggus Funeral Home, July 10, in charge of Waldo E. Miller; interment in Allensville Mennonite Cemetery.

Readers Say

Thank you for printing the article, "Is This Our Task?" by Sanford G. Shetler (July 20 issue.) This should have been a lead article instead of appearing on the page, "For Discussion," since this has been our position based on Scripture. Anymore we wonder what our position is!

How are we going to help anyone by advocating disobedience to the laws? We have a much greater responsibility to all people in sharing with them the Gospel of Christ, rather than in forcing others to give us what we want! Jas. 4:2 says, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

Let us be marching to Zion with the message of deliverance, rather than to Selma with an attitude of defiance.—Jency L. Hershberger, Winton, Calif.

* * *

A word of sympathy for those who seem to lack ability to get the message in the beautiful pictures lately appearing in the *Herald*.

Looking about us today and seeing the ugliness with which man has defaced God's handiwork, it is refreshing to see the Lord's work portrayed in its pristine state. Truly such pictures can be more eloquent than the printed word. I hope our friends may be able to see this.—Sanford G. Bray, Kansas City, Mo.

* * *

I want to express my appreciation for the article, "Is This Our Task?" by Sanford G. Shetler (July 20 issue), even though you were careful to use the page reserved for discussion, which was not done in the case of those presenting the other view of the civil rights issue. Why not practice equal rights here?

How long are you going to continue to publish the silly, childish, God-dishonoring articles called "Prayers of Luke Warm"? You call it satire, but it seems to me that it comes very, very close to sacrilege and blasphemy, and dangerously close to taking the name of God in vain, for you do not really mean what you say. Do you feel that the average reader of the *Herald* is so immature that he needs to be amused in this manner in order to understand spiritual truths? Paul says, "When I became a man, I put away childish things." Let us do likewise. Even though we are being discriminated against, we are not planning a march on Scottsdale, nor a demonstration in front of the Publishing House!—Elwood H. Halteman, Sellersville, Pa.

* * *

This is in regard to the comments of J. D. Graber in the "Missions Today" department of the *Gospel Herald*, Aug. 10 issue. His final paragraph reads:

"A congregation that says, 'We will suspend mission giving until we get our new building paid for,' may finally have a building, but will surely be a poorer church."

I would like to suggest that a building program is a mission program. We Mennonites always decry the heathenism of American society and then direct our greatest missionary efforts to foreign lands.

If the church in America were growing as rapidly as the population, every congregation would be undertaking massive expansion programs. Young people and visitors to our churches are confronted with drab, unimaginative surroundings, crowded conditions, and Sunday-school classrooms in which it is difficult to hear the teacher, much less have any discussion or meaningful interaction within the group. Their solution to these problems is simply to cease attending.

The Mennonites as a whole are not really poor people. Wouldn't it be wonderful if our

facilities exceeded our present needs by 50 percent, and then every member would become a missionary in order to fill these facilities? If the church building and the church program were attractive to our children, to their friends, and to all young people, what a great church we would have for the future!

If we consider the church building program as part of the total mission effort of the church, is it good stewardship to pay 6 percent interest to a lending institution on a large sum of money for a long period of time, while we send most of our tithes and offerings outside the community, and possibly our young people with it in another direction?

Finally, a building program is a revival to our own souls. It stimulates us to action. . . . God help us if we allow a foreign mission program to salve our consciences and make us lax with our home obligations. We must meet outside commitments, but if we do not build new churches, physically and spiritually, at home, there will be no one to send the Pauls and Barnabases of the future!—Mrs. Marlin Gerber, Columbus, Ohio.

* * *

I appreciate the *Herald*. I like most of the new format and the articles that appear from week to week. As a friend, I would like to offer a suggestion or two and a criticism or two.

As I said, I like the new format, for the most part. But there are two criticisms that I would make. For one thing, I would like to see a leading article or something of the sort on the front page. And as for the Aug. 10 issue, I would have preferred having it blank rather than black. I am aware that some critics think our official paper is as good as dead, but I for one am not ready to see it dressed in mourning. Maybe if I knew enough about art, there might be something to appreciate, but as it is, it does not appeal to me. It might be a good idea, if the front page is taken up with works of art, to have a space on the inside somewhere explaining what was meant, so that we laymen could also appreciate it.

Another thing I don't like, to be frank, is the prayers of satire. Maybe I should not criticize, as I have read only one or two of them. I usually read a line or two and then with a shudder turn the sheet and try to forget about it. Personally I think it seems a shame, if not a disgrace, to have our official paper blotched with such nonsense. Some may think of it as holy humor, but to me it borders on blasphemy. I would prefer having this space taken up with a Bible prayer or one of the many prayers of the godly saints of this era. Or I could also enjoy a portion of Scripture in one of the many modern versions for us to meditate on. It would seem to me that this would be more edifying and uplifting and bring honor to our Lord.

I am in hearty agreement with the concern expressed by Amos W. Weaver on divorce and remarriage. I think along this line, as in some other areas, we have built up a fence which keeps sinners out of the kingdom rather than helping them in. In going beyond "What saith the scripture?" we do as much harm as in failing to teach all that is required, if not more. To say that God honors only first marriages is judging without the benefit of Scriptures. And to ask a man and woman to live together as father and mother but not as man and wife is as unreasonable and unethical as it is unscriptural. At least that is the way it is according to my understanding.—Archie Kauffman, Albany, Oreg.

* * *

"Social Concerns and Christ's Call," by Norman Derstine (Aug. 10 issue), is an excellent article, as well as are many others.—Mrs. Cliff Cressman, Kitchener, Ont.

Items and Comments

Rejection of civil disobedience as a method of solving civil rights and other problems was advocated by a Negro vice-president of the Baptist World Alliance at the 11th congress held in Miami. Dr. Joseph H. Jackson, president of the National Baptist Convention in the USA, Inc., largest U.S. Negro denomination, condemned civil disobedience and economic boycotts as "negative approaches which may call attention to problems, but cannot solve them."

He called for a "positive approach," and cited the \$10 million educational foundation being set up by his own denomination. "We must go from protest to production," he said, adding that education will put Negroes in better economic and political position to obtain full rights and accept full responsibilities.

* * *

The American Bible Society has begun the world's biggest Bible distribution program to distribute 75 million copies of Holy Scripture in 1966, the 150th anniversary year of the Society.

* * *

Directors of the Mother Church, the First Church of Christ, Scientist, unveiled in Boston a gigantic ten-year construction project covering 31 acres and costing an estimated \$71 million. The project is divided into two parts—an \$8 million Christian Science church center on 15 acres which would include a new 22-story administrative and headquarters building and a publishing house; and a \$63 million privately developed housing and commercial complex on 16 acres.

Focal point of the entire project will continue to be the white-domed Mother Church, built in 1894 and extended in 1906. The church center also will include a seven-acre park and a 600-car underground garage.

* * *

The British Methodist Conference went on record in Plymouth in opposition to U.S. military policy in Vietnam and called on Great Britain to "disassociate" itself from the American stand. In a report approved unanimously at its annual sessions, the conference asserted that "the turbulence of Southeast Asia cannot be frozen by military action. Responsible risks must be taken for peace." Prepared by the Church's Christian Citizenship Department, the report marked the first time that a major British denomination has made a pronouncement on the Vietnam crisis.

* * *

Cigarette packages sold in New York state after June 1, 1966, must carry a health warning, under a bill signed into

law by Gov. Rockefeller. The message: "Warning—excessive use is dangerous to health" must be printed on each package or attached to it. Violators of the new regulation will be guilty of a misdemeanor and subject to a maximum \$500 fine and one year in prison. Under the law a violator could be the cigarette manufacturer, wholesale distributor, and owner of a tobacco or candy store or any other seller. Religious groups who have long opposed smoking as a health hazard have been in favor of such a bill to alert the public, particularly young people. A similar bill is pending in Congress.

* * *

Dr. Daniel A. Poling, New York, noted 80-year-old Protestant minister and editor, said at Dallas, Texas, that while he was not enthusiastic over the ecumenical movement, he believed that anything which promotes better human relations is "in the spirit of Jesus Himself."

"However," he said, "I'm not ready to say whether the present situation is developing in this direction or not. I'm hoping and waiting." In an interview, Dr. Poling stressed spiritual unity over organic union of the churches. "It's unfortunate and tragic," he said, "that more and more emphasis is upon organic union and bigness of organization rather than spiritual unity."

* * *

A noted author and lecturer whose syndicated column draws 25,000 letters monthly on teenagers' problems urged

3,000 Lutheran youths in Squaw Valley, Calif., to shy away from the so-called "new morality" on college campuses and gave them some "old-fashioned" advice. Miss Ann Landers of Chicago told delegates to the 70th convention of the International Walther League that they should follow the moral guidelines suggested to them by their churches and parents. She lamented the fact that modern youths are inclined to ignore advice from clergymen and adults. This, she said, complicates efforts to help teenagers solve their problems. She asserted that while church membership continues to climb, church influence is on the decline.

* * *

President Lincoln was elected in 1860. President Kennedy was elected in 1960. Both were concerned with the issue of civil rights. Their successors were both named Johnson and both were Southern Democrats who had previously served in the U.S. Senate. Andrew Johnson was born in 1808. Lyndon Johnson in 1908.

John Wilkes Booth was born in 1839; Lee Harvey Oswald in 1939. Both Booth and Oswald were murdered before their trial could be arranged. Both were southerners and favored unpopular ideas.

Both presidents' wives lost children through death while residing in the White House.

Lincoln's secretary, whose name was Kennedy, urged him not to go to the theater. Kennedy's secretary, whose name was Lincoln, urged him not to go to Dallas.



A FARTHING IN HER HAND

Edited by Helen Alderfer

Every woman is a steward whether she wills it or not, and thus must come to a personal definition of stewardship. Here twelve women have put into words their search in the area of personal resources for stewardship. In light of the demands of society, and the temptations of self-centeredness, they ask one hard question: How does God want me to use my resources?

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The Iowa Council of Churches has been asked by a Lutheran pastor to disassociate itself from the National Council of Churches on the issue of right to work laws. The request was made by the Reverend Louis H. Valbracht, senior pastor of St. John's Lutheran Church of Des Moines. His letter was circulated by an organization called "Iowans for Right to Work."

Right to work laws in Iowa and 18 other states ban labor contracts that make union membership, usually 30 days after taking the job, a condition of employment.

Mr. Valbracht noted that a spokesman for the NCC appeared before a Congressional committee to urge adoption of federal legislation which would nullify state right to work laws. "The practice of requiring supposedly free citizens to pay tribute to labor unions in order to earn their livelihood is hardly compatible with Christian teachings," he said.

* * *

A prediction that the Congo will be unified under Premier Moise Tshombe was made at Northfield, Minn., by Dr. E. Stanley Jones, recently returned from a tour of several of the world's "trouble spots," including the Congo.

Christian missionaries and Congolese Christians "have held the situation together," Dr. Jones, a widely traveled evangelist and missionary, said in an interview at Carleton College where he conducted his annual ashram (retreat). Christians in the Congo "have been islands of goodwill in a sea of hate and confusion," the 81-year-old Methodist declared. "Tshombe said to me, 'I see no way to the solution of the problems of the Congo apart from the Christian Church. Where the church is strong, our problems are few. Where the church is weak or nonexistent, there we have nothing but problems.' Tshombe asked for the Christians of the world to pray for him."

* * *

Mexican and United States Methodists are cooperating in a Nation-Wide Methodist Evangelistic Crusade in Mexico during the summer and fall. A team of 51 Methodists from the United States—including two laymen—spent two weeks in Mexico in early August to preach, lead visitation evangelism, and train laymen of the 25,000-member Methodist Church of Mexico in evangelism techniques.

Another team from the United States will make a similar visit in the fall. The mission is a cooperative effort of the autonomous Mexican Methodist Church and the general boards of missions and evangelism of the Methodist Church in the U.S.

Bishop Alejandro Ruiz, head of the Mexican Methodist Church, directs the crusade. Twenty members of the first visitation team were from Texas.

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Cover photo by Alan Cliburn

JOHN M. DRESCHER, *Editor*

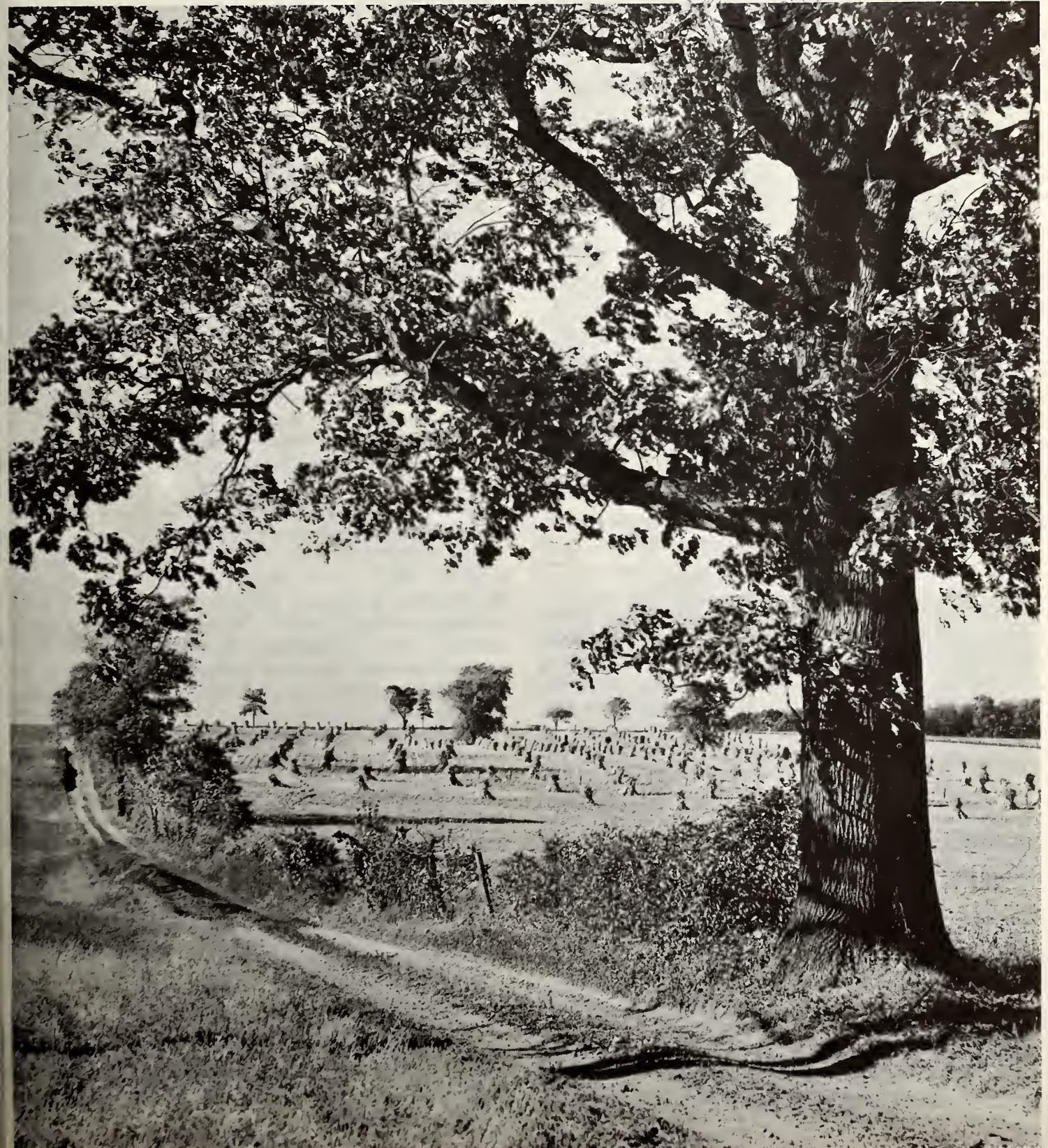
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Social Justice and Evangelism

By Donald A. McGavran

A most important question in mission theory today is the relationship between concern for social justice and the propagation of the faith.

On the one hand, we live in a world where many aspects of society are sub-Christian. For example, here in the United States the inheritance from a sinful system of slavery still plagues the churches and hampers the development of a Christian civilization. Many Christians want this iniquitous denial of civil rights ended and are giving their lives and money to liquidate it.

Social injustice exists in every country of the world, in many of them in more aggravated form than here in the United States. For example, despite constitutional provisions in India, the lot of 60 million scheduled caste people (former untouchables) is still miserable. They suffer social disabilities far greater than those borne by Negroes in America. They live in abject poverty. Few of their boys and fewer still of their girls have an opportunity for schooling. They are, for the most part, landless labor. They do the dirty work of India—gathering bones, tanning hides, and cleaning latrines. To crown it all, the iron of servitude has bitten so deeply into their souls that they *believe* themselves to be inferior.

Christianizing the Social Order

Many other illustrations of social injustice can be found. The relation between the classes and the masses in almost every land screams for rectification. To meet this part of the world's need, many Christians consider themselves called to battle for social justice. They argue that since they are "Christianizing the social order," they are engaging in evangelism. "You can Christianize individuals," they would say, "or you can Christianize the framework of society."

On the other hand, we live in a world where enormous numbers of people yield Christ no allegiance and know nothing about Him. They base their lives on false and inadequate doctrines about God and men.

Hundreds of millions are victims of animism. They fear the spirits of trees, rivers, fields, mountains, and diseases. Their religion is largely placating evil spirits. Their ethic is largely local custom. They have no scriptures, no house of worship, no revelation, and no hope of eternal life.

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"Nominals" Everywhere Need Christ

If nominal Christians are not unknown in the United States where churches, Sunday schools, Bibles, and huge amounts of Christian literature are available, and where every church has its band of devoted, dedicated Christians, how many more nominal Hindus, nominal Moslems, and nominal Buddhists are to be found! Their total runs into hundreds of millions. The nominals here in America are considered in urgent need of Christ. Why should the much larger numbers of them elsewhere not be?

Other hundreds of millions are materialists. "Their god is their belly." The Marxists, self-confessed materialists, are only a small part of the total. Some in Europe and America, many more in Asia, Africa, and Latin America—despite their considerable ethical achievements—profess to believe that God and the spirit do not exist.

Among all these, vast church-planting evangelism is urgent. These millions are those for whom Christ died. To meet this part of human need, many Christians consider themselves called to proclaim Christ and persuade men to become His disciples and responsible members of His church.

Social action and evangelism! Tension exists between these two activities of the church. With 150 years of Christian missions, propagating the Gospel has built up a large following and large resources. Those called to social action are today trying to reinterpret "missions" to include social action. They seek to obtain for social action part of the resources now given to missions as evangelism. Confusion reigns as to what mission really is.

Preaching to "Conditions"?

"Industrial evangelism" is much talked about. The Christianization of parts of the framework of society is held to be essential mission. It is said that "the ends of the earth" are not necessarily geographical. There may be non-Christian living conditions next door. The Gospel must be "preached" to those conditions and they (brought under the Lordship of Christ) must be converted and rectified. All this thoroughly confuses evangelism and social action.

An interesting case of such confusion arose recently when a Christian deeply committed to social action said, "Concern for social justice is most effective evangelism. It makes the oppressed see that Christians not only preach brotherhood but practice it. Why assume, therefore, that concern for social justice is not a means to convert?" The question is fair

and the answer to it simple. As a matter of record, concern for social justice has not converted. Industrial evangelism does not propagate the faith. It does not add to existing churches or found new ones. It does not lead multitudes to put their faith in Jesus Christ and form living Christian communities, which enlist others. Industrial evangelism to date is an exploratory Christian activity which does not persuade many non-Christians to be baptized and live as committed Christians.

Churches for Laborers

The Pentecostal churches in Brazil and Chile, without calling their efforts industrial evangelism or trying to Christianize the framework of society, are doing much more of both than other churches in the world. They are churches of the laboring masses. Workingmen feel at home in them. Their leaders are horny-handed men accustomed to wield hammer and pickax.

Pentecostals are multiplying churches in an apostolic fashion. One can reasonably expect that they will win a sufficient number of the proletariat to influence the course of civilization in Latin America. Changing the framework of society becomes increasingly possible as living churches multiply in Chile and Brazil. This is true industrial evangelism! It converts and transmits potency to the new Christians, who proceed promptly to bring other laboring men and women to potent, relevant Christian living.

Is there, then, no place for "concern for social justice" which attacks the evils in society just because men are God's children and their social structure should not deny them opportunity to live as such? Certainly there is a place! Christians should work to Christianize the social structure.

William Wilberforce, Toyohiko Kagawa, Frances Willard, and Martin Luther King have poured out their lives in highly desirable Christian activity. That is no reason, however, to confuse meaning and call their efforts evangelism. Christian social action is important in its own right. It does not need to take shelter under the prestigious word "evangelism."

It is theoretically possible that if the church were to manifest great concern for social justice and were to redeem some section of society from its bonds, notable growth of the church would follow. This, however, is not what one usually finds. The social reformations in England did not give rise to the Baptist and Methodist churches. It was the other way around.

When burning faith in Jesus Christ had remade several generations of laboring men, and Baptist, Quaker, and Methodist churches had multiplied exceedingly across England, then social reforms became possible. The battle for brotherhood raging in the United States today depends for its success on numerous Christian churches among the Negroes and tremendous efforts of millions of Caucasian Christians.

On the other side, it is worth noting that Wilberforce's campaigns to free the slaves were followed by great church multiplications in the West Indies and eventually in Africa. Evidence supports the belief that winning the battle for brotherhood in the United States will have a favorable effect on

the spread of the Christian Church in Africa. It creates a climate in which the church can grow. Nevertheless, such preliminary activity should neither be called "evangelism" nor be substituted for it.

Everything Is Not Evangelism

It is time to recognize that calling all kinds of good actions evangelism simply confuses the issue. Each is a distinct action and should be used under suitable circumstances.

Evangelism creates new churches, new centers of life, new parts of Christ's body, which in turn plant other churches. Social action is existing churches rectifying the social order. It does not create new centers of life; it is what parts of the existing body do.

In a society largely Christian, there is much room for the churches to Christianize parts of its social framework as well as to continue vigorous evangelism. In a society largely non-Christian (Africa south of the Sahara, for example), the primary need and the chief responsibility is to multiply churches. Social action done by new churches will be small and local. But by the time society has become substantially Christian, the possibility of its changing the national framework will have arrived. The only place large social action is possible is in countries where the majority of the population are members of Christ's church. The unevangelized billions of the earth still call for mission considered as church-planting.

A Happy Home

In these days when permissiveness is stressed so much in dealing with children, it is interesting to know what J. Edgar Hoover has to say regarding the degree of direction parents should give their children. Says Mr. Hoover, "Shall I force my child to go to Sunday school and church? Yes! with no further discussion about the matter! Startled? Why? How do you answer Junior when he comes to the breakfast table and announces rebelliously, 'I'm not going to school today'? You know. Junior goes.

"How do you answer Junior when he comes home very dirty and says, 'I'm not going to take a bath'? You know. Junior bathes. How do you answer Junior, threatened with illness, when he says, 'I'm not going to take medicine'? You know. He takes it.

"Why all this timidity then in the realm of his spiritual guidance and growth? Going to wait until he grows up and let him decide what church he will go to? Quit kidding! You didn't wait until he was old enough to decide whether or not he wished to go to public school and get an education or whether he wished to be clean or whether he wished to take the medicine to make him well. When Junior says he isn't going to church, just be consistent and say, 'Junior, in our house we attend church and that includes you.'"

Not Chameleons Nor Turtles

There is the story of the chameleon which was so good at changing his color that he got proud—until he died at the crossroads on a plaid shirt. We don't want to be chameleons. Nor do we want to be like the turtle on whose shell the crudely carved initials of a person were found unchanged a hundred years later. The MPH and the MCCE are caught constantly in the dilemma of deciding when in the best interests of the church there should be changes in Christian education materials.

A few persons expect the worst whenever a change such as the projected updating of SBS materials is announced. For them all changes are too soon. All head downward to a less desirable product. They are certain the new materials will be less Biblical, and will surely fit neatly into Scottdale's secret, master plan to subvert the church. (I have been around here four years now and have not yet had an opportunity to see it.) Others are constantly urging that Christian education tools be changed more rapidly. They prefer something more nearly like the chameleon than the turtle.

Between these extremes a servant agency of the church like the MCCE, charged with developing the undergirding point of view for education materials, must find its way. Creative new approaches must be held in balance with proved programs. The prodders on both sides of the pathway are needed too. This is one of God's ways of keeping church servants truly the servants of the entire brotherhood.

Situations do change. Decisions made once about the specific application of a principle may need to be completely reversed to express the same principle in an entirely new situation. When the soft-topped, side-curtained touring cars were being replaced with the modern "glass" cars, a good brother preached that the new sedans were extravagant and that they appealed only to the proud. You drove a sedan only so that people could "see Dan," he said. Probably at that time he was exactly right. But the soft-topped touring car, seen *then* to be the proper expression of good Christian principles, turns out *now* to be the modern convertible! Every generation must find the will of God for relevant applications to the issues of the time. If you say the same thing Grandfather said about *every* religious application, you are likely at least fifty years out of touch with reality. Yet to say the same thing is easiest.

I would ask that we be aware of the difficulty of working creatively with change and that we stand with the MCCE as policy decisions are made next month at Laurelville in their fall meeting.

—Arnold W. Cressman.

The Missionary Problem

By J. D. Graber

(continued from last week)

Nationalism is a new threat to Christian missions overseas. Is this a true statement? There is more than a grain of truth in it, but it certainly has to be accepted with reservations. A recent writer on the subject has well said, "The real issue, then, seems to be not how to fight nationalism, but how to work with it."

National pride is characteristic of every nation. Older nations, such as our own, carry and express it in more conventional and sophisticated forms. New and therefore weaker nations are much more on the defensive and one has the feeling that their national pride is more volatile and explosive. The essential nature of the pride is the same.

Receiving help from others injures pride. When a person or nation is weak or in need, help is accepted out of necessity and the "humiliation" is endured. On the international scene many nations accept our foreign aid but deep underneath the surface hate us for it. It is an often overlooked psychological fact that the way to make friends is not to help people but to allow them to help you. This builds up the ego of the helper and puts the recipient in an inferior position.

Nations and people have great needs. We are blessed in the West with large resources. If people resent being helped, what do we do? The answer obviously is not to decide not to give. It is clearly not a question of whether to give or not to give, but to give in such a way that does not injure national pride or rob the recipient of self-respect. Giving of ourselves and of our goods in the spirit of Calvary is the answer. Truly humble self-giving is usually, but not even always, acceptable. They crucified Jesus.

Judgment must begin at home. We must admit honestly that many things are not as they ought to be in our own country. The missionary is loyal to his own nation, but he dare not be defensive. The old spirit of paternalism and western superiority is gone with the world's colonialism. Dr. Kane, Director of Missions, Lancaster (Pa.) School of the Bible, recently wrote, "Segregation is not only a scandal on the home front; it is a millstone around the necks of missionaries abroad."

Identification with the aspirations, goals, and legitimate national ambitions of the people is more important for the missionary than mere physical identification. Conscious of the nationalism in the new nations where they are serving, missionaries feel they should be engaging in service appreciated and needed. This argues for self-supporting employment so that the missionary feels and knows himself to be identified with the people's aspirations. This opens the door to effective communication of the Gospel.

Obedience Before Proclamation

Guest Editorial

All this talk about increased evangelism and world missions as the church's response to the world crisis is more than just a little disturbing. And it's not because we are against evangelism and missions.

We are for it. But we don't see the proclamation of the Word as more important than obedience to the Word. When it becomes a substitute, it is nothing more than "a noisy gong or a clanging cymbal," and that's exactly what all our shouting must sound like to the heathen we are trying to reach.

The present situation reminds us a little of the manufacturer who found his sales dropping dangerously. He decided that he must do something about it. His first impulse was to increase his advertising. This is what the mass media in alliance with the advertising fraternity had advised him.

So he advertised for all he was worth, pouring millions of dollars into advertising in an effort to gain once more the edge of the world market. And it worked. Sales began to improve. He felt he was on the up and up again.

But only for a while. Soon the advertising began to boomerang and sales began to drop again. Extra shots of advertising didn't seem to do the trick either. Down, down, down went the sales until he was forced to declare himself bankrupt.

Only when he had been forced out of business and had a little more time to think, did he realize that he may have gone about this the wrong way. Instead of pouring all that money into selling, he should have put a little more into improving the product. Too late did he realize that all the quantity of salesmanship didn't substitute for the quality of the product.

When the product didn't commend itself, nothing else would.

So it is with the church. The quantity of proclamation must be backed up by a quality of obedience. Otherwise the message cannot but eventually boomerang and boomerang the church right into bankruptcy.

The Christian Church today must become obedient to the message of love which it proclaims . . . so obedient that the selfish denominational structures start crumbling, so obedient that it will no longer trail in the civil rights struggle, so obedient that around the world it will be known that the church has stood out squarely and strongly against all the evils of economic exploitation, social injustice, political intrigue and deceit, militarism and nationalism, so obedient that the church becomes dangerous to every worldly power.

We believe that the greatest single evangelistic and missionary act challenging the church is total obedience.

Unless the church breaks now its alliance with mammon, with the military, and with political power, it will lose for a long time its right to proclaim God's news in the new age which is most certainly breaking upon us. It will most certainly lose the ear of the world and it will be difficult to regain it.—Frank H. Epp, in *The Canadian Mennonite*.

In Good Standing

The statement, "members in good standing," sounds rather strange in our day of activity and change. It will no longer do. Perhaps the statement does speak the truth regarding many. They are not busy in kingdom business. Just in good standing.

We are of course told in the Scripture to "stand fast." However, this does not mean we are immobile. Today we need members on the move with the message of salvation. The need is for members to get into the race, to move out under the Spirit of God, and to go "into all the world" with the good news of Christ.

This is a day when we must stop saying only "Come" and start catching the truth that the commission says "Go." We must capture the excitement of the Christian faith until we no longer talk only to ourselves. We must see the Christian life in the perspective of the prophetic. We have a message to take and to tell which transforms men and women in their day of need.

So the phrase, "members in good standing," may all too well illustrate what has been our understanding of what the Christian life is. In the pushing progress of our world along every line today, we need members who are not only established in the faith but equipped and energized by the Spirit to move among men with a witness to Christ. We lose time and we lose the race by being only in a "good standing" position.—D.

The City

Freeman B. Douglass said, "There are three great areas of our world which the church has not really penetrated. They are: Hinduism, Islam, and the culture of modern cities."

The rural community is no longer the home of the majority of Americans. Already in 1960 United States population was more than two-thirds urban. While in 1920 three fourths of the American population was engaged in agricultural production, today only one eighth of the population is so engaged.

Because America has moved to the cities, "into all the world" means that we go into the city as at no time in the history of the world. Martin E. Marty writes, "The place where the American future is being shaped—whether we like that future or not—seems an excellent place for the church to be also." And let us say, an excellent place for the Mennonite Church to be.—D.

Merger at Perryton

By Wallace and Sylvia Jantz

The day was Oct. 14, 1962. A group of very ordinary people found themselves in an extraordinary worship service. They pledged their love and prayers and support to each other and to God. Thus the Perryton Mennonite Church and the Bethel Mennonite Church of Waka merged to form one congregation. The members of this new church knew that merger was not an ending, but a new beginning.

Beginnings

Perryton stands on the fertile plains of the northern Texas Panhandle, just seven miles inside the Texas line. This "Wheatheart of the Nation," as it is commonly called, is only a little more than forty years old, having doubled its population in the last ten years, to eight thousand.

An ordinary spring brings rich green carpets of wheat spreading in every direction as far as the eye can see. Revealed on a sunny day are scores of gleaming oil tanks, with an unusually large number in the nearby Waka area. Many lighted "Christmas trees"—drilling rigs—light up a clear night. Their day is not yet past. Oil has made this region one of the richest in the Great Plains. Thousands of cattle feed on the rolling pasturelands. A good year brings returns from wheat, oil and gas, cattle, and a maize crop in the autumn.

But every good son of the Panhandle knows of other years, too. Years when few clouds bring rain. The perpetual spring winds will raise billowing clouds of dust. Because of careful conservation practices, the "dirty thirties" will probably never again give a repeat performance. And the farm economy has been stabilized in the last several years by deep-well irrigation. But we have been amply reminded in recent years that sometimes there is little for bank accounts. What then?

For those who have the courage and endurance, the Texas and Oklahoma Panhandles present a constant challenge. The persevering shall inherit this earth. The sons of this country will not run away, for the wide open spaces hold a charm and allure of their own.

Into this rich virgin territory came the Mennonite pioneers. Thomas and Susanna Pletcher were some of the first, creaking across the prairies by covered wagon as early as 1908 and settling east of what is now the city of Perryton. Besides being leaders in community activities, the Pletchers also took initiative in spiritual affairs. When their new home was com-



The united Mennonite congregation now meets in this building in Perryton. The Fellowship Hall is located immediately to the rear of the church building, and the parsonage to the left of the picture.

pleted, they invited their neighbors to join them for Sunday school. The group grew and became the Union Sunday School, which met in the Lone Tree Schoolhouse.

More pioneers came, some of them Mennonites, the Sweigarts being among them. One of the early settlers was a Mennonite minister, but he did not stay long. Many ministers of different denominations preached for the small fellowship group. Those families who embraced the Mennonite faith showed their concern by inviting Mennonite ministers to come as often as possible. Without an organized Mennonite congregation, those who wished to join a Mennonite church after they were converted and baptized, joined the La Junta (Colo.) congregation, over 270 miles away. Others of the Lone Tree Sunday School joined other churches, a particularly large number affiliating with the Full Gospel movement, following a series of meetings.

From Garden City, Mo., came the Kauffmans, among other families, and settled near Guymon, Okla., in 1907. A minister was ordained, but he soon moved back to Missouri. Of all those who came, only the Kauffman family remained to rear their family in the Oklahoma Panhandle. (Seven of the ten Kauffman children, and their families, are members of the Perryton congregation today.)

Visiting ministers for the Guymon Fellowship were few, and regular worship services were finally discontinued. Mennonite ministers from various communities came periodically to preach, conduct communion services and series of special meetings. What a day of discovery it was when the Guymon Mennonites found some of their faith at Lone Tree.

Through the efforts of Richard Showalter, newly ordained

Wallace and Sylvia Jantz, 317 South Birch, Perryton, Texas, serve the Perryton Church about which they write. In continuing its inter-Mennonite contacts, this church is co-sponsoring a radio program with a men's group from the Balco (Okla.) Mennonite Brethren Church.

for this work, the Perryton Mennonite Church came into being in 1943, by bringing together the two Sunday-school groups from Guymon and Lone Tree. The Church of Christ building at Fourth and Birch in Perryton was available for purchase. While they waited for it to be vacated, the new Mennonite congregation built the Fellowship Hall, located immediately to the rear of the church building, and used it for their worship center. This was in 1945.

In 1922 a small group of believers felt the need for organizing a General Conference Mennonite church in a sparsely settled rural area west of Perryton. As more Mennonite settlers moved in, the Bethel Mennonite Church grew. Then, in the thirties, when the area was hit by several crop failures, most of the church families moved to other locations, leaving only a small nucleus to carry on the church program. This small group carried on almost as a family. "Memories recall many experiences and blessings not ordinarily found in larger congregations," says one of their members.

Bridges

Being a part of the Mennonite family already gave the two groups a common denominator. Sometimes, however, a common denominator needs to be discovered, or at least brought into focus. Patient builders were needed for bridge-building.

Interpersonal relationships were strengthened when several teachers from the Perryton congregation taught in the Waka School and became a part of the school community for a number of years.

The men of the two churches combined their efforts by organizing a men's fellowship. Meeting and eating were especially important because of the geographical "scatteredness" of the Mennonite families in the two Panhandles.

On the four annual fifth-Sundays-of-the-month a joint Sunday evening service was conducted, followed by a period of visiting and fellowship. Soon it was customary to combine efforts in producing the Christmas worship programs with caroling afterward. Some Easter evening worship services were held jointly, also.

As fellowship increased, the need for each other increased. Both groups were small and needed strengthening, especially in Sunday-school work and outreach. The young couples in each group felt the need for widened horizons and fellowship; their lives were so similar.

The women found new impetus in occasional combined WMSA meetings, with emphasis on getting better acquainted. And who can forget the cementing experience of that first joint World Day of Prayer service!

In the fall of 1961 the pastor who had served the Bethel Mennonite Church of Waka for nine years, moved from the community. This brought into immediate focus a number of problems. Demand for pastors exceeded the supply. The young people were leaving home for college, and so the church was decreasing in size instead of increasing. The possibility for growth through outreach in this particular location of the church was small.

One solution was to relocate in one of the small towns nearby. Did the small church have enough resources in per-

sonnel and finances to do this? Would this offer the possibilities for outreach in which they were interested?

Another solution lay in accepting the invitation of the Perryton congregation to merge with them. With the total group larger and the combined resources a stronger congregational unit could be formed. Also, the city of Perryton had many unreached families.

On Feb. 6, 1962, representatives from the two churches sat down in a business meeting to discuss some of the roads open before them. E. M. Yost, overseer of the Rocky Mountain Conference, was also present. Prayer appropriately prefaced the meeting. Consideration was given to possible problem areas—finances, church practices such as mode of baptism, the Lord's Supper, and administrative headship. From the minutes of the meeting comes this conclusion: "There was a willingness on the part of both groups represented, to work seriously at any problems which might arise in further study of this undertaking. The concern of the brethren from both congregations was that neither group would in any way want to cause situations which might hinder the other group from a continued growth and fellowship in Jesus Christ."

After reporting to the respective congregations, another meeting was planned. The same representatives met on Feb. 23. Interest centered on a building program, either of remodeling and enlarging present facilities at Fourth and Birch, purchasing an available building in town, or building a new structure. Methods of evangelism and instruction of new Christians, Sunday evening services, and church discipline were among the other issues discussed.

Such encounters demanded a critical review of our Christian faith as expressed in the worship and life of the congregation. No longer could this be taken for granted.

Conference affiliation had to be faced realistically. If the two congregations merged, should we relate to two conferences? How could this be done? Relating to two conference groups and programs could become quite complicated in a small congregation. Some serious thought was given to the possibility of retaining this dual relationship. When the merger discussion took on a serious nature, it became clear that the Bethel congregation felt it advisable for them to relinquish their official connection to the General Conference Mennonite Church. This voluntary move simplified conference affiliation. The Mennonite Church in Perryton was already a member of the Rocky Mountain Mennonite Conference; so it was decided that this relationship should be retained. Unofficially, the congregation would relate to the Western District Conference (General Conference). The pastor would attend their annual conference sessions. Guest speakers would be invited from both conference groups.

Questions

Now everyone began asking questions. Those not expressed verbally were expressed in other ways.

Two closely knit groups were speaking of merger. Each was like a large family. Would "marriage" be possible? Could each give and take? Would this be a two-way street,

or would one "family" want to go only one fourth of the way and expect the other "family" to come the other three fourths?

What about the "scatteredness" of the families? Some lived forty to fifty-six miles from Perryton. Others lived fifteen to eighteen miles in another direction. Could all of these relate to each other and become a meaningful whole?

Church backgrounds were different. Could prejudices be forgotten? Could we concentrate on the essentials of our common faith? Or would peripheral matters divide us?

Would outreach really be strengthened? Or would we just pat each other on the back? Could those fifteen, twenty-five, or even fifty miles away invite their neighbors and friends to worship with them? Was this practical?

Then came fears. Could it work? Would each group gain or lose? Would we need to change our ways of doing things? Or, maybe, would we ourselves have to change, to be more understanding, to be better learners, to share more deeply?

What about offices in the church? Would coveted positions be given to others? Would desire for position and prestige be predominant? Could the Wiebes and Kauffmans, Sweigarts and Grimmetts, Liles, Hieberts, Unruhs, Johnsons, and Neufelds all worship and work together? Or would family names hinder?

Some warning flags were raised. Suppose each group lost their identity. Suppose some traditional practices would be lost. Would we more readily absorb each other's weaknesses than strengths? Would our gains compensate for our losses?

A merger is a big step. It's frightening. It involves our conscious and unconscious thoughts about ourselves, our families, our churches, our backgrounds, for we are rooted deeply in our past. We were at the door. Then we stopped. Some of us were not ready and backed away.

We had more questions that needed yet to be answered. How much could we do for the sake of a brother? Would love or the desire to express personal power be supreme? Would our love for God be so strong that we could love our brother whom we did not yet know so intimately?

Several months went by. No more joint meetings were held. But prayers did not cease, and the Spirit kept probing into the lives of all of us.

Merger

The merger came. An important business meeting of the Bethel Mennonite Church on Aug. 16, 1962, culminated in a majority vote to merge with the Perryton Church. At this meeting special interest was also expressed in purchasing another building for worship, or constructing a new one.

Aug. 26 was the first Sunday of combined worship. In the evening a special program of music was given. Several weeks were given in which to become more intimately acquainted before the election of the Sunday-school and church officers.

The Oct. 14 merger service witnessed a large number of visitors. An air of expectancy breathed through the audience. Ralph Weber, president of the Western District Conference of General Conference Mennonites, was present to bring the morning message. Following this, Herman Wiebe, represent-



This worship center of the Bethel Mennonite Church for 40 years was a former school building. It has been moved to Perryton, where an Episcopal group now uses it.

ing the Bethel Church, arose and expressed the wish of the seventeen members of their fellowship to join hands with the fifty-six members of the Perryton congregation in forming a new congregation. Several others brought church letters—four from a Methodist congregation in Oklahoma, two from a General Conference Mennonite congregation in Kansas, and one was accepted on confession of faith. "Blest be the tie that binds our hearts in Christian love."

To merge means to cause to lose identity by being combined; to be indistinguishably united. We were no longer "we" or "they." It was not "their" program nor "ours" which we would follow. We were now *one* and were beginning anew with multiplied resources. Occasionally the indistinguishable was still quite distinguishable, especially in our speaking about one another. Time came to our rescue. "We" has now become an all-inclusive term.

Merger brings into focus the need for a generous amount of love and understanding of each other. What congregation does not need this, for is there any group of believers which is completely merged? The church has room for variety of thought. But we know, too, that differences can cause sharp dissension. When a merger is pending, there is no choice but to deal with differences and to come to some solution. This in itself helps to produce spiritual health.

Merger is really an inner condition of men's hearts. It is a process and cannot come about, nor be complete, at once. We become more unified as we consciously *work at merging*.

Mrs. Herman Wiebe, Sunday-school teacher, asks: "Am I completely happy? Should I be? Sometimes when one feels too satisfied, vision for greater things is lost. We must continue to make even the better, *better*."

"How about adjustments? Yes, there are adjustments to be made and perhaps it is the little things that are sometimes the most difficult to adjust to. But aren't there always adjustments to be made, even in our daily experiences? . . . The most important thing is that two congregations were willing to accept each other with all their weaknesses, faults, and shortcomings, as well as sharing that which is good and uplifting with each other. So together, we continue to serve our

Lord and Master in building His church. That is our united concern."

Winnie Sweigart commented thoughtfully: "Since Merger Sunday, I find I must guard my thinking. Such thoughts as, 'Ah, more people in our church, now there will be less for me to do.'" The answer came, "No, I know a greater responsibility has fallen to me." Another thought: "We have taken the step; the merger will work out." The answer again, "Constant effort must be made to make it so—by *me!*" Concerning change, she thought, "I'm glad I didn't have to leave our church building vacant, and leave behind some comfortable customs—on the other hand, this might be a good chance to drop some that were never too comfortable."

In prayer she found her solution: "Help me, Lord, to always do and expect what is your will for the sake of Christ and His church."

Mrs. Lore Srof, a mother of three preschool children, shares her feelings: "For our family this merger has been a transfusion of new blood—flowing rich with ideas and vitality. It has provided our three preschoolers with a wider selection of Sunday-school and Bible school teachers—giving an opportunity for those usually teaching, an occasional renewing and refreshing in their own adult classes.

"As a marriage increases the family and friends of each individual, our church family of grandmothers, grandfathers, middle-aged couples, and children has almost doubled. There are more friends and relatives outside the church for whom we have a growing acquaintance and concern.

"To the skeptic—Yes, you are right. This consolidation has increased our problems, creating some which otherwise would not exist. At the same time, it has multiplied our sources of solution to these problems.

"Since the first mention of a merger, our family waited expectantly, feeling that both groups needed each other and could better fulfill God's will unitedly. Now we look forward to a growing love for each other and extending God's love to those in our community."

The D. P. Unruhs echo a similar note: "We are real happy with our merging; we have more friends and a friendly atmosphere in the church. With our combined group we have a good prospect of growing, and feeling secure as to a church home in which we can continue to worship and praise the Lord."

Several of the most urgent needs of the congregation at present are more Sunday-school classrooms and a larger fellowship center. The crop failures in the Panhandles for several years checked the building fever, temporarily.

Distance between members remains great. But the weekly Thursday evening midweek service in the Guymon area homes, in addition to the Wednesday service in Perryton, has strengthened church ties.

Total group fellowship is strong. The WMSA has encompassed almost every home. When a young mother says, "I feel I cannot miss one meeting," it is evident that she feels the group is one of her sources of strength. Small children are welcome, for even if a mother accomplishes nothing but taking care of her baby and participating in worship, she has

been an important part of the program.

We have not lost our identity. Instead, we have found ourselves and an enlarged work to do. Neither distance, nor scatteredness, nor difference in backgrounds shall separate us from Christ.

We have learned that a merger is not a miracle. It is a dynamic process which comes about through the efforts of those who are willing to pay the price.

As Others See Us

By Nelson E. Kauffman

In a certain congregation not long since, a minister suggested to the teenagers present that during the noon hour of a "fellowship dinner" at the church, they should discuss the following question and report back their answer at the afternoon meeting: "Is there any problem for young people today in accepting the decisions made by the congregation which affect the lives of the young people?"

During the noon hour it became quite evident to those sitting next to the screen enclosing the youth group that a vigorous discussion was under way. When asked to report to the afternoon session, the reporter for the group said, "It is the feeling of our group that there is no serious problem among us in accepting the decisions of the congregation, but our problem is with the way the older people act." The congregation had been experiencing tension and disunity for years.

This came as a bit of a shock to the minister in charge of the meeting and he suggested that the older people respond and react to this statement. The older persons in the meeting were a bit evasive in answers, and some tried to lay the fault of the situation at the door of the pastor. But the youth did not blame the pastor.

It was poet Robert Burns who wrote,

"O wad some Pow'r the giftie gie us, to see oursels as
ithers see us!"

and we could add as our youth and children see us. This comment by our youth should be taken most seriously by all of us older people. Too often we are contributing to, if not causing, youthful delinquency instead of being an example of true Christian interpersonal relations.

Should we not be honest enough to ask forgiveness and repent of our attitudes of self-righteousness, and of laying the blame for situations that exist on others or upon the pastor? What would your children and the youth of your congregation say if asked the above question? Have someone try it. Do your youth have a sense of belonging? Are the older people stumbling blocks? Why not give them opportunity to answer some serious questions which will reveal how helpful we older people are to our youth, or how much we cause them to stumble?

The Pawnshop

By David Augsburg

There's a pawnshop on the corner of Procrastination and Indifference streets.

Business? Booming! Utterly fantastic!

Proprietor? Old Nick himself.

Something new? Oh, no! It's as old as time.

People have been eager to cash in their long-range values for a few present joys ever since saleswoman Eve opened the first fruit market in Eden, and Adam pawned paradise for an apple schnitz.

Historical records abound of people who have swung big deals at this pawnshop—like selling their souls to the devil in exchange for fame, wealth, or power. There are millions of men who have dickered with the devil and almost invariably lost.

From Winston Churchill who said, "To save England I'd pact with the devil," down to the common Joe who "gives the devil his due," most men are willing to try it even though they know that the odds on winning are slight enough.

That's why business is booming at the pawnshop down on the corner.

Those who enter from the door on Indifference Street (the people who don't give a care) don't mind coming to terms that make them lay their soul on the line, and so old Lucifer lets one of his assistants run the bargain counter there.

The big main entrance opens on Procrastination Street.

There the lines of customers extend for blocks. At the counter, Satan himself. Here men higgle and haggle for a pile of present pleasures, pawning their souls with careful prudence, promising to call for them and pay off the loan before death day.

They leave clutching their baubles with an expansive smile, but the hollow look in their eyes tell you that they've left without their souls.

And, sure enough, there they are behind the counter, in Satan's collecting boxes fluttering like moths in captivity.

You don't believe it, do you?

"There is no such pawnshop," you assure yourself.

Oh, no?

Listen, my friend. Whoever postpones repentance pawns his soul to the devil!

"Here, Satan, keep my soul," he says. "If I fetch it not again by such and such a day, 'tis thine forever."

That's the contract made over the counter of the Procrastination Street pawnshop a thousand times a day. And not one in a million lives to reclaim his soul.

It's as easy as an alibi, or an excuse.

"Some other time I'll make my peace with God. There's always tomorrow. I've a long, long time to live. Sure, I'll repent and give my life to God . . . someday . . . but not today. . . . I'll wait until I'm good and ready . . . and until then . . . I mean to enjoy life!"

You needn't ever utter the words.

The bargain is usually sealed with a thought.

It's done, simply by postponing, by putting off repentance until "some more convenient season."

The tragedy is that most people deal with the devil on the mistaken assumption that they walk a long, slow journey toward the precipice of death. They'll see it coming in plenty of time.

But that's all wrong.

Actually, we walk along a razor edge and death is only a slip of a foot away. No wonder they lose their souls.

"Thank God I haven't pawned my soul," you may say. "I have no dealings with the devil."

Hold on there.

Souls are Satan's specialty, but he deals in everything else too. Nothing's too small to hock in his shop.

Check the window out front. There you'll see things as small as minutes spent in gossip, thoughts sold out for lustful fantasies, even a dirty look or two that he has collected. He does business with anybody and with everybody.

He's doing business with you.

Why such a big business? He has the best minds of Madison Avenue, the best talent of Hollywood, and the best hours on radio and TV giving his propaganda saturation coverage. His slogans run—

"Live it up . . . now."

"Live big!"

"Live easy!"

"Enjoy yourself!"

And people fall for this line wholesale.

It's all too easy for men to sacrifice honor for quick profit; to pawn integrity to gain wealth, forgetting that the divine Auditor will someday go over life's balance sheet and then no amount of profits will atone for a ruined character.

It's even easier to sacrifice principle for popularity, to pawn conviction and principle for the temporary security of the fickle esteem and acceptance of the herd.

Daily, men sacrifice lasting things of real worth for cheap, tawdry things that appeal for a short time.

Eternity traded for a moment.

David Augsburg is assistant pastor and program director of the Mennonite Hour radio broadcast. He serves also as pastor of the Trissels congregation, Broadway, Va.

The infinite blessings of God hazarded and lost for a passing thrill.

That's why Satan's swap show is open at all hours for all comers and is bursting its seams.

That's why everyone, including you, can be counted among his customers.

What have you been pawning?

Integrity, purity, self-respect, honesty, reputation, character, time, life, your soul?

Oh, yes, I almost forgot my text. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul" (Mark 8:36, 37)?

Nothing!

Stop!

Give your life to God . . . totally. He's waiting to pay your pledge.

To buy you back.

To set you free.

The only time you can count on is now. Get off Procrastination Street.

Right now!

And turn to Him. He's waiting to ransom you from the powers of darkness.

Say yes to God. Now!

Fly by Faith

By Mola Mae McFillen

In most modern airplanes there is a radio called an ADF, or directional finder, which allows a pilot to stay "on course." The indicator in this radio always points to the radio station to which it is tuned. The pilot simply tunes it to the station at his destination and by watching the little indicator in the radio, he can see exactly which way to go. No matter how many times, he turns the plane, or how far off he wanders, he can find his way home, because the little indicator is always pointing to the station. All he has to do is to follow it and he can't get lost!

Every human being has an even more delicate radio that points the way to God. It is the human heart! Man was created by God, in God's image, and so it is not abnormal for the heart indicator to point straight to God.

But just as the pilot with his ADF can tune in the wrong station, so our human hearts can tune in the wrong station, and drift far from God. We can tune in a station that condones petty lies because "they're good business deals"; we can tune in a station that excuses neglect in showing a friend the way to God; we can tune in a station that says a "social drink" is all right; and we can tune in a station that ignores our fellowman's disobedience of God's commandments, because such actions are "socially acceptable today."

But no matter how far off course a human heart may wander, it can always tune back to God and be forgiven, and get back "on course." "All we like sheep have gone astray" (Isa. 53:6). But "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

By changing stations—by changing the direction of our hearts—we may tune in God more clearly. "Jesus saith . . .

I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46).

Of course there are cases of pilots who have had ADF radios available, but who have been lost, because they did not learn to use them properly. Just so, many individuals who attend church regularly and obey the Ten Commandments sit tightly in self-righteousness, thinking they have something others lack. They are also lost, because they do not use their God-given tools properly. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

God gave every individual all the equipment he could ever need to find the way home to his heavenly Father when He said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

As the pilot lets his radio keep him on course, so we can let God keep our lives on His course, just as the lovely old hymn says,

"When life's toils are ended,
And parting days have come;
Sin no more shall tempt me;
Ne'er from Thee I'll roam,
If Thou'lt only lead me, Father,
Lead me gently home."

Available in tract form from Herald Press Tracts, Scottdale, Pa.

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Radical Right and Mennonites

By James S. Wenger

The lady's voice crackled via telephone on the open-mike radio program. "Yes, and mind you this is the very same minister who signed a petition against the Vietnam war. . . . These liberal-left peace nuts, boy, they get me. . . . Now, I'm a good decent Christian mother of five children. . . . Last night I heard this wonderful Major General talk . . . communist . . . states' rights . . . dirty Negroes. . . . Don't get me wrong; I don't hate Negroes or anything; they're just inferior. . . . God made them that way. . . ."

Words identical or similar to the above bombard the air waves. Radical Right literature—much of it from groups who call themselves Christian—runs off the presses and floods mailboxes. And some of it is affecting Mennonites, who profess to believe in peace, nonresistance, and reconciliation. Some have practically made saints out of some extremists. I'm concerned about this. I was shocked recently to read two addresses given at a Mennonite-sponsored meeting. The talks were purported to be factual, but there was *no* documentation. The speaker claimed to be Scriptural, but he took verses out of context and distorted Scripture. I was very sorry to learn that some who attended the meetings were "taken in." Are Mennonites going to buy guns and join the local Minuteman group?

My concern here, however, is not so much the Radical Right's influence on Mennonites. Rather, how should we as Mennonites approach the Radical Right? How can we, in a Biblical, brotherly, and positive manner, combat the hate, lies, half-truths, misconceptions, and distortions promoted in the name of nationalistic, "cross-and-flag" Christianity? Here are a few suggestions.

First, we should be informed about the Radical Right. One excellent book to start with is *The Strange Tactics of Extremism*, by Harry and Bonaro Overstreet, published in 1964. In addition to effectively analyzing the tactics of the Radical Right, this book gives the names and addresses of the various rightist organizations. We should also read the rightist literature. We must know what they are saying, before we can intelligently understand their tactics.

Second, in opposing the Radical Right we must be careful not to sow hate and untruth—the very things we oppose. Some months ago a group of Philadelphians tried to prevent Carl McIntire's acquisition of a radio station. This kind of action is uncalled for, since the American constitution insures freedom of speech.

Third, we can talk with persons who are avowed extreme rightists. Such conversations may often prove to be fruitless. However, they may turn out to be enlightening! An example of dialogue with the Radical Right occurred in Goshen, Ind., this past February. Dr. Clarence Jordan of Koinonia Farm, Americus, Ga., was the speaker for Christian Life and Renewal Week at Goshen College.

A member of the local John Birch Society wrote a letter to the *Goshen News* implying that Dr. Jordan was a communist. The implication, of course, was false. A number of students, including Dr. Jordan's daughter, visited and talked with the author of the letter. When we converse with rightists, we should demonstrate Christian love and concern. Our blood pressure should remain low! This may be difficult, but as nonresistant Christians, can we do less?

Fourth, we can support local and national organizations that provide factual material refuting rightist untruths and distortions.

Fifth, we should encourage our ministers to explain how the Radical Right (and, for that matter, the Radical Left) is incompatible with Christianity. Christianity should not be identified with any political system or ideology.

Sixth, we should continue to support our mission boards and MCC as they push forward in the Christian ministry of reconciliation—of God to man and man to man. Moreover, each Christian is a minister of reconciliation no matter where he is. We overcome evil with good. In short, we must not forget that our primary purpose as Christians is to bring the Gospel, in word and deed, to the world. We must be suffering servants.

The list of suggestions I've made is far from complete. I hope there will be much more discussion on this topic.

Fooled by the Noise

A man lived near a pond that had bullfrogs in it. He heard that there was a market for bullfrog skins; so he put an ad in the paper. The paper ran: "Bullfrog skins for sale. Twenty-five dollars per thousand."

Shortly he got an order for a thousand. He began trying to fill the order but ran into trouble which occasioned his reply:

"Enclosed are six bullfrog skins. I was fooled by the noise."



Conversation with a Traveler

LORIE C. GOODING

And did you come to Bethlehem?
And was it very fair?

A dusty little sun-scorched town;
I saw no wonders there.

When you came down to Nazareth
did all its windows glow?

I saw a turbaned peasant there;
and felt the hot wind blow.

Well, did your heart beat high and fast
when you saw Galilee?

It was only little sailing boats
on a blue and rippled sea.

Surely you saw Him at Calvary,
if you did not before?

I saw a rocky little hill;
truly, nothing more.

Why, then I'll make no pilgrimage
His earthly home to see.

I have His presence everywhere
as perfect surety.



What Mennonites Believe

By Paul M. Miller

Part II

Mennonites accept the Bible as the family album of their heavenly Father, a central channel of God's self-disclosure, second only to His revelation in His Son. The Anabaptists clung with life-and-death earnestness to their Scriptures as their final authority for faith and life, after they broke with the authority of the church and tradition. Because they broke also with the authority of the state and the state-supported and state-controlled theologians, the Anabaptists developed a more radical position regarding the sole and supreme authority of the Scriptures than did the other reformers. However, the leading Anabaptists did not seek a pietistically discerned "inner-word," but a word of direction from the living Christ in their midst, as obedient disciples gathered around the Scriptures, seeking to discern Christ's will so that they might obey it forthwith.

Present-day Mennonites no longer "seek to memorize one hundred chapters of the New Testament" as some early Anabaptist lay people did, nor do they astound the theologians in public debates with their thorough mastery of the Biblical message. But Mennonites do believe that their Bibles offer the absolute authority for their private and corporate faith and life. They believe that the New Testament fulfills the Old Testament, and that whatever in the Old Testament is obligatory for Christians has been repeated and taught in the New Testament. They cannot conscientiously retreat to the Old Testament to condone war, persecution of dissenters, baptism of innocents, or union of church and state.

In recent years a fundamentalist view of the Scriptures has influenced all too many Mennonites. Some came to regard the Bible as a repository of inspired proof texts and propositions, which could be expected to add up to an automatic and perfect "answer book" for any question brought to it, with meanings lying on the surface plain for everyone to see. Many Mennonites came to equate the words of their favorite King James Version with the very living Word of God proceeding even now out of His mouth. Needless to say, when this brittle and un-Biblical misuse of the Scriptures has prevailed, the battle of the proof texts was inevitable. The choicest portions of Scripture often became the very "letter that killeth" when private opinions were retreaded with a proof text torn from its context. Anyone could make any application he chose, straight across from the surface meaning of Bible words to a contemporary problem.

Fortunately a better hermeneutic is coming into use. Mennonites are learning to listen to the Scriptures more as an "eavesdropping" into God's conversation with man.

Through the influence of Sunday-school materials which are permeated by a more sound hermeneutic, a better method of interpreting and applying Scripture is taking hold in the Mennonite Sunday school. More and more Mennonites are coming to feel that they must saturate their minds with the whole story of Biblical history if an isolated verse is to be seen in its full context. Each Bible story which recounts God's covenant-making ways with men must be seen within its own cultural setting in history if the student is to fully understand its meaning. Mennonites are slowly grasping the fact that Bible writers use poetic license. They conveyed truth in parables, stories, in poetic and imagist style, vastly different from the brittle, precise, scientific approach to words and their meanings which modern persons tend to use.

The principle that God grants His truth to enable obedience, which was understood so well by the early Anabaptists, is beginning to be comprehended again. God's Spirit unfolds His truth when a committed group, yielded to the Holy Spirit, trying to know and do His will in the present moment of holy history, studies the record of early occasions in holy history in which God revealed His person and will to His people in a situation which was somewhat similar. The whole sweep of God's covenant-making ways with men must shed its light upon the application made from any one passage of Scripture.

Mennonites believe that they should not seek eternal life in the Scriptures themselves, because Christ said that the Scriptures testify of Him, and that believers need to come to Him for life and renewal. But when the Scriptures are expounded in the power of the Holy Spirit and applications and admonitions are made for the hearer's obedience, Mennonites feel that they are experiencing the central reality of worship. The Word of God which liveth and abideth forever is expected most keenly as the Gospel is preached. Mennonites feel that they need not seek for a reenactment of the incarnation (who shall bring Christ up again from the dead). Rather, God's saving work is done as the Gospel is preached and as a person believes in his heart and confesses Christ's lordship with his lips.

But Mennonites do not expect God's living Word to come to them only during the preaching of the Scriptures. God's Word and Christ's saving presence and power come among the disciple group as they seek Christ's mind in discussion of the apostolic and prophetic Scriptures. The total situation

Paul M. Miller, Professor of Practical Theology and Director of Practical Work at Goshen College Biblical Seminary, Goshen, Ind., presented the address, "What Mennonites Believe," at Notre Dame University, a Catholic school. This is Part II of five installments.

described in a given Scripture must be carefully considered, and the person, work, life, death, and teachings of Christ must illuminate and test all else. Even then, the church which is trying to discern the will of their living Lord does not seek to formulate a perfect and rational system of God's will for every man at all times and in every situation. But Mennonites believe that they can discover God's will for now. When and as new situations arise so vastly different from any event recorded in the Bible that it is difficult to find the enduring principles which apply, then the living Christ, present by His Spirit where obedient disciples gather around the prophetic and apostolic writings, will guide them into all truth. In this confidence Mennonites dare to face the staggering and apocalyptic changes which may come by cybernetics, population explosion, space travel, and consciousness-expanding drugs. The Holy Spirit will help the church to make application beyond the explicit Scriptural teachings, but never contrary to them.

This seems like a tremendous burden to throw upon very ordinary people gathered in their congregations. But the Sunday-school materials and family worship materials which guide their week-by-week study are written largely by competent Biblical scholars, who have some understanding of Biblical exegesis, hermeneutics, exposition, history, and theology. And so, by accepting the help of dedicated Biblical scholars, by searching for the original intent of the inspired writer, by using the best sanctified common sense which God gives them, by testing all truth by Truth Incarnate—Jesus Christ, and by seeking for truth only that they may obey it, Mennonites believe that their living Lord through His Spirit will lead them on in their day-by-day discipleship. Since the Bible itself nowhere fully illuminates how the divine and the human interpenetrate in Christ, God's saving Son, Mennonites do not even attempt a rational explanation of the blend of the divine and the human in the inspired Scriptures or the indwelt congregation.

(To be continued)

Wheels Within Wheels

By Norman A. Wingert

In the first chapter of Ezekiel there is what many regard as a symbolization of the Holy Spirit. Four living creatures, each with four faces (that of an eagle, an ox, a lion, and a man), move and countermove in straight lines, now in this, now in that direction. And a complex of whirring wheels moves when the creatures move and stands still when the creatures stand still. And in the midst of all is an amber-sheened topaz throne, lighted by glowing, diamond-like coals and shooting tongues of flame. Here is visible symbol of unseen reality; here is life, vibrant pregnant life; here is guidance; here is purged holiness; here is supernal beauty, and here is love! And is not this what the Holy Spirit of the living God is!

As the living creatures and the whirring wheels symbolized thus the moving of the Spirit of God in Ezekiel's day, even so in our day does the Holy Spirit operate dynamically in the lives of real Christians. Whether one's duties lie in the direction of sublime and high tasks (the face of the eagle), or in the direction of prodigious labor (face of the ox), or in the direction of danger (face of the lion), or in the direction of just plain human living (face of a man), the unseen but all-seeing Holy Spirit moves one enablingly and unswervingly in the fulfillment of one's tasks.

Unnoticed by Many

The non-spiritual observer sees only the outward; he does not see the fire and the gleam and the glow within. To him a

man's goings, comings, and stayings are just a sequence of happenstances, a complex of meaningless movements. He does not know that the truly surrendered believer's steps and stops are ordered by the Holy Spirit, that the movements of a Christian, even in modern complex living, fit into a pattern of meaningful and divine design.

The believer himself may be only vaguely aware, sometimes totally unaware, of the goal toward which he is moving. There are times when he isn't even moving, when the creatures and the wheels stand still, and when there ensue the periods of long waiting and seeming no-progress. But the true Christian has faith—faith that all things are working together for good. He keeps himself spiritually radar connected with the creatures and the wheels, moves in whichever of the four directions they move, and stands still when they stand still.

And always for the true believer there is the fire in the midst, sometimes flaming, sometimes glowing—a purging, urging fire “burning in the bones.” Content to keep the connections intact, he gives over the movements of his being to the direction of the life-impregnating, activating, guiding Spirit of God—the ever-faithful Holy Spirit.

Cause of Rejoicing

The self-abnegated Christian, therefore, makes it possible for the unerring Holy Spirit to always lead him in triumph. Be these spiritual triumphs, human triumphs, or human defeats, the connected Christian has equal cause for rejoicing, for he is aware that wealth and health and scarcity and in-

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firmity are interlaced in a divine pattern that works for his ultimate good and the glory of God.

Whereas the doubting Christian wants to know the WHY of life's mixed-up experiences, and complains that the complex wheels within wheels do not make sense, the true believer, in marked contrast, is content to "[dwell] in the secret place of the most High," to feel the fire in the midst of the august and loving presence, to rest his case with the "divinity that shapes his end," even to the minutia of counted hairs. Such is the astounding privilege of the trusting Christian.

The Holy Spirit indwells the church just as He does the individual true believers who compose it. For nearly twenty centuries the living Spirit of Ezekiel's vision has activated and guided God's faithful chosen band through a vicissitude of experiences that has been a conundrum to human thinking. The church has always had its defectors, its two-master-serving, so-called Christians, but through the centuries there has likewise been a modicum of true believers, the invisible church, which has weathered unshaken all the experiences history has been able to hand it, from baths of blood to glorious overt triumph.

And it has been the urging, purging, loving, living Spirit of God that has fired this believing band with a consuming zeal and an impregnable faith. The true church is and always has been committed totally to God and utterly responsible to His Holy Spirit. It is His "mystery," and the Spirit, "knowing the mind of God," is shaping it for its destined end, a fit bride for its Saviour.

Controls the World

In a very special sense, the Holy Spirit thus indwells the Christian and also His church. But in a larger sense, He likewise controls the whole created world. He is God at work in the world. He is managing all things toward a grand and final climax, and no willful act of man nor frustration of his archfoe, the devil, can keep the living Spirit of God from marching grandly on to that "far-off divine event." The international confusion is but the "wheels within wheels" that are whirring out the detailed plans of Him who makes even "the wrath of man to praise him."

Not that the Holy Spirit violates man's will. No, He does not coerce; He entreats and He guides. But He takes the rubble of men's wrong decisions and fits them, together with all events in the world of men and all phenomena in the world of nature, into God's foreordained redemptive plan and gives purpose and direction to life. God is on His way and He knows where He is going. And the believer is going along, even though he cannot decipher the configuration of the complex wheels that take him. The design of the tapestry is on the underside and the believer will not see it until after it is off the loom.

What comfort and courage all this brings to him who dares believe, who dares give himself over completely to the controls of the all-seeing, all-knowing Spirit of God! For a believer, life is not a mess, but a message—a message that the Spirit is building his multi-shaped, multicolored blocks of vicissitudinous experiences, including even the rubble pieces

of frustration and suffering, into his heavenly mansion. It is this faith that explains the martyr, that gives the church its vitality in the midst of deadweight secularism. The believer does not understand. He believes. But as he believes, glowing coals from the midst of the living Spirit's amber-sheened topaz throne somehow give answer to his faith, and he knows, just *knows* that all this is true, that God *is* aware of the sparrow's fall.

Reliance Necessary

Reliance upon the resources of power and guidance of the Holy Spirit is therefore basic. Without it, Christian service is random and ineffective, outside the divine pattern, egotistic, offensive. To walk and work in the Spirit, to abide in the Vine, to keep one's self in the love of God—this is the only thing believers need to worry about. All other worry is superfluous.

Granted, then, a complete surrender, the servant of the Lord becomes in a limited sense, an automaton, a puppet, in the hands of the Holy Spirit. But he is indeed a willing puppet, bound to the Master's hand with cords of love. The Christian of the deeper life is at once the player on the field and the spectator on the bleachers marveling at the coach's strategy.

Viewed closely, a given divine directive may seem devoid of any meaning or may even appear detrimental. But with the partial perspective of time, and the complete perspective of eternity, will come the revelation how vital a part it is in the total picture. Let Christians therefore accept with utter confidence the "all things" of God's sending. True to their name, let believers fly "blind" even in zero visibility, keeping in constant radar contact with the all-seeing, all-knowing, directing Spirit of God!



Our Mennonite Churches: Bethel

Bethel Mennonite Church, Ashley, Mich., was organized in 1920 by families who moved into the area looking for cheaper farmland. The original building was built in 1922 at the cost of \$3,950. Extensive remodeling in 1965 gives it its present appearance. Pastor-bishop is A. Lehman Longenecker. Membership, 140.

CHURCH NEWS

Telegram to the President

The Honorable Lyndon B. Johnson
President of the United States
The White House
Washington, D.C.

Dear Mr. President:

The Mennonite General Conference assembled in biennial session at Kidron, Ohio, August 24-27, 1965, mindful of the Biblical injunction that Christians should pray for all those in authority, has offered up special prayers on your behalf. We acknowledge with gratitude your courageous leadership in efforts to insure the opportunity for all American citizens to participate fully and equally in the life of the nation, and your concerns for the needs of peoples beyond our national boundaries.

At the same time, however, we are mindful of the mandate laid upon the church to witness concerning the righteousness which God requires of all men and nations, and therefore in the particular instance of Vietnam, we are impelled to register with you our deep concerns and misgivings regarding both the moral basis and the direction of American policy there.

Our concern arises not only from our oft-stated conviction that Christ calls His followers to renounce war, whether or not the nation is ready to heed that call. Nor are we moved only by the experience of our workers who for years have labored in Christian ministries in South Vietnam, where they constantly witness the futility of attempted military solutions. But we are concerned also because, in terms of the international ethos to which our nation subscribes, we must question the moral basis of the American involvement in Vietnam.

Thus we must ask: However abhorrent Viet Cong atrocities may be—one of our young missionaries has been for three years a Viet Cong prisoner—has not the historical moment passed when the United States can hope to control world affairs by unilateral military intervention, particularly since in the eyes of the majority of the people of the developing countries this merely means new forms of colonialism? May not the bitterness of Viet Cong acts—these we neither ignore nor condone—stem in part from the conviction that the independence of the peoples of Vietnam, indeed, of other developing countries, is imperiled by the military presence of a powerful Western state? Have not we as a nation, because of the extraordinary blessings accorded to us, assumed exaggerated no-

tions both of our responsibilities and of our power? Does not our present course of unilateral action compromise, in the eyes of the world, the Mekong Valley development project, otherwise so full of promise? Would not this undertaking, if placed on an assuredly international basis, enlist the support of those who now distrust it?

We recognize that it is not within our province to propose specific solutions. However, once the nation faces the moral issues at stake, ways can surely be found to reverse the present march of events. In the end, "national honor" will be served, not by persistence in a hazardous course simply because the nation is committed, but by a readiness to retrace misguided steps.

In expressing these convictions to you we are not unmindful of our failure in the churches always to "love mercy and to do justice," whether in questions of social justice at home, or of reconciliation abroad. Of these failures we would repent. We dedicate ourselves anew to the ministry of love among the peoples of Southeast Asia. In every way possible we would seek to overcome evil with good.

Respectfully yours,

Roy S. Koch, Moderator

A. J. Metzler, Executive Secretary

Headstart Program



Sid Davis and Keith Martin

A summer Headstart program would have bogged down in a small Arizona town had it not been for a small Mennonite congregation, South Pacific Conference, and Voluntary Service.

When local school officials declined to participate in Operation Headstart at Buck-

eye, Ariz., in June, the Mennonites, led by VS-er Keith Martin, went ahead and made application for approximately \$6,000 in funds for the program. Supporting Martin in his efforts was the 27-member Buckeye Mennonite Church, begun in 1951, and the local conference.

Using a local Christian teacher who became the administrator of the program and other community teachers as professional personnel, Headstart attracted 65 enrollees and an average daily attendance of 55. There were three rooms, each with its teacher and two assistants in addition to 15 to 20 children. In addition to the director there were two general helpers—one for snacks and one to be custodian. Keith Martin drove the church bus.

Children from Minority Groups

Participation was limited to kindergarten age children from families with income of less than \$3,000 a year, and all the children came from Spanish-speaking or Negro homes. The goal was to provide a type of enrichment or experience to prepare children deprived culturally, and thus handicapped for school before they ever start, with additional social and language skills to lessen the gap between them and their more privileged peers.

The teachers who participated felt that this experience was badly needed in the Buckeye community. No other group is meeting the needs of preschool preparation for Buckeye children in this income bracket, since the two church-operated kindergartens charge prohibitive fees.

Voluntary Service workers have long noted that children with language and experience limitations become problem children in the school and often become dropouts. VS kindergartens have been operating therefore in many communities for a number of years. A VS kindergarten in Buckeye closed after a few weeks of operation last spring when the teacher became ill.

Community Involvement

Martin comments that Headstart was a worthwhile experience and seemed to be a milestone for the children. Parents too received a new sense of hope and renewed responsibility through the program. Community involvement, also a success factor, was spearheaded by Sid Davis, Headstart's director, who arranged for the local grocer to slice the government surplus cheese and the local baker to bake cookies with surplus flour and shortening.

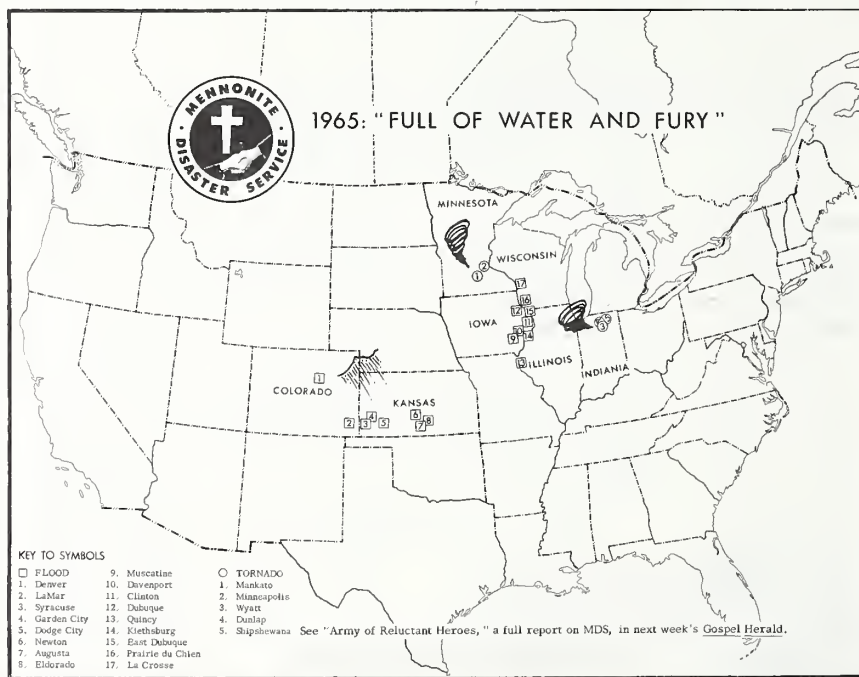
One of the three teachers who participated wrote to John Lehman, director of community VS, that "... it is our good fortune to have ... [Headstart] added in Buckeye. This experience, in teaching these underprivileged children in a group where they could achieve, is one of the most personally rewarding I have ever had in my long teaching career."



(l.) Volunteers left their eastern Pennsylvania homes sometimes at midnight Sunday, made the 12-hour drive to Elkhart, Ind., and were ready to spend the next four or five hours laying block in the tornado-



stricken area. Ralph Smucker (seated), MDS coordinator for Elkhart County, takes calls for help while volunteers wait to be put to work. (r.) Out on the job, an implement shed a day.



Disaster touches the heartstrings of all ages. A group of young MDS-ers from Hagerstown, Md.—Elwood Ebbey, Loren Petersheim, Clair Hage, Don Lehman, and Harold Showalter—helped build new homes for tornado disaster victims in the Dunlap, Ind., area.



O. H. Hooley and wife give Freeman Lambright (l.), director of MDS operations in Lagrange Co., Ind., a big "thank you" after having their home rebuilt by MDS-ers. Hooley, pastor of the tornado-demolished Shore Mennonite Church, Shipshewana, Ind., had his home destroyed.

Contributed by VS-ers

Volunteers serving at Valley View Hospital, Glenwood Springs, Colo., have contributed \$16,431.44 in free service that would have otherwise been purchased with cash, administrator Samuel Janzen revealed recently in a ten-year summary.

Administered these ten years by the Mennonite Board of Missions, Valley View received its first seven patients on the morning of Aug. 31, 1955. Nearly a year later VS-ers were sent to the 33-bed hospital as orderlies, nurse aides, and maintenance workers. It was also recently announced that as of Oct. 1, 1965, the VS unit will be closed and personnel and support moved to other areas.

Janzen goes on to explain that among the significant developments during the last decade has been a Ford Scholarship Program, set up to train people for the medical profession; the completion in 1962 of an emergency wing costing \$160,000, of which \$70,000 were Hill-Burton funds; the development of outpatient clinics in orthopedics, neurology hearing, and more recently mental health; and the promotion by the Hospital Association in 1963 of an association membership concept to assume their responsibility of capital development and improvement. A total \$22,500 has been contributed through this latter program. This year's goal is \$9,000.

Two Other Institutions Started

A new administrative concept also was initiated by the board of trustees. "It is well known," Janzen points out further, "that out of the operation of Valley View two other institutions have developed. Mt. View Nursing Home was developed in co-operation with Garfield County and opened in April, 1956, under the operation of the Mennonite Board.

"In October, 1959, Pitkin County contracted with Mennonite Board to help them develop a new hospital. This was accomplished and the new hospital was opened in 1962. A second expansion program costing approximately \$300,000 is now under way with a completion date of February, 1966."

As a representative of the Mennonite Board of Missions, Janzen concludes his summary with the affirmation that the goals and objectives of this medical project have been realized. "Good facilities and services have been established," he observes. "Spiritually, many noteworthy opportunities have been experienced in which people's lives have been enriched, aided, and redirected to new goals and purposes.

"It continues to be the desire of the Mennonite Board in its stewardship of this community trust to reflect Christian love and concern for all the needs of our pa-

tients. We have endeavored to direct our services to this total ministry in working with pastors and other supportive services of the community."

Your Overseas Missionary of the Week



The Arlin Yoder family was scheduled to leave for Araguacema, Brazil, on Sept. 4 for their first term of service with the Mennonite Board of Missions, Elkhart.

Arlin will serve as missionary pastor to the missionaries and nationals forming the congregation at Araguacema.

Originally from Parnell, Iowa, he served for the past two years as pastor and schoolteacher at Culp, Ark. Prior to that, he served as pastor at Birch Tree, Mo., for three years. He is a graduate of Hesston and Goshen colleges.

Mrs. Yoder, the former Mary Lou Freeman of Calico Rock, Ark., graduated from Iowa Mennonite School and attended Hesston College.

Their two sons pictured above are Douglas Kent (1.), 6, and Kevin Mark, 4.

Integrate Church and Mission

"The interest and eagerness of the missionaries and Hondurans for integration of the national church and mission were indeed encouraging to discover," Paul N. Kraybill noted on return from his recent administrative visit to Central America.

Visiting the 20 outlying witness points and six established congregations of the Honduras Mennonite Church, James Sauder, chairman of the General Church Council, has been helping to organize congregations, appoint local leaders, and project future goals of the church. The Church Council, comprised of eleven Hondurans and six missionaries, appointed a stewardship committee whose job is to set up a plan of support for pastors and evangelists. There are now three licensed pastors re-

ceiving full-time support and several church leaders and evangelists being given partial support.

Sauder has observed that the work is moving two directions: outward to small villages, and inward to the large cities, and commented that such a pattern should broaden the base of the church in the next years. Church growth during the past year was 38 percent; in 1963, 16 percent.

In Tegucigalpa, the large four-bedroom James Hess house serves as a much-needed guest home for missionaries in town on business or as a stopover for visitors and missionaries traveling to and from the Central American fields. A second location in Tegucigalpa houses the office of the Honduras Mission Secretary and the MCC Relief Office (Hess is responsible for both of these), and living quarters for two Voluntary Service fellows, one of whom is assistant to Hess and will also drive the school bus for Pine Grove Academy, located six miles outside Tegucigalpa, hauling their more than 35 day students to and from the school. The other VS-er will begin work in a local hospital.

Pine Grove Academy, boarding school for missionaries' children, just completed its first term at the new location with 49 students. The school opens mid-September with an enrollment of 61 and runs to July.

Films on Refugees

A recently released MCC film and filmstrip focus on refugee needs in Jordan and Africa.

"I Was a Stranger" is the title of a 14-minute filmstrip describing the Mennonites' educational and relief work in Jordan. The script was written by Herbert Swartz, director of the Jordan program. Narration is tape recorded.

"Give Us This Day" is a 30-minute film on the refugee problems of Africa. Steve Allen is the narrator. Produced by Church World Service, the black-and-white movie is recommended by Robert Miller, director of MCC Overseas Services, as good portrayal of the refugee situation in Burundi, Congo, and other African nations.

The churches are shown at work bringing love and hope in the form of food and clothing, compassion in the form of medicines, and brotherhood in the form of hoes and hammers for projects of self-help.

The Jordan filmstrip may be rented without charge from the MCC offices in Akron, Pa.; Kitchener, Ont.; Winnipeg, Man.; or Yarrow, B.C. It is also available from the Mennonite Board of Missions, Elkhart, Ind.

The Africa film may be ordered from MCC offices at Akron, and 104 Princess St., Winnipeg 2, Man.

FIELD NOTES

Twenty-fifth anniversary and homecoming was held at Arthur, Ill., Sept. 12. H. J. King, Harper, Kans., former pastor for 20 years, and J. A. Heiser, who started the work, were guest speakers.

Roman Stutzman, Kansas City, Mo., underwent major heart surgery. Remember him and his family in prayer.

J. J. Hostetler will also be a workshop leader at the National Sunday School Convention to be held in Milwaukee, Wis., Oct. 20-22. An earlier field note called attention to the fact that Arnold Cressman and Maynard Shetler are to be workshop leaders at the convention. Myron Augsburg, Harrisonburg, Va., serves as convention speaker, Oct. 22.

For a copy of the program with capsule descriptions of each workshop, write to National Sunday School Association, 175 North Franklin Street, Chicago, Ill. 60606.

The National Sunday School Association is an interdenominational organization designed to promote effective Sunday schools. The Association will be celebrating its 20th anniversary this year.

Elam Stauffer, Ethiopia, guest speaker at Neffsville, Pa., Sept. 26, morning and evening.

The Providence Mennonite Church, Denbigh, Va., is having a homecoming on Sept. 19. Services at 10:00 a.m. and 7:30 p.m. with Lloyd Weaver, Sr., Newport News, Va., as guest speaker. A fellowship meal is planned at noon.

Rufus Jutzi, Preston, Ont., in evangelistic meetings at Blake, Zurich, Ont., Sept. 28 to Oct. 3.

William R. Miller, North Liberty, Ind., in evangelistic meetings at Rich Valley, Kokomo, Ind., Sept. 16-26.

Women's Retreats: at Camp Tel-Hai, Sept. 24, 25, with Esther Eby Glass as speaker; at Camp Hebron, Sept. 30 to Oct. 2, with Lois G. Clemens, speaker; and at Salunga EMBMC headquarters, Oct. 27, with Mrs. Richard (Mary Jane) Detweiler as speaker. Theme for all retreats: "I Will Lift Up My Eyes."

For information and brochures write to Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa., or phone 717 687-6019. Plan now to attend one-, two-, or three-day retreats. Advance registration necessary.

Change of address: Pax Service Unit, American Missions, Chich Awatni, Dist. Montgomery, West Pakistan, to Pax Service Unit, 4 Civil Lines, KHanewal, Dist. Multan, West Pakistan.

New I-W sponsors appointed at a Sept. 1 meeting of the Mennonite Relief and

Service Committee include **Albert Slabach**, Baltic, Ohio, for Dover, Ohio; **S. J. Hostetler**, pastor of the Fair Haven Mennonite Church, Fort Wayne, Ind., for that area; **John Garber** for Des Moines, Iowa. **Dale Stoltzfus** will assist **John Kraybill** in New York City. **Stanley Bohn**, pastor of Rainbow Boulevard Mennonite Church, Kansas City, Kans., terminated his assignment as I-W sponsor in the Kansas City area.

The Lee Kanagy family arrived in Tokyo on Aug. 31 to begin their third term of missionary service in Japan.

A I-W orientation is to be held at Indianapolis, Ind., beginning Friday noon, Sept. 24, and ending Sunday, Sept. 26, for all men 19 years and older from the Indiana-Michigan and Ohio conferences. Fellows anticipating a service assignment this coming fall and winter are especially urged to attend. Participants should meet for the orientation at the First Mennonite Church, 2311 Kessler Blvd. N. Dr., Indianapolis. For more information write to Jess Glick, I-W Office, Mennonite Board of Missions, Elkhart, Ind.

An eastern I-W Softball Tournament and Retreat is scheduled for Lancaster, Pa., Sept. 18, 19. **Gordon Zook** and **Kermit Derstine** are guest speakers. **Leon Stauffer** and **Jay LeFever**, I-W's in New York City, will give testimonies of their work among the youth of Glad Tidings Mission. The Lancaster I-W Unit serves as host of the event.

The Evanston Mennonite Church, 1332 Davis St., Evanston, Ill., welcomes all who have been associated with the church and I-W program there to return for a **Fifth Anniversary Reunion and I-W Homecoming**, Sept. 25, 26. The planning committee would appreciate a letter from each person or family planning to return and thus facilitate local planning. Direct all correspondence to the Evanston Church.

Menno Moyer, Blair, Ont., father to missionary Carson Moyer, Ghana, passed away on Aug. 25. Funeral was held at the Weber Church on Saturday, Aug. 28.

Linwood Barney, professor of Bible and Missions, Jaffray School of Missions, Nyack, N.Y., was guest speaker for the Northern Alberta Mission Workers' Program held at the Holyrood Mennonite Church, Edmonton, Alta., Aug. 27-29. Special attention focused on understanding the Indian of this north country. Resource personnel included **Nelson Kauffman**, **Ray Horst**, and **Simon Gingerich** of the Mennonite Board of Missions. Planned for the pastors and workers under the Alberta-Saskatchewan Conference, the week-

end meeting was a joint project of the General and district mission boards.

Florence Nafziger, third-term missionary nurse to Dhamtari, India, arrived in the States for furlough on Aug. 25. She will be studying for her master's degree in nursing education at the University of Washington during her Stateside stay.

Stanley and Delores Friesen, first-term missionaries to Nigeria, arrived in that country on Aug. 23.

The Robert Otto family, first-term missionaries to French-speaking areas of Europe, arrived in Brussels on Aug. 25.

Returning overseas workers under the Conservative Mennonite Mission Board include: **Esther Miller**, Grantsville, Md., who served three years at Espelkamp, Germany; and **Lavina Miller**, Kalona, Iowa, who also served at Espelkamp. Outgoing workers included **Harvey and Mildred Miller**, teachers for the Bienenberg Bible School, Luxembourg; and **Henry and Esther Hel-muth**, Hutchinson, Kans., who were to leave for San Jose, Costa Rica, on Aug. 27.

Nelson E. Kauffman, Elkhart, Ind., at Faith Mennonite, Oxford, N.J., Oct. 30 to Nov. 3.

Ray Bair, Elkhart, Ind., at East Bend, Fisher, Ill., in a Christian Life and Evangelism week, Nov. 28 to Dec. 3.

Simeon Hurst, Hawkesville, Ont., in Spiritual Renewal services at Geiger, New Hamburg, Ont., Oct. 10-17.

Roy Koch, West Liberty, Ohio, in Spiritual Emphasis meetings at Preston, Ont., Oct. 10-17.

Calendar

Ontario Mennonite Bible Institute, 800 King St. E., Kitchener, Ont., beginning Oct. 25.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 5, 6.
Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beck, Daryl and Bonnie (Engler), Archbold, Ohio, first child, Roxanne Eileen, Aug. 20, 1965.

Bender, Paul and Judith (Wilson), Breslau, Ont., first child, James Bradley, Aug. 6, 1965.

Blosser, LaVerne and Ann (Fager), Wayland, Iowa, third daughter, Heather Elizabeth, Aug. 5, 1965.

Brenneman, Joseph R. and Patricia (Miller), Hesston, Kans., second child, first son, Joseph Douglas, Aug. 14, 1965.

DeVoe, Paul and Leila (Hostetler), Wads-

worth, Ohio, third daughter, Carol Irene, July 26, 1965.

Klopfenstein, Gene and Ruth (Eash), Archbold, Ohio, second child, first son, Lynn Eugene, July 11, 1965.

Martin, Harold W. and Bertha M. (Weaver), Mt. Joy, Pa., sixth child, fourth daughter, Faye Arlene, Aug. 13, 1965.

Martin, Nelson and Wilma (Augsburger), Newbury, Ont., fifth child, second son, Carl Lee, July 29, 1965.

Miller, Wayne and Leabell (Troyer), La Jara, Col., fifth child, fourth son, Eric David, July 11, 1965.

Nisly, Ivan and Esther (Burkey), Independence, Oreg., third child, first son, Terry Lee, Aug. 3, 1965.

Nisly, John S. and Sylvia (Nisly), Hutchinson, Kans., sixth child, second son, Jesse David, Aug. 4, 1965.

Pfeiffer, John and Jean (Stanley), Palm Harbor, Fla., first child, Jeanine Marie, Aug. 9, 1965.

Ruby, Ralph D. and Bernetta (Kropf), Chat-ham, Ont., third daughter, Sherri Lynette, June 10, 1965.

Slabach, Owen R. and Evelyn Minerva (Yoder), Middlebury, Ind., first child, Douglas Dean, July 30, 1965.

Snider, Clare and Beulah (Hartman), Delphos, Ohio, third child, second daughter, Twila Fern, July 23, 1965.

Stoltzfus, Bryan and Margaret, Wadsworth, Ohio, third son, William Carey, Aug. 18, 1965.

Weber, Robert and Barbara (Cudmore), Kitchener, Ont., first child, Jane, Aug. 8, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Berg-Ebersole.—Douglas Alan Berg, Davenport, Iowa, and Rita Rae Ebersole, Science Ridge cong., Sterling, Ill., by A. C. Good, grandfather of the bride, Aug. 7, 1965.

Classen-Bender.—Ernest Classen and Martha Bender, both of Denver, Colo., First Mennonite cong., by Marcus Bishop, Aug. 7, 1965.

Enck-Denlinger.—Larry R. Enck, Holtwood, Pa., and Linda Mae Denlinger, Lancaster, Pa., both of the Neffsville cong., by John R. Martin, Aug. 14, 1965.

Harnly-Nissly.—Larry Harnly, Manheim, Pa., and Marian Nissly, Washington Boro, Pa., both of the Manheim cong., by Jesse Neuen-schwander, July 3, 1965.

Hepler-Miller.—John Platt Hepler, Berlin, Pa., Church of the Brethren cong., and Lois Irene Miller, Springs (Pa.) cong., by Edgar Miller, brother of the bride, Aug. 7, 1965.

Landis-Burkholder.—J. Marvin Landis, Lancaster, Pa., Landis Valley cong., and Elizabeth Ann Burkholder, Ephrata, Pa., Bernville cong., by Isaac K. Sensenig, Aug. 14, 1965.

Miller-Plank.—Martin Miller, Virginia Beach, Va., and Elva Plank, Sarasota, Fla., both of the Palm Grove C.M. cong., by Orie Kauff-man at the church, June 12, 1965.

Miller-Ploc.—Herley Miller, Goshen, Ind., and Penny Ploc, Madison, Wis., both of the Goshen College cong., by J. Robert Detweiler at the church, July 17, 1965.

Miller-Shelley.—Edwin Lloyd Miller, Morton, Ill., First Mennonite cong., and Joan Jean Shelley, Freeport (Ill.) cong., by Paul C. Sieber at Freeport, June 5, 1965.

Miller-Welch.—Donald Miller and Linda Welch, both of Hutchinson, Kans., Yoder cong., by Edward Yutzy at the church, June 5, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Barrett, Anna, daughter of Benjamin and Kathryn Roth, was born in Switzerland, July 27, 1881; died at Bellefontaine, Ohio, Aug. 12, 1965; aged 84 y. 16 d. On Nov. 13, 1900, she was married to John Linder, who died in October, 1925. On Oct. 5, 1930, she was married to Henry Barrett, who died Sept. 22, 1963. Surviving are 2 sons (Lawrence J. Linder and Harvey A. Linder) and one sister (Mrs. Katie Slonecker). One son, one daughter, and one adopted daughter preceded her in death. She was a member of the South Union Church, where funeral services were held Aug. 15, in charge of Roy S. Koch, assisted by Paul M. Roth.

Boshart, Martha, daughter of Martin and Barbara (Stuckey) Nebel, was born near Wayland, Iowa, Jan. 28, 1880; died at the Washington County Hospital, July 27, 1965; aged 85 y. 5 m. 29 d. On Feb. 9, 1902, she was married to Elmer T. Boshart, who preceded her in death. Surviving are 6 children (Clair, Elon, Alvin, Grace—Mrs. Lester Roth, Dillon, and Dennis), 21 grandchildren, 16 great-grandchildren, and one brother (Sam). Three brothers, 7 sisters, and one infant grandson also preceded her in death. She was a member of the Sugar Creek Church, where funeral services were held July 29, in charge of Robert Hartzler and Willard Leichty.

Croy, Martha, daughter of Thomas and Joann Carver, was born in Camden Co., Mo., Nov. 3, 1879; died at Versailles, Mo., Aug. 6, 1965; aged 85 y. 9 m. 3 d. On March 29, 1901, she was married to Andrew Jackson Croy, who survives. Also surviving are 3 daughters and one son (Mrs. Grace Chamberlain, Mrs. Evie Laurie, Mrs. Everett Coffman, and Claude), 12 grandchildren, and 26 great-grandchildren. She was a member of the Mennonite Church. Funeral services were held at Versailles, Aug. 9, in charge of Leroy Gingerich.

Ebersole, Sylvia, daughter of Alfred and Elizabeth (Geiser) Byler, was born near Orrville, Ohio, June 19, 1904; died at the Wooster (Ohio) Hospital, Aug. 1, 1965, following a stroke on July 28, 1965; aged 61 y. 1 m. 12 d. On June 12, 1927, she was married to Walter A. Ebersole, who survives. Also surviving are 2 daughters (Edna—Mrs. Henry Brunk and Ester—Mrs. James Lepley), 2 sons (Lewis and Elmer), 9 grandchildren, 2 sisters (Mrs. Elda Hershey and Lillian—Mrs. Forest Kornhaus), and 3 brothers (Lester, Noah, and Floyd). Two brothers, 2 sisters, and an infant grandson preceded her in death. She was a member of the Tuttle Avenue Church, Sarasota, Fla., where the family spent the winters for the past 29 years. Funeral services were held at the Crown Hill Church, Aug. 3, in charge of Myron Augsburger, Noah Hilty, Michael Shenk, and Wilmer Hartman.

Gingerich, Christian B., son of Jacob L. and Marie (Brenneman) Gingerich, was born at Zurich, Ont., Feb. 23, 1874; died at South Huron Hospital, Exeter, Ont., Aug. 10, 1965; aged 91 y. 5 m. 18 d. On April 3, 1900, he was married to Annie Baechler, who survives. Also surviving are 5 daughters (Mary—Mrs. Allan Steckle, Edna—Mrs. Harold Johnston, Ida—Mrs. Ernest McClinchey, Anna—Mrs. Emmer-son Erb, and Margaret—Mrs. Harold Soper), 2 sons (Simon and Ephraim), 21 grandchildren, and 16 great-grandchildren. One daughter preceded him in death. He was a member of the Blake Church, where funeral services were held Aug. 12, in charge of Orland Gingerich and Orval Jantzi.

Hartzler, Laura, daughter of John W. and Minnie (Root) Velie, was born at Waupaca,

Wis., Dec. 30, 1901; died at Clinton, Okla., Aug. 11, 1965; aged 63 y. 7 m. 12 d. On Oct. 20, 1928, she was married to Paul Robert Lane, who died July 26, 1940. On June 15, 1959, she was married to Joseph G. Hartzler, who survives. Also surviving are 2 sons (Paul Robert and John Leslie), 3 brothers, 3 sisters, 6 step-children, and 4 grandchildren. She was a member of the West Liberty Church, Inman, Kans., where funeral services were held Aug. 13, in charge of A. Lloyd Swartzendruber, Rufus Horst, Harry Diener, and Edward Birkey.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

The Comfortable Pew, by Pierre Berton (a critical look at the church in the new age; written at the request of the Anglican Church); 1965; 144 pp.; \$2.50.

Pierre Berton is a well-known Canadian writer. He is a well-known figure on "Front Page Challenge," a weekly television program.

He attended the Anglican Church until he was a young man. Then he gradually drifted away, not only from his church, but from Christianity.

When the church challenged him to write this book, he took the challenge. After consulting some priests from the Anglican Church and interviewing a number of Protestant ministers, he wrote this book from an atheistic point of view.

I should mention, however, that in the book he puts the question, "Is a person who questions the virgin birth necessarily an atheist?" So, apparently, it is the people who class him as such.

In the beginning of the book, he gives his opinion of the churches' view about war in the nuclear age. This should be of interest to our Mennonite readers.

He writes: "In the two decades since Hiroshima, the churches have been slow to make up their minds about the moral implications of nuclear warfare. The leadership of conscience has come not from established Christianity but from scientists, many of whom no longer call themselves Christians.

"During most of the nuclear age, the statements issued by the major churches (when they have been issued at all) have been weak and contradictory.

"There have, of course, been proclamations announcing that all war is evil and modern war especially so; but the churches have not closed the door on that evil. . . . As late as 1963, for instance, the Primate of all Canada was saying that he 'did not see how Canadians can condemn a nation possessing a nuclear deterrent provided it is determined to use it with restraint and strike only hard enough to end aggression.'"

He goes on to say: "Can any Christian in good conscience support the mass killing of civilians as a means to an end?"

"Can the Christian Church count itself part of any ruling establishment that condones this?"

"Does the doctrine of 'massive retaliation' fall in with Christian concepts?"

"Is expediency ever a proper motive for a committed Christian? [Action not founded on principle.]"

In my opinion, the writer has a very good concept as to what the Christian's stand should be on this issue.

He feels that "a violent psychological and social revolution is needed to save Christianity."

And—"Why shouldn't clergymen get out and take secular jobs? And live their Christianity [as walking sermons]?"

"For this new age we need a new kind of church. Will the day come when the church buildings will cease to exist, or lose their importance? May the day come when, rather than the people flocking to church, the church will have to flock to the people? [Perhaps via television.]

"Are the priests or ministers merely saying what they think the people want them to say? Leaving people neither hot nor cold, but lukewarm and comfortable in their pew?"

There is one area in which the writer seems sick in his thinking. He encourages premarital relations, or at least does not speak against them. For this, one of our leading secular magazines was severely criticized for printing an article he had written.

This book is of special interest to pastors or church leaders. It was at the request of one of our pastors that I reviewed this book.—Erma Cressman.

Readers Say

Many of us were amazed after reading Arnold Cressman's article in the Aug. 3 issue of the *Herald*.

Much that Bro. Cressman says is true. There is no doubt that the Old Mennonite Church in many places has slipped over to where the Oberholtzer group was in 1847 in doctrine and practice. In addition both groups have been allowing ridiculous hairdos, bobbed hair, jewelry, crew cuts, spike heel shoes; fashionable attire, worldly amusements, etc.

I think it would be well to see what John C. Wenger has to say on that schism in his book, *Glimpses of Mennonite History and Doctrine*.

"It is evident that the stated 'issues' of 1847 were but symptoms of more fundamental differences. Oberholtzer himself stated: 'Our (new) conference was not opposed to go to law in a just cause.' This attitude was of course regarded by the Franconia Conference as the surrender of a New Testament principle (I Cor. 6:1-8). Other points of difference between the two groups concerned their respective attitudes toward other denominations, toward marrying non-Mennonites, toward open

communion, etc., the Oberholtzer group in each case taking the more tolerant and lenient attitude. As early as 1850 the new conference seemed to weaken on the matter of barring lodge members from communion. In the course of time the worship veil was discarded, all 'plain' clothing forms were abandoned, educated and salaried ministers began to serve the congregations, musical instruments and choirs were introduced into the church services, and various other changes from the 'old order' were tolerated. Discipline was reduced to a minimum; the ministers taught Mennonite principles but allowed the members to make their own decisions with little danger of a loss of church fellowship. From the standpoint of the Franconia Conference perhaps the most serious departure from the historic faith and practice of the Mennonite brotherhood was the weak position taken in respect to secret orders and to nonresistance."

Many in the Old Mennonite Church are now asking questions such as:

Why has there been so little doctrinal teaching on nonconformity to the world by press and pulpit?

Why are so many Mennonites repudiating Paul's teachings?

Have some who were once faithful leaders become careless in leading their flocks?

Have our church papers been fair in presenting the conservative views of the Old Mennonite Church?

Have the 400 graduate students who have attended or are now attending Harvard, Yale, Princeton, University of Chicago, etc., helped the conservative pattern in the church? Will their "Great Awakening" influence be good for the church in the next fifty years if the Lord tarries?

These concerns are not an outgrowth of hate as some would infer, but rather that both groups become more separated from the world.

Having been a member of the Brethren Church for some years, I had the opportunity to see what happens when the "Great Awakening" strikes a church.

My proposal for an effective method of union is that all members of the General Conference Church and the Old Mennonite Church read Daniel Kauffman's book, *Doctrines of the Bible*, and that all church leaders faithfully promise to accept and teach those doctrines. Then we should be ready for greater service in missions, Christian education, relief, etc.—LeRoy S. Pellman, Richfield, Pa.

* * *

We just want to tell you how much we enjoy the new *Gospel Herald*. It seems so fresh and has more life and spirit in it. The type is much easier to read. The articles are of much value and are thought-provoking.

And we certainly think pictures help to illustrate articles and make a paper much more interesting.

We realize through "Readers Say" that it must be very hard at times to know which decisions, articles, etc., are most needed because of the very broad differences among the people that the *Gospel Herald* serves. We certainly do remember you in prayer for this work.

We appreciate most the articles that bring us a deeper and clearer understanding of the nature of Christ and our responsibility to Him in the twentieth century. May God bless you.—Mr. and Mrs. Wendell Kreider, Palmyra, Mo.

* * *

I commend you for printing the article, "Oberholtzer, We're Sorry," (Aug. 3 issue), and I also commend Arnold Cressman for writing it. I'm not sure which took the most courage. But that did need to be written. It is tragic that wounds in the body of Christ take so long to heal. Is this perhaps a commentary on how sick that body really is? Surgery is held up by

some as the only way to keep the body pure. Surgery has not seemed to work successfully for Mennonites. I believe that we need most to repent from past surgery and allow Christ to knit us together again. I hope that every subscriber reads it. Perhaps if it was in the *For Discussion* section, it would have been read and debated more. Or has that surgery of 1847 been so radical that we don't even know who Oberholtzer is?—Kermit H. Derstine, Akron, Pa.

* * *

The question of whether or not the church should accept as members folks who have been divorced, married to other partners, then repent and ask to be received as church members is one of the controversial questions of our generation.

I am impressed with Jesus' manner of answering such questions. I cite Matt. 22:17, the question of tribute to Caesar, and Matt. 22:36, the question of the great commandment. To both these questions Jesus gave double answers; in each case, an answer with reference to God and one with reference to man. I suggest that our present controversy over the divorce and remarriage issue must also have two answers.

We agree that divorce is a growing evil, and that according to Matt. 5:32 and I Cor. 7:11, those who are divorced and married to other partners are living in gross sin. I believe (1) that God wills to have a testimony in the world against this evil in the form of churches who refuse to accept such people as members, and that, as long as God wants such a testimony in the world, He will have churches or denominations who refuse them.

I also believe in a marvelously gracious God, whose mercy passes all our understanding. I see in I Cor. 7:20-27 that conversion for "mixed up" people, or people with social problems, does not imply necessarily a change in social standing.

I therefore believe (2) that people who have fallen into this sinful state, then repent, have I Cor. 7:27a in their favor, and that they need and deserve fellowship in a church, and that therefore also, churches or denominations who receive them, can do so on Scriptural grounds.

We might do well, right here, to remember Jesus' order in John 8:11, "Go, and sin no more." We may think Jesus left a good deal up to the individual conscience, by such a command, although in this particular case the implications are clear and plain. If I remember aright, Billy Graham said, "I have no answer to the divorce problem, but I know that if you come to God in sincere faith, He will help you." So in our final analysis, we may need to leave room, in the lives of certain converts, for the Lord to tell them as individuals just how they should apply His teaching.—Roy Hartzler, Kalona, Iowa.

* * *

We read the article by Amos W. Weaver (Aug. 10 issue). We know there are some people who look at divorce that way, but we believe God meant exactly what He said in Rom. 7:3. We dare not change His Word.

There may be broken homes, but is it right to do evil that good may come of it? His Word says, "God forbid!" I believe in the new birth. Old things, sins, must pass away. That can not be if we permit adultery. Sin is sin, and sin separates from God. May we ask, What kind of an example would a person living in adultery be? Could we hold them up as examples to our young people?

If it was sin before we were saved, it would surely become exceedingly more sinful to the born-again Christian.

In John 8:11 Jesus told the woman her sins were forgiven. But He also added, "Go, and sin no more." We dare not tell a person they can continue to live in adultery after conver-

sion. We must point out that sin is sin, and God will not let it go unpunished. . . .
—Florence B. Gehman.

Items and Comments

As scientists have spearheaded man's reach into the universe, they have increasingly discovered the validity and need for religion, a famed German-born rocket expert said at Seattle, Wash. Dr. Werner von Braun, head of the George C. Marshall Space Flight Center in Huntsville, Ala., told participants at the 30th anniversary conference of International Christian Leadership that his own experience in the field of space exploration had proved to him that "science and religion are not antagonists."

"The more we know," he said, "The more we marvel at the universe." The wise use of science, he declared, must come from the "reason and morality in man himself" as he seeks answers to the questions: "What are we really doing? What are our long-term aims?"

"I don't pretend that I have found the formula," Dr. von Braun said. "As you handle more power, you become more humble."

* * *

The Church of the Nazarene will open its first Bible school in continental Europe this fall. A medium-sized hotel at Bus-singen, Switzerland, just north of Zurich, purchased at a cost of \$60,000, will be converted into school quarters. The school will serve Nazarene youth in West Germany, Italy, Denmark, and Sweden. Classes will be in English.

* * *

Gadgets and gimmicks may work effectively in the advertising field but they are not the answer to the promotional program of the church, the general secretary of the Commission on Promotion and Cultivation of the Methodist Church told the commission's annual meeting at Denver, Colo.

"The churches or agencies that have tried to build the appeal to their constituents upon gimmicks may have succeeded for a time, but in the long run they have lost their audience as well as the confidence of the people they have been seeking to serve," said Dr. Elliott L. Fisher.

* * *

Insufficient membership gains and financial support and a shortage of candidates for the ministry in the Methodist Church were cited by a denominational leader as the major problems of the 10.6 million-member body.

Bishop Richard C. Raines of Indianapolis told 5,000 laymen attending the Fourth National Conference of Methodist Men

that "membership growth in Methodism has come almost to a standstill. If we had grown as fast in the past 65 year as we did from 1840 to 1900," he said, "Methodism would be a church of 30 million members today instead of 10 million."

In per capita giving, Raines said, the denomination ranks 48th among the 52 largest denominations. An even more crucial problem is the decline in the number of ministers. Raines said the church "has fewer ministers today than it had in 1920, although membership has more than doubled in that time."

Instead of the 3,000 new recruits needed annually, "only about 1,000 new men are entering the Methodist ministry each year. Only a third of this number show any interest in serving the local parish," he continued. "Most want to enter specialized ministries."

Bishop Raines said many young men shy away from the parish for fear that local congregations are indifferent to social needs and are overly concerned about personal pietism.

* * *

Parochial and private school children will be able to borrow certain textbooks from local public school boards in New York state beginning Sept. 1, 1966. Boards will be required to loan books in mathematics, science, and foreign languages to students in grades 7-12. The state will reimburse boards an amount up to \$10 annually for each parochial pupil.

* * *

A leading Methodist attorney spoke out strongly at Lake Junaluska, N.C., against civil rights demonstrations that "flaunt the law" and at the same time criticized the legal profession for shunning "a grave responsibility and a challenging opportunity to guide the thinking and action of our people. . . ."

Paul Ervin of Charlotte, N.C., president of the Judicial Council of the Methodist Church, stressed at a denominational lawyers' conference that "because laws are

made in legislative halls by mere humans and not in heaven, not all laws are 'just' or 'right'—or 'Christian' for that matter. But," he added, "the place to change the laws is in the legislature, not in the streets; and the place to challenge the law is in the courts, not on the highways."

While agreeing that equal justice has been denied to Negroes and "too little" has been done to correct civil wrongs committed against members of the race, Mr. Ervin expressed concern about some methods employed by civil rights supporters to reach their objectives.

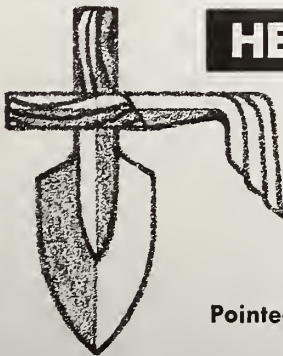
"In my book neither they—nor anyone else," he said, "have the right to disregard, disobey, or flaunt the law to attain proper goals. The end does not justify the means."

Many Southern people, especially politicians, Mr. Ervin said, mentioning Gov. George Wallace of Alabama and former Mississippi Gov. Ross Barnett, have done "irreparable harm to their cause and to the orderly administration of justice in their childish and petulant conduct during these past months. They complain of the unlawful manner in which certain demonstrations are conducted, yet they themselves resort to unlawful and despotic means to perpetuate 'their way of life' in violation of the law and of the Constitution."

* * *

Youths attending the 1965 Ecumenical Youth Study Conference at George Williams College YMCA Camp took a critical look at how people, particularly Americans, express their religious faith. Many concluded that all was not well. Religion, they said, is frequently perverted into a relationship "built up by man himself because he likes to feel safe." Another criticism voiced by a number of the 226 foreign students was that church life in the United States resembled a "social club" where "Christ is at the bottom of the picture" and frequently ignored by church members.

Henk van Andel, Geneva, Switzerland, secretary of International Christian Youth



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Exchange, said, "Religion and the Christian faith are not necessarily the same . . . but we have mixed up both many times. Religion when it is a perverted power leads us into a false dependence on God—God the opiate, the tranquilizer, say, for the fear of lack of knowledge before a school examination. Religion as a perverted power makes an egotistic relationship between man and God, a tragic religious egotism. Many times churches are islands in the real world, separated from the rest of life."

Mr. van Andel stated that man's religiosity makes him look in distress "to the power of God." Instead, he said, quoting Dietrich Bonhoeffer, the German Christian writer who was killed by the Nazis, the Bible "directs us to a suffering God who wants us to share His suffering."

Christians, he said, are asked to be "revolutionary personalities" who involve themselves with issues and concerns such as race and nationalism. As they do this, they can find "a joy, a peace, a *shalom* . . . not in the future but in the here and now."

* * *

Inspired teaching, concern for the "average but well-motivated student," opportunities for the responsible study of religion and adherence to long-established codes of sexual conduct were cited by a Methodist higher education executive as some of the unique qualities appropriate to a church-related college. Dr. Myron F. Wicke, general secretary of the Division of Higher Education of the Methodist Board of Education, told the Methodist-sponsored Institute of Higher Education at Nashville, Tenn., that better criteria should be established for teacher selection.

"Regional agencies which measure faculty power in terms of degrees and ounces or pounds of publications often completely miss the point," Dr. Wicke told the 275 college and university administrators attending the institute. "Insofar as the Ph.D. degree demonstrates competence, it has value in the appraisal of faculty members," he continued. "But far more important are the abilities of the teacher to stay with the student and with the discipline."

* * *

Contributors to CROP, the community appeal of Church World Service, have joined with people in Denmark to send 17,000 tons of pork to malnourished people in developing countries. This international cooperation is unique in that it is the first time the newly established material aid office of the World Council of Churches has been put into operation.

* * *

The experts say the odds are one in 100 that you will have a fire in your home this year, and one in 20 that you will have a fire within five years. Nearly one fourth of all fires are caused by smoking and by matches. Last year they caused 155,000 fires.

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Children and Books

By Ella May Miller

Within the pages of the eighteenth-century *New England Primer* there is a crude woodcut of a little child reading. Opposite the picture is the little couplet:

My book and heart
Shall never part.

We are very much a part of all the books that we have met, and on the pages of our hearts it is easy to read a glad-some rhyme left over from Mother Goose days, a line of poetry that said so well what we have always known but never could express, a powerful biography of a life that has challenged ours, a witty remark, a promise from the Bible.

It is difficult to imagine what our daily lives would be like without books. Because we know what books can do for us, we covet these same advantages for our children.

Influence of Books

Exactly what can books do for our children? Their magic can carry our children to other worlds, other people, and other times. With Laura Ingalls Wilder's *The Little House in the Big Woods*, children can be transported to the rugged life of frontier days, to log cabins, winter cold, and the Indians. They can visit the strange world under the sea through a book like *Twenty Thousand Leagues Under the Sea*.

Books stretch our children's imaginations. Three girls were walking down a hot suburban street with their arms over each other's shoulders chanting, "All for one and one for all." They were the three musketeers, far away from their immediate surroundings.

Books teach our children the beauty of words. The words in stories help a child's speaking vocabulary, teach him new meanings in reading.

Books give our children the information they want and need.

Books teach children tolerance of other people, customs, and ideas.

Books broaden children's interests, and, books entertain.

What Makes a Good Book?

In our age of many books we are faced with many choices. What makes a *good* book? First, children like books that are exciting right from the beginning.

The title is important, too. Children usually choose an obvious title rather than one that is too literary or one with a strange name that conveys no meaning.

The print also affects a child's choice. A solid page of print unbroken by pictures and poorly spaced causes a child to say, "It's too hard!" before he has read a word.

Children's Likes

Naturally, a child's age affects his choice. Preschoolers are interested in jingles, picture books, simple fairy tales, and talking animal stories.

First and second graders prefer nature stories and easy fairy tales, myths, and legends.

The third-grade child is fascinated by the imaginary world but also begins to display an interest in real life, particularly in the life of children in other lands.

Nine-year-olds like to read for information, though they respond to exciting adventure stories, too.

Ten-year-olds like mysteries, tales of magic, animal stories, and biographies of famous people.

In choosing a book for a child, we must give consideration to the content and the craftsmanship of the author. Does he portray life as it is or as it can be? Book characters should seem real and consistent with the setting of the story.

Children's literature should be wholesome and without sentimentality or morbidity. While bright and joyous, it must also be capable of arousing sympathy and compassion. Its philosophy of life should be sound and free from bias.

A really good book is one that is worth rereading.

Some Problems

Most of us experience some problems from time to time regarding our child's reading. Some children show little interest in books.

Michael had no time for reading because he was building radio sets for all the kids on his block. His mother was concerned. She tried to encourage him to read *Robinson Crusoe* and *Treasure Island* as the other boys were doing. He spent hours with huge radio books and his mother strongly suspected that he would never have wanted to learn to read at all if it had not been for explanations under the pictures in his radio books.

If we want these practical children like Michael to enjoy reading, we must approach them through their interests, and supply them with reading material they feel is helpful and rewarding.

Something else. . . . A parent's reading habits, the conversation in the home, and the number and kind of books that surround the child play a large part in his interest in reading.

Can a child read too much? Yes. There are children who read books as an escape from their own unhappy situation or surroundings. However, it is not too likely that a child who lives a wholesome life will read too much.

Studies show that children in the period of early adolescence are the most avid readers. Young people in this phase need guidance as to what is valuable and worthwhile in

Ella May Miller is speaker on Heart to Heart radio broadcast, originating at Harrisonburg, Va. Material was prepared by Peggy Landis.

books, as well as guidance into many other wholesome and creative activities.

Another problem arises when children pursue their interests too hard. They choose stories about one thing—horses, science fiction, mystery—until you would think the saturation point would be reached. Eventually it is and then some new subject is overworked.

Poor Literature

The age of greatest interest in reading is also the age of interest in books of a series. In spite of grown-ups saying that certain books are not good, girls still say, "But I like Nancy Drew," and boys, "But I like the Hardy boys."

Some critics feel that writers who produce a great many books in a short space of time can hardly write well. The writer is usually inclined to overemphasize and exaggerate in order to provide enough experiences for the same character or group of characters. This overemphasis produces a false impression of life. After reading one or two books from such a series nothing new is gained to stimulate a child's imagination, or to broaden his intellectual and emotional experience.

It is not that these books are directly harmful. The critics feel that it is simply that they are far from the best.

Sooner or later a child is sure to bring home a book which his parents do not want him to read, probably one of sex information beyond his grasp. There are not many young people who, knowing that their father and mother respect their right to all necessary information, will rebel against a friendly, "I wouldn't read that just now if I were you," provided the reason is made clear and valid. Ordering a child not to read a certain book only makes the temptation stronger.

Comic books and the "true story" type magazine are not literature except in the sense that they are composed of paper and print. Most comics are not funny. While some children's cartoons are contained in them, they mostly exploit sex and glorify crime, war, and horror. None are worthwhile reading material and many are downright demoralizing. Unfortunately, not only are they cheap in quality but also in cost, thus making them easily attainable. As parents we should take a definite stand against such literature, and as a positive approach to the problem, provide our children with a wide choice of good books and magazines.

The Book—The Bible

Let us not forget that the Bible is a marvelous piece of literature. Of course, it is more than a book of literature or a book of facts. It is the Word of God and a guide for all of life.

I was warmed recently while reading *Longer Flight*, by Annis Duff, to discover how she presented the Bible to her children.

Their first introduction to the Bible was by ear. When she ran out of small talk during the hours of baby-tending, she made conversation by reciting favorite poems from the Bible, such as, the Magnificat, or a Psalm, or something from Revelation.

The Duff children had their first acquaintance with the

printed Bible at Christmas time. The little "Bible" was the book, *The Christ Child*, by Maud and Miska Petersham, beautifully illustrated with selected passages from the King James Version.

Mrs. Duff explains her preference for the Authorized Version by saying that these are the forms that have enriched our speech for so many generations.

The King James Version may need Mother's explanation at times because of the archaic words. There are many good Bible story books on the market today which retell the stories in a way that is understandable to children, if you prefer.

Books such as *Pilgrim's Progress* fascinate the imaginative mind of a child and subtly teach important truths, too.

Family Reading

In closing I would like to remind you of the importance of family reading. Not only is this an effective way to guide your family's literary background, but it is a way of learning to know each other better.

The whole range of good and bad is covered in the reading hour and many families have gotten into lively discussions of moral values following the reading of a certain book.

Choose the *best* literature for family reading. Remember that

My book and heart

Shall never part . . .

and that great books mold great lives. □

School of Life

FAMILY LIFE AND LOVE

HE won't likely be graduated for another seventy years or so. That is, from the school of life. When he is, there can be a diploma. Whether there is or not, or what kind, depends a great deal on his parents, on the integrity of the training they provide.

He will learn much more than what he reads in a book. The people around him, his family, serve every day as his teachers. They are the textbooks he reads. Their actions and reactions to life become his course of study. His term papers write themselves in his development.

His belief in God, his understanding of the Christian way, his insights into eternal values, his success in human relations, his idea of a worthwhile life, his basic attitudes and motivations, his personality, the very person he is and will become are determined in large part by the early lessons he learns. The school of life starts at home.



Fly High

The Missionary Problem

By J. D. Graber

(Continued from last week)

Fly High is a 96-page children's mission study by Edna Beiler. Without a doubt children and teachers of children will be enthusiastic about this unique ten-lesson study. Edna Beiler's approach will make teaching easy and the imaginations of children will immediately be captured by her technique. She uses as a frame for teaching about mission work in Alberta, Quebec, Mexico, Costa Rica, El Salvador, British Honduras, Jamaica, Cuba, Puerto Rico, and Haiti, a school-room situation where the teacher, Miss Haines, organizes a "High Fliers" club to make imaginary visits to the mission points by light plane. The introduction of three children—Lucinda, Sandy, and Scott Martin from one family—helps to hold the various projects, assignments, and activities together.

The book is filled with actual pictures of the children at some mission points as well as picture stories, songs, and detailed maps by Mennonite Publishing House artist, Jan Gleysteen. There are puzzles to do, games to play, and blanks to fill in. Any alert teacher of children will be thrilled to lead children through the study chapter by chapter and page by page.

Some congregations have not yet taken advantage of fall missionary education courses. October would be a good time to start. *Fly High* could be used any time during the year. But the advantages of using the course in the fall are several. October-December are the months usually selected for teaching the youth-adult missionary education courses. Since *Fly High* and *Our Neighbors South and North*, by Paul Erb, both deal with missions around the fringes of the North American continent, they should be studied on the child and adult levels simultaneously. Another advantage of fall study is because it keys into Missions Week and fall Missionary Day.

Congregations will, of course, have to find their own best settings to teach *Fly High*. It could be used on Sunday evening, midweek, Sunday morning, or whenever groups of children can gather.

There is the problem of knowing who in a congregation should take the initiative for mission education. Is it the pastor, the Sunday-school superintendent, the Mission Board representative, or someone else? What happens sometimes is that no one takes the initiative because each assumes it is the responsibility of another. Rather than let a good course like *Fly High* fall between the cracks because of unclear lines of responsibility, ask some questions; find out who is interested; call a meeting to decide two basic things—*when* should we use it, and *who* should get it going?—Arnold W. Cressman.

More missionaries are needed. This is something of a paradox because we hear so much about anti-Americanism, indigenous churches, the end of the Colonial age, the imperative of doing everything through and in partnership with the national church, etc., that many people honestly wonder whether missionaries and missions are not also out of date in the new age.

Missions may be out of date, but the mission of the church is not. If by "missions" we mean the institutional pattern developed during the past century; if we mean the paternalism that developed during the Colonial age; if we mean the organizing of foreign mission "empires" parallel to the political empires in which they grew up; if the word carries for us any ideas of racial or cultural superiority, even of spiritual imperialism, then "missions" are indeed out of date and out of character.

The mission of the church, however, is still relevant. The great commission is still in the New Testament, and our Anabaptist forefathers were the first in the Reformation setting the claim that it was binding on every believer. The purpose of the church in the world is never understood well apart from her mission. The church is the body of Christ and normally will be doing what Jesus would do if He were here. And His purposes are clearly always redemptive.

Christ's mission is our mission. "As my Father hath sent me, even so send I you" represents the transfer of the mission to His disciples in His own words. No believer may say that he has no interest in mission. A consciousness of being sent by our Lord and a sense of mission to the world are normal and essential elements of our Christian faith.

The mission demands dedication. For Christ it meant the cross. In this unique way He made salvation available to all men. But the redemptive principle is inescapable in the mission He laid upon us. If His mission led to the cross, our own mission cannot possibly be less than our own self-giving. We stand in Christ's stead in our generation. Preaching Christ crucified will never come clear to the lost ones unless there is personal involvement.

The problem is recruitment. The church needs all her sons and daughters. But worldly and material rewards are very dazzling. Young people are sorely tempted to follow the lure of success, recognition by the world, wealth, and a self-indulgent life. How often our Lord must be saddened as these "rich young rulers" turn their backs to Him and follow other calls.

Crisis and Education

I am told that in the Chinese language the word "crisis" is made up of two symbols which mean "danger" and "opportunity." Crisis is a good word then to illustrate our time. Some see only the danger. Others see only the opportunity. As Christians, we are called to clearly discern our times, to see both the danger and the opportunity.

Gibson Winter in his book, *The New Creation as Metropolis*, began like this: "A new society is taking shape before our eyes. This is a society full of promise . . . at the same time, the hope of this new society is clouded by the threat of worldwide holocaust. . . . We are experiencing the hope and anxiety that characterize great turning points in history. Only the first few centuries of Christian history, the twelfth century in Western Europe, and perhaps the era of the Reformation can be compared with our own time for critical possibilities. Such periods offer unusual opportunities for Christian proclamation; by the same token, their potential destructiveness exceeds imagination."

Onto such a world stage the church is called today with the directive to discern a new world in its developing. The church is called to bring God's intention to bear on today's world and present the claims of God's kingdom at a time when what is done will help shape the world's outlook for decades, perhaps centuries, should the Lord tarry. What a privilege and responsibility! What a danger and opportunity!

To help meet the challenge of the hour we, as a church, put tremendous importance on education. And rightly so. All the while, of course, we realize that education in itself is no proof that right will be done. Education can sharpen the tool to sin or to serve, to hate or to love, to serve self or to serve God. Educated men and women were always involved in the greatest atrocities and crimes of the ages as well as the greatest good and advancements. Morality, spirituality, or even sound social advancement is not necessarily guaranteed by education. The very citadels of learning have at times connived in carrying out degradation. Education alone does not transform lives.

Herein lies the great challenge of the church: to provide an education for its youth which will add not only knowledge but also understanding, to teach not only facts but also the fear of the Lord which is the beginning of wisdom.

In an age when the attitude is more and more secular, in the compartmentalizing of life and indifference to the claims of Christ, the church school must provide a stance which presents the total claim of Christ on all of life.

At a time when there is great skepticism of all religious piety and a suspicion that Christianity is not relevant, the church and its schools must provide a life which is in reality

a living response to Christ which cannot be gainsaid.

In the examination of our faith, which must go on in education, there must be the accompanied clear commitment to Christ and His Word and not only suspended judgment. The suspended judgment of the scholar too long attempted in the spiritual spells disaster.

It is hoped that this issue of the GOSPEL HERALD on Christian education will be a help in calling us to continue to think on the great responsibility we assume in educating our youth in this time of "crisis"—i.e., of "danger" and "opportunity." May we be reminded that when the church loses interest in and does not support its schools by prayer, concern, and financial means, it is failing in its mission to take advantage of a time which certainly seems to be one of the great turning points in history.—D.

Goodness and Severity of God

"Behold . . . the goodness and severity of God."

Much is said today about the love of God. More needs to be said. For the love of God is exhaustless. But just as the grace of God is seen clearly in the light of the seriousness of sin, so a Biblical understanding of the love of God needs also a clear insight into the holiness of God.

God is love. But love is not God. Love is of God and he who loves knows God.

Today little seems to be said about the holiness of God. Yet to discuss God's love without His holiness makes love vaguely benign. Love becomes a soft nothingness unless it is balanced by the capacity for righteous indignation. Kindness devoid of hatred of evil becomes flabby. Yet without kindness, hatred of evil becomes bitter and harsh. Broad-mindedness devoid of firm convictions concerning essentials degenerates into weak and unintelligent toleration.

So also it is well said that conviction without sympathy makes a bigot; sympathy without conviction makes a sentimentalist. But when one is counterpoised by the other, we have a strong and sound thinker.

Thus it is that love and hatred are not contradictory but really complement each other. The psalmist sees this clearly when he says, "Ye that love the Lord, hate evil" (Psalm 97:10). David understood this trait of God's character, "God is angry with the wicked every day."

Said Sydney Cave, "If we preach God's love without surprise and awe, then our preaching may do more harm than good." We must approach God's love through the realization of His righteousness. So God's love is seen as love which we know in full only at Calvary. This love which judges as it forgives leads not to levity but to penitence and humility. A proper understanding of God's love does not allow a light view of any sin.—D.

Keeping Strong Ties Between Church and Colleges

By Tilman R. Smith

I. The Organizational Pattern

The church as defined in this article is the official body known as the Mennonite Church. The term is used with full knowledge that no organization really represents the Mennonite Church officially or unofficially. The Mennonite body is very diverse with individual congregations differing sharply in practice, and individuals within congregations holding widely divergent views.

Education in the Mennonite Church is structured in many different ways. The Mennonite Board of Education operates Goshen College and Hesston College through separate Boards of Overseers for each institution. The Virginia Conference, through a Board of Trustees, is responsible for the operation of Eastern Mennonite College. Some unofficial coordination of the programs of these three colleges is made possible through the Higher Educational Council, an organization composed of the deans and presidents of the three colleges. The three colleges enroll approximately 1,800 students.

The Mennonite Board of Education is semiautonomous, but operates on very much the same wave length as does the General Conference. It is composed of representatives from twenty-one conference districts, including the Argentine, India, Puerto Rico, and the Conservative conferences. In addition, there are six members-at-large selected by the Board, six members selected by the Alumni Associations of Goshen, Hesston, and the La Junta School of Nursing, and four members elected by General Conference. The treasurer, secretary, and financial agent are members by virtue of their positions.

Although this discussion will be concerned largely with our colleges, it should be noted that other agencies within the church, such as conference districts, groups of congregations, single congregations, or even patrons' groups, sponsor more than a dozen high schools and 250 elementary schools. The high schools enroll over 2,000 pupils and the elementary schools nearly 11,000. The elementary schools extend themselves upward in some instances by offering one, two, or three years of high-school work, in most instances unaccredited.

Twenty-one elementary schools offer the ninth grade; eight the ninth and tenth grades; and two the ninth, tenth, and eleventh grades. In addition, Amish churches in Ohio and

Pennsylvania sponsor vocational schools for ninth- and tenth-grade pupils in their homes or in a few cases in other facilities. These schools serve approximately 650 students.

Accordingly, through one structure or another the Mennonite Church is providing some type of formal education for over 14,000 children and young people.

With reference to our colleges, it might be more appropriate to speak of *developing* strong ties with the church rather than *keeping* them, since it is doubtful whether our colleges have ever been intimately embraced by a very large segment of the church.

II. The Basis for Strong Ties

What should create strong ties? Mutual respect, mutual understanding, mutual cooperation, recognition of mutual needs, mutual support, and a mutual acceptance of imperfections of each are some facets. The church must respect the integrity of the college, and the college must respect the integrity of the church. Each must make an honest attempt to understand the other. We are members one of another.

III. Reasons for Misunderstanding and Uncertainty

A lack of understanding comes when each party goes his own way and pretends that the other doesn't exist. This breeds suspicion and leads to rumor and impingement of motives. The colleges' program should be that of serving the longtime interests of the church. This doesn't mean that colleges feel that all of the leadership should reside in the college, nor that all the answers are there. However, it should be recognized that the colleges should be able to help answer some questions.

A. Dilemma. What agency in the church is the authentic voice? A statement from the Hesston College catalog points this up: "Hesston College must constantly seek to serve the church which brought her into existence and which continues to support her. The Anabaptist-Mennonite heritage has made a unique contribution to an understanding of God's revelation of Himself in history. Hesston College must continue to be one of the main centers of intellectual and spiritual stimulation of the Mennonite Church and should help interpret and promote the unique values which the Mennonite Church has developed and espoused. Hesston College must seek the true and unified voice of her supporting church, although she cannot follow each individual voice. . . . Hesston College purposes to be both a servant of the Mennonite Church and a guide in producing an effective witness of Jesus Christ to

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the world. To accomplish this educational program she must promote intellectual curiosity and honesty, guiding her students to truth through the One who is Truth, for 'the truth shall make you free.'" The latter statement is Hesston's motto.

B. Many Voices. There are many voices in the Mennonite Church giving advice to colleges and other church agencies. They are frequently saying things which are diametrically opposite. Who is right? To whom shall we give ear? A voice to the far right or far left of the complacent mainstream may be the one to which we should give heed. The prophet Amos may be taken as an example. However, proper counsel seldom comes through the voices, even the loud voices, of extremists. At Hesston we feel that we are not too far afield if we follow the current recommendations and counsel of General Conference and the South Central Conference. The constitution of the Mennonite Board of Education states that "the school congregation shall be governed according to the discipline of the conference in which the school is located."

C. Student Backgrounds. Students come to our colleges from hundreds of individual congregations. These congregations follow practices which are not uniform, to say the least. However, there is a large body of values, understandings, and Scriptural beliefs which are held in common. This body of common beliefs is much larger than many would suspect, and it represents an integrating force. Since our students do come from such heterogeneous backgrounds geographically, culturally, socially, and religiously, the college is responsible for developing certain norms to which it expects common allegiance as it makes room for individual practices which are followed in good faith.

1. Dealing with heterogeneous backgrounds.

a. Students are counseled to give priority to what the Spirit is trying to tell them through the Scriptures and through other agencies.

b. Second, we suggest that their conduct and their cultural practices should be acceptable to their home congregations. They should be able to return to their home congregations at any time and be in full fellowship. While colleges, as congregations, would like to do some things differently, we must remember that many of our students come to the campus as church members who are not committed Christians.

D. Our Colleges Are Not Highly Selective. Since we are operating our colleges for the church, we cannot be highly selective. It is doubtful if the Mennonite Board of Education would long accept a program wherein colleges would admit only the upper 10 percent in ability and scholastic attainment. We cannot be much more highly selective from the standpoint of character than the norms of the average church member. We do require and respond to character references, but find that character references listed are pretty apt to give the kind of information which will help the student to be accepted by the college.

IV. Danger in Not Working Together

There is no question but that Mennonite young people are going to go to college in increasing numbers regardless of the

educational level of their parents or what parents think about higher education. Where the educational level of parents is low and college attendance is not encouraged, such homes may produce a great deal of criticism of our church institutions, particularly our colleges. Young people who have been brought up on a diet of criticism are not very apt to select Mennonite colleges. There are places in the church where this is already abundantly evident, and the cultural and religious barriers between parents and children will be difficult to remove.

V. Creating Better Understanding

A. Institutes for Education Information. I am now in my seventh year as president at Hesston. During this time I know of no churchwide meeting nor an instance where a district conference gave any appreciable block of time to a discussion of education in the Mennonite Church. We have our national Mission Board meeting and district conference Mission Board meetings at which time large groups come together to help understand our program of missions. We have stewardship and ministerial conferences. We have workshops on evangelism. All such meetings are worthy.

The Mennonite Board of Education meets regularly once a year and it talks largely to itself. Very few visitors attend. Quite frequently the reports of board members are filed without comment. It would seem to me that conferences, congregations, or churchwide organizations should sponsor institutes of understanding of the educational arm of the church. It is true that college personnel frequently speak in individual congregations and give information on our institutions. However, our representatives are too often thought of as persons obviously promoting vested interests.

VI. Services Which Might Create Stronger Ties

A. Adult Education. Adult education everywhere is becoming an exciting phenomenon. This is increasingly true because what we learn at a given time so soon becomes obsolete. People are always eager to upgrade themselves, particularly in the area of economics. Our colleges could be of help to congregations in adult education if members were really interested. Suggested courses might be in the area of Bible, family relationships, stewardship, psychology, Christian education of children, church history, to name only a few.

B. Organizational Services. Our colleges could be helpful to churches who are establishing or reorganizing church councils; developing new constitutions; reorganizing the Sunday school, prayer meetings, and Sunday evening services; in giving counsel to boards of our church elementary and high schools. Our colleges have many resources which they would be glad to share if the churches wished to explore them.

C. Understanding Change. We believe that we can help the church to understand radical change and that our faculty members and administrators can speak to new conditions in areas to which they have given close attention.

D. Leadership in the Wider Community. Colleges can furnish leadership in many areas, and it has been well established that our faculty members can explain and uphold

the doctrines of the church appropriately in dialogue with religious leaders of other bodies.

E. *Understanding Between Parents and Children.* Our colleges can help build a better bridge of understanding between parents and children. We may be able to give help where parents could not with reference to the many avenues of church service, such as missions, Pax, I-W, Mennonite Central Committee, publication of Christian literature, evangelism strategy, and in general upholding truth in face of error. The Mennonite Church means a great deal to our college personnel.

F. *Maintaining Principles.* We believe that the Mennonite Church has great principles to maintain and present to the world: believers' baptism, discipleship, simplicity, stewardship, service to the world in the name of Christ, the peace witness, a warm evangelical orientation, the avoidance of harsh, abrasive, militaristic Fundamentalism, and a true spirit of reconciliation. We believe that our colleges do help interpret and explain these principles.

VII. Some Mistakes Our Colleges Have Made

A college would be among the first of institutions to recognize its limitations.

1. We have not been able to communicate our purposes clearly.

2. We have not always approached our tasks with a proper sense of humility.

3. We have sometimes been impatient when our suggestions weren't quickly accepted.

4. We have too often been defensive and hesitant to admit mistakes.

5. We have at times not been too sure of whom we are trying to serve.

6. Faculty members haven't always moved forward together with unified purposes and objectives.

7. We may have been guided too often by the vocal minorities and not sufficiently guided by the Spirit.

8. Certain college personnel have been too eager to break tradition and at times with less than a redemptive spirit.

9. We have not expressed appreciation as fully as we should for the fine support we have received in many areas, and have brooded too much over instances of lack of support or understanding.

10. Our colleges have been too competitive with one another and have not always exhibited the spirit of brotherhood in representing Christian higher education.

VIII. Some Mistakes of the Church

Individuals and groups within the church haven't always moved with unerring instincts.

1. In general the church has never embraced the college as a child, but has held Mennonite higher education at arm's length as a stepchild.

2. Some individuals and congregation have tried to coerce the college by withholding financial and other support.

3. Rumors have been accepted at face value by some and enthusiastically spread without attempting to get the facts.

4. Certain parents and church personnel have expected the college to detect and curb unchristian practices such as drinking and smoking, when they themselves have been unable or unwilling to face such issues.

5. Some have expected that the college should produce carbon copies of what certain individuals feel is the ideal finished product without agreeing upon the original.

6. In giving recommendations, some base their recommendations of prospective students on hopes rather than facts. (Our most meaningful recommendations come from high-school principals and counselors.)

7. Many fail to recognize that Christian higher education is as much a part of the church as are missions or other programs.

8. There is a tendency by many to look at the expenses of Christian education rather than its values.

9. Parents and ministers often do not help and encourage young people to attend our colleges because of costs and other reasons.

10. There is little understanding as to what the church colleges have done to meet the personnel, cultural, social, and even the financial needs of the church. Each college has very complete information in these areas. Generally we don't think of the college contributing to the church financially, but these contributions are significant. During the past school year Hesston College contributed, through tuition grants to ministers, ministers' children, children of church school staff members, ministerial students, missionaries, and International students recommended by our mission workers, more than half the amount the churches gave to Hesston through offerings or church budgets.

IX. Conclusion

Our colleges expect constructive criticism and need it. We are defenseless against much criticism, and need it. We are defenseless against much criticism, however, because it is very difficult to prove at a given time whether procedures are right or wrong. One has to judge many things in the general sweep of history. What does the church consider the important contribution of colleges to the work of the church, and wherein did we serve poorly? Possibly a comparable analysis should be made to show what kind of collective contribution in recent years has been made by Mennonites who have attended other colleges, by those who did not go into higher education, or by those who did not attend or complete a high-school program.

Our record in Mennonite higher education isn't as good as the colleges would like it to be. Our colleges need the sincere counsel of those who are willing to ascertain the facts and then come to us with sound recommendations given in a redemptive manner. We want to have strong ties with the church or we see no valid reason to exist. □

Wit and Wisdom

It was a wise youngster who on being asked, "What is the chief end of man?" replied, "The end that's got the head on."

Student: Where Are You Going?

By Cornelius Krahn

Some 7,000 Mennonite students above high-school age are getting ready for the school year. Many of them are entering college as freshmen away from home. They may never before have been away from home. This likely worries Mother and even Father.

The time when every son and daughter of the Mennonite farmer either inherited the farm or obtained one in the neighborhood and perpetuated the tradition of tilling the soil belongs to the past. The sons and daughters of a formerly predominantly rural Mennonite population now frequently obtain not only a high-school but also a college education, and many continue in graduate school.

Today after completion of their education they enter almost any occupation of modern society. This trend will continue. One can safely say that most of our 7,000 sons and daughters in North America who enter a school beyond high school will never return to their home except for short visits. Consequently we must pack their suitcases carefully, not forgetting any detail.

However, much more important is the way we have raised our sons and daughters during the first 17 or 18 years of their lives. Did we forget any ingredients which are necessary for them to face the outside world, squarely and successfully? In years past, our forefathers, when their home community became crowded, went to faraway lands to perpetuate the tradition of tilling the soil. They were good tillers of God's soil because that is what they had been doing generation after generation, regardless of whether it was in the steppes of the Ukraine, the prairie of the United States and Canada, or the Chaco of Paraguay. Today, our sons and daughters are pioneering and finding their life vocation on virgin soils that are much harder to conquer and master. They are in the realm of the intellect in the fields of education and science.

Much could be said about the prerequisites of getting our sons and daughters, who are leaving us for school and are going into a strange world of thought and work, ready for the occasion. The question could be raised, In what way have they been prepared for the social, cultural, religious, ethical, and intellectual problems that will confront them? Have they been fully informed about the vocations in which they are interested? Are they fully aware of the quality and compatibility of the school to which they are going?

Are you, the parents, and you, the sons and daughters,

aware of the fact that more than half of the 7,000 Mennonite students above high school are choosing to attend a non-Mennonite school? Are you possibly one of them? Has this matter been given your full and necessary attention? The once *Stillen im Lande* have opened the gate to the world so widely that they quite often bypass their own fine Christian and Mennonite institutions of learning for no special reason except that the door is so wide open. Did their fathers and grandfathers pioneer and sacrifice for their children in vain when they erected these fine schools?

This presents a number of problems. What happens to the more or less unprepared student in an environment to which he is not accustomed? What happens to the congregation and community to which he may not return? What happens to the family he will found and the church life he will enter while or after he attends a non-Mennonite or secular institution? What happens to the Mennonite college specifically created to prepare him for his life's work? Will these colleges have to seek more and more non-Mennonite students? Will some become community schools? Will others close their doors if the constituency which created them bypasses them?

The April, 1965, issue of *Mennonite Life* deals with these questions as well as the life of the student in school, his studies, his conflicts, his struggles, his victories, and achievements while preparing himself for life and service. This issue was specifically prepared for students, parents, ministers, and friends of education. (Copies are available for 75¢ through all Mennonite bookstores.) □

Heredity or Environment

A boy brought home from school a poor report card. Hoping to get the jump on his father, he said, "Dad, what do you think is responsible for this, heredity or environment?" The answer to his question is, of course, that free will and personal effort are linked with heredity and environment in determining character and achievement. Both heredity and environment have a bearing on what we are, but by a free choice, through the grace of Jesus Christ, both our heredity and environment may be altered. J. B. Phillips makes a sentence in one of John's letters read, "For God's 'heredity' within us will always conquer the world outside us." This is the consequence of being "born again."

A Look at Mennonite High Schools

By Paul Erb

Should the Mennonite Church operate Christian high schools? Is it necessary when there are good public high schools everywhere? Is it good stewardship when money is needed so badly in the witness and service of the church around the world? Is it the best type of secondary education for our young people in these days when we have given up trying to be a secluded people out of touch with the world about us? Is it necessary when we maintain four colleges where our students can get a Christian orientation?

We now have 60 years of experience with which to answer these questions. We have opened more than a dozen schools in the United States and Canada and several overseas countries. A few of these schools have been discontinued, but most of them are flourishing, continually outgrowing their facilities. The annual total enrollment in these schools is more than 2,500. In terms of the number of persons involved, students and teachers and boards, this is our largest educational endeavor. The Mennonite high school seems to be in vigorous health. At the moment, however, no new ones are being projected, although the great majority of Mennonite high-school students are in public high schools.

No easy justification is at hand for trying to provide church high schools for all our young people. Only in our larger concentrations of population is a high school economically and administratively feasible. A boarding school does not seem to be the best place, at least for the younger high schoolers, who still need the home nurture and discipline. Public high schools are not all alike; Christian students may fare well in some. And some homes and congregations are fairly successful in providing the balance of Christian influence and teaching.

It has been charged, and with a good deal of truth, that church schools have been established chiefly to protect our children from worldly influences, in an endeavor to "hold" the children for the church and its cultural expressions. In fact, they have been fairly successful in doing this. D. Paul Mishler has reported (GOSPEL HERALD, Sept. 10, 1963) a study in one of our communities that has a church high school. In a period of 16 years (1946-62) 56 percent of the young people who went to high school graduated from the church school and 44 percent from the public high school. Of the church school graduates, 93 percent are now members of the church as against 44 percent of the public school graduates. Of the church school group, 83 percent married within

the church; of the others only 43 percent. In the first group, 90 percent are active in church attendance and participation; of the second, only 62 percent.

Now a faith accepted uncritically from parents or teachers is not a true Christian faith, and a Christian school is serving its purpose only when it is the means to an examination of foundational principles. If our schools have shielded their students from honest thought and personal commitment of faith, they should reform their concepts and methods.

But having granted all this, there are still excellent reasons for having church high schools.

1. Adolescents of high-school age

Shift their dependence from parents to their peer group; therefore it is important who these friends are

Feel the disintegrating forces of life and must be guided to an integrated personality

Are seeking for ground to stand on, personally, religiously

2. This is the age when the young person

Is vulnerable to pressure even against his conscious preferences

Is turning from accepted authority to his own reasoning

Is constructing his hierarchy of values

Is making basic decisions

About his faith and his church

About his lifework

About his future studies

Even about a life companion

3. The church and the parent are responsible

For the education of their children

Not to allow them to become wards of the state

To see that the religious alternatives for decision are available; the state cannot provide these

4. The church high school

Provides the warmth of belonging to a group with which one can fellowship

Gives a factually balanced view of the world and of society

Develops knowledge of and appreciation for the church and its program

Gives guidance in Christian choices

Can serve the larger proportion (70 percent) of Mennonite young people who are not profiting by a Christian college education

Personally, I am most grateful for what the church high school meant to me and my family. It has given substance to our faith, training for service in the church, and motivation for Christian living. I covet these things for the constant stream of young people who are fortunate enough to go to a church high school. □

Paul Erb, out of a wide experience as dean of Hesston College, teacher at Hesston and Goshen colleges, editor of *Gospel Herald*, executive secretary of the Mennonite General Conference, and president of Mennonite Board of Education, presents this analysis of the significant role of the church high school for our day.

Education Essentials

By Melva Kauffman

Every morning some forty-two million American children and youth gulp their breakfasts, grab their books, slam the front doors, and dash off to classes. This year's enrollment figures have topped any in the history of American education. Among them go not one but several future college presidents and deans, future presidents of the United States, a handful of future Supreme Court justices, and dozens of future cabinet members and Congressmen. Among you here this morning there are scores of future leaders, perhaps not so many government leaders but certainly many leaders who will serve in church, school, and community enterprises.

Add to the forty-two million youngsters and youth in elementary and high school the five million who are in college and universities. This makes a total of forty-seven million Americans engaged this moment in learning. Then if you add to this figure the number of teachers, administrators, assistants, secretaries, custodians, and directors of school cafeteria services, you begin to approximate the huge enterprise our American school system is.

In psychology and sociology classes students talk about how our society deals with differences in ability. They also talk about the extent to which ability determines a person's station in life. Educational systems have always had a great deal to do with the eventual niche in life individuals migrate toward. It was said of German university students at the end of the nineteenth century that one third broke down, one third went to the devil, and the remaining one third went on to govern Europe. In America our population is not divided quite so neatly.

Americans believe that ability should be recognized at whatever level and in whatever group it can make a contribution. They like to think that those future United States presidents dashing off to school this very day may come from Massachusetts, sometimes from Texas.

Two Kinds of Education

I want to mention two kinds of education which are part of much of today's talk.

The two terms familiarly spoken of in high schools across the nation are college prep and the vocational curricula. After one enters college, the terminology changes slightly and we hear people speaking of the liberal arts and the technical or vocational curricula. There is a continual argument about which is the better—a liberal education in cultural subjects or a "specialized" education in one particular field or occupa-

tion. Are both types of education necessary? Or is a liberal education good for some people and a vocational good for other people? In discussing this issue of what constitutes a good education, I want to draw on the historical dimension.

In the opinion of the ancients, education was the process of developing and perfecting human beings. (The ancients to whom I will be frequently referring are the Greeks during the fifth and fourth centuries B.C.) Education for these people meant cultivating the humanity of man by developing his specifically human excellences—both intellectual and moral. The ultimate goals of education then were human happiness and the welfare of society. To the Greeks education meant producing *good* men and *good* citizens.

If the ancients were asked whether education should be specialized, they would answer that it should be specialized only in that it should be conceived in terms of man's human nature. If they were asked whether it should be vocational, they would say that the only vocation with which it should be concerned is the common human calling—the pursuit of happiness. However, what we call specialized and vocational training—training for particular jobs—they would regard as the training of slaves, not the education of freemen.

This classical view of education has prevailed right down to our own century. It was reaffirmed as late as 1916 by none other than John Dewey. In the book, *Democracy and Education*, Dewey declares that mere vocational training is the training of slaves. This kind of education, if it is the only kind they get, fits them to become cogs in the industrial machine. Freemen, Dewey goes on to say, need a liberal education to prepare them to act like freemen and to make good use of their freedom.

While the ancients had the correct view of education as essentially liberal, they did not think that all men should be liberally educated because they did not think that all men are fitted by nature for the pursuit of happiness or citizenship. We today who are devoted to the principles of democracy think otherwise. We maintain that *all* men should be citizens, that *all* have an equal right to the pursuit of happiness, and that *all* should be able to enjoy the goods of civilization. Hence we think that democratic society must provide liberal education for *all*.

Vocational training for particular tasks (much of it, at least), should be done by industry itself and on the job, not by the schools or in the classrooms whose equipment is of necessity obsolete. Because of the prohibitive cost of equipment, school administrators cannot hope to stretch their annual budgets to include latest models of machines. The curriculum of basic education, from the kindergarten through

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college, should be mostly liberal and essentially the same for all. In view of the wide range of abilities and aptitudes with which the schools have to deal, that curriculum must be adapted to the rates of learning of different students. (I refer you to Jerome Bruner's book, *Process in Education*, for an understanding of principles for teaching the different ability groups.)

The Place of Liberal Arts

Now you ask: But isn't a liberal arts education a luxury that we can ill afford in the 60's of this century? Our college students should be studying physics, mathematics, and other sciences instead of philosophy, literature, music, and art. We need young men and women trained in the sciences, not people who can make interesting conversation about culture. Is it possible for anyone to defend the value of a liberal arts education now? With the explosion of knowledge, how can any one person hope to cover anything except a small corner of a specialized field?

When you ask these questions, you are revealing a narrow understanding of liberal education. Let us be clear about the meaning of liberal education. The liberal arts are traditionally intended to develop the faculties of the human mind, those powers of intelligence and imagination without which no intellectual work can be accomplished. Liberal education is tied not only to certain academic subjects, such as philosophy, history, literature, music, arts, and other so-called "humanities." In the liberal arts tradition, scientific disciplines, such as mathematics, chemistry, physics, and biology, are considered equally liberal.

The connection of liberal education with scientific creativity is not mere speculation. It is a matter of historical fact that the great German scientists of the nineteenth century had a solid background in the liberal arts.

Despite all the ranting and hullabaloo since Sputnik was propelled into the skies, this liberal education has been broadly true of Russian scientists, too. If you will just note the birth dates of the men who have done the basic work in Soviet science, it will be apparent to you that they could not have received their training under any narrow specialized system of education. As for the present setup in the Soviet Union, which many alarmists are demanding that we emulate, the basic education appears to contain much more than mere technical training and concentration on the natural sciences and mathematics.

The aim of liberal education in America, however, is not to produce only scientists. Its aim is to develop free human beings who know how to use their minds and are able to think for themselves. America's primary aim is not the development of professional competence alone. It is being accepted more and more that a liberal education is indispensable for any vocational job. It produces citizens who can direct their own behavior responsibly. It produces cultivated persons who can use their leisure time fruitfully. It is an education for freemen.

What About Moral Virtues

Now you ask: But what about religion? What about moral

education? Is the cultivation of the moral virtues also a part of liberal education?

Indeed. May I return again to the Greeks to whom we owe our concept of a liberal education. They believed that education should develop all the human virtues. For the Greeks, education had three functions: the development of bodily grace and skill, the cultivation of intellectual understanding, and the formation of moral character.

Although educators in America have generally agreed that the formation of character is essential in education, they have not agreed as to whether moral virtues can be taught in the classroom. Educators know that it is much simpler to teach a student geometry and how to scan a poem, than it is to teach him justice, moderation, love, and patience. We can teach a college student ethical theory or even the history of ethics, but this knowledge will not necessarily prevent him from cheating on examinations.

Learning to be *good* and to do *right* is quite different from learning how to read and write and figure. Moral virtue is not intellectual perception or practical skill. Character is a quality of the whole person. It is unlikely to be built through memorizing maxims or listening to lectures on the subject. It seems from what I have said in the last two paragraphs, that moral virtue cannot be taught directly.

Well, then, if it cannot be taught directly, what are the indirect ways? If I can answer this question, perhaps I will have stated the purpose of the church-related college.

One long-favored way of developing moral character is through the force of example. It may be that of a teacher. It may also be that of fellow students who have learned to draw nutriment from spiritual resources. It may be through the example of good characters found in history or in literature.

In the process of learning itself, students are called upon to exercise temperance and fortitude, patience and perseverance; and students, in turn, expect justice and consideration from teachers and administrators. Character, therefore, is formed in the normal learning process. Socrates considered moral virtue a form of knowledge that could be caught more easily than taught.

Isn't there yet one more aspect to consider in this formula of liberal education? I have talked about the importance of exposure to knowledge—of technical know-how. I have also talked about the importance of character.

Now let's put all this together under a heading called wisdom. What is wisdom? Is wisdom a by-product of a liberal education? The Bible exhorts man to wisdom. I am quoting from Kings: "Act therefore according to your wisdom." In many of the references to wisdom, the Bible speaks of it as a gift given by the Lord:

"And the Lord gave Solomon wisdom . . . and he was full of wisdom and understanding."

Job asks:

"But where shall wisdom be found? And where is the place of understanding? Man does not know the way to it, and it is not found in the land of the living."

Then the Lord answers him:

"Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding."

The Proverbs are likewise full of exhortation to wisdom:

"My son, be attentive to my wisdom, incline your ear to my understanding; that you may keep discretion, and your lips may guard knowledge."

Our religious tradition places high value on wisdom. The Bible repeatedly praises the man who exhibits prudent and righteous conduct in everyday affairs. Here again wisdom is a combination of technical know-how, of knowledge, and of moral character. But in the Bible God is the Teacher, and wisdom is best attained by listening to His teaching. Wisdom is achieved not by intellectual inquiry alone, but by accepting the teachings of Jesus and surrendering to the laws of Christ's kingdom and committing to His service. I think this aspect of your liberal education is to be caught and then diligently sought and exercised by you individually.

Learning to be a good subject of Christ's kingdom, a good laborer in "kingdom service" appeals to the strong, the true, the ambitious, the gifted. However, this kind of learning must almost be pursued individually. Doing, acting, thinking is what is right about you. A liberal education, if you seek it earnestly and with constant regard for the interest of others, will help you to become a whole individual, an integrated individual, one who possesses serenity, peace, and power.

A campus full of students who seek this variety of individualism, students whose source of power for becoming whole individuals is found in the Lord Jesus Himself, students whose purposes are more intent on finding God's will than in following their own selfish wills—this is the quality of educational experience we all need to seek. This is the quality we are trying to promote at Hesston College.

Widening Dedication

Just as there must be in a nation large numbers of people who are performing critical jobs out of a spirit of devotion and conviction, so there must be widespread dedication to the goals of a college. Can students achieve enough agreement on their aims to act in concert? The answer is unequivocally *yes*. To be sure, it is not easy to suggest a list of aims on which all students would agree and probably that is as it should be. We at Hesston College do not expect students to come to full agreement on a standard list of aims. But we do expect individual students to set their own priorities, not only in their personal lives, but in matters affecting the common good. The result, no doubt, will be diversity of values, diversity of opinion, and diversity of aims.

But at Hesston we also have shared aims. And our hope of greatness as a college lies in these shared aims. I think, when I give you three of these aims, you will agree that our nation's hope of greatness also lies in these. We all know what they are and we also know that we haven't yet achieved them.

1. We want peace and justice—we want a student body living without fear of each other, a student body that acknowledges the rights of others, a student body that considers another's good as priceless as his own.

2. We want freedom. We're quite sure we were not born to have someone else's hand over our mouths or someone else's foot on our necks.
3. We believe that every person should be enabled to achieve the best that is in him and that we are the declared enemies of all conditions which stunt the individual and prevent such growth.

These aims do not exhaust the list. But they are enough to demonstrate the possibility of formulating goals around which numbers of students can agree. It strikes me that these aims are also acknowledged by our country. How many Americans would agree that these are our national aims? Would any American say we have achieved them? Would any church member say the church has achieved them? Would any student say the college has achieved them?

There is one more thing to be said. While these aims are always ahead of us—that is, we never fully achieve them, yet we want to be aware of some progress toward achievement. To the extent that we as individuals, as a student body, as a church, or as a nation have made progress toward these aims, we can be sure it was through fierce and faithful effort. Courageous men and women have spent lifetimes of effort, endurance, and frustration in pursuit of these aims. Others, on a national scale, have fought and died for them.

This same measure of devotion is required today. Every freeman, in his work and in his family life, in his public behavior, and in the secret places of his heart, should see himself as a builder and maintainer of the values of his nation, his community, his church, his college, his home. It is for such achievement that a liberal education is designed. May the subsequent years of your college education and the years of your graduate education, if need calls you to climb that far, bring you nearer and nearer to achieving that which spells excellence for you. □

Wit and Wisdom

Driving in the country one day, a man saw an old fellow sitting on a fence rail watching the automobiles go by. Stopping to talk, the traveler said, "I never could stand living out here. You don't see anything. You don't travel like I do. I'm going all the time."

The old man on the fence looked down at the stranger and then drawled, "I can't see much difference in what I'm doing and what you're doing. I set on the fence and watch the autos go by and you set in your auto and watch the fences go by. It's just the way you look at things."

* * *

When that which is hard comes into our lives, it chastens, rebukes, reproves; when it goes away, it leaves us like a quiet, tranquil sea.—Celia Gerber.

Army of Reluctant Heroes

By Larry Kehler, MCC

Mennonite Disaster Service volunteers would just as soon not be in the limelight.

Their earnest wish, of course, is that there will never be any need for their services. But when floods and tornadoes do come—and they have struck frequently and violently in many sections of the country this year—they prefer to move into a home or neighborhood swiftly and quietly, get the place cleaned up or rebuilt, and then leave, without fanfare.

This army of reluctant heroes has done outstanding service this spring and summer, but nobody knows how many of them have served, or how long. Some of them didn't bother to register and others didn't have the patience to keep detailed records when there was a big job to be done.

Albert Ediger, MDS director for one of the five regions into which the United States and Canada have been divided, guesses that at least 8,000 men have helped for one or more days in MDS-operated cleanup and rehabilitation projects in Indiana, Ohio, Minnesota, Wisconsin, Illinois, Iowa, Missouri, Kansas, and Colorado this spring and summer. First they mucked basements and scrubbed walls in towns along the high-crested Mississippi River, then they cleared away debris and rebuilt homes in tornado-dazed Indiana and Ohio, and more recently they did more of the same in flood and tornado-blitzed Kansas and Colorado towns.

"When any disaster big or small strikes," reported one Midwestern newspaper in July, "if the Mennonites are at all within a reasonable distance, they are quickly on the job to lend a helping hand to the victims."

Crews Waiting

When Sand Creek in Newton, Kans., spilled over in a flash flood in late June, the raging waters had barely subsided from stricken homes when MDS-ers by the truckload poured into town, ready for anything. "Some residents," stated an Associated Press story, "had barely begun home cleanup work when the volunteer workers came to help. Others found MDS crews waiting as they returned to survey the damage."

Wilfred J. Unruh, Newton, assistant MDS coordinator,

commented modestly, "Ours was only part of the great rush of neighbors and friends who assisted."

MDS-ers are not much restricted by distance. Several carloads of new volunteers have been going to northern Indiana from Pennsylvania, Maryland, Virginia, Ontario, and Ohio every week from the time of the Palm Sunday tornado to the end of August when the operation was terminated. Seven hundred volunteers came from the Lancaster County, Pa., unit alone during this time. And MDS sent teams of workers recruited from all over Canada and the United States to Haiti, Yugoslavia, Alaska, and Mississippi in recent years.

Songs Despite Mud

MDS is not limited to Mennonite men. Women, teenagers, and members of other denominations have been participating in this work in growing numbers. Henry Loewen of Meade, Kans., reporting on flood cleanup at Dodge City in July, described the work of a brigade of Mennonite women who sang as they worked in several inches of mud. It was, he said, "the most beautiful music." He also commented on the good representation of young people in the Dodge City unit.

Non-Mennonites, largely from the Church of the Brethren, joined the team at Dodge City. And members of other churches also worked with MDS in northern Indiana and at Denver, giving the cleanup operations a broader Christian significance.

Kenneth Kuhns, Denver coordinator, summed up the Denver experience this way: "Men and women came from all areas of the city to help in cleanup and morale building. So, in the name of Christ, the work moved forward. In one instance, numerous religious faiths were together. At lunchtime the Mennonites provided the food, the Mormons prayed over it, and we all ate it together. In another setting, Mennonite men were cleaning mud out of a basement, while Catholic nuns were upstairs, cleaning the furniture."

During the first ten days after the flood, June 16-26, the small Denver unit contributed 1,000 hours of voluntary labor. Over 125 people were involved.

In Dodge City, wrote Henry Loewen, about 75-80 percent of the 500 homes and businesses affected by the flood were helped by MDS. Farther westward, in Colorado, the number of homes cleaned and the organizational cooperation were just as impressive, but here the volunteers turned out after their eight-hour workday in the office and factory to muck out basements and to do other emergency tasks.

Acquainted with Tragedy

Why do they do it? How can Mennonite farmers leave their ripe grain on the fields unharvested and go to the assistance of disaster victims whom they don't even know? Why do office workers spend their regular hours at work and then spend another shift doing disaster work? Wilfred Unruh supplied part of the answer when he explained to a reporter that "Mennonites know what disaster and tragedy are. They've lived with it all their lives. And they want to help others out of suffering. We believe that the strong motivation of service is basic to the Christian faith."

MDS-ers have a little folder which they give to people who ask them why they are there; it reads as follows:

"We are strangers to you, but you are our neighbors. We

cannot fully understand your loss, but we want to share your burden.

"We wish to follow Christ and His teaching in all our living. We consider anyone in need our neighbor. When disaster strikes, we desire to give assistance as we are able.

"God sent Jesus into this world of distress and sin because He understands and wants to help those who are in need. As Christian people we want to share this love with you by helping you and reminding you that Christ died to redeem each of us."

How effective is the MDS witness? It is hard to measure, of course, but numerous words of appreciation from individuals and public officials give some clue of its effectiveness. W. C. Broaddus, director of the Hannibal Civil Defense Agency in Missouri, had this to say recently:

"After any disaster, comes the problem of rehabilitation and cleanup which sometimes causes a lot of worry and confusion. Our problem in that phase of duty, after our Hannibal flood, was completed with decorum by volunteers of your church, and I personally want to thank all who participated in this job of cleaning homes in our area. I think this was an outstanding deed. I am very grateful to all of you. God bless you." □



Mennonite women at flood cleanup near Dodge City, Kans.: "Singing while working in several inches of mud."—Wichita Eagle.

Spiritual Light in School Subjects

By Martha K. Kauffman

The question of religious freedom faces the twentieth-century Christian in a new way since the discontinuance of Bible reading and prayer in the public schools. This concerns especially Christian parents and teachers who support them. Christian school promoters cannot ignore these facts and must look objectively at what they believe Christian education to be.

Some Christian school educators hold that the Bible curriculum is entirely separate from the so-called secular subjects. Others feel that spiritual truth can be integrated into all subjects. The Christian teacher, whether in public or Christian school, desires to approach subject matter as a tool necessary to make a contribution to mankind. At the beginning of the school year, it becomes necessary for Christian parents and teachers to look briefly at the subjects their children study.

Reading constitutes the most essential tool for any learning. God's divine will and purpose comes to us through reading. Spiritual truth came to the Ethiopian eunuch because Philip helped him with a reading comprehension problem. Ezra read distinctly with meaning that resulted in understanding. Paul recommended reading for spiritual growth. While the materials used for teaching reading may not be of a religious nature, spiritual guidance can be given by parents who encourage supplementary reading.

There can be no reading if there is no writing. Biblical writers wrote with the conviction of Habakkuk, "Write . . . that he may run that readeth it." Students who can master the skills of writing face opportunities to witness through the printed page.

The exploration of space and scientific knowledge brings to the Christian a deeper appreciation of the greatness of God. Christian parents play a vital part in expanding the world of natural science when they travel or take walks with their children. Technological progress seeks to build a bigger and better world. Unless children see God as greater than modern inventions, they will be blinded to the basic truths of science.

A number of parents have developed headaches over "new math." Recently, an elderly teacher found an 1873 arithmetic book in which identical problems appeared as were in "new math." You may wonder how God figures into a math course. Is not God the Creator of the universe? Did He not need to know "old" and "new" mathematical concepts to bring worlds into being? Isaiah refers to God as the One who measured the heaven and the earth. With the change of focus on math, the Christian mathematician finds within the church many jobs that ask for his skills.

The present-day emphasis of social studies needs to be supplemented carefully with Christian ideals. The subtle teaching that man becomes better through social reforms is a threat to belief in God's redemptive plan. The stress placed on nationalistic purposes and accomplishments tends to loom greater in the minds of young people than the program of the church. We learn about other times and places to meet the physical and spiritual needs around the world. The God who met the needs of His people through the ages is still the God of today's students.

Some public schools offer courses on Bible literature. Taught by a Christian, the course could be most beneficial. However, too often have both teachers and classmates accepted the "new morality" whereby Biblical principles are outmoded.

Teachers in Christian schools find opportunities in health and other subjects to stress that our bodies are God's temples. He created us to bring glory to Him through our worship and service. The songs that children sing reflect this. Art and subjects not specifically mentioned can likewise be given a Christian emphasis.

In the past some parents have expressed themselves as having disliked school. Children of certain age groups tend to feel important among their peers if they too can voice a hatred for their work. The 1965-66 school term is not just one to be endured. If somehow parents and teachers can develop attitudes of the importance of schoolwork, much will be accomplished. We want to see academic achievement. Above all, how much spiritual growth will come about because Light has come through the current school year? □

A Prayer for this week

Dear Lord,
Challenge each of us to
higher Christian education;
restore our lost ambitions and,
in restoring, bring to life the
service of
teaching souls of Thee and Thy salvation
in Jesus Christ our Lord
and Saviour, who
never fails us though we falter.

Ever guide and teach us to
draw closer to Thee and
unto Thy Word, that we may
cast all our cares on Thee.
And help us daily to
teach those about us, by our lives and
in our daily walk with Thee, to
overcome evil with good, and
nurture us daily with Thy love.

For Jesus' sake we pray.

Amen.

—Nellie Sommers.

Martha K. Kauffman, Atglen, Pa., is teacher in the Plumstead Christian Day School.

CHURCH NEWS

Cree Culture and the Gospel



"Societies do not remain static. The Indian society has moved backwards." Photo from film-strip, "Teamed with Purpose," available from the Mennonite Board of Missions, Elkhart.

"When one culture moves in on another, the old culture comes 'unglued,'" Professor Linwood Barney told northern Alberta mission workers at a meeting on "Understanding the Cree Indian" held in Edmonton in August.

When this ungluing occurs, observed the former missionary to Laos, the cultural controls that regulate family and social life give way to such things as drunkenness and immorality. Persons suffering most from this sad state of affairs, he continued, are the society's youth who get only a distorted view of reality.

Defining culture more specifically, he said that it is "a shared pattern of behavior that is learned, modified, and passed on to the next generation." He divided culture into five categories, namely, (1) economic—how goods are owned and shared; (2) political—how laws are made and enforced; (3) social—family and kin relationships that are important; (4) expression—language, music, art; (5) religion—notions of prayer, God, sacrifices, and worship.

Dr. Barney pointed out that all cultures are alike in some respects because people have the same needs and biological drives. They differ only because environments differ. Each culture has a unique history and is constantly on the move.

Regarding the Christian's witness to different cultures, he stated that the missionary must be able to distinguish between reality and the Christian faith. "We always

have trouble," he said, "preaching the Christian faith without imposing our cultural practices on the people we are trying to reach."

Let Cree Church Emerge

He then pleaded with the workers to "let the Cree church emerge in its own way." Mission workers must give themselves to "helping the church happen," he said, but it must happen the Cree way, not necessarily the Anglo way.

Workers at the meeting struggled with the problem of moving from a service program relationship to one of evangelical mission outreach. Begun ten years ago as a Voluntary Service project, the work at ten outposts among the Crees has gathered some 60 short-term and permanent workers. A church is emerging from the VS efforts and workers are trying to find forms of church life suitable to the culture.

Other problems center around finding a satisfactory relationship with the Catholic Church, which for years has been the religious stronghold of the area, and in working with some of the government's complex provisions for the management of Indian affairs.

Guest speaker Barney highly recommended that each of the ten outposts spend the next six months in planning evangelical churches for their communities. He urged that they give their best to this.

Finally, he observed that evangelical

Christians should be actively engaged in taking their message to cultures even more complex than the Crees. Minority groups of our inner cities are highly misunderstood, he said, and also demand our attention with the Gospel.

Barney is professor of Bible and Missions at the Jaffray Missionary Alliance School, Nyack, N.Y.

Doctors Help Face Change

"The Christian physician has a particular mission in this time of great world change, a mission to help his brothers face this change with sanity and resourcefulness." This was the advice given to men of the Mennonite Medical Association by Robert Kreider, Bluffton College president, at the annual convention of the MMA at Camp Friedenswald, Cassopolis, Mich., on Aug. 28.

Speaking on the theme, "The Meaning of History in the Role of the Physician," Dr. Kreider suggested that a medical practitioner reserve islands of time from his great professional responsibility to reflect on the meaning of life, to read "his newspaper and his Bible," and to maintain a sense of contemporary history and God's relationship to it and to his profession.

In a Sunday afternoon panel discussion the group faced "The Future Aspects of Medical Mission Work," questioning the role of the physician in relation to missions and other church programs.

J. D. Graber, general secretary of the Mennonite Board of Missions, who served as a resource person at the convention, emphasized that the healing ministries are valid Christian services only as they represent an outpouring of love from within; not as a strategy of organizational development or as an entre to evangelistic efforts.

The Mennonite Medical Association has 170 members and keeps in touch with approximately 600 Mennonite medical practitioners and students in the United States and Canada.

At a business session Walter Massanari, MD, Goshen, Ind., was installed as president of the association for the next two years, and Floyd Weaver, MD, Pontiac, Ill., as new secretary. Paul Roth, MD, Killbuck, Ohio, is the new vice-president and president-elect. — Delmar Stahly, executive secretary of MMA.

Research Center

The Greek Minister of Agriculture, Mr. Baltajes, informed the MCC unit in Macedonia that a decision had been reached by the Research Division of his department to accept the proposal to make the MCC farm a research station with special emphasis on horticultural products native to the Almopia Valley.

For the past two years relief workers and Pax men have concentrated on working themselves out of a job and turning over responsibilities for the agricultural program to Greek counterparts. Ever since MCC began work in Greece 13 years ago, agricultural work in various parts of the country has been the chief form of assistance. The farm, on the outskirts of Aridea in

northern Macedonia, first came into being in 1960.

The actual turning over of the facilities will take place in October after completion of this year's farm activities and on a date when representatives from Akron can be present at the ceremonies marking the transfer.

animals from breeders associated with International Nutria Service.

Experimenter Goes with Project

Plans call for Dr. Kinsel, well-known nutria authority and author of "Theory and Practice of Nutria Raising," to go to Greece this fall to insure the success of the project. Over there, individuals, institutions, and various authorities have expressed great interest in his forthcoming visit.

Kinsel is quick to point out that only quality nutria are profitable (a very good pelt, dressed, brings around \$25 in the Midwest) and that such animals can be developed only through selective breeding. Poor methods at one time nearly finished the nutria industry in the U.S.

The Greek government is prepared to furnish 20,000 drachmas (\$670) toward the project's establishment. This money will be used for the construction of pens, feed, and operating costs. Although there are already some nutria farms in Greece, new bloodlines are badly needed to improve the existing breeds.

Heifer Project, Inc., handled shipping arrangements and the trans-Atlantic air costs were paid by AID/Washington.

Teachers in Africa



Teachers going to Africa under MCC's Teachers Abroad Program (TAP) include, from left (standing): Suzy and Wayne Yoder, Charlottesville, Va.—two years in the Congo (Leopoldville) after a year of French language study in Brussels; Murray and Loretta Snider, Elmira, Ont.—three years at the Africa Inland Mission high school at Kijabe, Kenya; Denny (seated) and Mary Weaver, Goshen, Ind.—two years in Algeria after a year of French at Brussels; James and Connie Lehman, Chapel Hill, N.C.—three years at Chipembi Girls' School, Chisamba, Zambia; Samuel and Lorraine Kulp (seated with daughter)—to Kahororo Secondary School, Bukoba, Tanzania; Elaine and Joseph Haines, West Milton, Ohio—to Jordan for a three- to five-year term to direct the Beit Jala and Mennonite School for Boys; Urbane Peachey, secretary of personnel; Robert Miller, director of overseas services and administrator of TAP. Front row (seated): Stanley Yoder, Harrisonburg, Va.—two years in the Congo (Leopoldville) after a year of French; Clinton Hofstetter, Apple Creek, Ohio—Africa Inland Mission high school at Kijabe, Kenya; Muriel and Floyd Mast (seated, right), Greenwood, Del.—three years in an African high school at Thompson Falls, Kenya.

MCC Drills Wells

The Mennonite Central Committee has received an invitation from the Yugoslav Red Cross to equip and operate a well-drilling rig in central Serbia, an area inundated by unprecedented floods earlier this year. An estimated 2,000 new wells will be needed as thousands of families from flooded communities are relocated.

An assembled drilling rig, only slightly used, was brought into Yugoslavia by the United Nations International Technical Assistance program for a project which did not materialize. The outfit is equipped only with a percussion type drill, whereas the soil in the area is more suited to a revolving type drill.

MCC has agreed to equip the rig with the desired type of drill and other necessary parts. They are also looking for a well-drilling expert and a Pax man to operate the equipment for up to two years. The rig is expected to be ready for operation this year yet. Qualified drillers who are interested in sharing in this project in Yugoslavia should apply immediately to MCC, Akron, Pa.

The immediate area in which the work is to begin is Bodjani, where 300 families are to be resettled. This is part of a much larger flooded section called Vojrodina, in the province of Serbia, where a total of 4,000 families were displaced. Altogether the rampaging Danube River left 8,000 families temporarily or permanently homeless in the provinces of Serbia and Croatia. The total flood damage is estimated to have reached \$320,000,000.

Nutria to Greece

On board a recent TWA flight from New York City bound for Athens, Greece, were 53 unusual passengers worth almost \$4,700. They were nutria donated by American breeders for the people of Greece.

Nutria are otter-like aquatic rodents, native to South America, prized for their fur, and edible. Herbivorous by nature, nutria are relatively simple to raise as they can exist on a very primitive diet. In Greece, where the climate is pleasant and not nearly so hot as in many parts of the U.S., there is a good local market for the furs and meat.

Approximately two years of work, as recorded in a bulging correspondence folder, finally paid off in the Aug. 11 flight. Among the many involved in the under-

taking were MCC offices in the U.S.; the MCC unit in Macedonia, Greece; nine American donors, the International Nutria Service, Greek officials, a YPU group in Kansas, Heifer Project, Inc., and AID (Agency for International Development).

Two years ago, A. G. Simotas, research director of the fur industry and geneticist at the livestock research station in Janitsa, asked the Mennonite unit in Greece for assistance in obtaining some nutria animals from the U.S.

After Simotas and Dr. George V. Kinsel of International Nutria Service based in Monrovia, Calif., made a study of how nutria fit into the Greek picture, they concluded that the fur-bearing animals would be of enormous economic importance. Dr. Kinsel then arranged the donation of 53

Your Overseas Missionaries of the Week



The Robert Martin family was scheduled to leave Sept. 7 for Israel to begin their first term as medical missionaries with the Mennonite Board of Missions, Elkhart.

Robert will be a staff physician at the Edinburgh Medical Mission Society Hospital in Nazareth, Israel. The 110-bed institution has an international staff of doctors and nurses and serves some of the 250,000 Arabs living in Israel, particularly those in the Galilee area.

Programs of the hospital include a training school for midwives, a maternity and a children's ward. This Christian hospital enjoys the cooperation and support of the Israel government and Ministries of Health and the Interior.

Son of Mr. and Mrs. William H. Martin, Sr., Menges Mills, Pa., Dr. Martin attended York Junior College and graduated from Eastern Mennonite College. He received his M.D. degree from Hahnemann Medical College, Philadelphia, Pa.

Mrs. Martin, the former Nancy Rudy, graduated from Goshen College with a B.S. in nursing. She is the daughter of Mrs. James S. Rudy, York, Pa.

The Martins have one son, Robert Craig, 1.

Draft Calls Double

With the military buildup in Vietnam draft calls have been doubled. The increased number will be obtained by drafting younger men and tightening up on student deferments, observes Jesse Glick of the I-W office in Elkhart, Ind.

Until recently, the draft age has been approximately 21 years, eight months. At President Johnson's order of Friday, Aug. 27, the age was lowered to include 19-year-olds. And at a news conference recently, Selective Service Director Lewis B. Hershey indicated that as soon as the pool of available single 19- to 26-year-olds is exhausted, the Selective Service will begin

calling up married men in the same age bracket without children. He said this could be any time after next January.

In that same conference, Hershey warned students that they will have to work at their schooling if they want to be deferred. He said that if students are called up, the first will be those whose grades are not up to par, those who are not carrying a full load of studies, "and the fellows who get kicked out of school one year and go back the next."

In order to prepare for this new development, several I-W orientations are being planned. One is scheduled for the Lancaster, Pa., area in October and another for Elkhart, Ind., in either September or October.

FIELD NOTES



John Albert Jones (l.), St. Louis, Mo., recently began a two-year I-W assignment at Mennonite Central Committee headquarters as Peace Section assistant. In addition to handling information and requests related to Selective Service and the placement of CO's in approved I-W assignments, he also gives assistance to Edgar Metzler, executive secretary of the Peace Section, in things pertaining to peace, social, and church-state concerns. Jones is a graduate of Howard University, the U.S. Dept. of Agriculture Graduate School, and the Berlitz Schools of Languages, all located in Washington, D.C. He is shown here talking over his new responsibilities with Loren Preheim, outgoing Peace Section assistant.

Laurence Horst, pastor of Chicago's Evanston Mennonite Church, has recorded five short talks for 50,000-watt WGN, Chicago. Each of his 3½-minute talks on the program, "Time to Reflect," covers the practical side of living. Titles are: "Building a Home to Live In," "Building a Hope to Live For," and "Discernment in Making Decisions." Pastor Horst urges other pastors to become acquainted with the possibilities available on local stations. A large percentage of broadcasters provide free time to local ministers on a rotating basis.

Paul and Esther Kniss returned to Bihar, India, on Sept. 4 for their fourth term of missionary service.

Gospel Herald is planning to carry in condensed form all General Conference messages.

Ann Carpenter and Joyce Eberly, both first-term missionaries to Brazil, arrived in Belem on Sept. 5.

Arlin Yoders, first-term missionaries, and David Hostetlers, third-term missionaries to Brazil, both arrived in Campinas on Sept. 6.

Eastern Board Missionary Departures and Arrivals

John and Catharine Leatherman, who served four terms in Tanzania, arrived in the States on Aug. 21. Their address is Route 2, Mt. Joy, Pa.

Joseph and Edith Shenk and two small daughters arrived home on furlough from Tanzania on Aug. 23. Joseph is attending New York University while on furlough. Their address is 105 East 97th St., New York, N.Y.

Harold and Connie Stauffer arrived in the States on Aug. 26 on furlough from Somalia. Their address is Route 2, Mt. Joy, Pa. Harold is attending Franklin and Marshall College, Lancaster, Pa.

Calvin and Marie Shenk and son Douglas arrived in the States on Aug. 26 on furlough from Ethiopia where Calvin taught at the Nazareth Bible Academy. Their address is 60 Main Street, Salunga, Pa. Calvin is attending New York University.

Esther Becker returned to Ethiopia for her third term on Aug. 24. She is teaching in the Nazareth Bible Academy.

Grace Hess, Leola, Pa., Erma Clymer, Quarryville, Pa., and Miriam Eberly, Leola, Pa., left the States on Sept. 5 for missionary service in Central America. Grace and Miriam will serve as nurses in British Honduras and Erma will teach at Pine Grove Academy, Tegucigalpa, Honduras.

Calendar

- Ontario Mennonite Bible Institute, 800 King St. E., Kitchener, Ont., beginning Oct. 25.
- Mennonite Youth Council, YMCA Hotel, Chicago, Ill., Oct. 28-30.
- Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.
- Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 5, 6.
- Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.
- Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26, 1966.

James and Gloria Shelly and daughter Patricia, 621 Main St., Akron, Pa., arrived in Mogadiscio, Somalia, for their first term as business manager couple, replacing Harold Stauffers, who are home on furlough.

Harvey and Mildred Miller returned to Europe for another term of service on Sept. 1.

Gerald and Elaine Stoner, Salunga, Pa., left New York on Aug. 30 for their overseas assignment in Ethiopia. Gerald will teach in the Nazareth Bible Academy, and Elaine will serve as a nurse in the Nazareth Hospital. Elaine is the daughter of Ira J. Buckwalter, treasurer of the Eastern Mission Board.

Lauretta Rutt, 2041 Marietta Ave., Lancaster, Pa., began working in the mailing and production department of the Eastern Mission Board office on Sept. 1. She replaced **Joyce Dombach**, who terminated her services there on Sept. 10.

A TV special dealing with the deterioration of the nation's cities will be broadcast on Sunday evening, Oct. 3, at 6:30 E.D.T. by the National Broadcasting Company. Narrated by Chet Huntley, the special—sporting the ironic title, "America the Beautiful"—will focus on Detroit, Los Angeles, New York, New Haven, Boston, and Dallas. In connection with this program the urban renewal department of the National Council of Churches is preparing a guide for use by church or other groups. Persons wishing to obtain free copies of the guide should write immediately to the St. Clement's Film Association, 423 West 46th St., New York 36, N.Y.

Gerald and Ada Hershberger, Sugar-creek, Ohio, began their assignment as assistant superintendent of Hope Rescue Mission, South Bend, Ind., on June 1.

Theron Weldy was installed as pastor of the Sunnyslope Church, Phoenix, Ariz., on Sept. 5. George Beare, conference overseer, was in charge of the service. Bro. Weldy's address has been changed from Goshen, Ind., to 9844 N. Seventh Place, Phoenix, Ariz. 85020.

Ordination services were held at the South Colon Church, Colon, Mich., on Aug. 8, when Ora D. Schrock was ordained to the ministry and as pastor of the South Colon Church, after having been licensed for one year. Tobe Schrock and Oscar Leinbach were in charge of the services.

Allen Shirk, Harrisonburg, Va., in revival meetings at Stahl, Johnstown, Pa., Oct. 24-31.

Elected officers of the Washington-Franklin County Mission Board: Pres.—Omar Martin; Vice-Pres.—Amos Horst; Secy.—Norman Martin; Treas.—Abel Martin; Fifth Member—Harold Hunsecker; Member at Large—Max Clugston; Advisory Member of Managing Committee to Old People's Home for three years—Aden Risser.

Walter Beachy was ordained as minister on April 25, 1965, to serve the United Bethel Conservative Church near Plain City, Ohio.

The National Mennonite Youth Fellowship sponsored a servanthood camp at Spencer, Okla., the first week in August. It consisted in projects of special improvements, community cleanups, visitation, and Bible study. John Otto, pastor of the Spencer Church, directed the servanthood campers on a local level. The young people were Rosemary Schmidt, Harper; Becky Duerksen, Hesston; Karen Troyer, Hutchinson; Cindy Kauffman, Harper; Ruby Diener, Canton; Donald Hershberger, Harper, all of Kansas; and Sandi Christophel and Sharon Myers, both of Goshen, Ind.

Dedication service for the new educational unit at Huber, New Carlisle, Ohio, Sept. 19, at 2:00 p.m. Guest speaker, Paul M. Miller, Goshen, Ind.



Ronald Piper, 22, Iowa City, Iowa, recently began a two-year I-W assignment as accountant in the Business Office of the Mennonite Board of Missions, Elkhart. He is a 1965 graduate of Iowa State University with a bachelor's degree in business administration.

J. R. and Grace Diller, Hesston, Kans., observed their fiftieth wedding anniversary on Sept. 12.

Fall Ministerial Conference at Chesley Lake, Allenford, Ont., Oct. 19-21. Theme: "The Effective Congregation in the World." Speakers: John Howard Yoder, Goshen, Ind., and Vern Miller, Cleveland, Ohio.

Ray and Susie Schlabach, Costa Rica, presented their work and showed pictures at Spencer, Okla., Aug. 22. They had attended school at Norman, Okla., during the summer, and are sponsored by the Conservative Mennonite Mission Board.

C. E. and Lina Martin, members of the Hopedale, Ill., congregation, observed their sixtieth wedding anniversary on Sept. 12.

The Southmost congregation, Florida City, Fla., took another step forward on Aug. 29, when their leader, LeRoy Sheats, was licensed as a minister. T. H. Brenne-man, Sarasota, Fla., had charge of the service, and James Steiner, representing the Ministerial Committee of the Ohio and Eastern Conference, brought the message. The congregation was organized on March 21, 1965, with eleven members.

New members by baptism: twelve at Midway, Columbiana, Ohio; two at Maple Grove, Belleville, Pa.; six at Hereford, Bally, Pa.; five at Seventh Street, Upland, Calif.; four at Mt. Joy, Pa.

Evangelistic meetings: William Miller, Crumstown, Ind., at Rich Valley, Kokomo, Ind., Sept. 16-26. **James Harris**, Anderson, S.C., at Edgemont, Harrisburg, Pa., Sept. 10-17. **Russell Krabill**, Elkhart, Ind., at Midway, Columbiana, Ohio, Sept. 19-26. **Ben Lapp**, Watontown, Pa., at Oakwood, Conowingo, Md., Oct. 2-10. **Sidney Gingrich**, Myerstown, Pa., at Rawlinsville, Holtwood, Pa., Oct. 16-24. **Nelson Kanagy**, West Liberty, Ohio, at Lower Deer Creek, Kalona, Iowa, Sept. 26 to Oct. 3. **Dale Oswald**, Milford, Nebr., at Zion, Adair, Okla., Oct. 3-17. **C. J. Ramer**, Duchesne, Alta., at Sugar Creek, Wayland, Iowa, date changed to Oct. 10-17. **Jacob Frederick**, Philadelphia, Pa., at Churchtown, Narvon, Pa., Oct. 17-24.

Willard Ressler, Orrville, Ohio, has accepted the call to be pastor at Locust Grove, Elkhart, Ind., as of Sept. 12. His new address is 2302 W. Mishawaka Road, Elkhart, Ind. 46517.

Change of address: Daniel S. Sensenig from 362 W. Main St., New Holland, Pa., to R.D. 1, New Holland, Pa. 17557.

Margaret Horst from Harper, Kans., to Schowalter Villa, Hesston, Kans.

Mario Snyder from Scottsdale, Pa., to 1612 S. Eleventh St., Goshen, Ind. 46526.

Rhine W. Benner from Estacada, Oreg., to Cabin, W. Va., 26855. Telephone: 304 257-5238.

Perry S. and Annie Martin, Harrisonburg, Va., observed their fiftieth wedding anniversary on June 20.

Geo. R. Brunk, Harrisonburg, Va.; Wilbur Lentz, Willow Street, Pa.; and Jacob Musser, East Earl, Pa., in weekend meetings at Fairview, Reading, Pa., Oct. 2, 3.

Hesston College Business Manager Leland Bachman has announced that their application for a loan of \$450,000 for a new dormitory was approved Sept. 8. The dormitory for 160 men will be built near the corner of Maple Street and Erb Drive, west of the Mary Miller Library. The schedule approved by the Hesston College Board of Overseers calls for construction to begin this fall and for the dormitory to be completed by September, 1966.

The Indiana-Michigan Mennonite Camp Association, which operates **Camp Amigo**, R. 3, Sturgis, Mich., will hold its annual meeting at Bethany Christian High School, Goshen, Ind., at 7:30 p.m., Saturday, Oct. 9. Association members, congregation representatives, and persons interested in church camping are urged to attend.

Paul Erb, Scottsdale, Pa., will speak on the place of conference camps in the total program of Mennonite camping. Information concerning the past summer's program, plans for future development, and a report on the Amigo-Bethany Building Fund will be included in the business.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Boese—Dankof.—Arley Dean Boese, Wayland, Iowa, and Mary Gail Dankof, Mt. Pleasant, Iowa, both of the Sugar Creek cong., by Robert Lee Hartzler, Aug. 14, 1965.

Bontrager—Yutzey.—Ralph M. Bontrager and Veronica Lee Yutzey, both of Middlebury, Ind., Clinton Frame cong., by Vernon E. Bontreger, Aug. 21, 1965.

Bowman—Reuter.—Walter Bowman, New Holland, Pa., and Carol Reuter, Hockessin, Del., by Vernon Zehr, July 30, 1965.

Eash—Stutzman.—Jess L. Eash, Goshen, Ind., Pleasant View cong., and Fern Stutzman, Wattsburg, Pa., Beaverdam cong., by Richard Hostetler, Aug. 7, 1965.

Eberly—Peifer.—Sherman D. Eberly, Harriersonburg, Va., and Ann E. Peifer, Damascus, Md., both of the Bank cong., by Lloyd S. Horst, Aug. 28, 1965.

Eby—Strite.—Lester Elwood Eby, Hagerstown, Md., Reiff cong., and Lorraine F. Strite, Hagerstown, Miller cong., by Reuben E. Martin, Aug. 19, 1965.

Gerber—Copenhaver.—R. Stanley Gerber, Walnut Creek, Ohio, and Sheri Copenhaver, Goshen, Ind., Aug. 14, 1965.

Gilmore—Trauger.—Alfred P. Gilmore, Ottsville, Pa., Deep Run cong., and Ruth Loretta Trauger, Pipersville, Pa., Groveland cong., by Omar V. Showalter, Aug. 7, 1965.

Goshow—Landis.—Ronald M. Goshow and Phyllis Landis, both of the Salford cong., Harleysville, Pa., by Willis Miller, Aug. 14, 1965.

Graber—Crow.—Kenneth L. Graber, Archbold, Ohio, Central cong., and Martha Crow, Ft. Worth, Texas, Methodist cong., by Pastor Sutton, Aug. 21, 1965.

Grove—Mast.—Cecil Grove, Waynesboro, Va., Springdale cong., and Doris Mast, Chesapeake, Va., Mt. Pleasant cong., by Robert W. Mast, June 5, 1965.

Hathaway—Guntz.—Glendon Hathaway, Philadelphia, Mo., Pea Ridge cong., and Wilma Guntz, Souderton, Pa., Vincent cong., by David A. Hathaway, Aug. 14, 1965.

High—Herr.—Carl G. High, Lancaster, Pa., Stumptown cong., and Alice M. Herr, East Earl, Pa., Weaverland cong., by J. Paul Graybill, Aug. 14, 1965.

Jauch—Ulrich.—Steven Jauch, Metamora (Ill.) Christian Union cong., and Susie Ulrich, Metamora (Ill.) cong., by Roy Bucher, Aug. 1, 1965.

Kauffman—Hochstetler.—Dwight Kauffman, Minot, N. Dak., Fairview cong., and Trella Hochstetler, Wolford, N. Dak., Lakeview cong., by Eli G. Hochstetler, Aug. 20, 1965.

Kauffman—Nofziger.—Sanford Kauffman, Fairview (Mich.) cong., and Linda Nofziger, Sarasota, Fla., Bay Shore cong., by T. H. Breneman, Aug. 14, 1965.

King—Gable.—Frank King, New York City, Seventh Avenue Mennonite cong., and Evangeline Gable, Bronx, N.Y., Wooster, Ohio, cong., by Paul Brunner, Aug. 7, 1965.

Kolb—Lapp.—Noah S. Kolb, Spring City, Pa., Vincent cong., and Sara J. Lapp, Lansdale, Pa., Plains cong., by John E. Lapp, father of the bride, Aug. 21, 1965.

Lehman—Zook.—John Lehman, Apple Creek, Ohio, and Rosella Zook, Hannibal, Mo., by Nelson E. Kauffman, April 10, 1965.

Mast—Smucker.—Ellis Mast, Millersburg, Ohio, Oak Grove cong., by Roman Stutzman, June 19, 1965.

Metzler—Peifer.—R. Lester Metzler, Manheim, Pa., Hernley cong., and Dorothy Louise Peifer, Lancaster, Pa., Oak Shade cong., by John R. Martin, Aug. 28, 1965.

Miller—Bauman.—Ira Amos Miller, White Pigeon, Mich., and Carol Ann Bauman, Goshen, Ind., East Goshen cong., by Irvin Detwiler, Aug. 15, 1965.

Miller—Rhodes.—Garry Miller, Fulks Run, Va., Hebron cong., and Peggy Rhodes, Stuarts Draft (Va.) cong., by Paul Barnhart, Aug. 13, 1965.

Miller—Sharp.—Lynn Miller, Nampa, Idaho, First Mennonite cong., and Janice Sharp, Lachine, Mich., Wellington cong., by Harold Sharp, Aug. 14, 1965.

Miller—Yoder.—Robert J. Miller, Kalona, Iowa, Lower Deer Creek cong., and Sheryl E. Yoder, Archbold, Ohio, Tedrow cong., by Carl Yoder at Tedrow, July 10, 1965.

Milne—Miller.—Ronald Milne, Goshen, Ind., East Goshen cong., and Sally Jo Miller, Goshen, Ind., Goshen College cong., by J. Robert Detweiler at the Eighth Street Church, June 25, 1965.

Moncur—Bechtel.—Donald Moncur, Kitchener, Ont., Baptist cong., and Florence Bechtel, Kitchener, Mannheim cong., by Lloyd Pierce, assisted by Osiah Horst, at the Baptist Church.

Moser—Thomas.—Clayton Moser, Croghan, N.Y., and Arlene Thomas, Hollsopple, Pa., Stahl cong., by Sanford G. Shetler at Stahl, June 13, 1965.

Moser—Yoder.—Harold L. Moser, Nashville, Ohio, and Elsie Arlene Yoder, Berlin, Ohio, both of the Grey Ridge cong., by Paul R. Miller at the Berlin Church, July 11, 1965.

Moyer—Alderfer.—Clare Moyer, Harleysville, Pa., and Christine Elizabeth Alderfer, Souderton, Pa., both of the Salford cong., by Willis Miller at the Souderton Church, June 26, 1965.

Moyer—Bodder.—David Moyer, Perkaspie, Pa., Blooming Glen cong., and Jean Elizabeth Bodder, Perkaspie, Grace Gospel Chapel, by Rev. Detweiler at the bride's church, Plumsteadville, Pa., May 8, 1965.

Newswanger—Herr.—Aaron K. Newswanger, Old Road cong., Gap, Pa., and Marian L. Herr, East Earl, Pa., Weaverland cong., by J. Paul Graybill at Weaverland, July 10, 1965.

Nissley—Hostetler.—William Nissley, Middlebury, Ind., and Susie Hostetler, Sturgis, Mich., both of the Plato cong., by Willis C. Troyer, Aug. 18, 1965.

Noe—Merillat.—Bryan Noe, Eureka, Ill., Roanoke cong., and Elaine Merrillat, Wauseon, Ohio, West Clinton cong., by Norman Derstine, Aug. 14, 1965.

Nolt—Buckwalter.—Wilmer Nolt, Ephrata, Pa., Metzler cong., and Doris Buckwalter, Lancaster, Pa., Mellinger cong., by Paul G. Landis, Aug. 21, 1965.

Nolt—Hess.—Ronald B. Nolt, Denver, Pa., Ephrata cong., and Helen Jean Hess, Lititz, Pa., Hammer Creek cong., by Mahlon Zimmerman at Hammer Creek, June 26, 1965.

Nolt—Martin.—James L. Nolt, Manheim, Pa., Erb cong., and Linda L. Martin, Kinzers, Pa., Hershey cong., by Clair B. Eby, Aug. 7, 1965.

Nyce—Stover.—Vernon Nyce and Linda Stover, both of Telford, Pa., Hersteins cong., by Stanley R. Freed at the Christopher Dock School, June 26, 1965.

Overholt—Hostetler.—Richard Overholt, Fredericktown, Ohio, Mt. Gilead cong., and Faye Hostetler, Orrville (Ohio) cong., by J. Lester Graybill at Orrville, June 26, 1965.

Patton—Runion.—Charles Patton, Compton, Colo., Church of Christ cong., and Janet Runion, Hershey, Pa., E. Hanover cong., by Peter Smith at the home of the bride, July 6, 1965.

Pinnicks—Welty.—Gerald Pinnicks, Fredericksburg, Ohio, and Edith Welty, Apple Creek, Ohio, by Don Wilkin and Harlan Steffen, Aug. 21, 1965.

Plank—Kurtz.—Dwight S. Plank, Turkey Run cong., Bremen, Ohio, and Caroline Kurtz, Elverson, Pa., Rock cong., by Ira A. Kurtz at Rock, June 26, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clipp, Bessie, daughter of Mr. and Mrs. Franklin Maust, was born in Howard Co., Ind., March 1, 1890; died at the Elkhart (Ind.) General Hospital, Aug. 13, 1965; aged 75 y. 5 m. 12 d. On April 7, 1917, she was married to Lloyd Clipp, who died July 5, 1965. Surviving are one son (James), 2 grandchildren, one sister (Mrs. Pearl Newcomer), and 2 brothers (Edward and Fred). She was a member of the Olive congregation, where funeral services were held in charge of Elno Steiner and D. A. Yoder.

Eby, Gordon C., son of Mr. and Mrs. Christian Eby, was born at Kitchener, Ont., Sept. 21, 1890; died at the K-W Hospital, Kitchener, Aug. 17, 1965; aged 74 y. 10 m. 27 d. In 1921, he was married to Elsie Hewitt, who survives. Also surviving are 4 sons (Ward, Foster, Gary, and Timothy), 3 daughters (Ruth—Mrs. Murray Hill, Anne—Mrs. Douglas Millar, and Louella), and 16 grandchildren. One son preceded him in death. Two months previous to his death he renewed his faith in Christ. Funeral services were held at the First Mennonite Church, Aug. 20, in charge of C. F. Derstine.

Gerber, Amanda, daughter of John D. and Katie Ann Miller, was born in Walnut Creek Twp., Ohio, Oct. 22, 1889; died at the home of her daughter, Mrs. Roscoe Miller, Aug. 15, 1965; aged 75 y. 9 m. 24 d. On Nov. 6, 1909, she was married to Herb W. Gerber, who survives. Also surviving are 3 daughters (Erdine—Mrs. Noah Schlabbach; Arlene—Mrs. Carl Mast; and Mattie—Mrs. Roscoe Miller), one son (Titus), 2 brothers (Jonathan and Daniel), 3 sisters (Mrs. Martha Beechy, Mrs. Milo Hamsher, and Mrs. Carl Feikert), 14 grandchildren, and 13 great-grandchildren. Two brothers and one sister preceded her in death. She was a member of Berlin Church, where funeral services were held Aug. 18, in charge of Paul Hummel and Eldon King; interment in Walnut Creek Cemetery.

Habermehl, Martha, daughter of Ira S. and Matilda (Groff) Bauman, was born in Waterloo Twp., Ont., Sept. 22, 1891; died at St. Jacobs, Ont., Aug. 10, 1965; aged 73 y. 10 m. 19 d. On Feb. 5, 1924, she was married to Albert Habermehl, who died Aug. 25, 1964. Surviving are 2 sons (Clayton and Leonard), 8 daughters (Mrs. Beatrice Feick, Mrs. Alice Weber, Mrs. Doris Ermel, Mrs. Vera Bauman, Mrs. Ada Buehler, Mrs. Erma Drudge, Edna, and Ida), 3 brothers, and 3 sisters. One infant daughter preceded her in death. She was a member of the St. Jacobs Church, where funeral services were held Aug. 13, in charge of Glenn Brubacher.

Kauffman, Erma Susan, daughter of Samuel S. and Mary A. (Yoder) Fisher, was born in Iowa Co., Iowa, May 14, 1898; died at the University Hospital, Iowa City, Iowa, of injuries received in a car accident on Aug. 14, 1965; aged 67 y. 3 m. On Feb. 12, 1922, she was married to Frank Kauffman, who died Feb. 26, 1937. One infant child, her parents, one brother, and one sister also preceded her in death. Surviving are one daughter (Mildred C.), one son (Donald G.), 2 grandsons, 10 brothers and sisters (Orlo C., Glenn M., Lavanda—Mrs. John Shetler, Maggie—Mrs. Ray Hostetler, Leona Miller, Luetta—Mrs. Hampton Johnson, Leonard D., Vernon, Waldo, and Fern—Mrs. Cleo Troyer). She was a member of the Wellman Church, where funeral services were held Aug. 17, in charge of Geo. S. Miller and Max Yoder; interment in West Union Cemetery.

Leatherman, Bessie W., daughter of William and Lizzie (Wisner) Detweiler, was born in Bedminster Twp., Pa., July 30, 1889; died at Pipersville, Pa., July 11, 1965; aged 75 y. 11 m. 12 d. She was married to Jacob G. Leatherman, who died in Jan. 1959. Surviving are 4 children (Abram D., Kathryn Moyer, Clarence D., and Alverda Rice), 19 grandchildren, 5 great-grandchildren, and one brother (Edward). One son died in infancy. She was a member of the Deep Run Church, where funeral services were held July 15, in charge of Abram W. Yothers and Erwin Nace.

Lehman, Jesse A., son of Peter K. and Elizabeth (Weaver) Lehman, was born near Harris, Iowa, Aug. 11, 1902; died suddenly at his home near Myerstown, Pa., Aug. 3, 1965; aged 62 y. 11 m. 23 d. On June 27, 1925, he was married to Candidus Stahl, who survives. Also surviving are 9 children (Stella—Mrs. Aaron Martin, Luke, Aaron, Hilda—Mrs. Henry Eberly, Peter, Joseph, Gladys—Mrs. Raymond Hoover, Jesse, Jr., and Mark), 25 grandchildren, 2 brothers (Milo and Paul), and 4 sisters (Fannie—Mrs. John Gingrich, Ruth—Mrs. Amos Brubaker, Mary—Mrs. Clyde Sadler, and Martha—Mrs. Norman High). He was a member of the Mt. Zion Church, where funeral services were held Aug. 6, in charge of Luke Good and Aaron Horning.

Miller, Delbert, son of Eli B. and Katie (Miller) Miller, was born in Newton Co., Ind., June 10, 1918; died from injuries received in a car accident near Middlebury, Ind., Aug. 18, 1965; aged 47 y. 2 m. 8 d. On March 19, 1939, he was married to Emma Schmucker, who survives. Also surviving are his mother and stepfather (Mr. and Mrs. Dave Slabach), 5 sons (La Mar, Irvin, Vernon, Delbert, Jr., and Clifford), 2 grandchildren, one sister (Mrs. Henry Hochstedler), one half sister (Mrs. Roy Yoder), one half brother (Marvin Slabach), 3 stepsisters, and 3 step-brothers. He was a member of the Emma Mennonite Church, where funeral services were held Aug. 22, in charge of Dean Brubaker and Willis C. Troyer.

Miller, S. J., son of Jacob and Polly (Troyer) Miller, was born near Middlebury, Ind., July 10, 1893; passed away suddenly at the home of his daughter, Mrs. Earl Stalter, Middlebury, Aug. 18, 1965; aged 72 y. 1 m. 8 d. On June 22, 1916, he was married to Sarah Schlatter, who survives. Also surviving are their 5 children (Le Anna—Mrs. Earl Stalter, Irene—Mrs. C. W. Yantzi, Betty—Mrs. James Stringfellow, Kathryn—Mrs. LeRoy Kurtz, and Samuel Junior), 19 grandchildren, 3 great-grandchildren, one brother (Christian J.), and one sister (Anna—Mrs. Elmer Miller). One sister preceded him in death. He was ordained to the ministry at Pigeon, Mich., on April 4, 1926, where he served until he was transferred to the Leo, Ind., congregation. He served at Leo until his retirement from the active ministry five years ago. On Jan. 15, 1950, he was ordained to the office of bishop. He was also a zealous evangelist and held meetings in many congregations scattered over the U.S. and Canada. Two years ago he and his wife moved to Goshen to be near their children. Two months ago he suffered a mild stroke but recovered well, and his sudden passing came as a shock to his family.

Myers, Annie, daughter of Mr. and Mrs. Samuel Yoder, was born in Hilltown Twp., Pa., April 21, 1883; died at the Quakertown Hospital, June 3, 1965; aged 82 y. 1 m. 13 d. She was married to Irwin M. Myers, who died in Nov. 1959. Surviving are 3 daughters (Elizabeth, Mabel, and Blanche), 7 grandchildren, 3 great-grandchildren, and 2 sisters. She was a member of the Deep Run Church, where funeral services were held June 6, in charge of Erwin Nace.

Shrock, Michael Lee, son of Lester E. and Katie (Miller) Shrock, was born at Lagrange, Ind., Aug. 25, 1965; died the following day. Surviving are his parents, a twin sister (Michelle Dee), and grandparents (Elmer Shrock and Mr. and Mrs. Christ J. Miller). Graveside services were held at the Shore Cemetery, Aug. 27, in charge of Ivan Miller.

Smoker, Elva Ruth, daughter of Mr. and Mrs. Joseph Smoker, was born Sept. 15, 1928; died at her home in Lancaster Co., Pa., July 3, 1965; aged 36 y. 9 m. 18 d. Surviving are her parents, 2 brothers, and one sister (Norman B., Arthur, and Mae E.—Mrs. Samuel Kauffman, Jr.). She was a member of the Ridgeview Church, where funeral services were held July 5, in charge of Iven Dewald.

Springer, Susan, daughter of Christian and Barbara (Eigsti) Detweiler, was born at Milford, Nebr., June 3, 1893; died at Eureka, Ill., Aug. 11, 1965; aged 72 y. 2 m. 8 d. On Feb. 23, 1921, she was married to John Springer, who died in 1950. Surviving are her stepmother (Mrs. Mary Detweiler), 2 sons (Victor and Dayton), one daughter (Rachel—Mrs. Verle Studer), 2 half brothers (Fred and Perry), 2 stepbrothers (Jake Birky and Joe Birky), 3 sisters (Mrs. Carl Reeb, Mrs. Fred Reeb, and Mrs. Jake Saltzman), one half sister (Mrs. Herman Roth), one stepsister (Mrs. Henry Reeb), and 8 grandchildren. One son and 2 sisters also preceded her in death. Memorial services were held at the Otto-Argo Funeral Home, Eureka, Aug. 12, in charge of Norman Derstine; further services were held at Salem, Shickley, Nebr., Aug. 14, in charge of Lee Schlegel and Peter Kennel; burial in Salem Cemetery.

Thomas, Jacob B., son of Jacob H. and Annie (Brenneman) Thomas, was born Jan. 14, 1884; died at his home May 3, 1965; aged 81 y. 3 m. 19 d. Surviving are his wife, Mary (Neff) Thomas, 4 sons (Clayton N., David N., John N., and Jacob N.), one daughter (Naomi—Mrs. Ernest Ebersole), 22 grandchildren, 5 great-grandchildren, 2 sisters (Annie—Mrs. John Harnish and Mary—Mrs. Martin Haverstick), and 2 brothers (Abram and Martin B.). Funeral services were held at the New Danville Church, May 6, in charge of Elias Groff, James H. Hess, and D. Stoner Kradky.

Ulrich, Peter C., son of John and Catherine (Rediger) Ulrich, was born in Woodford Co., Ill., Dec. 12, 1870; died at his home in Manson, Iowa, Aug. 23, 1965; aged 94 y. 8 m. 11 d. On Jan. 25, 1891, he was married to Magdalene Zehr, who died April 28, 1942. This marriage was blessed with 5 children (Harley A., Lillian (deceased), Til—Mrs. Elmer Egli, Viola—Mrs. Vernon J. Hooley, and Rose—Mrs. Lou L. Egli). On Nov. 5, 1949, he was married to Priscilla Wolff, who died Sept. 22, 1959. Also surviving are 13 grandchildren and 22 great-grandchildren, one brother (Chris), and one sister (Fannie). Two brothers and 3 sisters preceded him in death. He was a member of the Manson Mennonite Church, where memorial services were held, with Nick Stoltzfus and James Detweiler officiating; interment in Rose Hill Cemetery.

Weber, Mary A., daughter of Ezra and Mary (Wenger) Burkholder, was born in Lancaster Co., Pa., Sept. 14, 1877; died at the Landis Homes, Lititz, Pa., Aug. 7, 1965; aged 87 y. 10 m. 24 d. Her husband, Henry S. Weber, died in March, 1965. They had observed their 67th wedding anniversary in Oct. 1964. Surviving are 6 sons and daughters (Eva—Mrs. Reuben Carper, Franklin, Esther, Levi, Betty—Mrs. Nelson Springer, and Henry), 22 grandchildren, 13 great-grandchildren, and one brother (Ezra). She was a member of the Hess Church, where funeral services were held Aug. 10, in charge of Richard B. Hess and Melvin Lauver.

We want to tell you that we like the **Gospel Herald** very much. The format is greatly improved. It seems to us that the articles are eye-catching and easy to read. At the same time you have improved the quality of the articles published. The order of the contents of the paper also is much better.

Your editorial, "A Call to Unity" (Aug. 24 issue), deserves special mention and recognition. It is Biblical, timely, and should be carefully read by every reader.—Tim and Rowena Brenneman, Sarasota, Fla.

In the article written by Paul Lederach, "Unfaithful Conservatism" (Aug. 24), there are some statements made that have an unhealthy wording. Here are some:

"The conservative outlook is fundamentally unfaithful."

"The label 'conservative' or 'conservative outlook' is really an exaggeration."

"Had Abraham embraced the conservative outlook, he would not have been included in the list of faithful men."

Let me quote the late Daniel Kauffman on this point: "The truly conservative is truly aggressive. I strongly advocate conservatism and aggression. Conservatism is not a synonym of deadness nor is aggressiveness a synonym of worldliness" (Life of Daniel Kauffman, p. 97).

—David M. Nolt, Ephrata, Pa.

I must say "God bless you" for that very good article on unity (**Gospel Herald**, Aug. 24). I am not of Mennonite heritage, but have joined this group and for quite some time have felt there are far too many divisions in our group. We need unity. I'm strongly in favor, and so I pray that your editorial may speak to many leaders, and may we see Him in a new way, and concentrate on Him, and not so much on "our ways and wills" which are often a great deal prejudice.

I do appreciate the **Herald**, and very much the "Prayers of Luke Warm." I very much wonder if in actuality that isn't how many feel but would not dare admit it. I would like you to know that I remember Christian publications and publication houses, the staff of editors and writers in prayer daily. . . .

Helen Lindhorst, Preston, Ont.

I was very deeply disturbed by the article, "Unfaithful Conservatism" (**Gospel Herald**, Aug. 24 issue), by Paul M. Lederach. Probably more so because some of us have had the label, "conservative," applied to us not of our own choosing.

I am certain that if the "prophets, John the Baptist, Jesus, Paul, and Abraham," were living with us today they would be termed "conservative" by the same standards by which this term is applied today. Why? Because they were all concerned that the Word and will of God be the practice of God's people in their time. Of Abraham we read that God called him out because he was faithful. To what? To the revealed Word of God. We read in Gen. 18:19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." The burden of the prophets was to call God's people back to the right ways of the Lord which they had forsaken. Isa. 1—6. John the Baptist and Jesus called the people of their day back to the practice of God's Word in contrast to the Pharisees' words and reasonings by which they had made the Word of God of none effect.

Paul wrote letters to churches to establish them in the practice of God's will. If in doing this, and following the example of these men

of God, we are labeled "conservative," then we thank God for the title. In a practical way we have been labeled such because we believe and teach that "all scripture is given by inspiration of God, and is profitable" (II Tim. 3:16, 17). This includes nonconformity, Rom. 12:2; women's veiling and uncut hair, I Cor. 11:1-16; Nonparticipation in civil government, John 18:36; a pure and holy fellowship of believers, I Cor. 5 and I John 1:5-7; 2:3-5. Surely if the teaching of these things makes one a "conservative," then the Author and writers were "conservative" as are all His servants and only those who refuse to accept and teach the Word of truth are "unfaithful conservatives."

Further in the article, he implies that a willingness to change is a sign of strength or maturity. This may be true in many areas of life, but is far from the truth insofar as the Word of God is concerned. It is in this area where the present change throughout the church and the prophets give us concern . . . I will choose the camp of the "conservative" Elijah.

There is a desirable change which we would like to see which is according to the Word. II Cor. 3:18.—Wilford Stutzman, Keota, Iowa.

* * *

At an interchurch meeting of Mennonite churches in Chicago and suburbs, I was quite amused, and yet my heart bled for some of the Christians who took part in the discussions and in the questions and answers. I listened to the pros and cons of the meaning of faith in action; some of the statements were of work, fellowship, friendship, traditions, culture, class. Not one time did I hear the key word, love, which is the way to eternal life, mentioned.

Christ's mission here on earth was to seek and save the lost ones. How are you going to learn to know, help, and love others of different classes and races if you are continually running from them? . . .

At a meeting I heard a good Mennonite brother say that in his changing neighborhood, the Negroes swooped down upon them so fast

that they had panicked. Some sold their homes at a loss; others left thriving businesses, good homes, friends, but to no avail, for we (the Negroes) are on the move, to the North, East, South, West, and to all suburbs. We are coming slow but sure.

The popular question of today is, Would you want your son or daughter to marry one (a Negro)? I assure you I too am born of a woman. I bleed, I laugh, I cry, I mourn, I work, I play, I worship, I learn, I want, I need, I give, I love, I die. One of the good Mennonite sisters stood at the meeting and proudly spoke of 400 years of Mennonite history and traditions. Well, I have had some 100 years of work in the cotton fields, tobacco fields, factories, homes, farms, and dairies, but in the last 40 years I (Negroes) have come a long way in learning the way of socially adjusted and cultured people. I have the burning desire and zeal to learn, to work, and to serve our fellowman. So I admonish you, my brother, to stop running from me and learn to live with, work with, and love all men.

Psalms 133 says, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" This is my prayer. One day, sooner or later, we shall all sit in the seat of judgment together—or not.—Alma Campbell, Chicago, Ill.

* * *

I have been concerned for some time because of the content of some of the articles in the *Gospel Herald*. When I read the editorial, "A Call to Unity," I could not wait any longer to write.

You stated we are overdue for a call to unity. Question, on what basis? Our creed or our practice? I will agree, many of our "Old Mennonite" churches would fit very comfortably in the General Conference Mennonite churches. In fact, we have finally arrived with the rest of the popular denominations. The road has been long, but alas, we have arrived! We are readily accepted as one of the group. Now we feel free to discuss merger. We say strength in numbers, united front, to present to a lost

world. Let us remember, strength is not in numbers, but in an Almighty heavenly Father.

All through the Old Testament and through the New Testament, the faithful followers have been few in number. Read again Heb. 11; the false professors in the time of Elijah and Jeremiah were in the majority, and, by the way, they were in control of all the well-polished rituals and worships, including prayers, which God would not hear.

Today the Old Mennonite institutions are in control of those who are changing even the ordination vows and Bible teachings once held sacred; now they are nonessential.

We have our churches today in the majority where the Bible teaching of the women's veiling is nearly gone. The practice of the same is on the way out, as we can clearly see. The cut hair, as short as men's, the shorts, jewelry which the New Testament is very clear and concise on, divorce and remarriage in our churches. We have trampled underfoot the simple teaching of God's Word, not by our creed but by our practice.

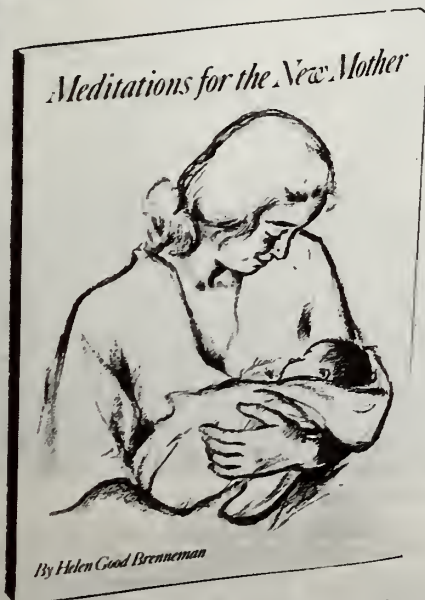
We are no more spiritual than we are Biblical, no more unified than one in faith and practice of God's Word. Anything else is only mockery of Christ's teaching that His people be one as He and the Father are one. No opposite directions in the Father and Son—complete unity. May God help us to confess our backsliding unless He remove our candlestick.

—Dale Oswald, Milford, Nebr.

* * *

First let me express my appreciation for the *Gospel Herald*. Because of the wide range of opinion within the Mennonite Church, from very conservative to quite liberal, I'm sure you receive many criticisms. However, you do a good job of presenting articles expressing a variety of opinions and for this you are to be commended.

Personally, I feel the use of satire to be helpful in pointing out wrong attitudes in my life. I would be disappointed if you would discontinue it.—Eva Schwartzentruber, Waterloo, Ont.



MEDITATIONS FOR THE NEW MOTHER

By Helen Good Brenneman

"For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (I Sam. 1:27, 28).

What ecstasy fills the mother heart when baby arrives! Along with joy over her new child, the mother often experiences spiritual depression because of lowered physical strength. To meet the need for a sustaining faith and a quiet confidence in God at this time, Helen Good Brenneman has prepared this beautiful book of meditations.

The author has written a devotional

meditation and prayer for each of the first 30 days. This is combined with a choice Scripture passage and a carefully chosen poem or quotation. Colored-line drawings by Esther Rose Graber illustrate the book. A lovely gift to any mother, at the birth of her first child or her fifth. Excellent as a gift from the congregation, presented to the new mother by the pastor or the cradle roll department worker when making the first call. **\$1.50**



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Items and Comments

A Baptist scholar has been appointed a faculty member in the theology department of a Roman Catholic college as a means of keeping pace with the ecumenical development. Leslie R. Keylock, 32, a graduate of the University of Alberta and Wheaton College, will teach at St. Norbert's College, De Pere, Wis.

* * *

It was the Bible that was highly instrumental in bringing literacy to millions of Nigerians, says Chief S. O. Adebó, Nigerian representative at the United Nations. Recently 6,000 Christians attended the dedication services of the Tiv Bible in Nigeria. The first printing of 10,000 copies sold in 20 days. It is estimated more than 30,000 copies will be required annually for the next few years.

* * *

Protestantism is growing 15 percent annually in Latin America, although the population growth is only 2.6 percent, according to Rev. Prudencio Damboriena, Roman Catholic professor at Xaverian University of Bogota, Colombia.

* * *

Israel's population increases from 70,000 to 80,000 each year. Since the state was founded in 1948, the number of people has tripled, rising from 650,000 to 2,500,000.

Among the immigrants have been 500,000 former inmates of concentration camps in other lands. Last year almost half the immigrants (45 percent of them) were under 18 years of age. Another 38 percent were between 18 and 49. Only 17 percent were 50 or older.

* * *

Some 500 teenagers and youth leaders attending the formal opening of the 1965 Ecumenical Youth Conference received a stern warning at Williams Bay, Wis., against becoming slaves to a range of "powers and principalities" in modern society.

It came from a young Dutch theologian and scholar, Albert H. van den Heuvel of Geneva, Switzerland, executive secretary of the Youth Department of the World Council of Churches.

The impersonal "powers," he told the assembly gathered at the George Williams College YMCA Camp, include economy, propaganda, sex, public opinion, religion, racial prejudice, nationalism, or colonialism.

"Within the Christian faith," he said in the keynote speech of the five-day conference, "there is no place for submission to these powers and no place to ignore them. . . . A mature person must meet a power, de-mask it, and bring it under control."

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Coming Next Week

Medical Assistance: Fastest Growing Aid Program

Charles Ballinger

In Search of Mission

J. Lorne Peachey

Cover photo by Philip Gendreau

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IN SEARCH OF MISSION

Report of the 1965 General Conference Session held at
Central Christian High School, Kidron, Ohio, August 24-27.

Medical Assistance: Fastest Growing Aid Program

By Charles Ballinger

MCC's program of overseas medical assistance is growing fast. In fact, it is growing faster than any other single segment in the entire overseas Material Aid effort. And most importantly, its presence is being felt in hospitals around the world.

Involvement with overseas medical assistance first began in 1941 with the placement of John R. Schmidt, MD, Newton, Kans., at the Kilometer 81 Leprosy Mission in Paraguay. Except for infrequent furlough, Dr. Schmidt has been serving continuously at Kilometer 81 ever since. The two most important areas of his specialization have been leprosy and tuberculosis. During his last furlough in the States, Dr. Schmidt studied new methods for treating TB, with emphasis on preventive medicine.

Dr. Schmidt was followed to the Chaco by a dentist in 1943. Dentist G. S. Klassen established a program and trained apprentices. In 1949 a French Mennonite doctor, Mary Ropp, began a term of service in Indonesia. A hospital staff worker was sent to Formosa in 1950.

During this time, mission boards were also beginning to place medical personnel overseas. The last 15-year period has witnessed a very rapid expansion in the placement of overseas medical talent. And with the doctor-patient ratios being as high as 100,000 to 1 (as is the case with some areas in India), the need for doctors and other medically trained people is certain to increase during the years ahead.

Joins IMA

Of course, doctors need medicines and equipment, and it is in this area that very significant strides have been made. In 1961 MCC became a member of a newly formed organization named Interchurch Medical Assistance, Inc. Its main offices are located at the Interchurch Center in New York City. IMA, as it is most commonly known, is a tax exempt, nonprofit organization acting as a single agent for the collection and distribution of drugs and hospital supplies used in the overseas medical programs of American Protestant Churches and Agencies.

It is estimated that IMA now has as members approximately 96 percent of all American Protestant churches and agencies. IMA was organized to consolidate requests of these

participating churches and agencies for donations of drugs and hospital equipment needed to expand programs of free medical care to the destitute and disease-ridden of the world. IMA, through the loyal support of its donors, collected and distributed over \$7,000,000 (wholesale value) worth of drugs and supplies in 1964. The total since 1961 is over \$21,000,000. IMA estimates that perhaps 15,000,000 indigent patients were treated in 600 hospitals and medical missions in 73 countries during 1964.

As a member of Interchurch Medical Assistance, MCC is entitled to a 3½ percent share of all which IMA receives. The wholesale dollar amount which MCC received in 1964 was approximately \$185,000. Thus far, in 1965, MCC has received \$108,074 worth of all types of drugs and hospital supplies. It can accurately be predicted that MCC's share for the whole of 1965 will approach the \$200,000 mark.

Variety

The categories of supplies which are received literally range from A through Z: antacids, antibiotics, Ascriptin, aspirin, barbiturates, cough syrups, hospital gowns, hypertensive agents, insulin, iron preparations, medical books, penicillin, stimulants, surgical gloves, surgical instruments, vitamins, and Zymaflor Drops, to mention but a few of the major divisions.

Each year the MCC medical aid program asks all overseas doctors to submit a list of the various generic categories of drugs which they could well use for the year. MCC then asks IMA for these specific needs. For 1965, some 24 requests were submitted by overseas medical doctors and nurses in 13 different countries. MCC has in turn responded to these requests as far as supplies would stretch.

For membership in IMA, MCC pays a basic contribution of \$2,000 toward the administrative costs of the organization. In addition, all supplies received are charged at the rate of 4¢ per pound. Thus, taking all factors into consideration, it is estimated that \$1 buys approximately \$100 worth of drugs, equipment, or whatever is selected.

It was decided in 1964 that MCC should offer its medical aid service to Mennonite mission board sponsored doctors. This was possible through the gains made by IMA. Mission board doctors and nurses now receive the greatest bulk of medical shipments which are made.

Charles Ballinger is an administrative assistant of MCC's Material Aid Program.

A number of individual doctors are members of an organization known as the Christian Medical Society, located in Oak Park, Ill. CMS is an agency very similar in structure and purpose to IMA, and thus those doctors who are members of CMS and also submit requests to be filled from Akron stock have the benefit of two excellent sources of supply.

MMA Assists

The Mennonite Medical Association is another agency which assists MCC in its overseas medical work. What specifically is the MMA?

MMA is a fellowship of Mennonite and Brethren in Christ physicians, dentists, and students. There are more than 200 members. The Association was founded in 1947 and has enjoyed steady growth in recent years.

One of the many objectives of the MMA is to attempt to keep alert for projects that need the kind of assistance which MMA members can best give.

A leading way in which MMA members fulfill this objective is to contribute funds toward the purchase of vitally needed instruments or medical equipment. Each year overseas doctors submit lists of equipment which they need most. The MMA executive board in turn considers all of these requests, selecting the one deemed most needy to be the "special project" for the year, and advertising a need for the rest. During the past several years, many very sizable projects have been undertaken and successfully completed. Needless to say, overseas MD's are very grateful for this tangible interest shown toward their work.

Another significant trend in the development of MCC's medical aid effort is the increasing number of private contributors of useful and valuable equipment. A retiring general practitioner, for example, recently donated his entire inventory—tables, lights, instruments—to MCC. Through this



Indonesia: Dr. Samuel Stover attends to one of these 15 million indigent patients helped through the program of Interchurch Medical Assistance, of which MCC is a member. Dr. Stover has since returned to the States.

channel of private contributions, the program has received operating room tables and lights, books, instruments of all types, cauterization equipment, microscopes, autoclaves, a fluoroscopy unit, hospital beds, and a host of other valuable items. The fact that MCC's program is becoming better known is undoubtedly a very important factor in the increasing number and variety of these contributions.

Centralize Purchasing; Recognize Preventives

With IMA continuing to make significant advances in the scope of its medical offerings, the future of MCC's medical aid program looks bright. IMA recently established a centralized purchasing agency devoted to the purchase of medical instruments and equipment at lowest market prices. It also offers very low rates on essential drugs, such as INH and PAS for tuberculosis, which do not ordinarily turn up through regular channels of donations.

IMA also recently became affiliated with a nationwide association of dentists who are alert to sources for dental instruments and equipment needed by IMA members. It is generally recognized that preventive medicine will be playing a vital role in the future of overseas medicine, and as a result, IMA is looking ahead in this area. Clearly, IMA has become a vital pillar in the MCC program of overseas medical assistance.

MCC Akron now serves as the general coordination point for "everything medical." Future trends point assuredly to the increasing effectiveness of this fastest growing phase of the Material Aid program. □

It's Your Move

A little boy was left to sort potatoes into several baskets according to size and condition. Mother, on checking a half hour later, found the puzzled boy with very little accomplished. To his mother's query he replied, "It's so hard to make the decisions!"

That is what makes life so puzzling—it is one decision upon another.

It is natural for us to sidestep the responsibility of decision. This "escaping" takes many forms: deliberate delay in facing the issues; ignoring the facts of the situation; justifying oneself by blaming others, circumstances, or God.

The nature of any decision is both "for" and "against." To decide to eat the pie, you have to decide, of course, not to keep it. To decide to go to town, you are deciding against raking the lawn or taking a nap.

All of life's choices fall into two major categories. You are either "for" or "against"; there is no middle ground, and it's your move to take sides.

The Apostle James, inspired by God, wrote, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

—Paul Showalter.

"Our Mission Is One"—Is It?

That's the question. Is it really one? Of course, in a general way we all agree we have a unified purpose. As a Mennonite Church we intend to continue what Christ began. Individuals, boards, agencies, and committees were committed to this long before "Our Mission Is One" became the church's new two-year theme. It was approved at General Conference at Kidron to carry on what the first unified churchwide theme, "Stewards of the Gospel," started two years ago.

But beyond general assent that our mission is one, has the church looked prayerfully at all along our route that has fallen among thieves, lying in need in today's world, and have we honestly asked ourselves, Why has God brought us to this place? What are we Mennonites uniquely able to do to carry forward what Christ wants done right now?

"Our Mission Is One" is a neatly balanced slogan. We can let it be just that—neat, nice, balanced, poetical, a motto to hang up in the spare bedroom. Or we can let it itch, irritate us, until we must slap at the spot where we have been bitten. "Our Mission Is One" will show up on brochures, on conference programs, on the pages of our church papers. At times it will jar us to ask, Is it? And if we can get by with a superficial "yes," honesty will not save us from the next question. What, precisely, is that mission? What is the *one* thing God would have us bend our back to in such a time as this?

I sincerely believe that the question, What is our mission? will burn deeply into the hearts of church policy men as they gather around committee tables during the next two years. I am certain that congregations and individuals will search sincerely to find the right answer for their particular situations. I hope groups like Sunday-school classes can wrestle with the question. But let us be warned, the more deeply we search, the more clearly the answer comes through to us, the more responsible we will be to carry it out. Maybe that's why the priest and the Levite passed by on the other side—so that they would never be haunted with how badly the man was hurt.

Unless there already is some truth inherent in the theme, "Our Mission Is One," the irony of it will wear us out in less than two years. I think basically it is true. But I am sure that in two years of searching and hearing it will be more clear than now how all of our church agencies can prove it together. The new booklet entitled *Our Mission Is One* is the harbinger of a day when teamwork toward a single denominational goal will be normal. The new booklet represents the first attempt to describe the work of the four autonomous church boards in a single promotional piece.

—Arnold W. Cressman.

"Will the ushers please come forward to take up the morning offering?" The deacon's voice startled me a bit; it's such a lovely spring morning out there—gentle breezes, blue skies, fluffy white clouds, and all. What a perfect day to take the boys fishing. I think I'll take them up to Dad's old farm; that old fishing hole used to be pretty good.

"Let us pray." Oh, yes, the offering; I'd almost forgotten. I slipped my hand into my pocket as I bowed my head. The feel of that wallet is good; it's pleasingly plump again this morning. I took it from my pocket, opened it, and pulled out the envelope containing my tithe. I always give my tithe and not a penny less. I glanced at that crisp, new twenty-dollar bill and the other bills around it. That's going to be the down payment on the boat I ordered last week. It's a beauty. I must see Brown about it first thing tomorrow. Sometime this summer I'll take the boys on a real fishing trip.

A gentle nudge from my wife brought me back to reality. I took the offering plate from her hand, dropped in my envelope, and passed it on. No, I never miss giving my tithe. It seems to me the Lord should be well pleased. I'm making pretty good money at the office and my tenth boosts the offering a nice little bit.

I suppose I give more than most of the fellows in my class. Now take Sam there (I see him from the corner of my eye). All he's giving this morning is a crumpled two-dollar bill and a few pieces of silver. Of course, that is twice as much as he gave last Sunday, but it seems he's still cheating the Lord. I wonder if his conscience doesn't bother him sometimes. I did hear yesterday that he just had a tough break financially, but even so. . . .

Then there's Jake. He's an exception of course. He probably gives half his income to the church, though he'd never tell anyone for sure. Then, too, he's always leaving his own work to help someone else. No wonder they never have very much left to live on. He and his wife do seem to be happy though; I can hardly figure it out. You'd think he would trade that ancient Ford of his for something better one of these days. He says it's still running well, but it does look pretty shabby among those newer models on the parking lot. Now take mine, for instance; I got it new last fall; it has everything. I see it now. . . .

"Brethren. . . ." The pastor was speaking now. I suppose I'd better pay attention. I sat up, then settled back comfortably, ready to listen for half an hour. Our pastor preaches quite well and his sermons are rather interesting at times.

"Brethren, there is a great need. . . . Could we get a carload of men together and go down to help them for a day? How about Tuesday? There will be a box at the door too." I see Jake and Sam are both nodding rather vigorously. Yes, they would be the ones to offer help. But me? No, thank you. I've already given my tithe for this week. I settled back to think of other things till the matter was decided.

A Few Reflections on General Conference

The sessions of the 1965 General Conference seemed to say much as to where we are now as a church and in what direction we are moving. Certain things are clear.

There are areas where we are not sure. We are not sure how much or what we should say to the government and society in general. Time and again the question was raised whether the church should remind the government of righteousness and tell the government what it should or should not do. We are not sure how far we should go in statements of social concern. While some feel strongly we must speak clearly regarding social issues, others are fearful of a social gospel and simple humanitarianism.

Moderator of the present biennium, Harold Bauman, quoted a professor he had who, when he learned Bro. Bauman was a Mennonite, replied, "Oh, yes, the Mennonites are those who are deciding whether they will be the fat and lazy of the land or the conscience of society." We haven't decided yet.

Neither are we certain whether we should encourage full-time pastorates or whether it might be good for pastors to work alongside their people in the factory or elsewhere. Feelings and fears on both sides make us unsure.

With the conference theme on the congregation and the present stress on the importance of the local congregation, a new look at representation to General Conference will no doubt need to be considered.

Perhaps the present delegate system, which is one delegate to every 200 members, will need to be changed so that the ordained leadership and at least one lay person from each congregation will be delegates.

Certainly we cannot continue to talk about involving our members, at the local level, in the understanding of General Conference program and budget unless we involve more of them as delegates to conference. Perhaps this would be the next step to carry the pulse, importance, and need of General Conference back to the congregation. An excellent pamphlet, *Our Mission Is One*, was released at Kidron, but maybe we have done about all we can by pamphlets, booklets, and articles to interpret General Conference. General Conference is still rather foreign and detached from the life of the average member of the church.

An organization, in itself, does not call for congregational or personal support. However, the cause of General Conference, if it is known and felt, will call for a wholehearted support. But this takes personal involvement.

While speeches during General Conference (and good ones they were) centered on the congregation, with the exception of the ministerial report and the letter to our congregations

on Vietnam, most of the discussion and action centered outside. Although it is hoped that all the concerns discussed will become those of the congregations as well, not much was said about the relation of what was done to the local congregation.

No doubt, to many, the fact that the General Conference is assuming a somewhat different role than in the past went unnoticed. General Conference originally was a gathering for the enhancement of fellowship, service, and unity. It is now moving to a more administrative role. The churchwide structure study and cooperative church program in interpretation and promotion, along with the increasing number of persons on the payroll of General Conference over the past few years, seems to indicate that more and more the overall work of the church will head up under the administration of General Conference.

Further, General Conference is speaking more and more for the Mennonite Church at large. This is illustrated in its statements over the last few years as well as its recent statement on capital punishment and the war in Vietnam.

Action to form a new committee to plan fraternal contacts and dialogue with other church groups passed with very little reaction. It is true that the statement was cautious. However, it is striking in light of the fact that four eligible district conferences have not yet united with the General Conference. It would seem time that these district conferences answer the question why they are not members. Perhaps the question has never really been seriously considered.

In some previous sessions of General Conference the impression given was that General Conference was primarily a rubber stamping of what was presented. This General Conference experienced good conferring together. There was increased interaction.

Another healthy sign was the increased participation of younger men. Somehow one felt there was greater freedom to speak and grapple with central issues of an ongoing church.—D.

Think on This

I had a strange dream last night. Our church met on a Thursday evening, about 9:00 p.m., and we had a prayer meeting until 3:00 a.m. There wasn't a moment's blessing lost. Every member was there. We began praying for the lost souls of our town. We prayed for love and understanding among our own members; for a oneness, making God our goal of living. We put all things in His hands to judge. We saw how concerned we had made ourselves over the less important things of this life and how the real purpose of our life here was forgotten.

I was living on a cloud until I opened my eyes and saw it was all to happen yet. I closed my eyes and tried to dream again, but it was too late. I had to face the future as it is and just pray for the Thursday evening when we as a church will spend time in prayer to pray for forgiveness in the areas where we have gone wrong.—Alta B. Stauffer.

In Search of Mission

By J. Lorne Peachey

How does one condense four days of church meetings into four GOSPEL HERALD pages? If each of the 240 delegates and the more than 1,000 guests and local persons attending Mennonite General Conference in Kidron, Ohio, Aug. 24-27, received such an assignment, there would be at least that many different versions of the week's events and of their significance.

Each would choose an action here, a sermon there, and combine them with a quotation or two plus a few impressions to give his personal account of what General Conference was all about in 1965. Yet no matter how diversified all the accounts, many would include in them somewhere moderator-elect Harold Bauman's report of a statement to him by church historian Wilhelm Pauck: "Mennonites are deciding whether they will be the fat and lazy of the land or the conscience of society."

For this was the spirit of the thirty-fourth biennial Mennonite General Conference. "The time for decision and action is now," delegates were saying to each other in small groups and on the conference floor. "We cannot wait until the next session or the next." From the addresses on the conference theme, "The Congregation in Mission," to the major actions of the delegates—a call for more interchurch relations, a statement on capital punishment, and a letter to the U.S. President on the Vietnam war—this urgency to get things done was quite evident.

If things did not get done, it was not because of inadequate preparation by the local committees under the general direction of Stanford Mumaw. As host of this session of General Conference the Mennonite churches of Wayne County, Ohio, were quite equal to the task. The facilities of Central Christian High School and of the Kidron Mennonite Church directly across the street provided ample rooms for the committees and caucuses which must go with conferences. The lodging committee placed 450 people in local homes and reported it had room for more. And as is so often the case when large groups of people get together, there was very little waiting in the food line at this conference; the meals were served fast enough and long enough to allow most people to eat at their convenience.

Attendance at the public sessions reached its highest point Thursday night with 1,720. Of these, some 655 were registered as persons coming to the Kidron community from a distance. Receipts from the three offerings totaled more than \$1,250.

Floor Alive with Debate

But the significance of this session of General Conference comes not in its statistics nor in its physical location. This is to be found rather in the delegates' action on several statements and recommendations brought before the conference in an attempt to help the Mennonite Church become the con-



Central Christian High School, Kidron, Ohio



science of society. These came with the reports of the various General Conference committees and of General Council, the group which acts for the larger delegate body between biennial sessions.

By far the greatest controversy came to the conference floor with a proposed statement on capital punishment. The product of more than two years of careful study by the Peace Problems Committee, the statement was attacked mainly on points of theology. After floor debate on Wednesday and again on Thursday, the committee was instructed to prepare a shorter statement which would be acceptable to more of the delegates. The new statement passed Friday morning with only a small amount of discussion.

Thus the Mennonite Church goes on record as being opposed to the use of the death penalty to punish criminals. The statement reads in part: "... in view of the sanctity of human life and in view of our redemptive concern for the offender, be it *Resolved*, That we appeal to the parliament of the Dominion of Canada and to the federal and state governments of the United States to discontinue the use of the death penalty. . . ." The statement also calls for more effort from the church to witness to prisoners and to help rehabilitate those released.

The Peace Problems Committee—earlier in the sessions merged with the Committee on Economic and Social Relations to form the new Committee on Peace and Social Concerns—also brought two other important statements before conference delegates. One was a letter to the President of the United States on the Vietnam war; the other a message to constituent congregations on the same subject. Both these statements reaffirm the position of the Mennonite Church against war and call for more prayer and creative efforts for a peaceful solution in Southeast Asia.

Much to Give; Much to Learn

Almost lost in the fervor of the capital punishment debate and in the complexity of trying to speak to the Vietnam crisis was another recommendation, to some observers the most important of the whole conference. This one was brought to the delegates by the Church Welfare Committee, because "we

have a positive witness to give to others and much to learn from other groups." It calls for the Mennonite Church "to more actively engage in dialogue with other church groups," both with other Mennonite groups and with other denominations. Passed by the delegates with no more than 15 minutes of discussion, the statement provides for a committee of five to guide and instruct the church in its "interchurch" relations.

A step in this direction came in the greetings from fraternal delegates, something new for Mennonite General Conference. Speaking in person were Orlando Waltner of the General Conference Mennonite Church, Owen Alderfer of the Brethren in Christ Church, and Frank C. Peters of the Mennonite Brethren Church. Also giving greetings to the delegates were Mine-san for the Japanese Mennonite Church and E. P. Bachan for the Mennonite Church of India.

Another move toward more interchurch relations was the Bible studies conducted by Erland Waltner, a General Conference Mennonite from Elkhart, Ind. Waltner, president of the Mennonite Biblical Seminary and also of Mennonite World Conference, based these studies on the first three chapters of Ephesians. Two times daily he challenged his audience with the newness the Christian finds in Christ, as it is recorded in this book.

Budget Increases Ten Percent

In other action General Conference delegates approved plans for a comprehensive study of the present administrative structure of the church with a view to its possible reorganization. The action calls for a study commission representing General Conference and the three general church boards to be set up for an intensive two-year study and evaluation of the total structure of the Mennonite Church. With one more general board approval, the Mennonite Board of Education in its October meeting, the study will be under way.

After caucusing by district conferences to determine the amount each could contribute to General Conference, delegates voted for a budget of \$195,858, an increase of 10 percent over last biennium's receipts. In making the budget presentation treasurer John Rudy announced that this represents a per member quota of \$2.75, an increase of 50 cents over the previous quota. "Our committees and commissions say they need much more to get done what they need to do," Rudy said, "but we felt we had to hold the budget we now have. If we get more, we certainly will have use for it."

Previously in his treasurer's report Rudy pointed out that contributions to General Conference during the last biennium had increased 24 percent over the giving of 1963-65. In all there has been an increase of giving to General Conference of 140 percent in the last ten years. Still only two member district conferences—North Central and South Central—met or gave more than their quota during the last biennium.

Delegates also voted to accept the Bihar, India, Mennonite Conference into the larger organization. This brings to four the number of overseas conferences which have now joined General Conference. The others are Argentina, India (Central Provinces), and Puerto Rico.

In still other actions delegates approved the list of hymns

for the new Mennonite hymnal and agreed to a Ministerial Information Center to help congregations seeking pastors. This center will be set up in the office of the executive secretary of General Conference.

Public Session Challenges

But Mennonite General Conference of 1965 was not only recommendations, delegate debates, and committee reports. Only the 240 delegates attending—out of an eligible 393—were directly involved in these. For the majority of people at Kidron during those four days the highlights of General Conference were the inspirational meetings when speaker after speaker outlined still more ways the church becomes the salt of society.

"We must be as relevant in the sixties of the twentieth century as Jesus was in the thirties of His century," Roy Koch of West Liberty, Ohio, emphasized in his moderator's message on Tuesday evening. As Mennonites we can do this only by being the leaven of the general society for good "all out of proportion to the size of our group."

Richard Detweiler of Perkaspie, Pa., picked up this theme the same evening in his conference sermon, "What Is a Congregation?" A congregation is "the becoming of a people," he said—a people who have come to be in the concrete situations of life. It is here that the congregation is formed by responding to the needs of the world. Thus the congregation finds itself in its mission.

Other speakers featured in the evening sessions were Carl Kreider of Goshen, Ind., on Wednesday and Elam Stauffer, retired missionary from Tanzania, Africa, on Thursday. There were also messages on the conference theme in the morning and afternoon (many of these will be printed in future issues of *Gospel Herald*). After several of these, General Conference again experienced something new. Delegates and ministers met in small groups to discuss the addresses while the rest of the audience remained in the auditorium to hear two persons question the speakers on their presentations.

For Inspiration and Information

Special music groups sang at most of the public sessions. On Tuesday evening the Kidron Mennonite Church choir gave two numbers and on Wednesday a chorus of Mennonite men from eastern Ohio. The Bienenberg Choir from the European Mennonite Bible School in Basel, Switzerland, appeared twice on Thursday.

For those with free time between sessions, displays from almost every Mennonite board and agency had been set up in two rooms and the hall at the north end of the school building. Then, too, each evening from 5:00 to 7:00 the general mission board sponsored a "Film Festival" featuring films and filmstrips on race relations, stewardship, and missions.

Many, however, had their free time consumed by committee work. Hardly an hour in any day passed without some committee meeting in some room to iron out a problem. The secretarial staff reported they had used 15,000 sheets of paper, 76 stencils, and four tubes of ink to take care of the



statements, letters, and minutes which these meetings produced.

Mennonite General Conference had no lack of work to be done at this session. But there was some criticism of the way in which that work was done. For example, delegates came to the conference grounds on the last day to discover that while they had voted on only 10 recommendations and reports, they still had 15 on which to act. Some observers attributed this to the tight schedule with the three inspirational services a day. Others felt the delegates spent too much time debating the fine points of theology or the grammatical construction of the statements before them.

The method of reaching a decision on the floor also came in for some question. In no case was a vote taken while there was still disagreement on a subject. This may have worked in the earlier days of General Conference; but as the Conference increases its policy-making role for the Mennonite Church, no doubt it cannot expect everyone to agree with each issue that comes to the floor, but it must vote in spite of this. Otherwise one person has too much power, some say.

This is best illustrated by what happened to the proposed statement on capital punishment. Because an agreement could not be reached, the original statement did not come up for vote but was sent back to the committee for more work. Thus the product of two years' study and work gave way to one night's hurried consultation which the delegates then passed. The first is to be referred to conferences and congregations for further study.

The rough course this statement had seemed to contradict other action of the Conference. On the one hand came the recommendation for a study commission on interchurch relations. On the other was the rejection of the capital punishment statement which was actually the product of the joint work of our church and of the General Conference Mennonite Church. The latter had voted to accept this statement at its triennial meeting in July.

"Our Mission Is One"

Maynard Shelley, writing in *The Mennonite* after that triennial meeting, said, "Our . . . conference was strong enough to be criticized and have questions asked about it. To do this is to honor it rather than demean it." So it is with Mennonite General Conference. Some things can be ques-

OVERSEAS MISSIONARY DIRECTORY

Fall, 1965

The overseas missionary directory appears twice each year—in the last issues of Gospel Herald for March and September. Included on this list are missionaries of all boards of the Mennonite Church—nearly 500 of them.

For your convenience the directory may be lifted off the staples and inserted in your personal devotional material, or in your correspondence folder.

Postage rates are included on the last page. Write to your missionaries, and above all, pray for them.

The numerous names make it difficult to pray meaningfully for them, but if you keep the directory handy as you read mission news or prayer requests in Gospel Herald, you will be able to pray for those in the country and circumstances you are reading about, and by name. Perhaps more than anything else, those whom we send out as a church appreciate our prayer support.

Additional copies of this list are available at no charge from Mennonite Board of Missions and Charities, Elkhart, Indiana 46515.

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Haldemann, Annie, 52 rue Richard Maquet, El-Biar (Alger), Algeria
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Polly Ann, Susan Louise, Marie Lynn, and Carolyn Mildred Stetter

ARGENTINA

In Central Province

Erb, Delbert and Ruth, Casilla de Correo 39, Bragado, FNDPS, Argentina
John David, Patricia Ann, and Miguel Luis Erb
Hallman, William and Beatrice, Casilla de Correo 127, La Falda, Cordoba, Argentina

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Sieber, Floyd and Alice, R. 4, Freeport, Ill. 61032
John Elvin, James Boyd, and Wanda Alice Sieber

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In the Chaco

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Rachel, Naomi, Timothy, and Stephen Buckwalter
Kratz, James and Dorothy, Casilla 53, Pica. R. Saenz Pena, Pro. de Chaco, Argentina
James, Rachel, and Rebecca Kratz

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BRAZIL

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Friesen, John and Genevieve, Shantipur, via Dhamtari, M.P., India
William Friesen
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tioned and criticized; others point the way to a future of a church alive to God's voice.

One of these is the willingness of General Conference to look at itself and even to change if necessary, as proposed in the new structural study. Another is the theme for the next biennium, "Our Mission Is One." During these next two years church leaders will attempt to help their members see that no matter what the organization or program, its ultimate goal is one—to serve the living Christ.

Moderator for the 1965-67 biennium is Harold Bauman, on leave of absence as pastor of students at Goshen College, Goshen, Ind. Elected to assist him as moderator-elect was Howard J. Zehr of Hesston, Kans. Also on the executive committee will be Linden Wenger of Harrisonburg, Va., voted in as the fifth member; A. J. Metzler of Scottdale, Pa., reappointed executive secretary; and John Rudy of Goshen, Ind., who will continue to serve as treasurer for another two years.

The 1967 General Conference sessions will be held in the Franconia area. Delegates also voted to go to the west coast in 1969. □

Resolutions on Theme of Conference

1. The Congregation in Mission

Inasmuch as the delegates and attendants of the thirty-fourth biennial sessions of Mennonite General Conference have been spiritually blessed by the messages on "The Congregation in Mission," and

Desiring to share these blessings with our brothers and sisters in all our congregations, especially with those who could not share in person the stimulation and blessings of our conference sessions,

We herewith call to the attention of all our congregations a number of major emphases of the several messages:

1. We recognize that the Christian congregation comes into being through the sovereign grace of God in the proclamation of the Gospel, and we call upon every member of the brotherhood to realize in life and faith what they already are in God's intention in Christ.

2. We joyfully confess our faith in the truth of the Gospel, that God in Christ has freely forgiven us for all our sins, and we sincerely exhort all the members of the church, in the power of the Holy Spirit, fully and freely to *forgive* each other for their trespasses, and to live as a happy fellowship of forgiven and forgiving sons and daughters of God.

3. We recognize that it is the will of God for each congregation of Christian believers to be spiritually sensitive to the leading of the Holy Spirit in the application of the truths of

Holy Scripture to our Christian walk in today's world, and we summon our brethren and sisters by earnest dialogue to seek for God's holy will for His people in our generation, and to remain sensitive to the convictions of the larger brotherhood.

4. We have seen afresh the adequacy of God's resources for His church, and we request the members of each congregation to examine themselves as to how they might live, and serve, and witness, and give more sacrificially for the extension of Christ's kingdom, and how we might reduce the severe gap between the North American standard of living and that of various peoples in many lands around the globe.

5. We have seen again the rich blessings God has for His people as they gather in the local assembly, where in corporate worship they experience the sanctifying presence of the Lord Jesus Christ. We would therefore admonish our people not to forsake the assembling of themselves together, for in such group worship the saints are drawn closer to Christ, and there they joyfully renew their intention to fulfill more perfectly the vows of their baptismal covenant.

6. We confess with sorrow of heart that we have at times allowed self-will and other forms of carnality to obscure our appreciation of the spiritual unity of Christ's body, and we appeal to all our brethren and sisters to cry to God for His forgiveness, and to request that He might bring His scattered sons and daughters to perfect spiritual unity in Christ, and to full obedience to His Word.

7. We acknowledge that in us—that is, in our flesh—dwelleth no good thing, and that we all, regardless of racial, economic, or educational difference, are acceptable to the Father only in His beloved Son. We therefore call upon all our members, in all our congregations, humbly to take their place with us at the foot of the cross of Christ, and then in joyful deliverance to call upon all men everywhere to be reconciled to God, and to extend a warm welcome to all who accept Christ, regardless of racial or other differences.

8. We are overwhelmed with the vastness of the fields before us, which are open for evangelism, and which are "white unto harvest," especially our spiritually needy cities. We therefore exhort all our members to beseech the Lord of the harvest to send forth laborers into His harvest.

9. Finally, we would reaffirm our conviction that the local congregation is the basic unit in the structure of Christ's church, for it is the locus of His work of evangelism, nurture, and worship, and it is where His ordinances are observed. We therefore encourage each of our congregations to move forward in courage and confidence, knowing that as we go forth in mission Christ will ever be with us, even unto the end of the world.



A Message from Mennonite General Conference

To the Constituent Congregations Concerning the War in Vietnam

Once more, as the nation has gone to war, the witness of the Christian community is weak, confused, and divided. While we are grateful for the voices of concern to be heard, we note also a spirit of arrogance abroad in the land, inspired by the ancient deception that might makes right.

As delegates to the Mennonite General Conference we call upon our sending constituency to renew our common commitment to the way of peace, notably to earlier declarations by this body, such as: *Peace, War, and Military Service* (1937); *A Declaration of Christian Faith and Commitment with Respect to Peace, War, and Nonresistance* (1951); *The Christian Witness to the State* (1961); and *Communism and Anti-Communism* (1961). Since judgment must begin with the house of God, let us examine ourselves, and invite fellow Christians in other communions to join in a penitent search for the mind of Christ.

Let it be clear, of course, that against the atheism and the violence of communist intrigue we witness steadfastly to the love and the righteousness of God. We deplore in particular the atrocities committed by the National Liberation Front (Vietcong) in Vietnam, and our hearts go out to those who suffer under them. We protest, too, against those actions which prevent our present ministries of relief and evangelism from moving freely throughout all of Vietnam. Our primary concern, however, is not the sins of other nations. It is rather the brutal warfare waged by the forces of our own country that causes our primary distress. That our nation should embark on a course so hazardous, while enjoying the passive or even active support of professing Christians, is symptomatic of the profound confusion, even apostasy, among the churches in America. This is most distressing to all who hold to the Biblical principle of love and nonresistance. We urge upon our sending congregations, and upon all others who will hear, the following considerations:

1. Since colonial times, because America has been uniquely blessed, there has been a strong tendency among American Christians to invest the nation with the attributes of destiny which the Bible assigns only to the people of God as the suffering community of faith.

2. Since World War II, the sheer fact of America's great power status has come to be regarded by many as an implicit mandate to become "the guardian at the gate," to fill such power vacuums as develop around the world before others do so.

3. Suffering under these delusions, the nation is deafened to the historic hour which has struck in Asia. History has moved beyond the time when Western powers can presume to play the role of international broker among the nations of Asia (or Africa or Latin America); yet after contributing to the removal of France from her colonial position in Southeast Asia what can we say when the peoples of Asia and Africa tell us that the United States has simply taken over the colonial role in a new form?

4. While the communist ideology is a powerful force in Asia today, other more fundamental drives such as nationalism, the struggle for dignity, for security from hunger, or the ancient cultural legacies of Asian peoples are even more decisive. The crusading anticommunism which characterizes so much of American thought and policies not only distorts these struggles, but often increases the desperation which drives men hopelessly to communism.

5. Given the assumption of American policy in Asia, and the deep commitments of national prestige and economic interest, it is hardly surprising that large sections of the press and other mass media have misled the nation. The atrocities characterizing American and American-supported military action are glossed over, while the fundamental suffering and reluctance of the Vietnamese is belittled.

6. The arguments advanced in defense of American policy, whether to contain Red China, to defend a weak state from external aggression, or to honor our commitments, though not always without some measure of validity, lack a genuine moral basis, even in terms of the international ethos, to say nothing of Christian considerations.

7. We appeal to all fellow Christians in America to repent of this our unfaithfulness, thereby to free our policy makers from the fatal compulsions of "national honor," domino theories, and the like. For the nation, surely negotiation is preferable to military escalation. Yet we ask: On what basis can we expect others to negotiate with the United States, given the moral untenability of the American position? Must not some unilateral deeds renew confidence before men can negotiate? Abrupt American withdrawal might well precipitate new disasters. Yet surely, once the moral issue is faced, forces of international stabilization which now are blocked can be set in motion.

8. It is with great heaviness of heart that we speak thus. We are moved, not by disloyalty, but by love for our nation. We are devoted to the generous values of our national heritage, and we support in faith and hope, efforts of foreign and international cooperation, such as the Mekong River project, when they are truly humane. We believe, too, in the sincerity of our national leaders, though they, with all the citizenry, share deeply the responsibility for the folly of our present policy.

9. We urge every congregation of the Mennonite Church (along with all others who will heed) to give themselves to serious study, conversation, and prayer concerning this crisis. Some may wish to engage in intercession; some may wish to examine their own life and fellowship to uncover the roots of war; still others may give themselves to serious study, so that they may witness outwardly in appropriate manner. Our several Peace Committees stand prepared to assist in assembling data or in other ways, as may be requested.

10. Finally, having recognized that desperate economic need is one of the factors driving men to embrace the communist ideology, and having appealed to our President concerning the moral issues involved in the current American policies in the Far East, it is incumbent upon us as the people of God to set the pace in sacrificial service, both to those who suffer as a result of the war, and to those who live in poverty and need. We must recognize that extra dollars are coming into our hands because of the worldwide military buildup. Are we willing to be enriched at the cost of the suffering of others? Or will we use any such increase in income to further the preaching of the Gospel, and to minister to the needy, both those in emergency situations, and those in the developing nations, helping them to help themselves?

In all things, "watch ye, stand fast in the faith, quit you like men, be strong." □

CHURCH NEWS

Recent Draft Changes and the CO

By Edgar Metzler, Executive Secretary, Peace Section

Since the president announced sharp increases in draft calls beginning in September, many CO's have been asking how their future prospects are affected. Widespread publicity about the status of married men has increased the anxiety. The following attempts to summarize the recent developments and their effect.

First, the consequences of increased draft calls and any recent changes fall upon conscientious objectors the same as all registrants. Nothing is expected that will change the status of conscientious objectors.

Second, draft calls for September are 27,400 and for October 33,600, and are expected to remain at about 34,000 for six months until the authorized increase in the armed forces is accomplished. Then, assuming there is no further increase in military strength, the monthly calls would likely be reduced to a lower level.

Third, because of increased draft calls the age of induction and the order to report for civilian work are being lowered. Many draft boards are calling 20-year-olds and a few are dipping into the 19-year-old bracket.

Fourth, the only change in Selective Service regulations has been to rescind the September, 1963, order which placed married men at the bottom of the order of call. Now men married after midnight, Thursday, Aug. 26, will be placed in the same order of call as bachelors. Married men with children will be classified III-A as before and not liable for call.

Childless Married Men in January

Fifth, married men without children face the possibility of being called as draft boards exhaust their supply of unmarried 19-26-year-olds. In a speech in San Francisco on Aug. 30, General Hershey, Director of Selective Service, indicated that by January draft boards would likely be reaching into the pool of married men regardless of the date of their marriage.

Sixth, due to the increased pressure for more men, local boards are reviewing their files to make sure that classification information is up-to-date. In some cases questionnaires are sent out to registrants. These should be read carefully and returned promptly.

Seventh, student deferments are being scrutinized more carefully. But there appears to be no reason why full-time stu-

dents maintaining passing grade averages should not be able to continue their education till graduation.

Eighth, young men should be sure to keep their local boards informed promptly of any change in address or status which might affect their classification or availability for service, such as marriage, birth of a child, beginning or dropping out of school, etc.

Ninth, Congress has passed a law providing severe penalties—up to five years in prison and a fine of up to \$10,000—for the willful mutilation or burning of a draft registration card. The fighting in Vietnam has again demonstrated so clearly

the immorality of war that an increasing number of young men are asking whether they can in good conscience cooperate with the war system at all.

The new legislation is not aimed at those who quietly return their draft cards to their local boards, or refuse to register, but at those who may make a public demonstration of their unwillingness to cooperate with Selective Service.

Tenth, the war in Vietnam may cause minor inconvenience to the plans of draft age men here. But for the victims it is a matter of life and death. And for millions of people in other parts of the world the daily struggle for existence is almost as tragic even if not threatened by bombing raids or guerrilla attacks.

As more men are called to arms, those who for conscience' sake must refuse that call should be looking for ways to respond to another call—the call of One who came "not to destroy men's lives, but to save them." One way that call comes is through the service agencies of the brotherhood. Their offices will be eager to help draft age young men find significant ways to respond.

Village Studied; Hospital Closed

The Health and Welfare Committee officially accepted administrative responsibility for Frontier Boys Village, Divide, Colo., at its Sept. 9 meeting at Elkhart, Ind. This was done at the request of the local board.

The future program at Frontier will be developed along lines suggested in a study done by Lester Glick, associate professor of Social Work at Goshen College. Changes will include more careful screening of

candidates, the addition of more trained resource personnel, and a close look at the facility itself. Community agencies were almost unanimous about the continuing need for this kind of facility.

In other business, the Health and Welfare Committee took action to close the hospital at Mathis, Texas, retroactive to Sept. 1. The Maternity Hospital was actually established at a time when most Latin-American families still made use of untrained midwives for deliveries. Today, the situation has changed completely and most families are making use of hospital facilities during this time.

A nearby hospital will conveniently meet the medical needs. In August, the community voted against forming a hospital tax district to finance its own hospital. In view of these developments, it was felt that Health and Welfare has fulfilled its mission at Mathis.

Reports heard by the committee included information that the La Junta, Colo., community has now retained a consultant to help ascertain the need for a hospital and for planning types of services rendered. Maple Lawn Homes, Eureka, Ill., had dedication services for its new facilities on Aug. 29. This doubles its capacity, which is now 96, and also makes the Home eligible for a state license.



City, state, county welfare officials along with Health and Welfare committee members and Frontier Boys Village board members hear Lester Glick report on the study he conducted this summer on the Village.

Eastern Mennonite College

New President Enters Office

Myron S. Augsburger assumed the presidency of Eastern Mennonite College, July 1, one year in advance of his four-year elected term, in the absence of John R. Mumaw, who with his wife Evelyn (King), is on a sabbatical leave for a year's fraternal missionary assignment to India and Africa.

Ceremonies for the formal inauguration of President Augsburger are being planned for spring, 1966.

Faculty Conference

In his first address to the faculty last week as president, Dr. Augsburger pointed up five perspectives for the future of Eastern Mennonite College as a Christian liberal arts college: (1) articulation of faith which is relevant, (2) academic achievement that is frontal, (3) academic administration which is personal, (4) atmosphere of community which is genuine, and (5) an achievement of purpose which will carry to the student body. He noted that in the college's seeking to achieve excellence spiritually, morally, and academically, the latter is usually the easiest.

A noted Christian educator, Dr. David L. McKenna, president of Spring Arbor College, Spring Arbor, Mich., delivered four lectures on the theme of the four-day faculty conference, "Communication for World Service." Using the philosophical concepts for a Christian college, which he developed for his own college a few years ago, Dr. McKenna discussed areas of college relationships which must keep up con-

stant communication: interdepartmental relations, faculty-student relations, college-church relations, and church-world relations.

Paul N. Kraybill, secretary of Eastern Board of Missions, in three devotional periods sharpened the vision of the faculty in seeing that part of the college's task is the preparation of people who can be relevant to the day's needs, who have an attitude of servanthood, and who can fellowship in the Mennonite and Christian brotherhood of the world.

New and Returning Faculty

Returning to the faculty from sabbatical leaves and leaves of absences for study and teaching are Kenton K. Brubaker, professor of biology; Lewis J. Brubacher, associate professor of chemistry; Hubert R. Pellman, professor of English; and Grant M. Stoltzfus, assistant professor of sociology.

Ten new members on the teaching faculty are Glenn M. Kauffman, assistant professor of chemistry; Donald L. Mellinger, instructor in biology; Roy E. Heatwole, instructor in mathematics; Gerald R. Brunk, assistant professor of history; Albert N. Keim, instructor in history; Willard M. Swartley, instructor in New Testament language and literature; Ira T. Zook, instructor in music; J. Herbert Martin, assistant professor of English; Paul J. Lehman (first semester only), French and Spanish; and Carroll Yoder (second semester), instructor in French.

Two additions to the administrative faculty are Esther K. Longacre, as acting Dean of Women, and Truman H. Brunk, Jr., pastor of students.

Your Overseas Missionary of the Week



Ann Carpenter left for Brazil on Sept. 4 to serve her first term as a missionary nurse with the Mennonite Board of Missions, Elkhart.

As a nurse at an outpatient clinic in Araguaema, she will share the task of treating patients at the clinic as well as making house calls. Araguaema is a community in which the United Nations, the Brazilian Government, and the General Mission Board are cooperating in a redevelopment program, including education, vocational training, and spiritual leadership.

Ann served for two years in the VS program at Aibonito, Puerto Rico, as a nurse prior to her Brazil assignment.

A graduate of Parkview Methodist School of Nursing, Ft. Wayne, Ind., she has served as operating room and staff nurse at Sturgis (Mich.) Memorial Hospital and Conejos County Hospital, La Jara, Colo. She is also a graduate of Ontario Mennonite Bible Institute.

Are You Participating?

In a number of localities Mennonites are finding opportunities to participate in public programs related to the War on Poverty and Urban Renewal. Whether such participation occurs under church or secular auspices, information concerning the same would be helpful to the Committee on Peace and Social Concerns (formed by the recent merger of the Committee on Economic and Social Relations and the Peace Problems Committee). Since the committee is scheduled to meet in early November, we will be glad to hear from persons having such experience at the earliest possible date. Address your replies to: Paul Peachey, Executive Secretary, Committee on Peace and Social Concerns, 4102 Brandywine Street, N.W., Washington, D.C. 20016.



Over 42,000 Christmas bundles, prepared by individuals and groups from across Canada and the United States, are being sent to refugee children and needy families all over the world in time for Christmas, 1965. This year's total is an increase of 2,000 over last year. Some families donate as many as 40 to 50 bundles, yearly. Each bundle this year contains a sweater, pair of socks or handkerchief, soap, and a toy. Additionally every boy receives a pair of trousers with a belt, and each girl gets a dress or skirt and blouse. All these are wrapped and safety-pinned in a colorful towel.

FIELD NOTES

Women's Retreat, Black Rock, Kirkwood, Pa., Oct. 8, 9. Theme: "Sisters Serving the Saviour," with Mrs. Clyde Shenk, Tanzania, as speaker.

Nelson Roth was ordained to the ministry at Allensville, Pa., to serve as associate pastor, on Sept. 26. Sanford Shetler and Paul Roth, father of Nelson, participated in the service.

Milo Kauffman, Hesston, Kans., is serving as adviser and counselor at Bellwood, Milford, Nebr.

George R. Brunk, Harrisonburg, Va., and **Lloyd Eby**, Ronks, Pa., speakers in a weekend Bible Conference at Oxford Circle, Oct. 23, 24. Evangelistic meetings will be held there Oct. 24-31.

John Yoder, Harlan, Ind., was ordained to the office of bishop on Aug. 22, to serve the Cuba and Hicksville Conservative Mennonite churches. Jesse L. Yoder gave the charge, assisted by Alvin Swartz.

Melvin Gingerich, Goshen, Ind., presented the work of the Historical and Research Committee of General Conference to the First Mennonite Church, Ft. Wayne, Ind., through the use of colored slides, on Sept. 12. Bro. Gingerich is available to present this program in other churches of the Central states.

Bethel Community Mennonite Chapel, Norristown, Pa., plans to distribute Bibles to the community on Nov. 20. Those who have extra Bibles which might be contributed, send such to Pastor Arthur L. Jackson, 318 E. Marshall St., Norristown, Pa.

Willard Shertzner was ordained to the ministry at the Bethany Church, East Earl, Pa., Sept. 12.

David Brunner was licensed to the ministry on Sept. 12, at Akron, Ohio, to serve the Summit Christian Fellowship there as pastor. Ross Bender, Goshen, Ind., brought the message. The charge was given by Richard Yoder, representing the congregation, Ross Bender the Seminary, and Eldon King, overseer. Bro. Brunner's address is 2292 Eighth St., S.W., Akron, Ohio 44314. Phone: 216 45-6258.

Eldon King will be serving as pastor of the Oak Grove congregation, West Liberty, Ohio, beginning Oct. 1. His address is Route 1, Box 157, West Liberty, Ohio 43357. Phone: 513 465-3122.

James Wenger, student at Goshen Biblical Seminary, was installed as assistant pastor at Yellow Creek, Nappanee, Ind., on Sept. 5.

Anyone wishing to obtain the recorded

messages of General Conference may write to Alfred Dietzel, Pigeon, Mich.

Lloyd Miller was installed as pastor of the Zion congregation, Vestaburg, Mich., on Sept. 12.

J. C. Wenger, Goshen, Ind., and **Clarence Troyer**, Engadine, Mich., in Bible Conference at Midland, Mich., Oct. 7-10.

Myron Augsburg, Harrisonburg, Va., guest speaker at Holmes County Workers' Conference at Martin's Creek, Millersburg, Ohio, Oct. 8-10.

Harry Good, New Holland, Pa., in Christian Life meetings at West Chester, Pa., Oct. 17-24.

Simeon Hurst, Hawkesville, Ont., in Spiritual Renewal meetings at Geiger, New Hamburg, Ont., Oct. 10-17.

Change of address: **Henry J. Helmuth** from Hutchinson, Kans., to Apartado 2240, San José, Costa Rica, C.A.

R. Herbert Minnich, from Department of Sociology, University of Florida, Gainesville, Fla., to 605 Northwest Eleventh Avenue, Gainesville, Fla. 32601.

Harvey J. Miller and wife, of the Lower Deer Creek congregation, Kalona, Iowa, observed their 60th wedding anniversary on Sept. 21.

Amos Miller, of the Beech congregation, Louisville, Ohio, celebrated his 90th birthday on Sept. 9.

W. C. Whitmer and wife, Harrisonburg, Va., Chicago Avenue congregation, observed their 60th wedding anniversary at the Whitmer homestead near Mathias, W. Va., Aug. 24.

Linford D. Hackman, who is serving as "itinerant pastor" for the VS workers in Northern Alberta, has the following temporary address: 7716 95 Ave., Edmonton, Alta. Telephone: 403 466-3277.

Evangelistic meetings: **Nelson Kauffman**, Elkhart, Ind., at Barrville, Belleville, Pa., Sept. 26 to Oct. 3. **Norman Derstine**, Eureka, Ill., at Bay Shore, Sarasota, Fla., Nov. 7-14. **Newton Gingrich**, Markham, Ont., at Floradale, Elmira, Ont., Sept. 26 to Oct. 3. **John Landis**, Hesston, Kans., at Bellwood, Milford, Nebr., Sept. 26 to Oct. 3.

New members by baptism: four at Faith, Oxford, N.J.; two at Rock, Elverson, Pa.; one at Inlet, Wauseon, Ohio; one by confession of faith at Concord, Tenn.

Bible Instruction meeting, Tidings of Peace Mennonite Mission, 318 E. Popular St., York, Pa., Sunday, Oct. 3. Speakers:

Glen Sell, Columbia, Pa., and Paul Ebersole, Annville, Pa. Evangelistic meetings with Paul Ebersole as evangelist will follow, Oct. 3-10.

Educational meeting at Philhaven Hospital Chapel, Sept. 30, 7:30 p.m., with Henry A. Weitz, M.D., as speaker. Topic: "Environment and Personality Development."

Grace Martin, missionary in Japan, reported a need for older and professional persons to make contacts with Japanese correspondents. An item in **Youth's Christian Companion** earlier this year brought in about 100 responses, but most of these were youth. Some requests come from middle-aged doctors or other professional persons. Since Grace is now on furlough, write for further information to Arletta Selzer, Nishi 2, 8 chome, Tsukisamu, Sapporo, Hokkaido, Japan.

Harvey Hartzler has been appointed assistant administrator of the Aspen (Colo.) Valley Hospital. He will be assisting Administrator **Samuel Janzen**. Harvey is a graduate of the Goshen College School of Nursing and has done graduate work in nursing administration.

Dedication of new facilities at Maple Lawn Homes, Eureka, Ill., took place on Aug. 29, with **Tilman Smith**, Hesston, Kans., as principal speaker. The addition of this building doubles the capacity of the home, so that there is now room for 96 guests.

Jim and Vern Derstine, Hatfield, Pa., have donated a powerful diesel tractor rig to MCC. This will be used to pull the trailer that regularly stops to pick up goods en route from Akron, Pa., to Newton, Kans. There contributions from Mennonite and Brethren in Christ families are hauled to the clothing center at Ephrata, Pa., where they are sorted and baled. Tractor and trailer are also used to move supplies to New York City or Philadelphia for shipment overseas.

Larry Wenger, Lambertville, N.J., has accepted a position at the Kansas City Mennonite Children's Home as social worker. He graduated from Goshen College with a B.A. in Sociology. He plans to begin his services on Oct. 1. He will also enroll at the Kansas University School of Social Work to begin graduate work toward a master's degree.

Herman Unger, Winnipeg, Man., became manager of the Menno Travel Service branch office in Winnipeg on Sept. 1. He worked in the purchasing department of Canadian Pacific Railway for the past thirteen years. He and his wife are members of the Calgary Mennonite Brethren Church.

Robert Stettters, third-term missionaries, arrived in Algeria on Sept. 15.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bechtel, Richard and Mary Lou (Allebach), Kulpville, Pa., first child, Jeffrey Alan, Aug. 6, 1965.

Buerge, James and Jean (Orton), Albany, Oreg., third living child, second son, Timothy James, June 13, 1965.

Cory, Paul and Anna Mae (Miller), Pueblo, Colo., third child, second daughter, Sharon Lynn, Aug. 18, 1965.

Crider, Gary and Alice (Garber), Knox, Ind., first child, Carolyn Sue, July 23, 1965.

Depew, Bill and Katie Mae (Helmuth), South Hutchinson, Kans., second child, first daughter, Faye Ann, June 24, 1965.

Diller, Harold and Gail (Martin), Hagerstown, Md., second child, first daughter, Marlene Kay, Aug. 10, 1965.

Eby, Harold F. and Mildred (Rhodes), Newport News, Va., third child, second daughter, Elizabeth Ann, Aug. 17, 1965.

Geiser, Roger and Betty Lou (Keiner), Kidron, Ohio, second child, first daughter, Pamela Denise, July 10, 1965.

Gingerich, Richard and Shari (Miller), Goshen, Ind., second child, first daughter, Kathy Diane, July 2, 1965.

Halteman, Wilmer F. and Martha (Martin), Williamsport, Md., third child, Dorcas Mae, July 30, 1965.

Hess, Nelson and Nancy (Thomas), Lancaster, Pa., second daughter, Amy Elizabeth, Aug. 25, 1965.

Hofstetter, Harley and Virginia (Barr), Dalton, Ohio, third daughter, Tammy Darlene, Aug. 12, 1965.

Kauffman, Lowell and Pauline (Speigle), Missoula, Mont., first child, Lahren Paul, Aug. 15, 1965.

Martin, Glenn and Carolyn (Gerber), Baltimore, Md., second daughter, Debra Sue, Aug. 23, 1965.

Miller, Vernon Eugene and Gladys (Oliphant), Goshen, Ind., first child, Darwin Eugene, July 19, 1965.

Rohrer, Nelson G. and Pauline (Lefever), Quarryville, Pa., ninth child, fifth daughter, Grace Elaine, Aug. 17, 1965.

Roth, Norman D. and Janice (Birky), Woodburn, Oreg., fourth child, first daughter, Debra JoAnn, July 23, 1965.

Sanchez, Alfonso and Martha, Reynosa, Mexico, first child, Josue Alfonso, June 24, 1965.

Swartzendruber, Stanley J. and Virginia (Roth), Sheridan, Oreg., fifth daughter, Valerie Ann, July 15, 1965.

Teague, Norman H. and Fannie (Troyer), Casselton, N. Dak., fifth child, second son, David Wayne, Aug. 13, 1965.

Yoder, Donald Gene and Ila Jane (Schlaubaugh), Kalona, Iowa, second child, first son, Randall Ladell, Aug. 16, 1965.

Yoder, Roger and Marolyn (Hershberger), Ft. Wayne, Ind., first child, Sheila Kay, July 26, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Powers-Burckhart.-Neal G. Powers, Pryor, Okla., Baptist cong., and Carolyn Burckhart, Cleveland, Ohio, Orrville cong., by J. Lester Graybill, Aug. 20, 1965.

Raber-Miller.-Wayne L. Raber, Millersburg, Ohio, and Ruth Ann Miller, Sugar Creek, Ohio, both of the Light in the Valley Chapel, by Harry Stutzman at the church, Aug. 1, 1965.

Raney-Short.-Allen Raney, Swanton, Ohio, Church of Christ cong., and Cheryl Sue Short, Archbold, Ohio, Lockport cong., by Walter Stuckey at Lockport, June 13, 1965.

Riegsacker-Yoder.-Verl Lavon Riegsacker, Millersburg, Ind., Clinton Brick cong., and Sandra Jane Yoder, Middlebury, Ind., Waterford cong., by Theron Weldy at Eighth Street Mennonite Church, Goshen, Ind., July 10, 1965.

Risser-Eshleman.-Adin H. Risser and Esther Eshleman, both of Maugansville, Md., Reiff's cong., by Amos E. Martin at the home of the bridegroom, June 26, 1965.

Robinett-Hostetler.-Richard Robinett, Wabash, Ind., Presbyterian cong., and Emma Jane Hostetler, Goshen, Ind., College cong., by C. Norman Kraus at the College Church, June 7, 1965.

Ropp-Bender.-Jerry L. Ropp and Doreen Bender, both of Ailsa Craig, Ont., Nairn cong., by Daniel Zehr, July 17, 1965.

Roten-Shoup.-C. David Roten, Orrville, Ohio, Methodist Church, and Janet Shoup, Orrville (Ohio) cong., by Paul C. Bailey at the Methodist Church, June 6, 1965.

Ruth-Dyck.-Willard Dale Ruth, Chalfont, Pa., Line Lexington cong., and Irma Dyck, St. Catharines, Ont., Fairview Mennonite Brethren cong., by J. Robert Detweiler at the Fairview M.B. Church, June 18, 1965.

Schinski-Mishler.-Vernon David Schinski, Detroit, Mich., Calvary United Missionary Alliance cong., and Vivian Elaine Mishler, Johnstown, Pa., Stahl cong., by Harold E. Thomas, Aug. 21, 1965.

Schmitt-Rickert.-Steward Schmitt, Kitchen-er, Ont., and Dianna Rickert, Petersburg, Ont., both of the Mannheim cong., by Donald Wenger at the church, July 9, 1965.

Schnupp-Martin.-John Ronald Schnupp, Ephrata, Pa., Indiantown cong., and Edith Arlene Martin, Ephrata (Pa.) cong., by Mahlon Zimmerman at the home of the bride, June 5, 1965.

Schrock-Troyer.-T. E. Schrock, Clarksville, Mich., Bowne cong., and Ellen Troyer, Fairview (Mich.) cong., by Ralph Birkey at Fairview, May 29, 1965.

Schumm-Brenneman.-James Earl Schumm, Tavistock, Ont., East Zorra cong., and Carol Nancy Brenneman, Tavistock (Ont.) cong., by Dale Schumm at Tavistock, July 23, 1965.

Schweitzer-Unzicker.-James Schweitzer, Evanston, Ill., Fairview cong., Albany, Oreg., and Carol Unzicker, Evanston, Metamora (Ill.) cong., by Harold Zehr at Metamora, June 26, 1965.

Seitz-Derstine.-David A. Seitz, Harrisonburg, Va., Plains cong., and Emilie K. Derstine, Harrisonburg, Salford cong., by Willis Miller, Aug. 14, 1965.

Sensenig-Lichty.-H. Mardene Sensenig, New Holland (Pa.) cong., and Marilyn H. Lichty, Blue Ball, Pa., New Holland cong., by Mahlon Witmer, Aug. 1, 1965.

Slaubaugh-Gingerich.-Elvin Slaubaugh and Iona Gingerich, both of the Lakeview cong., Wolford, N. Dak., by Edd P. Shrock, grandfather of the groom, July 30, 1965.

Smith-Knepper.-Simon Smith, Goshen, Ind., College cong., and May Knepper, by J. Herbert Fretz, June 20, 1965.

Souder-Geiser.-P. Donovan Souder, Smithville, Ohio, Blooming Glen (Pa.) cong., and Betty Louise Geiser, Smithville, Orrville cong., by Elmer Geiser and David Derstine, Aug. 28, 1965.

Stoltzfus-King.-Melvin B. Stoltzfus, Inter-course, Pa., Sandy Hill cong., and Anna Elizabeth King, Honey Brook, Pa., Rockville cong., by Ira A. Kurtz, Aug. 28, 1965.

Swartz-Davis.-Jon Charles Swartz and

Jeanie Davis, both of the United Mennonite Church, Premont, Texas, by Sam C. Swartz, father of the groom, July 23, 1965.

Ulrich-Carper.-Richard Ulrich, Roanoke, Ill., and Donna Carper, Boston, Mass., both of the Metamora cong., by Eugene Carper and Roy Bucher, June 6, 1965.

Weaver-Landis.-Leonard Weaver, Denver, Pa., Weaverland cong., and Ruth Landis, Hamburg, Pa., Rockhill cong., by Clinton Landis, July 31, 1965.

Weaver-Springer.-Richard Weaver, Wellman, Iowa, Goshen College cong., and Marlene Springer, Metamora (Ill.) cong., by J. Robert Detweiler, Aug. 14, 1965.

Zimmerman-Pierce.-Roy Zimmerman, Harper, Kans., and Sylvia Pierce, Anthony, Kans., by H. K. King, July 30, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Schertz, Louis C., son of Christian and Phoebe (Grinrich) Schertz, was born at Eureka, Ill., Jan. 20, 1879; died at Roanoke, Ill., Aug. 19, 1965; aged 86 y. 6 m. 30 d. In Dec., 1906, he was married to Anna Ellen Schertz, who died in 1936. Surviving are 3 children (Verna -Mrs. Hugh Brock, Glenwood L., and Truman B.) and 4 grandchildren. He was a member of the Roanoke Church, where funeral services were held Aug. 22, in charge of Norman Derstine.

Trauger, Amanda F., daughter of Mr. and Mrs. Aaron Swartz, was born in Bedminster Twp., Pa., May 17, 1885; died at Eastern Mennonite Home, July 6, 1965; aged 80 y. 1 m. 19 d. She was married to Newberry Trauger. Surviving are 2 sons (Wilmer and Aaron), 7 grandchildren, 4 great-grandchildren, one sister, and one brother. She was a member of the Deep Run Church, where funeral services were held July 10, in charge of Erwin Nace.

Walters, Clarence O., foster son of John and Katie (Hartzler) Kanagy, was born at Altoona, Pa., June 15, 1912; died of cancer at the Huntingdon (Pa.) Hospital, Aug. 13, 1965; aged 53 y. 1 m. 29 d. On Feb. 26, 1934, he was married to Mildred Zook, who survives. Also surviving are 6 children (Helen-Mrs. Irvin Seaboltz, Delores-Mrs. Leroy Kanagy, Robert R., Leroy, Fred, and Richard), his foster mother, one foster sister, and 7 grandchildren. He was a member of the Allensville Church, where funeral services were held Aug. 16, in charge of J. Elrose Hartzler, Nelson Roth, and R. R. Peachey.

Weirich, Levi E., son of Eli and Elizabeth (Nissley) Weirich, was born in Lagrange Co., Ind., Jan. 5, 1889; died at the Goshen (Ind.) General Hospital, July 2, 1965; aged 76 y. 5 m. 27 d. On Jan. 29, 1914, he was married to Elizabeth Zehr, who survives. Also surviving are 6 daughters and 3 sons (Milo, Harvey, Eli, Ida -Mrs. Howard Miller, Rose-Mrs. Danny Yutzy, Sylvia-Mrs. Howard Cross, Marguerite -Mrs. Louis Lengacher, Naomi-Mrs. Ammon Schrock, and Verna-Mrs. Edward Helmuth). He was a member of the Riverview Mennonite Church. Funeral services were held at the First Mennonite Church, Middlebury, July 4, in charge of Wilbur Yoder and John Yoder.

Yoder, Simon D., son of Daniel and Efa (Kauffman) Yoder, was born at Goshen, Ind., Nov. 19, 1869; died at the McMinnville (Oreg.) Hospital, July 17, 1965; aged 95 y. 7 m. 28 d. In 1907, he was married to Fanny Weaver, who died Jan. 26, 1959. Surviving are their 3 children (Elva May January, Daniel Harold, and Naomi Catherine McCormick), 9 grand-

children, and 4 great-grandchildren. For the past 6 years he resided at the Rock of Ages Rest Home in McMinnville. He was a charter member of the Hopewell Mennonite Church, where he was a faithful member until death.

Correction: In the obituary of Fannie Miller (Aug. 17 issue), it should have been stated that her husband preceded her in death.

Readers Say

I have read the Gospel Herald for over 60 years and when it was under a different name, but the same paper, remembering some of the former editors, and always enjoyed it, and still do.

But I am somewhat disturbed by the prayer of Luke Warm in the Aug. 24 issue, which to my opinion is belittling our merciful Saviour who died for your and my sin on the cross of Calvary, and while He was here on earth, He taught the disciples this wonderful prayer (the Lord's Prayer). Now someone comes along and puts God and the Saviour so far into the background that I would think that the person (or persons) who wrote that Luke Warm prayer owes an apology to the Gospel Herald and Gospel Herald readers, and needs to ask the Saviour for forgiveness. I am a strong believer in prayer and a strong believer in upholding Christ, and I hope and pray that a thing like this will never happen again to disgrace our valuable church paper.

-Dan Schlabach, Duchess, Alta.

The answer for divorce is in the New Testament and so is the Christian Church in the New Testament, until all evil has been severed from the holy and good. In Mark 10:10-12 Christ says that a woman living with another man committeth adultery. Christ does not say that this adultery can be forgiven once and forever if they continue to live with one partner while a previous married companion is also alive on the solar system.

Therefore in the New Testament a man may not marry two or three wives simultaneously because Moses' law on divorce was for the Old Testament. We are under the New Testament serving Christ, not Moses.

Jesus Christ did not recommend Moses' bill of divorcement in Mark 10:3-5, because this contradicts the likeness of marriage compared to the union of Christ and the church, which shall be joined eternally. The Old Testament system of remarriage is completely irrelevant to redemption in Christ, and so is war irrelevant to the spirit of Christ. -John K. Stoltzfus, Leola, Pa.

I appreciated the recent article in the Gospel Herald, "Divorce and Remarriage-A Current Issue" (Aug. 10). I believe Bro. Weaver has arrived at both a reasonable and a Scriptural approach to dealing with this problem. It is important to recognize much of our past thinking as based on assumptions not necessarily based on Scripture. Most dissenters have failed to recognize this and have never dealt with a population presenting this problem.-Daniel Miller, M.D., Riverside, Calif.

It is with a heavy heart and a concern for the Mennonite Church that I pen these lines. Gal. 1:6, 7 says, "I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel-not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ." We are not standing for the Gospel our fathers taught.

Why can't we see the direction in which we are going? To go down the road of apostasy and compromise will not make us more spiritual. We can't save our consciences by comparing our self among ourselves and joining hands with other groups. True, there has been co-operation in relief, mission, education, etc., but what has it brought us? . . .

True unity comes from God, not from joining hands with other groups. We need to stand for Gospel principles. . . .

You ask the question, Will General Conference appoint a committee? Well, we have too many committees now. I believe this is why the Spirit cannot do His work among us now. Too much machinery and lack of spirituality in church organization. . . .-Paul H. Horst, Gladstone, Mich.

Items and Comments

One of the largest bequests ever given for foreign missions has been received by the Methodist Church. The latter was given \$2,000,000 in property from the estate of the late Holbert L. Harris of Arlington, Va. The income from the property will be used to support 16 missionary couples annually.

Church construction for the first six months of 1965 is up 4 percent over the comparable period last year, according to figures just released by the Bureau of the Census, U.S. Department of Commerce.

Buddhists are growing in the United States and now have 360,000 members. They form the largest religious group in Hawaii, and show "real strength" in Utah, Arizona, Oregon, and California.

Americans spent \$13 billion for alcoholic beverages last year, a billion more than was spent for gas and oil. Washington consumes more alcohol per capita than any other major city in the world. The average family in New Jersey spends \$400 annually for alcoholic beverages. California has almost 1,000,000 alcoholics.

Scientists at the Vatican Observatory are working closely with scientists in many other countries in seeking to determine the precise area in the world where the asteroid Icarus, is expected to crash on the earth in three years. According to the Italian scientific review, Atlante, the Vatican Observatory was asked by leading scientists to aid in plotting the asteroid's course and its probable point of impact.

The review said that Icarus has a diameter of more than a half mile and could make an impact on an area about the size of New York City. It said that knowledge of the exact point of collision with the earth is essential because it may be neces-

sary to evacuate an inhabited area to avoid a catastrophe.

Every summer, for the past 70 years, some 50,000 pilgrims have poured into Chesterfield, Ind. (winter population: 1,000), to visit Camp Chesterfield, known as "the hub of world Spiritualism."

The pilgrims come from all over the world drawn by one burning desire: to contact the dead. A staff of more than 20 mediums, all "tested and approved," is maintained to help them contact the other world. Fees range from \$3 for a group seance to \$15 for a private one.

Advertisement for the book 'THEY MET GOD' edited by J. C. Wenger. The ad includes an image of the book cover, which features a line drawing of a hand holding a leafy branch. Text on the cover includes 'They Met God', 'Edited By J. C. WENGER', 'THEY MET GOD', and 'Thirty-three believers write about their encounter with God'. The advertisement text describes the book as an intimate sharing of personal encounters with God and lists the price as \$3.75. At the bottom, it features the 'PROVIDENT BOOKSTORE' logo and a list of locations: NEW HOLLAND, PA.; SCOTSDALE, PA.; SOUDERTON, PA.; BLOOMINGTON, ILL.; LANCASTER, PA.; EPHRATA, PA.; KITCHENER, ONT.; LONDON, ONT.; GOSHEN, IND.

World attention has been directed to the 150th anniversary of the American Bible Society in May, 1966, with the scheduled meeting of the triennial session of the United Bible Societies Council at Buck Hill Falls, Pa., May 16-21, 1966. Prior to convening, the representatives of the Societies from 27 nations will converge on New York to participate in the May 11, 12, 13 anniversary meetings of the American Bible Society.

* * *

"The Lord Jesus doesn't let me kill anymore, or get drunk or hate . . . I am only here to talk about Jesus and help God. . . ." These were the words of Chief Tariri, head of the Shapra tribe of Indians living in the upper Amazon River Valley in Peru, as he witnessed to his faith at the Wycliffe Bible Translators' exhibit in the World's Fair at New York.

He, his wife, and two of his children were guests of honor at a ceremony at the WBT Pavilion of 2,000 tribes marking the 30th anniversary of the Wycliffe missionary and Bible linguistic organization.

* * *

Today's college student is engaged in a search for meaning in life and for a cause he can commit himself to, a university administrator told the Methodist-sponsored Institute of Higher Education at Nashville, Tenn.

"The student of today is no longer apathetic and satisfied with his society; he is a person who wants action and seeks commitments which will have a far-reaching effect upon tomorrow's world," according to Dr. J. Wesley Robb, associate dean of humanities of the College of Letters, Arts and Sciences, University of Southern California. "It seems to me that this student generation is grasping what 'search for knowledge and truth' really means, not in the purely academic sense, but in the total sense of finding himself in a confused and torn world," said Dr. Robb.

* * *

Hundreds of Rexall drugstores now have signs inviting customers to let them know if they find any objectionable magazine on their stands, with the promise that they will be removed. Harry Powell, Rexall president, puts it like this: "Do we have any more right to allow the poisoning of the mind than we do the poisoning of the body?"

* * *

To win separation from the state prison at McAlester, Okla., inmates are now being required to meet a churchly requirement. Under a ruling adopted by the State Pardon and Parole Board, convicts must prove that they are at least familiar with the Ten Commandments.

The requirement states that prisoners seeking clemency must make a "sincere effort to know and recite the Ten Commandments."

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Communion: A Sign of Fellowship

By J. Lester Graybill

"But if your communion is not a means of grace, then of what importance is it?" This query of an alert Lutheran set me to thinking. What is the meaning of communion to a Mennonite? It was difficult for this friend to conceive of our communion observance as being significant unless it actually conveyed God's grace.

As Mennonites we generally consider the Lord's Supper in a twofold sense. We certainly think of it as pointing back to Calvary. It is a remembrance of God's saving act in Christ on our behalf. In this sense it is a recalling of the upper room where Jesus broke bread, took a cup, and commanded His disciples: "Do this in remembrance of me."

Secondly, we often think of communion as pointing forward to the Consummation. Thus it becomes a declaration of our hope. We witness to a day when the whole family of God shall sit at His table and be fed by the Lord. Through this observance we "proclaim the Lord's death until he comes."

There is yet a third meaning to this memorial. It is possibly the more difficult one to understand and to sincerely symbolize. The Apostle Paul makes clear reference to it in I Cor. 10:16: "Is not the cup of blessing which we consecrate a sign of our sharing in the blood of Christ? Is not the loaf which we break a sign of our sharing in the body of Christ" (Williams)? His implied answer is, "Yes indeed!"

Fellowship with Christ

The communion service signifies our present fellowship with Jesus Christ as the risen, living Lord. Participation in the sacred emblems becomes a symbol of our spiritual life in Him. At the Lord's Supper we can discover Christ anew as He gives Himself to us. His life becomes our life! In faith we commune with the Lord as His invited guests at His table. Thus our partaking of these visible elements becomes a heightened experience of worship. Our reaching for the bread and the cup signifies our appropriation of the present life of Christ in a spiritual union. At this service Paul's testimony is again realized as our own: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Gal. 2:20).

Fellowship with One Another

The communion service symbolizes not only our present fellowship with Christ, but also our fellowship with one another in the church. Paul suggests that the Lord's Supper is

more than a vertical relationship. There is a second dimension, namely, our sharing with each other. "Because there is one loaf, we who are many are one body, for we all partake of the same loaf" (I Cor. 10:17).

The word translated "communion" in the KJV and "participation" in the RSV (verse 16) is that striking New Testament word "koinonia" (fellowship). In fact, Paul's charge against the erring Corinthian church is their breach of fellowship, right at the communion table. This is a serious rebuke since the communion service "is a visible act of testimony to a common fellowship in the body" (H. S. Bender). To claim participation in Christ's body at the Lord's table while breaking fellowship with my brethren is to deny the reality of that body. The basic concept of koinonia is "participation in something in which others also participate." Thus the Lord's Supper becomes a high-water mark of fellowship, based on our common possession of the living Christ and His Spirit. Here we publicly declare that our life in Christ is also a mutual sharing with each other.

Andrew Murray contends that at the Lord's table we stand in the closest relationship to the whole body, with all its members. How true his words: "Many a blessing has been missed and lost at the Supper because the unity of the body was never considered. Yes, would that it were thoroughly understood." Our new Confession of Faith likewise expresses this fact: "We recognize the bread and the cup as symbols . . . of the spiritual unity and fellowship of the body in Christ."

Does this not mean that we contradict our communion intention whenever hostilities and bitterness are held against fellow members in the brotherhood? Do we not deny Christ's body when we dare to join hearts at the Lord's table twice a year, while unable to sincerely join hands at our daily and weekly tasks? As the sophisticated expressions of suspicion, jealousy, hurt feelings, anger, and selfishness arise between believers, there can be no true communion. Bender again puts it pointedly: "Fellowship with Christ in the Supper means fellowship with the persons who partake of the Supper. Those who violate the body of Christ in act cannot partake of the body of Christ symbolically."

Symbolizes Unity

The Lord's Supper is thus a sign of fellowship both with the living Christ and with fellow believers. It is a participation with Christ symbolizing the unity of Christians. The Church of Scotland attempts to dramatize this truth by placing white cloths on the tops of their pews prior to communion. Each

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member is to feel himself seated at the table, which extends throughout the worshiping congregation. "So we, though many, are one body in Christ, and individually members one of another" (Rom. 12:5).

As we anticipate the observance of this holy ordinance, may our prayer be: "Blessed Lord, grant unto me to feel this truth aright. As really as in this bread which Thou dost impart to me, I maintain fellowship with Thee, I maintain it also with those with whom I share the bread at the table. As I receive Thee, so do I receive them. As I desire to con-

fess, and love, and serve Thee, so would I also them. As I would be wholly one with Thee, so would I also them" (Andrew Murray).

In reply to my Lutheran friend, we do not feel the communion service conveys God's grace any more than a wedding ceremony guarantees God's grace to make a marriage. And yet both can be an act wherein vows of love are sealed. As Donald G. Miller suggests: "Normally the wedding is necessary to confirm what is already a fact, and so to renew that fact that it becomes a more meaningful fact." □

Foot Washing: Symbol of Brotherhood

By Howard J. Zehr

The practice of foot washing should be a meaningful symbol of Christian brotherhood. This brotherhood concept is based upon our redemption in Christ and not merely upon the idea of an equality through creation. In Christ we are brought into a new and meaningful relationship with one another. Redemption places upon us obligation to one another. This obligation was impressed upon the disciples by our Lord as He took the towel and basin to wash their feet.

In stooping to wash their feet, Jesus demonstrated His love for the disciples. The account of the foot washing, recorded in John 13, is preceded by two significant statements. The first says of Jesus, "having loved his own which were in the world, he loved them unto the end." The second statement says, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper. . . ."

In washing the disciples' feet, Jesus not only demonstrated His love for them and His readiness to give Himself for them, but He impressed upon them their obligation to one another. He who emptied Himself in order to take the place of a servant was demonstrating the way of life in His kingdom. His followers, too, must take the servant role, and they must exercise this in their relationships with one another.

Water symbolizes cleansing throughout the Scriptures. This symbolism is also present here in John 13.

In Jesus' reply to Peter's offer to have, also, his hands and head washed, He indicated what this act of washing their feet symbolizes. He needed only the washing in part. It required only the washing of that which had been soiled through contact with the world. Believers in Christ have been

washed from their sins. Their day-to-day contacts with the world cause areas of their lives to become contaminated with sin. In these areas of their lives they need His cleansing. Christ's example of servitude, and His willingness to give Himself for the cleansing of all who will believe on Him, places His followers under obligation to one another. Since He was willing to take the place of a servant in order to help His disciples experience cleansing from their defilements, we who are His are obligated to do so unto one another.

The question we face is not simply whether or not Jesus meant for this to be observed as a literal religious ceremony, but what does it really mean when we do observe it? There is no magical power in the ceremony itself. Ceremonies can be very empty and meaningless in themselves.

The implication of the question which confronts us is whether or not we are practicing real Christian brotherhood. Do we really have a concern and love for one another? Is this love and concern sufficient to motivate us to sacrificial acts of service to one another? Are we ready to accept responsibility for our brother's total welfare? Do we love an erring brother enough to identify with him as a brother and get under the burden to help him find cleansing from his sin through Christ? The question challenges our willingness to share deeply and meaningfully with one another in the process of cleansing and renewal.

The foot-washing service speaks to us of this relationship and of its obligations. My participation in such a ceremony testifies to my willingness to continue assuming this obligation to my brethren, and to my readiness to be served by the brotherhood. Let us make the ceremony of foot washing a true symbol of Christian brotherhood and a constant reminder of what is involved in our being members one of another. □

Howard J. Zehr, Hesston, Kans., is general secretary of the South Central Mennonite Conference and overseer of the Kansas churches.

Amateur Christians?

When I was ordained to the Christian ministry, a good brother said, "This is God's highest calling." The statement troubled me then and it has troubled me ever since. What kind of talk is this for a brotherhood kind of church like ours? How do we reconcile such a statement with our Biblically based concept of servanthood? If the minister is "the servant of God's servants," as Paul Miller has aptly put it, wouldn't it be better to say this is God's *lowest* call? But that does not sound right either.

I guess what troubles me is our tendency for putting a line, any line, between some and others in God's family. I just can't believe that the Father has certain favorites. Or to put it another way, surely God does not call laymen to be privates in His army and the clergy to be officers.

What happens is this. When the minister is thought to be "separated out" from among the brethren, when he is thought to have answered God's call to "come up *higher*," everyone else is automatically reduced to second-class citizenship in God's kingdom. So the layman can never hope to be more than an amateur Christian. He does not have top status. He is never in on the strategy session which God must surely have with His first lieutenants. He is only "one of the flock" which has the unhappy connotations in our society of the faithful but dumb (in two senses) sheep led around by someone "higher." The layman dare not think for himself, dare not go wandering out not knowing whither, in faith, as Abraham did, or he will be considered a black sheep. At the worst this line of reasoning leaves the layman a quiet, contented sheep waiting to be fleeced.

If it helps, I'm for the abolishing of laymen. Let's all be equal. Cut out the stratifying lines. Use the word "saint" as the Bible does for all who are God's people together. Let the term "calling" refer not to particular assignments God gives us, but rather to the fact that all of us in the local congregation who are Christians have responded to Christ's call to come to Him. He called, "Come unto me, all ye," and we said, "Yes, we will." That makes us all equal, brothers. We all came in the same way, as sinners, through His blood. There are no lay Christians! There are no amateur sons! We are all blood brothers!

—Arnold W. Cressman.

Sow and Reap

It is the height of absurdity to sow little but weeds in the first half of one's lifetime, and expect to harvest a valuable crop in the second half.

—Percy H. Johnston.

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Don't Push, Just Encourage

With school days having started, you have undoubtedly made up your mind that this year Susie and Stephe are really going to buckle down and get better grades. Perhaps their last year's teacher pointed out that both children could do better work if they made the effort. For those children, a little prodding is good. Make sure their radio is off while studying and that the family TV is either turned off or quieted down so that they cannot hear it.

But sometimes there is a temptation to push a child beyond his powers. He is urged, cajoled, and even scolded to get higher marks like the boy down the street or his older brother. However, it often happens that children in the same family differ markedly in intellectual ability. Some children get their schoolwork done with ease, while their brothers or sisters work for everything they get. Some children in a family are clever with their hands and have good mechanical ability, while others are missing this gift.

In talking to parents and teachers, both groups tell us that the important thing is to study each child—observe what things come easily to him and what do not. Encourage him, but don't push him, if you see he is making a substantial effort. We have seen children, particularly girls, become nervous wrecks, because Mom and Dad kept urging them to excel beyond their ability.

See that your child gets a certain amount of sleep, and some recreation each day, preferably outdoors, after school. No nights out during the school week. Restrict them to the weekends. After dinner, see that your child settles down to do his homework before he becomes too tired.—Mary Zook.



Our Mennonite Churches: Maple River

The Maple River Church, Brutus, Mich., was organized by Mennonite settlers in 1879. In 1919 the congregation had dwindled to three members, and so in 1920 the district mission board took charge and ordained Clyde X. Kauffman from the Clinton Frame congregation as minister. The present pastor is William Wickey, with Clyde X. Kauffman and Royal A. Buskirk as ministers without official responsibility. Present membership is 47.

Ho Laos Tou Theou

The title means "the people of God." Laos is the word from which our word "laity" is derived.

Mennonites have a good theology of the laity. Our practice is less Biblical. However, during the last two decades there has been a pronounced increase and interest in the role of the laity. Hendrik Kraemer writes: "Everywhere in the world there is evident in many churches a new outburst of lay participation and activity, or, at least, a growing concern about it. . . . Lay movements, big and small, mushroom all over the place."

One could correctly comment that the early spread of Christianity was a lay movement. It is true, the early church had a few strong spokesmen such as Peter, Paul, and Apollos. The real reason Christianity spread like wild fire across the world, however, was because those who were scattered abroad went everywhere preaching the Word.

Probably it is just as correct to say the same about the Anabaptists of the early sixteenth century. Each Anabaptist believer was expected to become a bearer of the Gospel. This was one of the reasons the Anabaptists had a higher percentage of martyrs than any other group.

But it is one thing to have a good theology and a good past. It is another thing to put it in present practice. Too often we act as though all the gifts are for the ordained. The tenor of the New Testament is that each Christian receives a gift to minister. As we do more in the sharing of the work of the church and calling each member to his spiritual position and responsibility, there will be greater growth in numbers, in unity, and in harmony. Witness what happened many times in war-torn countries where leadership was depleted or denied. Too often, one member (the minister) tries to do the work of the head, the foot, the hand, the eye, and the mouth.

Present-day concepts and practices relating to the place of the layman will not create or prepare a committed membership. "When the dynamic fellowship in and with Christ is created and emerges as mission in every sense, some of the distinctions between laity and clergy become meaningless and tend to disappear."

When the wall of separation between minister and members is built up, the church is cursed with a professionalized ministry and a secularized laity. J. B. Chapman wrote many years ago, "Practically all the spiritual movements of history have been marked by the large place which 'the people' occupied in the services and in the general activity of the church; and the less spiritual a movement becomes, the more completely the pastor and other leaders absorb the time."

For often the pastor becomes the person chosen or paid by the congregation to do its preaching, praying, visiting, and evangelizing. It certainly seems more Biblical that as a church we are beginning to involve our members in decision making and as delegates to conference as well as other areas

of service. Even yet, however, we reduce our members' ministry to the performance of practical duties of administration and finance. A layman wrote, "Laymen today are hungry, hungry for a work to do for God; and I don't mean merely taking up the collection on Sunday morning or showing people where to sit in church."

In spite of our profession of faith in the "priesthood of all believers" it is doubtful whether we very often get beyond verbal profession of this revolutionary doctrine. The same is also true of the great commission.

After preaching the responsibility of every member to fulfill Christ's commission, we do little to guide or even permit the 99 percent of the church to fulfill it. Leadership often contributes to making the membership comfortable and complacent by making members feel they are exemplary Christians merely because they refrain from doing things that are real bad. The thrust of involvement in mission and the way to witness is missing.

But if the Christian faith is to take root in society, it must do so at the point where members live and work. "The church needs a tough new breed of servant-minded pastors who are willing to lose their lives in building up the ministries of the people, people who give themselves to enlisting, nurturing, training, and directing the laity in the most magnificent ministry of all—the ministry outside the church building to the world."

Also we must see that those who are called the laity are really the church. We say the church must go into the factory, shop, office, farm, press, radio, city, and other places of moment in our time. The fact is, the church is already there. Says Kenneth J. Smith, "The revival in the laity is, in part, the result of the recognition of the fact that the battlefield today is not in the stained glass foxholes of the churches but the 'blackboard jungles' of the inner cities and the vermin-infested jungles of the world."

Renewal cannot come until there is a return to the Biblical concepts of the church, until there is a revival of the Scriptural dimension of Christian vocation, and until there is a bold venture in the reestablishing of each Christian as an active participant in the churches' ministry as over against the widely prevailing practices of treating members merely as objects of a clergy-centered ministry. We must recover the true sense of the church as a ministering body.

Always the danger exists that a "high" doctrine of the ministry tends to reduce the doctrine of the church. However, a true emphasis on the church in no wise does away with the ordained ministry.

"When the priesthood of all believers is dwarfed down to the priesthood of pastors, then Christianity is dwarfed down to be the business of the 'religious' and becomes irrelevant to and cut off from the ordinary life of the world." So says the Committee on the Laity of the Presbyterian Church of Canada.

That there is a distinction between leaders and people cannot be denied. However, the distinction is not one of position, power, or person, but one of function and service. The call to office is not a call to position but to service.—D.

The Laity Rediscovered

By Franklin H. Littell

Three great rediscoveries characterize the theological development of the last two generations.

The first to come was the *rediscovery of the Bible*. With the collapse of Western culture-religion in the trenches of World War I, men turned again to the Word as the cornerstone of Christian thought and teaching. Among professional theologians this rediscovery is generally dated with Karl Barth's commentary on the Epistle to the Romans. The effect on lay movements such as the *Kirchentag* and Evangelical Academies is related in *Take and Read*, by Edsin Robertson, of the United Bible Societies. In the last few years, concern for Holy Scripture has also been important in bringing Catholic and Protestant students into conversation across confessional lines.

The second event was the *rediscovery of the church*, which we may relate to Dietrich Bonhoeffer's classics: *Life Together*, *The Cost of Discipleship*, *Sanctorum Communio*. Bonhoeffer, a leader in the Christian resistance to Nazism, never tired in repudiating "the phraseological approach to religion" and in stressing that Christian truth is incarnate in a yoked and disciplined people. The whole people of God (*Laos*) is called to witness and mission.

The third event was the *rediscovery of the laity*. When men turned to their Bibles to learn about the true nature of the church, they found that in the New Testament all believing men and women are called to the church's ministry "by reason of the ordination of their baptism." There are various gifts and stewardships of talent, but all are for the edification of the faithful and the building up of the church in her work. The function of the clergy (in the "representative ministry") is to equip the whole body of Christians in the "general ministry."

The Impetus

Unquestionably, the impetus to lay training was given not only by the three rediscoveries but also by the somber record of the disobedience of the baptized when under temptation or threat from totalitarian creeds and movements. The record of the twentieth century in the *persecution* of the Christians has been ghastly: more men and women have suffered and died for bearing the name in the last fifty years than in any previous period of church history.

More terrible yet, and the thing which has raised again the concepts of "Anti-Christ" and "heresy" in Christian thought and writing, has been the fact of wholesale *apostasy* by those supposedly Christianized. The betrayal of the Lord of the church, the denial of the most elementary Christian beliefs and standards by supposedly "Christian" peoples, has raised the question whether the standards of Christian training and membership have been far too lax in most sections of Christendom. The fact is that the triumph of Communism and Nazism and Fascism and—in America—the churches of the Radical Right has been made possible by poorly disciplined, inadequately trained, and finally faithless "Christians."

A second major impetus to lay training has come from the mission fields, latterly termed "Younger Churches." The "new Christians" of Asia and Africa and the islands of the sea are much closer in atmosphere and style of life to the churches to which St. Paul addressed his epistles than they are to anything European Christendom knew between Constantine and Louis XIV.

The whole Constantinian theory of church-state relations has been challenged by small numbers of devoted Christians living and witnessing in areas dominated by Animism, Hinduism, Buddhism, Islam, and Shinto. They have detoured out around the whole period of medieval culture-religion, which still lingers in so much of Western civilization, to reappropriate the vigor of commitment and discipline of the early and New Testament church.

In Europe and America, among those who have learned the lessons of the struggle with totalitarianism and who have heard the voices of the mission fields, there has sprung up a rich harvest of lay movements and lay training centers. The lordship of Jesus Christ is proclaimed over all of life. The claims of the universal Lord of the universal church have been raised up—against those who seek to domesticate the God of the Bible to service to tribal or radical interests. Against Nazism, the men of the Barmen Synod stated the Christian position bluntly:

"Just as Jesus Christ is the pledge of the forgiveness of all our sins, just so—and with the same earnestness—is He also God's mighty claim on our whole life; in Him we encounter a joyous liberation from the godless claims of this world to free and thankful service to His creatures.

"We repudiate the false teaching that there are areas of our life in which we belong not to Jesus Christ but another Lord, areas in which we do not need justification and sanctification through Him."

Franklin H. Littell is professor of church history at Chicago Theological Seminary and the author of the widely known "From State Church to Pluralism." He is a member of the Methodist Church.

Against Communism and the attacks of the American Radical Right, the churches have refused to reduce the Gospel to a pygmy world of private and "nonpolitical" piety.

The Emphases

The exciting new laymen's movements have two chief emphases: (1) discipline and (2) mission. Centers like *Iona* (Scotland) and the *Faith-and-Life Community* (Texas) and *East Harlem Protestant Parish* (New York) have been distinguished by their intensity of discipline and thoroughness of training. Centers like *Bad Boll* (Germany) and *Kerk en Wereld* (Netherlands) and *Mindolo* (Northern Rhodesia) are noted for the new forms of service and mission in the world which they have developed. In Chicago, the *City Missionary Society* and the *Business-Industrial Project* have experimented with "new congregations," "tents," "paraparishes"—new structures to make the Christian message relevant in the everyday life and on-the-job decisions of laymen in the world. But in all cases there are two poles to the discussion—not opposed to each other, but complementing each other: how a higher quality of Christian community can be developed which will also witness more effectively in the world.

Since there are so many experimental communities, it would be invidious to single out further examples of the renewal of the church through an aroused laity. But it can be said that there are four main types of lay renewal movements, with numerous books and articles describing each type.

1. Evangelical communities, emphasizing the common life and a common discipline of work and witness.
2. "House churches" or Christian cell groups, using small-group methods to train laymen in the local church.
3. Evangelical Academies and Lay Institutes, training vocational and professional groups in the meaning of the Christian Gospel in daily work.
4. Movements of "saturation evangelism," like the *Kirchentag* in Germany or the work of the Minnesota Project in the U.S.A., enlisting large numbers of lay volunteers in simultaneous use of all media of communication to address a selected metropolitan area effectively.

The Threat

The rise of a new kind of laity is threatening to the old kind of clergy. For many centuries a "good layman" was silent, docile, and obedient. The clergy were in the position of command officers governing a mass of privates, most of whom had neither the inclination nor the information to raise questions. The clergy were trained in monologue.

In America, this relationship of clergy and people was accentuated by the realities of the mass evangelism period, when the essential task of the preachers was to get it said, at least once, as persuasively as possible, to as many people as possible. Now, however, 96 percent of American adults claim to have church affiliation—a tremendous accomplishment since the first years of the republic, when less than 10 percent were affiliated.

The new situation requires, however, more serious attention to such matters as membership training, catechetical instruction, confirmation training, preparatory membership sessions, classes in membership standards. In contrast to Europe, where the authority and following of the old state-churches has fallen off markedly, the problem of churchmanship in America is the widespread lack of understanding of Christian doctrine and behavior. The "new Christians" in America, the morning star of the Great Century of Christian Missions, the problems are like those on the other mission fields: to begin to make out of remarkable statistical gains something qualitatively worthy of the name "Christian." For this, a new kind of clergyman is needed: a "teaching elder," not just a preaching voice.

Some important work, like that of the Institute of Advanced Pastoral Studies (Cranbrook) or the new S. T. D. program at San Francisco Theological Seminary (San Anselmo), is aimed at equipping—and sometimes "re-treading"—the kind of clergy who will know how to help arm the laity in their new self-understanding. Equally important, however, is the reform of Seminary education to provide a new type of clergyman—one competent in the dialogue. A new kind of laity requires a new kind of clergy.

What is involved, therefore, in the *rediscovery of the laity* is essentially a *rediscovery of the church*. As both Father Yves Congar and Professor Hendrik Kraemer have pointed out, in their classical treatments of the subject of "laity," at stake is the understanding of the church. Those who think of the church as a live and well-disciplined people of God have a quite different view from those to whom the church is an institution run by a trained caste for a silent mass of spectators. For that matter, they may have a different god too: for the God of the Bible calls all who would honor Him to the narrow way of devotion and servanthood.

Time Was When

By Nora Oswald

Time was when the clergies ruled main floors
And laymen milled about inside basement doors,
Contented or otherwise, listened, kept face,
But ingenuity built a split-level place
And the silent stood on stools and peepingly
Saw Koreas, Vietnams, Congoes, Mississippi.
Earthquake, cyclone, slum, typhoon disaster,
Moved to tears, aroused to action, the faster
They scurried out, organized, worked until
Pax volunteers circle the globe, Medical,
MSO's and VS-ers serve in the uttermost parts
Taking with them their witnesses and arts.
Now the church is getting much more done,
For the clergy and the laity serve as one.

The Layman's Role Today

A Symposium



J. B. Martin, Waterloo, Ont., is a longtime leader of the Ontario Mennonite Conference.

The Scriptural background for our thinking is I Pet. 2:9 (Phillips Translation): "But you are God's 'chosen generation,' his 'royal priesthood,' his 'holy nation,' his 'peculiar people'—all the old titles of God's people now belong to you. It is for you now to demonstrate the goodness of him who has called you out of darkness into his amazing light."

The subject calls for a few definitions. "Laity: The people, as distinguished from the clergy." "Clergy: In the Christian church, the body of men ordained to the service of God" (Webster).

Role is the part or character played by an actor or a part or character assumed by anyone.

In order to see God's role for the laity in the church, we must consider God's people as revealed in the Bible and their role in history. Someone said, "I Pet. 2:9 is the key text for the doctrine of the priesthood of all believers. It reveals the very heart of our calling; we are the priestly people of the Lord who is King, and we are placed in the world in order to bring all the needs, frustrations, and glories of the world before God, and in order to transmit God's judgments, promise, and blessing to the world. Israel was chosen and the church exists, therefore, as an expression of God's love for this world."

Consider First—The Whole Church in the Book of Acts

Luke, the writer of Acts, certainly sets the church forth as a brotherhood of believers, but within the church the Holy Spirit is sovereign in calling and equipping Christians to serve. In group No. 1, there are spiritually gifted persons like Peter, John, Philip, Paul, Barnabas, James, Timothy. Group No. 2 were the people of God which today would be called laymen.

A. C. Winn in his book, *Acts of the Apostles*, says, "We

must remember that Acts is not after all a biography of Paul. It is the story of Jesus, through the Holy Spirit, continuing to do in His body, the church. . . . In another sense the story has not yet finished. Jesus is still at work in His church. And we who read this book are more than spectators at a drama. We also are actors on the stage."

The Whole Church Today

Let me remind you again of our Scriptural background, I Pet. 2:9, that God's people are the church demonstrating the goodness of God who called us out of darkness into His amazing light. After the GOSPEL HERALD editor asked me to accept this assignment, I read widely in such books as *We the People*, *Layman's Church*, *Salty Christians*, and others from which I want to pass on stimulating quotations about the layman's role today in the church.

"The ministry of the laity is to be the church in the world."

"The Christianity that conquered the Roman Empire was not the affair of brilliant preachers. . . . When we try to see how it was done, we seem to see domestic servants teaching Christ in and through their domestic service, workers doing it through their work, shopkeepers through their trade, and so on. . . ."

"On Sunday evening the last service of the day is over at. . . . Where is the church now and where will it be at eleven o'clock on Monday morning? Not nonexistent, but scattered in schools, offices, factories, homes, over a wide radius; and still it is the church."

". . . until the middle or late nineteenth century church buildings were literally churches, places of worship: the only addition was the vestry. Halls and classrooms, kitchens and cafeteria are newcomers to church architecture. . . . Are they the spiritual base and powerhouse for a laity acting in the world or do they have the effect of imprisoning the laity in church structures?"

"Christ the Lord is also Christ the servant: the church which is the Lord of all life is also the servant of all life and the lordship is shown only through service."

"If we think of the church as simply the gathered congregation, then it is only at work on Sundays for a few hours . . . but if we think of the church as being the body of Christ dispersed through the world from Monday to Saturday, then we are full-time workers in the church. . . ."

"Our daily work can be our Christian vocation. . . . It has been said that every Christian needs a double conversion: conversion from the world to Christ, and conversion to service with Christ in the world—to 'holy worldliness.'"

The aim in these selected statements is to show that the

church, the people of God, as Peter writes, *every Christian layman* is a converted person to the lordship of Jesus Christ, showing forth the goodness of God who hath called us out of darkness into His marvelous light.

In the book, *We the People*, we read: "How can one speak of the laity in the church when they form 99.5 percent of the church? . . . To be continually telling the laity that they are 'in the church' is to make it more difficult to convince them that they are, with the clergy, the church."

We, the people of God, the church, have a role to perform and let me particularly underscore that the *layman's role* is to minister redemptively in the power of the Holy Spirit as Christ's ambassadors of reconciliation. II Cor. 5:14-21. □



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In a church committed to the New Testament vision of life in the body of Christ, to ask, "What should be the layman's role?" is like asking, "What should be the role of the papacy?" or, "What should be the place of infant baptism?" The very concept "layman," when defined as "non-minister," is a heresy.

The word "layman" is one word which cannot be defined by looking at its root; for taken by itself the word would simply mean a member of the *laos*, the *people* of God, or, in other words, a Christian. Then a discussion of "the layman's role" today would simply be a description of the whole church.

But obviously this is not what is meant by our title; the term "layman" has come to mean "anyone who is not a clergyman"; it is in this connection that for centuries most churches have believed that the layman has no spiritual responsibility but to obey the clergy and receive from them the sacraments and the teachings of the church. So "layman" means "person-without-a-ministry."

In other religions and in the Old Testament there is such a thing as the layman; the nonactive participant in the life of the religious community. But in the New Testament the laity is done away with. Every Christian is a priest; every Christian should prophesy; every Christian has a gift which he should exercise as a Christian minister. This is said explicitly in I Cor. 12; and implicitly in Eph. 4 and Rom. 12.

What is false about the concept of the "clergy" and there-

fore about the laity is not the idea that certain individuals have special ministries within the church which should be given recognition by the congregation. What is wrong is the opposite implication that not everyone has such a special gift and calling; that only one person, or very few people per congregation, should be thought of as "ministering."

Now the New Testament tells us that one ministry for which not many persons are needed is that of teaching. Jas. 3. It tells us as well that not all of us are apostles or prophets, and that some other gifts, such as speaking in tongues and interpreting tongues, are not the most excellent gifts to be sought after. But this apostolic guidance about gifts is an outworking of the fact that everyone has a gift; such considerations are not grounds for limiting the number of persons to whom a congregation would recognize that genuine spiritual gifts, for the upbuilding of the total body, have been given.

A currently very widespread emphasis in many church circles tells us that the Christian layman should take more seriously the fact that as a teacher, tradesman, public servant, or laborer he is God's representative in the world; both in order that he might obediently do God's will in his profession, and as the only person who can bring a word of Christian testimony into the society where he works.

Another development which is sometimes spoken of as "lay involvement" seeks to bring a maximum number of persons into contact with the congregational machinery; as ushers, committee members, and organizers of church-sponsored projects. Now none of these things are necessarily wrong; the former is essential to a proper understanding of the Christian mission. But when the New Testament says that everyone has a gift, it is talking about quite another matter; namely, about the fact that everyone has something to share in the gathered life of the believing congregation for worship, mutual upbuilding, and service.

When in Eph. 4 the Apostle Paul identifies "the perfection of Christ" with everyone's being equipped for a ministry, and connects the ascension of Christ with His giving gifts to men, and when the Epistle to the Hebrews identifies His doing away with a specialized priesthood as one of the best ways to describe Christ's saving work, we are being told not simply that ordinary Christians should try harder to support the ministry; but that ordinary Christians *are* the ministry. Any approach which begins with the assumption that they are not, and then tells them what to begin to do as non-ministers, is itself already doctrinally false.

We won't get far in discussing the place in society of "people who are not plumbers" or "non-farmers"; the label has a meaning but the people it gathers together by negative description are too varied to be spoken of in a lump. Similarly "non-seminary-graduates" or "persons not financially supported by the church" or "persons without a pastoral call" are logically possible, but not helpful labels. Let us therefore ask, with the apostle, that each exercise the ministry which the Spirit and the brotherhood have assigned to him, in all the variety of divine abundance which is promised to the fellowship, rejecting the brainwashing of the centuries through which the term "layman" has blinded us to God's generosity. □



Ray Bair is pastor of the Belmont congregation, Elkhart, Ind.

One layman said: "The role of the Christian layman is to be Christian." A generality? No, very much to the point. Let us apply four characteristics revealed in Christian laymen in the early church.

After Christ's ascension His followers waited in devoted prayer. Acts 1:12-16. They were assembled when the day of Pentecost arrived (2:1), and at its close continued in earnest worship (2:42). Many laymen were included in these gatherings and the spirit of their lives speaks to the layman's role today. There must be earnest desire to meet God in private and group worship. When reverence and expectancy in worship die, life and witness are doomed.

A second characteristic of the early Christians was liberality. Acts 4:32 states, "No one said that any of the things which he possessed was his own." Consequently it was later reported (verse 34), "There was not a needy person among them."

How difficult it is to be liberal in a rich society! We tend to criticize the poor, assuming they can "make ends meet" if they want to. And the temptation to use so much on ourselves is nearly overpowering. But when we open our hearts to the great physical and spiritual needs of our world, and when we know that probably 75-80 percent of all people who have ever lived since creation are living in our world right now, we recognize our tremendous evangelistic responsibility. Only liberal and sacrificial giving can send enough persons to meet our world's needs. The church's laymen largely determine how liberal or selfish our offerings will be.

A speaker recently noted, concerning Jesus sending the seventy out two-by-two, that today's church organizes for nearly everything Jesus didn't do, and fails to organize for the one thing He did do.

Acts 8:1-4 is good proof of the laymen's role in witness. The witnesses there were laymen, for the apostles were still in Jerusalem. 8:1. God used these scattered laymen mightily. They had met Christ by faith, studied the Word, prayed much, and then shared Him who had become personally real to them. If today's world is to be reached for Christ, testimony must be given, not just by a few, but by those many laymen making up the bulk of the church.

One outcome of the Acts 8 witness was the conversion of

many Gentiles in Antioch. 11:19-21. Here was a frontier barbed with possibilities of misunderstanding and dissension. But these laymen were ready to face difficulty in order to share the Gospel. They exemplified one person's description of a Christian layman: someone who is known for what he does do—not for what he does not do. Another layman put it this way: "My role is to help myself and others in the church to turn outward in service. For too long we have been painfully ingrown, too concerned with maintaining an image of separation so as to avoid contamination. For some this has become crippling, confining. I have a strong conviction that we need to direct ourselves *outward*."

If the church is to meet the challenge of this generation, it will take an army of laymen, led of the Spirit, discovering the frontiers of need, giving themselves in selfless service for Christ. □



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Ever since my senior year in high school, I have been engaged in an argument with myself. The two sides of the argument have been: (A) For a most effective Christian witness, I need to be ordained to the Christian ministry; (B) because of so many institutionalized limitations on the ministerial role, I can be more effective as a layman. Until this point, the second side of the argument has won the debate. I am not sure whether the conclusion I have reached will always be tenable, but for the present, I feel called to be a layman. The reasons include the following:

A. The theological basis for the laity. Modern theological writing has argued convincingly for the lay Christian as the key to the Christian witness. The ordained clergyman has been defined as the "servant of the servants," or as the "equipping ministry" among others. In any case, the minister is conceived as the supporter of the men on the front lines. It is stressed that the most important role is that of witnessing to the estranged world about God's love and forgiveness. And this the layman can do because he is "in the world." This is not to disparage the role of the ordained man, but rather to put the layman's role in proper perspective.

B. The Biblical emphasis on the laity. The layman is the recipient of the majority of instruction and admonition in the New Testament. In fact, the ministry as a role did not exist in the Gospels. Most of Christ's recorded words were spoken to His followers—laymen—who attempted to put Christ's instructions into practice. The writers of the epistles reserve the greatest part of their attention to the layman's witnessing

in the world and serving it in Christian love. In these epistles, the role of the minister is not disparaged, but the prior role of the layman is portrayed. Laymen are the presupposition of the pastor. Until there are laymen, there is no need for a pastor or minister. It is the layman's role to witness for his Lord and to serve humanity. It is the pastor's responsibility to assist the laymen to do their job most effectively.

C. The sociological basis. From a sociological perspective, the layman's role is more critically important than it has ever been. Because of the steadily increasing expectations that have been added to the role of the ordained minister, the minister is forced to fulfill a role that no human being can fulfill. This is a fact that needs no documentation here. What is needed is the realization that the layman has the key to this problem.

If the minister is to continue to be the "spiritual nursemaid" of the church (and there appears to be no reversal of this trend—and maybe there should be none?), then this accentuates all the more the role of the layman—that of witnessing to the love of God and serving a needy world. The layman is the person who meets the estranged person, who meets others in his work, in his leisure, and in his neighborhood. He is the church's only resource for outreach and service. The minister is sociologically prohibited from being effective in this area.

My decision to remain a layman, I believe, is sound; my concern is how to be true to the calling of the layman to witness and serve.



Gerald C. Studer is pastor of the Mennonite Church at Scottdale, Pa.

The children's storywriter, Dr. Seuss, has a delightful yarn entitled "Yertle, the Turtle" which packs quite a message on this topic. Yertle was one of several turtles occupying a small water hole and somehow he became the acknowledged King of the Pond. His throne consisted of the back of one of the other turtles. His domain, he declared, reached as far as he could see while sitting on his throne. Logically, therefore, if he could get a higher throne and see farther, he could be an even greater king. He proceeded to scheme to accomplish this end. The only trouble was that his throne's height depended upon another turtle climbing upon the back of the turtle before him in an ever-ascending stack of turtles, topped by His Majesty, King Yertle. This feat he accomplished by regal command until he sat atop a towering stack of turtles. All was well and his estimation of his own importance grew

and grew until the weight became so great for the little turtle, Mac, on the bottom that Mac protested and became sick and feared his shell would break. His cries for help went unheard until the time that he, in his agony, burped and toppled the whole empire.

Obviously, no parable can be applied in its every detail. But the lay turtles were being *used* rather than *served* although, it is true, all of them participated in some measure in the greatness of the empire. Furthermore, the expansion of the empire was an illusory one, for while the throne was getting steadily higher, the common turtle was being more and more neglected.

The current revival of the laity brings nothing intrinsically new to our Anabaptist tradition. Ours was a lay-founded and a lay-led movement in the beginning. It was begun by baptism, not by ordination. We say that we have historically had a lay ministry which simply is to say that our pastors and bishops have, until recently, been untrained and selected from within the congregation. Yes, we have the theology and the tradition of the laity, but we do not now nor have we had for some generations the practice of the laity according to either the Scriptures or our own tradition.

Let me point out only two aspects of this revival. First, congregations commonly find it difficult to find lay men and women each year to man the positions of the local church program. This is not entirely the result of a cooling spiritual ardor. Nor is the layman's impression that he is not qualified spiritually entirely an excuse. The ministers have frequently had a large part in creating the atmosphere which they are now beginning to deplore. Ministers have too often implied that somehow ordination makes a difference in ability as well as in function. Why is it that most of the district Christian Education Conference officers and committee members, not to mention churchwide boards such as the Commission, are ministers when the laity is doing such a significant proportion of the teaching?

Secondly, it might well be that we have subtly replaced the "scattered" mind-set of our Lord and of our denominational founders with the "gathered" orientation of an isolationist psychology. Our laymen spend their workdays scattered in the world among believers and unbelievers of every stripe and the impression that their faith and congregation is irrelevant must get through to them gradually. The ineffectiveness of our lives and churches in winning the unbelievers around us is a matter of record, for the *Yearbook* shows that the number of persons required to win one new member increases annually. Laymen of necessity give their best time and talent elsewhere—in their work. They could be helped to a sense of mission in and to their work, but we must fundamentally alter our outlook and some of our theological assumptions to do this.

We must recover the sense of the church which our Lord and the apostles had, a sense that focused on the sheep rather than the shepherds. The epistles are mostly addressed to congregations, not pastors. Let us believe that laymen are the church, help each other to implement our dedication, and thereby exploit "for Christ's sake" the scatteredness which characterizes 95 percent of our every week. □

Missions—A Two-Way Affair

By E. P. Bachan

India has 440 million people. Slightly more than eight million are Christians. The field is large and opportunity abundant to fill empty hearts and minds with the Christian message *now*.

The history of the Mennonite Church in central India begins with the famine that raged through our country at the turn of the century. Because of the North American Mennonite vision and obedience to our Lord's commission, we too have a Mennonite Church in India.

Nearly 1,600 baptized Christians and over 1,000 children make up 12 congregations. Some 18 ordained ministers and deacons, including missionary brethren, give pastoral care to these congregations.

Besides a 50-year-old conference organization, we have a Mennonite *Mahiola Samiti* which parallels the American WMSA. Our youth are active in MYF work. Our production and distribution of Christian literature are similar to the programs in the U.S. and Canada.

Why Leave?

As we look back over these accomplishments, we have to think of the many times we were asked by non-Christians of India just what motivated these American missionaries to leave pleasant family associations and a secure life to face inconveniences, disappointments, frustrations, and even death to convince the people of India to accept the Lord Jesus Christ as Saviour.

During the British occupation there was also some suspicion aroused. Other religious sects thought the early missionary enterprise was a scheme to lead Easterners to identify Christianity with Western civilization. It was suspected that Christianity would root out Indian culture. It was resented because it did not seem indigenous. They were afraid Christianity would make Indians aliens.

But as the church grew on both sides of the ocean, the concept of partnership was introduced, forming a solid and lasting base on which to build.

As I look back over years of the Indian church, I can see clearly four stages through which she came. First there was the *mission compound church* (1899-1912). During this time American missionaries cared for orphans in large numbers. As these orphans accepted Christ and received nurture

within the institution, they also saw their responsibility to the many thousands in darkness outside the compound. They responded by conducting Sunday schools and witnessing in the villages.

Evangelists, Bible Women

Then came the *servant church* (1912-25). At this stage the church was made up mostly of evangelists, Bible women, teachers, and servants working in the mission field. There were about 80 evangelists and 40 Bible women.

They, with the missionaries, went from village to village daily, preaching the Gospel, selling Christian literature, testifying in big bazaars. In one year they contacted 5,445 people, preached in about 50 bazaars, and sold 270 books. Extensive evangelistic tours were usually arranged in the winter season.

The *becoming church* constituted the third stage (1925-42). As both Indian Christians and American missionaries became more aware of their cultural and language differences, it became apparent that if India was ever to be won to Christ it would have to be done largely through the Indian.

Added to this was the growing nationalism that was building up just prior to independence. This movement was not evil in itself, but was sometimes used abusively against the Christian movement. The abuse was kept at a minimum where the Gospel was preached by the Indian Christians.

It was felt during this time that certain parts of the evangelistic and pastoral program should be transferred to the Indians. To experiment with the idea, the Evangelistic *Samaj* (society) was formed, having an equal amount of Americans and Indians as its membership.

J. D. Graber, then a missionary to India, commented on the event by saying, "The arrangement between the mission and the Indian church for carrying out the whole evangelistic program was in existence for six years. At last the church conference discontinued it."

Threefold Emphasis

Stage four (1942-?) can be described as "sharing together the mission of the *becoming church*." A threefold emphasis has emerged at this stage—(1) self-support, (2) self-government, (3) self-propagation.

Between 1938 and 1944, the conference went through a remarkable change in pastoral support. Congregations would raise 50 percent of the amount needed and the Elkhart Mission Board would match that figure with a similar amount. Eventually the church was able to bear the full cost of pastoral support. Since 1943, the Indian church is independent

E. P. Bachan, pastor, evangelist, and teacher of the Mennonite Church and School in India, just returned to his country in August after a five-month fraternal visit to North American churches. His article is a condensation of a message given at the 59th annual meeting of the Mennonite Board of Missions in June.

of any foreign financial support.

In 1944, several younger ministers were ordained—Brethren O. P. Ram, P. J. Malagar, D. A. Sonwani, O. P. Lal, I. Joseph, and C. K. Jibiar. For the most part we could supply the larger congregations with our own ordained Indian ministers. Our missionary partners served those churches where no Indians were available.

Christian education and the medical ministry have also been an important part of the church's life. As a pioneer institution, our mission high school has produced over 1,000 alumni who have gone into all walks of life, including direct evangelism and pastoral work. We are very proud of our present pastors, bishops, evangelists, teachers, doctors, farmers, businessmen, and others who have received education in these institutions.

In medicine we have a missionary doctor and three of our own Mennonite Indian doctors who are serving in the hospitals. They are also former graduates of our high school. There are a number of nurses also who have graduated from our nursing school. We have not been able to give all of them employment in our hospitals, but they are scattered out in many government hospitals giving Christian service and testimony.

New Partnership

Recently there has been emerging a new pattern of partnership which carries with it several implications. First, it calls for a more aggressive evangelistic program. As our church moves toward maturity, it faces a lot of problems. We need to focus our evangelism efforts. John R. Mumaw is most welcome to share with us further encouragement, counsel, and planning.

Second, the new partnership calls for more new churches. A growing church needs "to enlarge the place of the tent—stretch forth the curtain."

Third, it calls for more reciprocal relationships; more exchange of fraternal visits from both ends. My visit as a fraternal delegate, for instance, has created a bond of Christian love, fellowship, and better understanding between churches in North America and abroad.

This new partnership was conceived for the most part after India's independence in August, 1947. It is now common knowledge that the missionary enterprise has become a two-way affair.

And as international tensions increase, this concept becomes increasingly important. Visas are often becoming a problem. Could we invite more of our Canadian brethren who are also a part of the commonwealth of nations? Foreign fraternal delegates are always welcomed on tourist visas.

Should tensions increase to the point of the banning of all foreign personnel, as in Red China and Russia, our missions and churches need to pay more attention than ever in preparing "local leadership" to take over the church's witness.

Task Formidable

The unfinished task of bringing Christianity to India lays heavy responsibility on Western churches as partners, but from the Indian point of view, the job is even more formidable and demanding on us as Indians.

"For God so loved the world"—including the West. We are all "citizens of heaven" and we should all jointly live and help live, spread and help the kingdom of God in the soil and climate of the "world" because this is an undertaking in partnership between the younger and older churches in obedience to His will. □

GIVE — PRAY



MISSIONS WEEK

Nov. 7-14

Remember Your Partners in India



- “Explosive” progress in education—15 percent increased literacy in 15 years.
- Age-old problem of caste falling away.
- Christianity gaining in acceptance, but competing with other influential ideologies.

What Mennonites Believe

By Paul M. Miller

Part III

Personal love for and obedience to Jesus Christ is the central reality of Mennonite faith. Even the hard sayings of Jesus are given to be obeyed, and if Christ has given a command, that settles it. If Jesus tells His disciples to love their enemies, then this command is to be obeyed forthwith, in war-time as well as peacetime, and regardless of whether some modern Caesar or government is calling for first allegiance. The disciple must obey God rather than man, and Christ's teachings are the will of God. A disciple simply cannot cry "Lord, Lord," and then not do the things that Christ says. A faith without works is dead, and good works dare not be a sly means of earning merit, but rather a response to God's grace in Christ and a participation in Christ's own Calvary love.

Mennonites feel that the way is strait and narrow, and few there be that find it. On the disciple's way-of-the-cross there dare be no place for revenge, either personally or as a citizen. Rather, the disciple must allow Christ's own love to drive him beyond a mere passive endurance of evil to an active engagement in heartfelt love with and for the enemy. The Mennonite cannot love his enemy as a Christian, and then compartmentalize his personality so that he can hate and bomb him as a citizen. He cannot retreat to a lower Old Testament ethic to condone his disobedience to Christ, nor postpone obedience to some future, warless millennium. Obedience to Christ cannot be interiorized into a pietistic mood or an existentialist's encounter, but must be lived out in the day-by-day situations where love of Christ is proved by love for fellowman. A Mennonite cannot swear an oath to tell the truth, even if requested to do so in a court of the land, simply because Jesus Christ, his personal Saviour and Lord, said, "Swear not at all."

For many years the conviction that Christ's disciples are not of the world, even as Christ was not, found its expression in simplicity of dress, simplicity of speech, refusal to be unequally yoked with unbelievers in lodges or labor unions, army, etc. Recently the call to separated discipleship is being extended to other areas as well. Young people feel that it is a noble and almost a necessary thing to join in a freedom march to protest racial discrimination. Other young people will swing away from a Goldwater with their sympathies, and say so vehemently, if they think he advocates atomic war.

They will protest what they feel is a bigoted Nationalism of right-wing Fundamentalist radio preachers. They will defend the interracial marriage on the college campus. They will make a hero out of the young man who was jailed during a freedom march in Tuscaloosa, Ala. They idealize the medical doctor who lives simply, drives a Volkswagen, and gives 30 percent or more of his income to the cause of world missions. Seminary students will join in a civil rights march in Elkhart, gather to discuss writing letters to government leaders protesting our war in Vietnam, and seek for ways to send gifts and expressions of loving concern to war sufferers in both North and South Vietnam.

Every congregation has its sewing circle. Each month 23,000 women meet to fellowship and sew, preparing garments for poor people somewhere around the world. Every congregational budget seeks for \$6.00 in cash from each to help distribute food, clothing, etc., "In the Name of Christ." Many congregations have organizations of men poised, ready to go in Mennonite Disaster Service, helping to rebuild bombed out churches in Mississippi or to rebuild homes in Alaska. The Old Mennonite Church, with only 86,000 members in the U.S.A. and Canada, gave over \$1,800,000 for missions in 1964, with \$325,000 for relief and service and \$340,000 for radio evangelism. The average congregation seeks to send as much money to regions beyond as it uses to finance its total program in the local community and congregation. Mennonites feel that Christ calls His disciples to move among human need even as He did, attempting to serve as the Good Samaritans of the community.

Mennonites believe that their love for their fellowman should be distributed evenly and should be as wide as God's world. Any nationalism must be resisted at the point where the Mennonite is asked to pray and work only for those within his own homeland and against persons who happened to be born or to live in Cuba, Russia, or Vietnam. Mennonites believe they are to pray for all that are in authority, and this means Castro as well as Johnson. Mennonites regard as demonic the kind of nationalism and patriotism which implies that in one decade it is right to love Russians and kill Japanese, in the next decade it is right to love Japanese and kill Russians, and so on through the wretched ebb and flow of political maneuvering. Christ's disciples have His mandate to mediate His love for all men, and His disciples cannot stoop to echo the hate cries of any men.

Mennonites have found kindred spirits and warm cooperation with Roman Catholics in many of the relief ministries being carried on around the world. Mennonite relief workers

Paul M. Miller, Professor of Practical Theology and Director of Practical Work at Goshen College Biblical Seminary, Goshen, Ind., presented the address, "What Mennonites Believe," at Notre Dame University, a Catholic school. This is Part III of five installments.

in Jordan meet monthly with Catholic workers under the National Catholic Welfare Conference, to discuss common problems and to plan cooperative effort in loving ministries to suffering Arabs. In Burundi, East Africa, where both Catholics and Mennonites use some U.S.A. government surplus in their relief program, a genuine feeling of brotherhood obtains between workers. One administrator reports that they shed tears together as they discussed their work. Borrowing of relief goods from one another is a common thing.

One of the recent graduates of our seminary is administering relief goods in Vietnam. He and the Catholic Relief Service agency use the same building, go in and out the same front door, and he receives his mail through the Catholic

Relief Service. When drought struck the native Indian colonies in Paraguay and our Mennonite colonists there needed aid as well, the Catholic Relief Service loaned great quantities of relief goods to Mennonites.

Mennonites and Roman Catholics have worked side by side in refugee migrations and resettlement work in Europe. A number of national leaders frankly say that the Mennonite program of overseas service in the interests of peace, called Pax, had been instrumental in arousing interest in the Peace Corps. Roman Catholics have offered leadership in the Peace Corps, I understand, with a program in Chile administered by Notre Dame University.

(To be continued)

For Discussion

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Further Comments on the Divorce Evil

By Amos W. Weaver

These comments will be best understood as a sequel to a previous article appearing in the Aug. 10, 1965, issue of the GOSPEL HERALD on divorce and remarriage.

The Unity of the Scriptures

The Holy Scriptures comprise a unified body of truth with each part dependent upon the other parts. No one is fully qualified or completely competent to understand, interpret, or teach any one part of the Bible until he is familiar with the whole.

It seems to me no one reveals his lack in this respect more than he who uses Rom. 7 to teach against divorce and remarriage. There are other Scriptures that do teach against it, but this one does not.

Woman's Status Under the Law

In Rom. 7:1 Paul clearly states he is speaking "to them that *know* the law." This is a very important requisite to understand this interesting passage, not so much for what he says as for what he does not say. The law to which he is appealing in this passage *did* allow a man to put away his wife, and allowed her then to marry another, within certain limits and restrictions. "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her

hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife" (Deut. 24:1, 2).

In Rom. 7:1-4 Paul is simply using a restriction, or limitation, of the divorce law to illustrate the believer's union with Christ. Actually his allusion here to the law on divorce could be understood to sanction the O.T. divorce law if we did not have Christ's refutation of that law for the believer in the perfection of Christ.

Under the law man had full power over his wife, with certain limitations. She was his property, but he was not her property. *He* could put away his wife, but *she* could not put away her husband. There was no such provision in the law for *her*. Not only was he given power to abrogate her marriage vows; he could also nullify any other solemn vow *she* made to God by simply objecting to it. "But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her" (Num. 30:8).

Paul could not have used the status of a man under the law for his illustration; it would not have been true. He had to use the case of a woman. He knew the law too well to make such a mistake. He quotes the law with the skill of a lawyer. He might have added to his statement that a "woman . . . is bound by the law to her husband so long as he liveth" the exception, "or unless he puts her away." But to have given that evident explanation would have beclouded the point he was trying to make by using this illustration.

Amos Weaver, Ronks, Pa. is pastor of the Paradise Mennonite congregation, Paradise, Pa.

The Jews never asked Christ if it was lawful for a woman to put away her husband. They *knew* it was not. But with all the power the law gave to a man over his wife this power would certainly be misused and abused. Even the Jews were aware of this. So they did not question a man's lawful right to put away his wife but simply asked if he may do so for every cause. Matt. 19:3.

They were quite surprised when Christ replied with God's ideal for man and woman. Christ was not laying down more law for men in Matt. 19:4-9. He was showing the fallacy of depending upon law keeping for righteousness. He was pointing up the truth that "There is none righteous, no, not one" (Rom. 3:10). By excluding this type of sinner we also exclude ourselves, for "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself" (Rom. 2:1). Sin is sin and none of us are free.

We can be happy that "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). Christ did, however, faithfully show that all men are condemned already and need a Saviour. "For God hath concluded them all in unbelief, that he might have mercy upon all" (Rom. 11:32). That's His purpose in condemning sin and not the sinner who repents.

Christ told His Jewish tempters Moses gave them their divorce law because of the hardness of their hearts. Matt. 19:8. He certainly was not saying that conditions had improved. (For the new creature in Christ has much more than improved; he has a *new* heart.) It is simply because of the hardness of men's hearts—and now even the women's usually tender hearts have become hardened—that we have divorce laws today.

The new creature in Christ Jesus, with a new heart, living in newness of life, just has no occasion to use any divorce laws. Those who are living outside of grace, or have fallen from it, may have such occasion.

Herod's Incestuous Marriage

John the Baptist appeals to a restriction in Israel's marriage laws when he rebukes Herod, saying, "It is not lawful for thee to have thy *brother's* wife" (Mark 6:18). He could not have said it was unlawful to have any other man's wife (if he had put her away) because it *was* lawful.

But the intimacies of the marriage relationship were forbidden not only with a near relative but also with one who had been the wife of a near relative, viz., father, brother, son, uncle, in-law, aunt, mother, sister, granddaughter, stepsister, etc. Lev. 18:6-16.

In fact, John the Baptist in this instance does not deal with the divorce law at all. Nothing is said against her separation from Philip, his brother. John accused Herod of violating Israel's law against incest; relations with a near relative.

The Sin of Lust

Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"

(Matt. 5:28). How many men in our sex-crazed age can remain entirely free of this sin? Only by the grace of God in Christ is there a possibility. It is of course no sin to be tempted. However, when sin is committed, it is committed in the heart. To think "I would if I could," or "I wish I could," is tantamount to the actual commission of the sin. "He that is without sin among you, let him first cast a stone at her" (John 8:7).

Jesus taught that "Whosoever shall put away his wife . . . and shall marry another, committeth adultery." Whether one reads it, "and shall" or "in order to," the sense and meaning are the same. He ties the two together as one act of sinful lust. It is the putting away of the one so that he can have the other that Jesus is treating here; the satisfaction of a man's lust for another woman.

The temptation to do this would not be sin. But the moment his heart consents to it, and he decides to do it, he has committed the sin whether he goes through with it or not. He may repent of it later and never follow through with it. In that case neither his wife nor the other one has been involved, but he himself has sinned and needs to confess his sin to God and seek His forgiveness.

But if he does go through with it, he has perpetrated the crime he already was guilty of in his heart. It is an awful sin against both God and man and not only against two women and a man, for society as a whole is evilly affected by it. It is a crime akin to murder in its consequences and like murder, though repented of, cannot be undone nor can adequate restitution be made. Prov. 6:29, 32-35.

When a Divorce Is Free of Lust

A divorce, or separation, apart from any indicated lust for another is noted by Paul in I Cor. 7:10, 11 without any censure. In verses 12-15, because of incompatibility between a believer and an unbeliever it is also permitted, but discouraged. But in either case the believer is not to be the one to break up the home, but simply to accept it if the unbeliever does. The admonition to "remain unmarried, or be reconciled to her husband" is most wise. The natural, mutual attraction God has given man and woman will constitute a strong incentive to patch up their differences, seek reconciliation, and admit their need the one of the other.

I do not know all the answers. But here are a few that should be pretty clear to us. When one gets started on a true elementary premise, progress on some more difficult and complicated problems becomes possible. □

He Will Come

By Mary Alice Holden

I know the Lord has heard my prayer;
His eyes have seen my tears;
And He will come and heal my soul
And quiet all my fears.
(II Kings 20:5)

CHURCH NEWS

Work Camp—Japan Style

By Carl Beck, MCC Peace Section, Japan

"But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility."



There is an art in trimming up a 45-degree slope, as Pong Hok Chang demonstrates.

There was strong emotion in Japan's Jiro Sakai's voice as he quoted these words to his recently acquired Korean friend, Kyung Seuk Chang. They were parting.

For ten days and nights they had worked, sung, prayed, played, and talked together. And the blood of Christ had performed its miracle again. Now in parting they were discovering that all barriers were gone. They were brothers in Christ Jesus. In the joy of it, Brother Chang wept.

Later he wrote: "I read these words several times, again and again. It is true, Mr. Beck, all the hatred for Japan has gone from my heart. Months ago I was a member of a demonstration against Japan. Now I know we can't resolve such problems by human power. We need the power of God."

Students Chang and Sakai symbolize the other 25 members of a reconciling work camp conducted at Mennonite Vocational School near Taegu, Korea, July 23 to Aug.

2, 1965. Ten days ago they had met as strangers; reserved, fearful, with all the animosities and atrocities of sixty years of Japanese occupation building barriers of fear and hate. Now in parting there was scarcely a dry eye as all marveled at the miracle of reconciliation which had happened among them.

Camp life got off to a good start on Friday evening as all got acquainted around a hot (in more ways than one) supper. Crimsoning rays of the evening sun, glowing through the glass roof of the "sun hall" between the two halves of newly completed Byler Hall, helped set the mood.

Deep Reconciliation

Almost immediately, thanks to the initiative of the more aggressive Korean students, a superficial camaraderie prevailed. This deepened a bit as we worked and worshiped.

It was not, however, until pent-up emotions, animosities, and grave misunderstanding had opportunity to spill freely during a discussion period, following a lecture on Wednesday evening, that the real work of the healing blood was accomplished. A frank and somewhat emotional exchange kept things tense for a while. Then one could almost feel the Spirit of

Christ move in and take over. There were confessions, humbling requests for forgiveness, and allaying of misunderstanding. From that hour on, reconciliation moved to perceptibly richer depths. And that accounted for the tears of parting as acquaintances of only ten days and of opposing nations came to realize how closely Christ had knit their hearts.

This experiment in reconciliation was especially significant in that twenty years after the Japanese expulsion from Korea, the churches of the two countries still have practically no contact with each other.

Even in Japan, where Korean churches and Japanese churches are in the same area in Osaka or Tokyo, there is no inter-church fellowship. Repeatedly the Korean church has expressed its desire for reconciliation. There needed to be an expression of reciprocity from their Japanese brethren. So thought the ten young folks who traveled at their own expense to Korea as missionaries of reconciliation.

An unexpected fruit of the work camp is a "seminar of reconciliation" on the church leader level, scheduled to be held in Taegu, Korea, at the end of October. This is seen by the Korean brethren as a prelude to a meeting, either in Tokyo or Seoul, of church leaders from the two countries for accomplishing what should have happened twenty years ago.

Two contoured strips, flowing harmoniously around the slopes of a hill near Taegu, Korea, and hundreds of mended coats and trousers stand as a monument to the MCC - sponsored Korea - Japan work camp. Mended human relationships and two sister churches hugging harmoniously the contours of the Rock from which both are hewn may well be a more meaningful monument.



Mealtime too was reconciliation time.

Pastor Pleased with Work Campers

"Work campers saved our congregation about \$1,000," reports Mac Bustos, pastor of the Quin Cities Spanish Mennonite Church, at Davenport, Iowa.

Ten teenagers, representing small towns in Iowa and Nebraska, spent a ten-day period scraping down the chipped and peeling exterior of the church and replacing it with a bright, new coat of paint. Evenings were spent in contacts with families of the congregation and in various other activities.



The Quin Cities Spanish Mennonite Church, Davenport, Iowa, glistens under its new coat of paint—put on by MYF work campers.

Church members are very grateful for the work done by work campers and are

extremely pleased with the quality of service given. Work camp leader was Richard Stutzman, Seward, Nebr.

Hong Kong Bible Class

Why open a witness in Hong Kong, when many agencies are already at work there?

James Metzler, missionary to Vietnam who recently visited Hong Kong, says, "It is the spiritual need that has called our (Eastern) mission board to Hong Kong. Many of these people, uprooted from their old ways of life and religion, seem open to the Gospel. Churches in the city are witnessing a steady growth. Although many missions are working here, much more could be done. Many huge resettlement estates, each with thousands of people, have very little direct Gospel witness."

George Bernard Shaw referred to Hong Kong as an "illuminated cemetery." It is the point of no return for the one million refugees who have crowded into its boundaries within the past 15 years. More than 3,500,000 people cram the tenements, swarm on the sidewalks, cling to the hill-sides, and spill over into tightly packed junks in the harbor.

In this fascinating city of desperate need, James and Arlene Stauffer are seeking to open wedges of witness. They have begun an English Bible class in their home, with three young graduates of the Kowloon Technical School as students. The Stauffs'

furlough is due, but their term has been extended because there was no one to replace them.



The MCC is appealing for 300,000 yards of cloth in the United States this fall. This cloth will be sent to countries such as Algeria, Vietnam, Burundi, and the Congo. The women in these countries prefer to make their own clothes in the styles of the countries in which they live.

Volunteers Commissioned by MCC

Eight volunteers from the Mennonite Church participated in an MCC orientation in Akron, Pa., from Aug. 31 to Sept. 15.

Janet Hertzler, Mechanicsburg, Pa., and Karen Erb, Tavistock, Ont., have accepted secretarial assignments with Menno Travel Service. The former will go to Leopoldville, Congo, and the latter will remain at the Akron office.

Esther Smucker and Mary Warye, both from West Liberty, Ohio, have been assigned as normal control patients at the

National Institutes of Health, Bethesda, Md.

Other assignments include: Darlene Shirk, East Earl, Pa., to MCC headquarters; Robert Souder, Telford, Pa., to Mennonite House, Atlanta, Ga., as a youth worker; David Bolton, Silverdale, Pa., to the Cumberland Mountain region of Kentucky as an agriculturalist; and John D. Miller, Harrisonburg, Va., to the unit at Atlacomulco, Mexico.

Night-Life Reached

KENO, Las Vegas, and KHOE, Truckee, Calif., on the Nevada-California line near Reno, are airing Mennonite Broadcasts' sixty-second spots. Each spot begins, "This is a minute; it may be your minute." These stations are getting reactions from listeners.

KHOE: "The **hip** characters who work as dealers in the Nevada casinos are reacting. Both your Minute Broadcast disc and the Bible Society spots push common



Karen Erb



Darlene Shirk



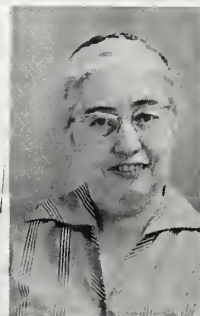
John D. Miller



Robert Souder



Esther Smucker



Mary Warye



Janet Hertzler

sense along with the 'back to Christ' idea."

KENO, sensitive to the heavyhearted tensions of the late night-life in this gambling and divorce mill, reports that they are scheduling the spots from twelve midnight to six a.m. nightly.

Both stations scheduled Minute Broadcasts in response to a recent mailing. More than 150 stations requested discs in August. Now, 418 stations in the United States and Canada have received the first disc. Two more discs will be released before the year end.

Your Overseas Missionary of the Week



Joyce Eberly arrived in Brazil on Sept. 4 for her first term of missionary service with the Mennonite Board of Missions, Elkhart.

She will serve as teacher for children of missionaries now stationed at Araguacema, Brazil. Araguacema is a community in which the United Nations, the Brazilian government, and the mission board are cooperating in a redevelopment program, including education, vocational training, and spiritual leadership.

Daughter of Mr. and Mrs. Park N. Eberly, Mt. Joy, Pa., she is a graduate of Eastern Mennonite College with a degree in elementary education. For the past three years she has taught third grade in the Donegal Union School District, Mt. Joy. Before that she taught grades five through eight at the Hess Christian Day School, Lititz.

New Breed of Missionary

Of the 23 TAP pioneers who this summer completed teaching assignments in African high schools and teacher-training colleges, three are returning to Kenya for a second three-year term.

Mary Groh, Kitchener, Ont., is going back to Kahuhia Secondary School at Fort Hall and Henry and Frieda Friesen, Dawson Creek, B.C., are returning to Hunter's Trees Training College at Eldoret.

The TAP teachers represent a significant departure from the traditional missionary image, according to Donald R. Jacobs, East Africa TAP representative and missionary under the Eastern Mission Board.

"In East Africa," says Jacobs, "the TAP personnel outnumber the Mennonite missionaries and the trend will certainly continue in this direction. . . . They represent a new breed of Mennonite missionaries of whom we are going to hear a good deal in the future."

Miss Groh feels that the big challenge facing the Christian teacher in Africa is basically a missionary challenge because, though it seems the students have accepted Christian beliefs, very often the changes only prove to be superficial and temporary.

"The effective communication of Christianity," she says, "cannot be done just in daily chapel, religious knowledge classes, and Christian Union meetings. Perhaps a Christian teacher in action, seen in many relationships and situations, and revealing, as opportunity allows, her deepest feelings, beliefs, and springs of conduct, is the most effective missionary to African students."

Jacob H. Flisher, Sr., Nampa, Idaho, died on Sept. 22. He is the father of Jacob Flisher, missionary to India.

Wallace and Evelyn Shellenberger sailed from New York City on the *Temma* on Sept. 17. They are en route to Abiriba, Nigeria.

Lois Martin, New Holland, Pa., reports from Greece that she served at a camp in the Aridea-Nomos Pellis area last summer. The camp, sponsored by the Greek ministry of education, provides good meals and plenty of rest to young campers from needy families.

Pax men from both India and West Pakistan report that their work has not been affected by the Indo-Pakistani conflict over Kashmir. From Calcutta, Pax man Abe Hoeppner writes, "We see and hear nothing of the acute war sounds."

On July 1, the dispensary at the Camel's Neck community center, in Algeria, was opened. This is the only medical center in that whole area; so people come to it from long distances. Three hundred and thirty-five patients were treated in July.

Seven Tanganyika Mennonite Church students arrived in the United States on

Work in Louisiana

Volunteers from several southern states (Alabama, Mississippi, and Louisiana) will assist with cleanup and repair work at Des Allemands, La., twenty-five miles south of New Orleans. This follows damage done by Hurricane Betsy.

John E. Wenger, pastor of the 75-member Mennonite church at Des Allemands, is supervising the project, which will consist mainly of cleaning up debris and mending roofs. Many homes in this town were damaged by the high winds and falling trees, as the eye of the hurricane passed close by to the west.

MDS executive coordinator, Delmar Stahly, who visited the disaster area on Sept. 15, 16, reports that 110,000 homes in New Orleans and the adjacent five counties received damage amounting to \$100 or more. Twenty thousand of these were totally destroyed or extensively damaged. Sixty-three lives were lost and an estimated one billion dollars' worth of damage was sustained by the state.

Damages were caused not only by high winds, but also by the wall of water that rolled over levees, inundating many low-lying areas. Water stood from four to seven feet deep in many homes; ten days later, it was still being pumped over levee banks.

FIELD NOTES

Sept. 15. Shemaya Magati, Barak Orondo, and Daniel Imory Mtoka are graduates of Mennonite Theological College, Bukiroba, Tanzania, and will be attending Eastern Mennonite College. Mrs. Eva Migire will also be attending EMC, where her husband is already a student.

Phinehas Nyang'oro and Patroba Ondiek will be attending Hesston College and Rho da Marwa will be at Iowa Mennonite School.

Church services are now being held in rented quarters in La Ceiba, Honduras, with missionary George Zimmerman in charge. Average attendance of nationals for Sunday evening services is about ten.

Two hundred and twenty students are registered in nine classes at the Phan Thanh Gian Center, Saigon, Vietnam, this term. Bilingual programs of a cultural and religious nature each Friday evening, planned by missionaries James and Rachel Metzler, are well attended. Upstairs study rooms continue to be filled each day with students preparing for exams.

Lonely, frustrated people will be offered help in a new ad produced by Mennonite Broadcasts, Inc. Trial runs are projected for mid-October in four eastern cities. A

clip-out coupon invites readers to write for a free booklet on living a new life. Campaigns are in cooperation with area Mennonite congregations.

The **Peter Sawatsky family** arrived back in Sao Paulo on Sept. 2. A group from the Moema church and several missionaries were at the airport to meet them. The ladies from the church gave Alice a bouquet of flowers.

Special services were held Sept. 4-7 to commemorate the sixth anniversary of the Moema church building. On Sunday afternoon, Sept. 5, **Peter Sawatsky** officiated at the baptism of seven young people. Three of these began attending Bible classes in the Sawatsky home as children, when work was first begun in Sao Paulo. These special services were so well attended that the church was nearly always full.

New addresses for missionaries: **David Shank**, 61 Ave. des Combattants, Genval, Belgium; **Stanley Friesen**, Box 173, Uyo, Eastern Nigeria; **Nelda Rhodes**, 1175 Madison Ave., New York City; **Mervin Nafziger**, 3438 Liberty Lane, New Brighton, Minn.; **Delbert Snyder**, Qua Iboe Secondary School, Box 41, Etinan via Uyo, Eastern Nigeria; **John Wenger**, Nes Amim Colony, Box 1876, Naharaya, Upper Galilee, Israel.

Arrivals on the mission field during September include: **Robert Stetter** and family in Algeria on Sept. 15; **Lydia Burkhardt** in Ghana on Sept. 20; **Dr. Robert Martin** and family in Israel on Sept. 21; and **Dr. Ralph Zehr** and family in England on Sept. 23.

An observance of the 175th anniversary of the coming of the Mennonites to Westmoreland and Fayette counties is planned for Oct. 16, 17, at Scottdale Mennonite Church. **J. C. Wenger** and **Sanford G. Shetler** will be the guest speakers for the all-day services on Sunday. On Saturday a 20-mile tour is planned of the area's early Mennonite homesteads, cemeteries, and church sites. Programs available from 175th Anniversary Committee, Scottdale Mennonite Church, Scottdale, Pa.

The **Christian School Institute** to be held on Eastern Mennonite College campus, Nov. 5, 6, will have consultants in mathematics and spelling to describe basic principles of effective teaching and to meet with primary, middle, and upper grade teachers in separate sections for entertaining questions. **Paul Schrock**, editor of **Words of Cheer**, will address the institute on discovering and guiding children's interests, ideals, and attitudes in light of Christian education objectives. Teachers of three grade levels will share ideas on bulletin boards that teach. Teachers are encouraged to bring samples of children's compositions and crafts.

District Bible Conference, Landisville, Pa., Oct. 9, 10. Instructors: **Glen M. Sell**,

Columbia, Pa., and **Irvin S. Shank**, Hagerstown, Md.

Urgently needed: a teacher for the Indian School, Mashulaville, Miss. School begins Nov. 1, and we have NO teacher. Wages paid by the state up to \$430 per month for 8-month term. There are six months remaining in this term. Enrollment, 20, and one more interested in registering. Contact **David Weaver**, Prairie Point, Route 2, Miss. Phone: Macon 601 726-4647.

Amos W. Shertzer, deacon of the East Chestnut Street Church, Lancaster, Pa., has accepted a call to serve as pastor of the Bethel Church, Biglerville, Pa. His new address is Biglerville, Pa. 17307. Phone: 717 677-6356.

Glen Sell has accepted the call of the Chestnut Hill congregation, Columbia, Pa., to serve as pastor there for one year, effective Sept. 19.

Russell Danbert, chaplain of the Indiana State Prison, will be speaking and showing pictures of how the Gospel is penetrating the prison, at Hudson Lake, New Carlisle, Ind., Oct. 17 p.m.

Christian Life Conference, Cedar Grove, Greencastle, Pa., Oct. 10, a.m. and p.m., with **J. Eby** and **Elva Leaman**, York, Pa., as guest speakers.

Lewis Moyer, of the Salford, Pa., congregation, observed his 99th birthday on Sept. 19.

Eli Mast, of the Greenwood, Del., congregation, observed his 91st birthday on Sept. 18.

A. J. Metzler, Scottdale, Pa., in Spiritual Life meetings at Zion, Archbold, Ohio, Oct. 31 to Nov. 7.

Melvin Leidig, pastor of Grace Chapel, Saginaw, Mich., was elected to act as president of the Saginaw Area of the Religious Council of Human Relations.

Franconia Mennonite Conference, Franconia, Pa., Oct. 7, 9:00 a.m. Conference sermon by **David Thomas**, Lancaster, Pa.

Evangelistic meetings: **Milo Kauffman**, Hesston, Kans., at Springdale, Waynesboro, Va., Oct. 24-31. **Harold Fly**, Schwenksville, Pa., at Dry Run, Swanton,

Md., Oct. 25-31. **Myron Augsburg**, Harrisonburg, Va., at Central, Archbold, Ohio, Nov. 21-28. **Paul Dagen**, Atmore, Ala., at Hephzibah, Ga., Oct. 6-17. **Michael Shank**, Sarasota, Fla., at Lindale, Linville, Va., Oct. 3-10. **Ezra Good**, Knoxville, Tenn., at Big Laurel, Grayson, N.C., Oct. 3-10. **Norman Bechtel**, Spring City, Pa., at Mechanic Grove, Quarryville, Pa., Oct. 27 to Nov. 7.

Change of address: **John M. Lederach** from Goshen, Ind., to Route 1, Hubbard, Oreg. 97032. **Eugene Garber's** address is 506 Eighth St., International Falls, Minn.

Paul and Alta Erb in Nurture for Growth meetings in Indiana-Michigan district: Benton, Oct. 3-8; Olive, Oct. 10-15; Clinton Frame, Oct. 16-18; New Bremen, N.Y., Oct. 20-26.

New members by baptism: two at Central, Archbold, Ohio; five at Whitestone, Hesston, Kans.; thirteen at Bossler's, Elizabethtown, Pa.; one at West Clinton, Pettisville, Ohio; five at Perkaspie, Pa.

A number of young people from Baden Mennonite Church, Baden, Ont., spent a weekend in a work camp at McArthur's Mills.

Richard W. Pannell was licensed to serve as associate pastor at Seventh Avenue Church, New York City, and installation services were held on Sunday, Oct. 3.

First baptismal services for the new Spanish Mennonite Church, Bronx, N.Y., were held Sunday, Sept. 5, when three persons—two mothers and one father—were baptized. Another mother was added by testimony. There are now ten members in the new fellowship which began meeting last November. On Sept. 10, the first communion and foot-washing services were held, with eight participating.

Samuel E. Miller, Harrisonburg, Va., was in charge of the services at Bronx on Sept. 12.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Adams, John and Erla (Stutzman), Colorado Springs, Colo., first child, Sheila Fay, June 11, 1965.

Alderfer, Richard and Louise (Harnish), Petersburg, Va., second son, Rodney Dean, Aug. 3, 1965.

Bauman, James and Isabel (Martin), Elmira, Ont., first child, Cheryl Denise, June 29, 1965.

Broadwater, Marvin and Sarah (Erb), Canton, Ohio, fourth son, Jan Lorraine, Aug. 28, 1965.

Christophel, Sanford and Miriam (Burkholder), Battle Creek, Mich., third child, second son, Daniel Scott, Aug. 25, 1965.

Chupp, James and Sharon (Stutzman), Elkhart, Ind., first child, Mark Brian, Aug. 18, 1965.

Dettwiler, Carl and Ellen (Martin), West Montrose, Ont., third child, second daughter, Charlotte Dawn, May 2, 1965.

Calendar

Mennonite Commission for Christian Education, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 15, 16.

Ontario Mennonite Bible Institute, 800 King St. E.,

Kitchener, Ont., beginning Oct. 25.

Mennonite Youth Council, YMCA Hotel, Chicago, Ill., Oct. 28-30.

Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.

Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 5, 6.

Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26, 1966.

Eash, Galen and Marlene (Grabill), St. Paul, Minn., second daughter, Lori Lynn, Aug. 16, 1965.

Gerber, Donald and Doreen (Steckley), Bruner, Ont., fourth child, third daughter, Brenda Jean, Aug. 31, 1965.

Gingrich, Orrie and Barbara (Martin), Selkirk, Ont., second daughter, Lori Dawn, Aug. 24, 1965.

Good, H. Arthur and Freda (Yoder), East Earl, Pa., fourth son, Myron David, Aug. 27, 1965.

Hooley, Marion and Marjorie (Birky), Goshen, Ind., second child, first daughter, Janet Elaine, born May 8, 1965; received for adoption Aug. 10, 1965.

Kauffman, Kenneth and Bettie June (Schrock), Goshen, Ind., third child, second daughter, Dawn Marie, Dec. 24, 1964.

Keim, Ben and Kathryn, third child, second daughter, Melony Grace, July 10, 1965.

King, A. Herbert and Dorothy (Peachey), Allensville, Pa., ninth child, sixth daughter, Beth Eileen, Aug. 30, 1965.

Lehman, Glenn and Martha (Alwine), Johnstown, Pa., third child, second son, Barry Glenn, July 28, 1965.

Martin, Sanford and Hazel (Wideman), Tofield, Alta., ninth child, third daughter, Joy Jaunita, Aug. 31, 1965.

Miller, J. Mervin and Anna Mae (Shirk), Immokalee, Fla., second daughter, Karen Rose, Aug. 17, 1965.

Miller, Robert L. and Mary (Holsopple), Archbold, Ohio, fifth daughter, Christine Fay, Aug. 30, 1965.

Miller, Thomas I. and Verna Mae (Beiler), Philadelphia, Pa., second daughter, Connie Louise, Sept. 8, 1965.

Petersheim, Elam and Fanny (Stoltzfus), Willow Street, Pa., first child, Sinthia Starr, Sept. 5, 1965.

Reist, Roy and Grace (Burkholder), Tofield, Alta., fourth child, third son, Willis Eugene, July 18, 1965.

Roth, Edwin and Marianna (Gerig), Mt. Pleasant, Iowa, second son, Ted, born Feb. 18, 1965; received for adoption July 2, 1965.

Roth, Paul E. and Carol June (Hostetler), Killbuck, Ohio, fifth child, fourth son, Steven James, Sept. 3, 1965.

Ruby, Kenneth and Margaret (Gingerich), Tavistock, Ont., second son, Dwayne Richard, July 29, 1965.

Rudolph, Noah D. and Esther (Shank), Carlisle, Pa., seventh child, third son, Jonathan Ray, Aug. 24, 1965.

Sauder, Norman and Arlene (Moyer), Mannheim, Pa., second son, Carl Eugene, July 15, 1965.

Schwartzentruber, Milton and Eva (Jantzi), Waterloo, Ont., fourth child, third daughter, Becky Jo, Aug. 29, 1965.

Shrock, Lester and Katie (Miller), Howe, Ind., first and second children, Michael Lee (died Aug. 26) and Michelle Dee, Aug. 25, 1965.

Singer, James and Virginia (Stutzman), Colorado Springs, Colo., second child, Tammy Kay, Aug. 27, 1965.

Stutzman, Bob and Delores (Trijuillo), Colorado Springs, Colo., first child, Rachel Marie, Aug. 20, 1965.

Thompson, Jim and Peggy (Thompson), Colorado Springs, Colo., first child, Robert Arron, Aug. 7, 1965.

Unzicker, Carl and Arleta (Miller), Bristol, Ind., first child, Timothy Saul, June 17, 1965.

Warkentin, Leon and Pearl (Strite), Smithsburg, Md., first child, Jeannette Elizabeth, Aug. 19, 1965.

Weaver, George M. and Marian (Zimmerman), Narvon, Pa., sixth child, second son, Steven Z., June 29, 1965.

Weaver, Jerold L. and Catherine Carol (Peachey), Hesston, Kans., second son, Bruce Alyn, Sept. 10, 1965.

Weaver, Marvin L. and Lois (Hurst), Lancaster, Pa., second son, Timothy Luke, Aug. 29, 1965.

Witmer, James and Rachel (Horst), Charlottesville, Va., first child, Elizabeth Amy, Sept. 18, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Berg—Gingerich.—Arthur Berg, Dalton, Ohio, Wooster cong., and Malinda Gingerich, Dundee, Ohio, Walnut Creek cong., by Marion Berg, Aug. 7, 1965.

Brubaker—Weaver.—Charles Brubaker, Elizabethtown, Pa., Stauffer cong., and Mary Weaver, Carlisle, Pa., Churchtown cong., by Paul Weaver, Aug. 21, 1965.

Burrell—Headings.—Curtis E. Burrell, Jr., Goshen, Ind., Bethesda cong., St. Louis, Mo., and Lois Headings, Hutchinson, Kans., Yoder cong., by Donald E. King, Aug. 21, 1965.

Charles—Peachey.—A. Lloyd Charles, Lancaster, Pa., Landisville cong., and Elva E. Peachey, Locust Grove cong., Belleville, Pa., by Erie Renno, Aug. 28, 1965.

Elker—Kauffman.—Dennis Elker, Minot, N. Dak., Moravian cong., and Judy Kauffman, Bloomfield, Mont., Red Top cong., by Elmer Borntrager, Aug. 21, 1965.

Frederick—Longenecker.—J. Mark Frederick, Mertztown, Pa., Frederickville cong., and Emma Longenecker, Middletown, Pa., Strickler cong., by Clarence E. Lutz, July 31, 1965.

Griffin—Varner.—Telford Charles Griffin, Conemaugh, Pa., and Sondra Lee Varner, Holsopple, Pa., Carpenter Park cong., by Sanford G. Shetler, Aug. 28, 1965.

Hackman—Nice.—James C. Hackman, Carstairs, Alta., West Zion cong., and Jeanette Nice, Harleysville, Pa., Souderton cong., by Linford D. Hackman, father of the groom, July 31, 1965.

Herr—Landis.—John R. Herr, Jr., York, Pa., First Church of the Brethren, and Roberta June Landis, Lancaster, Pa., Neffsville cong., by John R. Martin, Sept. 4, 1965.

Imhoff—Birky.—D. Duane Imhoff, Guide Rock, Nebr., and Donna Birky, Strang, Nebr., both of the Salem cong., by Lee Schlegel, Aug. 28, 1965.

Johnstone—Gerig.—David E. Johnstone, Albany, Oreg., and Jo Ann Gerig, Lebanon, Oreg., both of the Fairview cong., by Verl E. Nofziger, July 16, 1965.

King—Zehr.—Ronald Glenn King, Wellman, Iowa, Lower Deer Creek cong., and Lila June Zehr, Normal, Ill., Bloomington cong., by Harold Zehr, father of the bride, Aug. 20, 1965.

Lapp—Byler.—Daniel Lapp and Ida Mae Byler, both of Central cong., Dover, Del., by Daniel V. Yoder, Aug. 7, 1965.

Lengacher—Ulrich.—Robert Lengacher, Grabbill, Ind., and Judy Ulrich, Ft. Wayne, Ind., First Mennonite cong., by John R. Smucker, July 2, 1965.

Longacre—Herr.—James C. Longacre, Bally, Pa., and Ellen Rose Herr, Willow Street, Pa., by David N. Thomas, July 24, 1965.

Lorain—Boshart.—Dennis Ray Lorain, Denver, Colo., and Martha Ferne Boshart, East Holbrook cong., Cheraw, Colo., by Earl Shewalter, Aug. 21, 1965.

Martin—Sample.—Clyde M. Martin, East Earl, Pa., Weaverland cong., and Shirley M. Sample, New Providence (Pa.) cong., by Clayton L. Keener, Aug. 21, 1965.

Martin—Stoltzfus.—Galen H. Martin, Leola, Pa., Groffdale cong., and Barbara B. Stoltzfus,

Narvon, Pa., Conestoga cong., by Ira A. Kurtz, Sept. 4, 1965.

Miller—Hostetler.—Leo Miller, Hesston (Kans.) cong., and Sheryl Hostetler, McPherson, Kans., West Liberty cong., by Waldo E. Miller, father of the groom, Aug. 14, 1965.

Mullet—Hackman.—Willis J. Mullet, Baltic, Ohio, and Martyne C. Hackman, Carstairs, Alta., by Linford D. Hackman, father of the bride, July 17, 1965.

Musselman—Meyers.—Roy Dale C. Musselman, Harleysville, Pa., Perkiomenville cong., and Anna Louise Meyers, Dublin, Pa., Deep Run cong., by Russell M. Musselman, Aug. 28, 1965.

Myers—Bucher.—Herbert E. Myers, Jr., Hatfield, Pa., Lansdale cong., and Sarah Ellen Bucher, Harman, W. Va., Lanesville cong., by Melvin Myers, Sept. 4, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bauman, Rebecca, daughter of Menno F. and Nancy (Brubacher) Martin, was born in Wellesley Twp., Ont., Aug. 14, 1893; died at her home near Elmira, Ont., Aug. 27, 1965; aged 72 y. 13 d. On March 1, 1917, she was married to Jesse Bauman, who survives. Also surviving are one son (Amsey), 2 daughters (Susannah—Mrs. Ervin Martin and Nancy—Mrs. Clarence Brubacher), 14 grandchildren, one great-grandchild, 3 sisters, and 2 brothers. She was a member of the Elmira Church, where funeral services were held Aug. 29, in charge of Howard S. Bauman.

Hostetler, Marie F., daughter of Urvan and Adeline (Miller) Troyer, was born in Lagrange Co., Ind., May 19, 1906; died of heart trouble Aug. 30, 1965; aged 59 y. 3 m. 11 d. On Sept. 5, 1925, she was married to Perry A. Hostetler, who survives. Also surviving are 3 sons and 2 daughters (Samuel, Wilbur, Dorwin, Doris—Mrs. John Brubaker, and Elsie—Mrs. John Wickey), 20 grandchildren, 2 sisters (Wava—Mrs. Clarence Troyer and Berneice—Mrs. Ora Schrock), one brother (Glen), and one foster sister (Mary—Mrs. Mahlon Neff). She was a member of the Mennonite Church. Funeral services were held at the South Colon Church, Colon, Mich., Sept. 1, in charge of Ora Schrock and T. E. Schrock; interment in Shore Church Cemetery, Shipshewana, Ind.

Kauffman, Betty Jane, daughter of Stephen and Lydia (Glick) Kauffman, was born at Belleville, Pa., July 19, 1931; died of a rheumatic heart condition at the Geisinger Medical Center, Danville, Pa., Aug. 17, 1965; aged 34 y. 29 d. Surviving are 2 brothers and 2 sisters (Lydia—Mrs. Marvin Kennell, Leroy, Lavina—Mrs. Enos Herr, and Samuel). She was a member of the Locust Grove Church, where funeral services were held Aug. 20, in charge of Elam Peachey, Ivan Yoder, and Erie Renno.

Martin, Linford Gerald, son of Omar R. and the late Anna Mae (Kuhns) Martin, was born at Chambersburg, Pa., Aug. 5, 1955, died of a skull fracture caused by an accident at his farm home near Harrisburg, Pa., Aug. 19, 1965; aged 10 y. 14 d. Surviving are his father, 3 brothers (Eugene R., Wilmer R., and Lyle K.), and his grandparents (Mrs. Amanda Kuhns and Mrs. Mary Martin). Funeral services were held at the Chambersburg Church, Aug. 22, in charge of Amos Martin and Harold L. Hunsecker.

Martin, Sarah Lyndaker, daughter of John and Mary (Steria) Yousey, was born at Croghan, N.Y., Dec. 10,—; died at Croghan, Aug. 16, 1965, of infirmities of old age. On Dec. 29, 1903, she was married to Joseph C. Lyndaker,

who died July 15, 1940. On April 27, 1950, she was married to Andrew Martin, who survives. Also surviving are 5 sons (Peter, Ira, Joseph, Leslie, and Donald Lyndaker), one daughter (Stella—Mrs. Kenneth Patton), 26 grandchildren, and 37 great-grandchildren. One daughter preceded her in death. She was a member of the Croghan Conservative Church, where funeral services were held Aug. 19, in charge of Richard Zehr, Vernon Zehr, and Elias Zehr.

Miller, Barbara, daughter of D. J. and Lucinda Yoder, was born Nov. 28, 1906; died at her home in Indian Cove, near Hammett, Idaho, Aug. 29, 1965; aged 58 y. 9 m. 1 d. On Sept. 8, 1932, she was married to Paul W. Miller, who survives. Also surviving are 3 sons (Donald, James, and Duane), 2 daughters (Mrs. Lois Summer and Mary), her father, 3 brothers (Reuben, Henry, and Levi), and 2 sisters (Elizabeth and Mrs. Ida Miller). Her mother and one sister preceded her in death.

Miller, Eldon, son of Alex and Amanda Miller, was born in Shanesville, Ohio, Jan. 19, 1893; died at his home, Aurora, Ohio, Aug. 6, 1965; aged 72 y. 6 m. 18 d. On March 31, 1917, he was married to Ellen Stutzman, who survives. Also surviving are 4 sons (La Mar, Howard, William, and Raymond), one daughter (Mrs. Luella Yoder), 27 grandchildren, 3 brothers (Adrain, Chester, and Sidney), and one sister (Mrs. Anna Cipriano). Four half sisters and one half brother preceded him in death. He was a member of the Plainview Church, Aurora, Ohio, where funeral services were held, in charge of Eugene Yoder, David Miller, and Elmer Stoltzfus.

Nafziger, Amanda Ellen, daughter of Joel and Lydia (Klopfenstein) Schmucker, was born at Tedrow, Ohio, Nov. 10, 1884; died at the home of a daughter at Archbold, Ohio, Aug. 27, 1965; aged 80 y. 9 m. 17 d. On Dec. 19, 1906, she was married to Jacob S. Nafziger, who died in 1942. Surviving are 2 daughters and one son (Mary—Mrs. Virgil Short, Velma—Mrs. Jesse Rufenacht, and Orval), 8 grandchildren, 14 great-grandchildren, 5 step-grandchildren, and one step-great-grandchild. She was a member of the Zion Church, where funeral services were held Aug. 30, in charge of Ellis Croyle and Charles Gautsche; interment in Pettisville Cemetery.

Naugle, Minnie, daughter of Joseph and Annie (Eppley) Eash, was born in Somerset Co., Pa., March 23, 1885; died at her home, Aug. 10, 1965; aged 80 y. 4 m. 18 d. She was married to William Naugle, who preceded her in death. Two brothers also preceded her. Surviving is one sister (Mrs. Cloyd Eash). She was a member of the Kaufman Church, where funeral services were held Aug. 13, in charge of Harry Y. Shetler; interment in St. Thomas Lutheran Cemetery.

Newcomb, Anna, daughter of Mr. and Mrs. George Growcock, was born at Ligonier, Ind., Nov. 23, 1873; died at Ft. Wayne, Ind., Sept. 5, 1965; aged 91 y. 9 m. 23 d. On April 2, 1895, she was married to Edwin Newcomb, who died May 7, 1952. Surviving are 3 daughters (Mrs. Maisie Bowers, Mrs. Frank McCallister, and Mrs. Frank Subsdia), 11 grandchildren, and 27 great-grandchildren. One son preceded her in death. She was a member of the First Mennonite Church. Funeral services were held at the Smith Funeral Home, Sept. 7, in charge of John R. Smucker; interment in South Park Cemetery, Columbia City, Ind.

Powell, Samuel J., son of John and Barbara (Diller) Powell, was born near Elida, Ohio, March 23, 1892; died at the Lima (Ohio) Memorial Hospital, July 4, 1965; aged 73 y. 3 m. 11 d. On April 30, 1912, he was married to Laura Shenk, who survives. Also surviving are 4 children (Mabel—Mrs. Amos Shenk, John, Dorothy—Mrs. Lawrence Brunk, and Samuel, Jr.), 2 sisters (Mrs. William Heatwole, who died

9 days later, and Mrs. Anna Hartman), 13 grandchildren, and 4 great-grandchildren. He was a member of the Mennonite Church. Funeral services were held at the Pike Church, July 7, in charge of Merlin Good and Otho Shenk.

Readers Say

Now that Curtis Burrell has spoken, it is time for some of us to climb aboard with our Amens. Here's mine.

I was disheartened, but not surprised, that Sanford Shetler's article drew a long round of applause in the Readers' Write column. A more proper response to his article would have been a long and sustained silence. It only shows that Mennonites are after all not different from the millions more middle-class Americans who feel called to rally around the status quo against those beneath them (socially, if not morally) whose cause Christ Himself championed. I suppose Governor George Wallace's approach to racial problems is more acceptable to most Mennonites than is Dr. Martin Luther King's, as Sanford seemed to imply, but thank God that does not mean the Lord is on the side of the Mennonites.—Loren Lind, York, Pa.

* * *

We would like to express our appreciation and encouragement to you for the "new" Gospel Herald. We like the full-size front-page picture and especially the larger type, which makes it a magazine so much more readable.

After reading quite a few rather biting criticisms in the "Readers Say" column, we felt those of us who do appreciate your good work should also say so. Now we are reading and digesting more of the Gospel Herald than ever before.—Mr. and Mrs. Marlin R. Burkholder, Harrisonburg, Va.

* * *

We feel compelled, by the love of God, to contend for the faith concerning the article on "Divorce and Remarriage" (Aug. 10 issue). We feel especially free to do this since the brother asked for further Scriptures on the subject. As God gives us grace and knowledge we will answer from the Word of God.

First: The article states that the church has no proof, and has only assumed, that the marriage of a divorced person, whose former partner is still living, is not valid. We would like to give some Scriptures the church can base its belief on.

Jesus said that though divorce was allowed under the old covenant, given by Moses, it was not meant so by God from the beginning. Matt. 19:8.

Jesus said that anyone who marries a divorced woman commits adultery. Matt. 5:32. It is impossible to commit adultery with one's own wife; so it is evident that Christ still considered her under the marriage bond of the first man.

In I Cor. 7:39 Paul also agrees with this teaching, and in Rom. 7:3 he says that while her husband is still living, if she is married to another man, she shall be called an adulteress. Shall be called is not a past, but a future progressive verb. The sin continues as long as she is married to another man. The laws of God are given to show the sinner how far he is from the plan and will of God. I Tim. 1:9. Death alone dissolves the marriage law of God. Rom. 6:2.

Second: The article states, "Are we sure our policies do not do violence to the admonition of Christ? . . . And to advise them to simply separate and live singly is asking more than the Scriptures say some are able to bear. Matt. 19:10-12; I Cor. 7:2-9."

If the preceding verse (Matt. 19:9) is read, it is easily seen that Christ meant no such thing. . . . Here, as in Matt. 5:32, Jesus is considering her under the marriage law to the first man, since adultery is not committed with one's own wife.

Likewise the Scripture reference given from I Cor. 7:2-9 needs only the following two verses (10, 11) to show plainly what Paul meant concerning this subject. God still considers him her husband though she left him. Most people must live singly or separate from their partners, for one reason or another, sometime during their life. God never gave us license to sin because of it. God is able to keep us from falling. Jude 24.

The Lord knows how to deliver the godly from temptation. II Pet. 2:9. God will not allow us to be tempted above that we are able to bear. I Cor. 10:13.

Third: The article attempts to put us back under the old covenant by imposing on us Deut. 24:4. This is impossible for New Testament Christians. . . .

Those who think a thing considered an abomination under the old covenant is always considered so under the new should compare Deut. 14:3, 8; Isa. 65:4 with I Tim. 4:3, 4; Rom. 14:2, 3.

Paul did not consider it an abomination to eat swine meat, nor did he believe it a sin to eat meat that had been offered to idols, if it did not offend a weak brother. I Cor. 8.—Mr. and Mrs. Jacob E. Yoder, Meadville, Pa.

* * *

I do not recall, in your introduction of the "For Discussion" column, whether the discussion was to take place in the "Our Readers Say" column or not, but two of the discussion columns have certainly stimulated my thinking and I would like to respond.

The first, "Is This Our Task?" by Sanford Shetler (July 20 issue), seems to me to reflect some sane, sensible, and sanctified thinking in this area of involvement in civil rights. I wonder exactly what lasting positive contribution those who took part (or wished they would have) in the marches think they have made. How much of the Negroes' suffering have they alleviated? Certainly we as Christians must be involved, but we should not waste our time and efforts in ineffective, if not even detrimental, methods of involvement. There was at least one group of men, and probably more, who spent six weeks in Alabama helping to rebuild bombed churches. These men, in my opinion, were more involved in the Negroes' cause than the marchers, and offered a tangible contribution far more effective and consistent with Christ's teaching. The Good Samaritan did not engage in a march to protest the actions of the thieves nor did he just lie down beside the victim and moan with him, but went and bound the wounds inflicted by the thieves!

The second is, "Divorce and Remarriage—A Current Issue," by Amos Weaver (Aug. 10). I appreciate Bro. Weaver's concern and the fact that he has evidently spent a good deal of time studying this problem. I am disappointed, however, that in his discussion he has chosen to ignore the Scriptures that speak most clearly to this problem, upon which our church has based the traditional position. No discussion of this sort can present a workable solution unless all of the pertinent Bible teachings are honestly and openly considered. . . .

We have been greatly appreciating the meaty articles in the Gospel Herald and feel that the new format makes it more readable.—Wayne C. Yoder, Mt. Home, Ark.

* * *

I am wondering whether we don't owe an apology to God, rather than to Mr. Oberholtzer as suggested in the Aug. 3 issue of Gospel Herald.—Rosa Weber, Harrisonburg, Va.

Items and Comments

Most observers of the American religious scene believe that the laity is considerably more conservative on theological issues than the clergy. They also believe that evangelicals are numerically stronger than many people think and include large numbers even in the big denominations with liberal leadership.

* * *

Southern Baptists are strongest in Texas where they have 4,400 churches and 1,750,000 members. Four of their five largest churches are in Texas, the largest being First Church, Dallas, with 13,142 members. Its neighbor, Fort Worth, has the largest divinity school—Southwestern Baptist Theological Seminary with 1,964 students.

* * *

Speaking in Vancouver, Dr. Billy Graham revealed that he has been wanting to conduct crusades in the Far East, but neither the United States nor the governments of Vietnam and China will give him permission. "The only solution to the international conflict," he said, "is a transformation in human nature."

* * *

The Washington Cathedral, under construction for more than half a century, could become the world's last outstanding example of Gothic architecture to be built.

Reason: the older stonemasons, stone carvers, architects, and draftsmen experienced in Gothic work are reaching retirement age. Few young men are being trained in these ancient skills. Trustees of the Episcopal Cathedral announced recently that construction will be speeded up so that it can be finished "while an adequate number of such men can be found."

The cathedral, so far, has been financed solely by contributions. When money ran out, construction was halted. Now, the trustees say, building will go on even if it means borrowing money.

Target date for completion is Nov. 1, 1985—just 75 years after the cornerstone was laid for the first chapel.

* * *

Danger that the war in South Vietnam will mushroom into World War III is "very great" unless the U.S. government makes more positive and imaginative efforts to achieve "multilateral negotiations," a member of an interreligious peace mission to Vietnam said at St. Louis.

Dr. Edwin T. Dahlberg, a past president of the National Council of Churches and former pastor of Delmar Baptist Church in St. Louis, returned to the United States from a 12-day round-the-world tour as one of the 14-member mission sponsored by

the Fellowship of Reconciliation, an organization of religious pacifists.

"We came away with the impression that both sides are trapped in a situation from which it is difficult to extricate themselves. Both ourselves and the Vietnamese are in quicksand and getting pulled in deeper every day," he told newsmen. "If we don't succeed in bringing about a ceasefire and negotiations of the issues at stake, there is a very real possibility of an escalation of the war into an all-out global nuclear conflict that would destroy everything we know of our civilization. The risk is so great that we must dare to face some of the lesser risks to avoid such a colossal disaster."

* * *

President Gamal Abdel Nasser of the United Arab Republic, laying the cornerstone for a new Coptic Orthodox cathedral in Cairo, called for religious harmony in this predominantly Moslem nation and pledged all Christians equal treatment under the law.

"We are all Egyptians—there are no differences between us," he told several thousands of persons at the ceremony, including many church and government leaders. "Religion or race should be the source of no discrimination," he said, claiming that religious favoritism has no place in his government where "efficiency is the only test."

* * *

Protestant and Roman Catholic youths participated in a joint service of "repent-

ance" in St. John's Catholic Church in Düsseldorf, Germany.

Prayers asked forgiveness for the disunity of Christianity and for the "misery which the German people brought upon millions of men in recent history." Young people at the service were representatives of the Working Committee of Evangelical Youth in Germany and of the Federation of West German Catholic Youth.

* * *

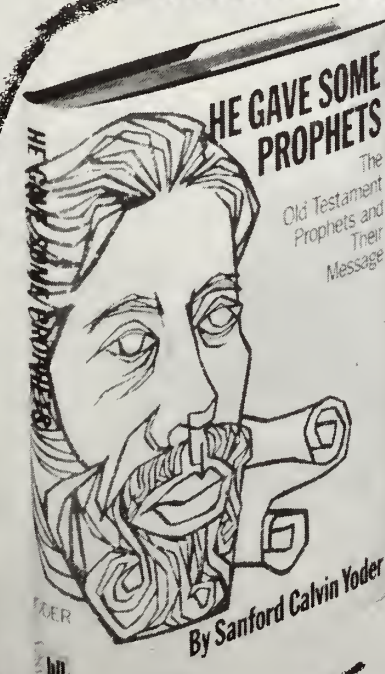
Applause broke out and many worshipers sobbed as nine American Orthodox rabbis made a momentous appearance in Moscow's Central Synagogue and brought greetings to Soviet Jewry.

Three members of the Rabbinical Council of America delegation, headed by Rabbi Israel Miller, president, were permitted to stand in the pulpit and address the congregation. Not since other representatives of the Rabbinical Council—most representative U.S. Orthodox rabbinical group with 900 members—appeared at Moscow 10 years ago had a personal contact with Soviet Jews been made by American Jewry.

* * *

President Johnson signed into law a measure which makes it mandatory that cigarette packages carry a warning that smoking may be hazardous to health. The bill passed Congress only after heated debate and stiff opposition in both chambers, although the margins of victory were large.


Through his press secretary, Bill Moyers, the president said the measure "makes a real contribution to the effort to bring to



HE GAVE SOME PROPHETS

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the attention of all smokers and potential smokers the scientific and medical data indicating the health hazards in cigarette smoking."

After Jan. 1, 1966, all cigarette packages must bear the warning: "Cigarette Smoking May Be Hazardous to Your Health."

* * *

Far more serious than juvenile delinquency is the decay and loss of moral standards among the middle-aged, a noted churchman told a United Presbyterian conference at Abiquiu, N. Mex. Dr. Herbert A. Hamilton of Geneva, Switzerland, addressed 160 delegates from New Mexico, Colorado, and Arizona at the Ghost Ranch Presbyterian Leadership Conference. A British Congregationalist, Dr. Hamilton is assistant general secretary of the World Council of Churches.

Why is loss of standards among the middle-aged today's most important problem? Dr. Hamilton replied by charging that the "lack of real values" among parents is one of the foremost causes of child delinquency.

Parents have failed their children, he said, in modern times "by not having within themselves something strong enough" to serve as a stabilizing influence for children, either in adopting their own beliefs or in following those of their parents. "By and large, there is no youth problem as much as there is a middle-age problem," he said. Parents must "recover their own standards, so that the young will have something to steer by—whether they take that course or not."

* * *

Never underestimate the power of a literal-minded child.

Becky Shandrick, seven-year-old daughter of the Reverend Albert J. Shandrick, listened intently as her father chatted with a man painting a storefront at Trinidad, Colo. The pastor closed the conversation with an invitation to services at Zion Lutheran Church.

"Well," the painter replied, "you'll just have to draw a chalk line for me so I can find it."

The next day, Becky was at work with a box of chalk. On Sunday, the painter followed the seven-block line she made and took a seat in the church.

* * *

Washington is the only major city today with a Negro majority, but by 1980, if the present trends continue, Negroes will form the majority in Detroit, Cleveland, Baltimore, Chicago, and St. Louis.

* * *

Oberlin College is closing its Graduate School of Theology. The school has not had a balanced budget for 48 years and enrollment dropped to 116 students last year. (In the last century Oberlin was a great citadel of evangelical theology with Charles G. Finney one of its presidents.)

Paul Roten Librarian
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1256

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Cover picture from *The Children's Bible*, Concordia Publishing House

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LATIN AMERICA: Looking for a New Missionary

Are We Interested in Missions?

By Mario Snyder

Some people have the funny notion that in order to be a missionary they must travel across land or sea. If one is a Christian, he is inescapably a missionary.

The purpose for our redemption is as Paul says in II Cor. 5:15, "... that those who live might live no longer for themselves but for him who for their sake died and was raised" (RSV). When one is united with Christ, Paul also says, there is a new world; the old order of things is gone and a new order begun.

As farmers, nurses, and doctors, how is our vocation contributing to partnership in evangelism? One of the first things a new believer does is to share what he has found with those closest to him, likely his family.

Seven-Page Letter

I shall never forget when that young man in Chicago, who upon discovery of the new life, wrote a seven-page letter to his family in Eagle Pass, Mexico. The event had been important enough to share immediately and completely with his family. The first thing that flows from a heart touched by the love of God is an act of witness and praise.

Peter says that we are people claimed by God to proclaim the triumphs of Him who has called us out of darkness into His marvelous light. Life is for living the Gospel.

As servants of Jesus Christ, we are called to be apostles, sent ones, messengers in whatever vocations we find ourselves. In this age of achievement, of emphasis on success and "getting to the top," we are tempted to think Christian witnessing doesn't rate very high. In the church, this thinking crops up by implying that those on the executive committees, in voluntary service, and across the ocean are the important people. This is not true. God has chosen all who accept Him. Few of us are men of wisdom by human standards; few are powerful or highly born. But this is not important. God has chosen things low and contemptible (by worldly standards) to overthrow the existing order.

We are here to share the life Christ has shared with us. Jesus said that He came that we might have life and we are to continue the work He has begun. It is actually God's work.

One of the first things we discovered in going to Argentina was that God was already at work. It became clear that we weren't the only "lights in the world." In the first street meeting we had in the town square, there was a young man

from the Central Mennonite Church preaching, a young Baptist singing, and a young Methodist playing the accordion.

Three-Dimensional Evangelism

I feel that every Christian should have a world missionary philosophy; engage in three-dimensional evangelism. I think this is what is implied in Acts 1:8, when, after Holy Spirit descension, Christians were to be witnesses in Jerusalem, Judea, and finally to the most distant locations.

In our three-dimensional outreach it seems to me that opportunities present themselves at the least expected moments. Even in the "uttermost" dimension, as we discovered in our attempt to begin a church in the unchurched northern suburb of Villa Adelina, our best contribution was simply to be good neighbors. The "great" opportunities came at the back fence, sidewalk, meat shop, grocery store, and barber-shop.

It is rather difficult to get into people's homes in Argentina. It took three years of living in the same neighborhood to be able to share on a friend-to-friend basis. How did we get into their homes? Our streets in Buenos Aires aren't very well lighted. Some neighborhood people were quite concerned about this deficiency and as I was coming home from visiting in the community one day, a man stopped me and said, "Do you know what we should do here? We should have better lights along the streets. I get up at five in the morning to go to work and my daughter comes home from her work late at night. It's too dangerous to walk these streets. We should do something."

I told him we were thinking about the same thing in our block. So he suggested that I talk with my neighbors about the project and he would talk with his to see if we could stir up some interest. Our efforts were not in vain.

We met as neighbors in our church which was right in the middle of the five-block area in need of better lighting. In typical Latin fashion the discussions were sometimes heated, sometimes passionate in an attempt to bring the prices down.

Evangelism via Money-Collecting

The decision was to go from house to house and ask the people for \$30 each. I was appointed treasurer for two blocks. Getting into the homes in this manner gave me more opportunity to share my testimony than any other evangelistic technique normally expected to bring results. (One of the reasons I was chosen for this assignment was because no one else was assumed honest enough for the job!)

God uses nationals also to develop His church in very natural ways. Just last year I visited with Eduardo Alvarez, pastor of one of our Argentine churches and director of the

Mario Snyder has been a missionary in Argentina since 1960. Due to a tragic auto accident in July which took his wife and injured some of his children, plans remain uncertain about his future. His article is a condensation of a talk given at the annual meeting of the Mennonite Board of Missions in June.

Luz y Verdad radio broadcast for South America. A real hustler, he is also pastor of another congregation about 15 miles away, secretary of our church conference, and unofficial pastor of a small group of believers in northern Chile who through *Luz y Verdad* have come to know Christ, but have no pastor and leadership. As broadcast director he answers some 200 letters a month and corrects the Bible correspondence courses that come to him.

During my visit with his congregation, I noticed at the back of his church a large world map with little lights flickering wherever the Mennonite Church had a work. Here was a man creating conviction not only in local evangelism, but for a world partnership.

Beyond Preaching

Partnership is world evangelism. If today's ministers expect to have missionary churches, they must go beyond preaching to being active and creating by personal example, this vision among parishioners.

Today brings also the dawn for a new type of missionary. Officially he is called a mission associate. Regardless of his status, he is a person led of the Spirit into another country to support himself, work among other Christians, and minister to ordinary needs of people. These are the ones to whom we will give our ears in the years ahead.

They are not missionaries in the conventional sense, but are evangelists in every sense of the word. I sometimes wonder what would happen in Latin America if those Protestant Christians who make up part of the 75,000 U.S. citizens living there would really live their Christianity.

A Christian from Archbold, Ohio, went to Colombia and Uruguay some time ago to help two Christian institutions arrange their libraries. While in Uruguay she received an invitation to go to Argentina to give voluntary service in arranging a library for a high school. The principal says that if there is anything that has spoken clearly and profoundly in a very short time, it has been the testimony of Rosemary Wise, working without pay. Matching words with deeds, she "lived out" Christ.

Today is the day, I believe, for more mission associates to come to our land. Delbert Erb is a chicken farmer in another part of Argentina and through the natural contacts which he and Floyd Sieber have had, there have been innumerable opportunities to witness.

Mission by Proxy?

What kind of partners are needed? I have often heard the phrase, "As Christians we are vitally interested in missions." How do we demonstrate this most frequently used cliché in mission talk? By having two Sundays a year for special missionary emphasis? By giving \$30 a year to missions and a few more to other parts of our program? By sending our weekly church bulletins to home missionaries?

This and much more. It may mean a little more suffering. For Bro. Isaac it meant giving his life so that the Moros in Paraguay might find life. For Merlin Grove it meant death in Somalia at the hands of opposition. Dedication may mean suffering, but it is part of the price if we understand fully our Christian calling.

GIVE — PRAY



MISSIONS
WEEK

Nov. 7-14

Remember Your Partners in Latin America



"Today is the day for more mission associates
to come to our land."

The Radical Middle

Harold Bauman mentioned in his address to General Conference a comment made by a noted scholar to whom he was being introduced as a "Mennonite." The man's comment was, "Mennonites are the people who are now deciding whether they will be the fat and lazy of the land *or* the conscience of society." We cannot be both. We all know which we would like to be even though being a society's conscience is not easy. If this scholar's judgment is correct, that we are right now deciding, then it is most urgent that we decide deliberately and not by default.

No doubt someone looking in the window at us can see more clearly what we are deciding than we can ourselves. What is it that indicates we are in the throes of deciding? Could it be our talk without action? We are against the taking of human life, but we are terribly cautious about what we say to the government on capital punishment or the war in Vietnam. We talk about witness, but we do very little.

We believe that all men are equal, but we will not participate in dramatizing the inequality that exists. We like to be followers of Jesus, but we would certainly caution Him not to upset too many tables or antagonize officials. And He should be careful in His choice of stories. After all, this Samaritan issue is not the kind of things a Christian should get involved in. Oh, we're for talking about it, of course, but we'd rather march with the priests and the Levites than kneel down with the Samaritan. We state our convictions clearly about the dangers of Christians getting caught in the tangle of civil disobedience in our letters to the GOSPEL HERALD. But this we can do with our feet propped up before a cozy fire.

"The Congregation in Mission" was this year's General Conference theme. In the congregation all our talk must become flesh and blood. It is in the Sunday-school class, the Sunday evening meeting, the worship hour, and the small discussion group that conviction to be more than the fat and the lazy of the land must be built. It is on the congregational front that decision must bear fruit in action. Without this, letters to the president, great statements on record, and carefully polished resolutions will quickly turn to sounding brass.

The Anabaptists were called the left wing of the Reformation. They *were* the conscience of their society. We rather like to remind ourselves that we are their children. But their words were underlined with their *deeds*. Our words are just as potent, yet without deeds we will be no conscience. We will appear to be for "the radical middle," which is just another way of saying we'll settle for the role of the fat and lazy in the land. I hope we don't.

—Arnold W. Cressman.

The following is a parent's prayer that might well be considered applicable to the prayers of all parents desirous that their children grow up to be their best selves.

"I pray that I may let my child live his own life and not the one I wish I had lived. Therefore, guard me against burdening him with doing what I failed to do. Help me see his missteps today in perspective against the long road he must go, and grant me the grace of patience with his slow pace.

"Give me the wisdom to know when to smile at the little mistakes of his age and when to be firm when he follows impulses he cannot master. Help me to hear the anguish in his heart from hurts and disappointments and give him understanding warmth. May I express pride in what he is rather than vexation at what he does or doesn't do so that each day he may become more sure of himself. Help me to hold him with a warmth that will give him friendliness toward others, and, above all, give me the courage to free him to go strongly on his way."

Lashed to the Cross

The biggest issue is not all this ecclesiastical folderol. History may record that America died because its spiritual well-springs dried up due to the fact that the churches were fighting over the wrong issues. The gut issue is what the church will do to keep John, Mary, Billy, and Susie Doe lashed to the cross and made into happy servants of the Lord Christ.—Rev. Jess Moody at Southern Baptist Convention, Kansas City.



Our Mennonite Churches: Stutsmanville

Stutsmanville, Harbor Springs, Mich. The building was purchased from the Methodists in 1957, when the program was established as an outpost of the Petoskey congregation under the direction of the Indiana-Michigan Mission Board. Pastor is Menno Kuhns; membership, 27.

The New Morality

What is new about present-day morality? Do we mean that people today have reached an altogether new low in immoral behavior? A quick look at history soon shows that the nature or extent of immorality has not changed.

"The newness of the new morality," says David L. McKenna, "is evident when you realize that, for the first time since Christianity became a dominant force in western culture, the validity of its ethical code has come into question at a popular level. Prior to this time, the attacks against the Christian ethic had come from intellectual circles, and were not understood by the masses. Even though men were immoral, they accepted the ideal of the Christian standards and lived with their guilt."

So the new morality is not new in that the practice or actions of persons are different from the past. It is new in this, that today many are seeking to bring the creed of Christianity in line with the way men live. So a so-called Christian Swedish leader says that since many couples practice premarital sex, the church should no longer make such feel guilty by condemning it. And a doctor says prostitution should be recognized as a "respectable profession." Also, that "adults need pornography as children need fairy tales."

The new morality is new in its openness and shamelessness, its paraded wickedness, and its public exposure from the indecently clad person on the street to the obscene literature and movie.

In the place of a standard, which said right was always in relation to law, the new morality substitutes love. Nothing is prescribed, except love. So the sacredness or sinfulness of an act is relative and the only criterion for judgment is love. Each case depends upon the situation. If premarital sex is done in love, then it is right, it says.

What the new moralists assume wrongly is that this "agape-act" morality is a principle by which Christians and non-Christians can live. It sounds like a new humanism only in Scriptural language. It assumes that although all other absolutes are worthless, yet the absolute of love is really right even though decided on an individual basis and when a personal feeling of love might even contradict all other teaching of Scripture. But Jesus said the true test of love is obedience to His commandments.

Clearly the creed of Christianity has failed to change the code of man's behavior. Herein lies the condemnation as well as the challenge of today's church. The new morality now seeks to change the creed to fit the code of man's behavior. The new morality represents the viewpoint that the only way to save Christianity is to change both the creed and the code to appeal to the largest number of people. In other words, having failed to "Christianize" culture, the next step is to "culturize" Christianity. Since man will not stop sinning,

quit calling it sin. This is also good reasoning to remove all stop signs.

With the coming of the "new realism" and the "cultural relativism" the new morality fits well. In its proclamation of Christ over the Book, love over law, and persons over rigid regulation—in other words, its rejection of bibliolatry, legalism, and impersonality—the new morality goes on to reject the Book, the law, and the standards for the sake of temporary acclaim. A Washington, D.C., daily, quoted Supreme Court Justice William D. Douglas as declaring, "Truth is a chameleon, changing color for whoever views it."

In its claim for acceptance the new morality doctrine declares it is only facing honestly situations which exist. So even church leaders praise youth for being honest when they openly commit crime. Honesty is seldom seen or practiced, therefore 90 percent of seniors in a certain school sanctioned cheating in exams and thought bribes all right. The new morality is old enough that we can at least see from whom many of the youth received this impression.

Charles A. Wells writes: "The deterioration of respect for law is obvious. Through the past generation and more, children have been raised by parents who made a sport of flaunting tax laws through expense accounts and any possible contrivance; ignoring or evading traffic laws, restrictions on gambling, and other legal regulations of the community, state, and nation. Those children are now adults and we are reaping the harvest."

Over the years the teaching increases that there is no "personal" guilt and that "society" is really to blame for crime and sin. So some write that "it is society's own mores which, by its expressing unduly harsh attitudes toward certain sex acts, render the acts 'perverted' and 'abnormal.'" This is to say that our prejudices and feelings toward acts make them seem wrong. If this is true and the command of God is not considered valid, then of course the thing to do is get rid of all such mores and prejudices.

In the midst of such reasoning and teaching, however, it is striking to notice that presently Americans are committing a murder every hour, a car theft every minute, and a burglary every 32 seconds. At the present rate of increase, crime will double in only seven and one-half years.

Certain things are clear. The new morality should drive the church to the point where it really rethinks its message and reshapes its life to where it brings the Gospel to bear until lives are changed. The Christian code for behavior dare never be dictated by the majority mind but by what God says. It is still possible, in a day of relativism and open sin, to live for God by His help and grace.

As one editor concluded, "This new morality, whatever else it is, is not new. The name is a misnomer. It is old, very old. Older than the rise and fall of Rome, where homosexuality, deviation of every kind, and adultery had become the all but universal practice of society. But the Christian Church in Rome, the church of the martyrs, kept the Decalogue in the grace of Christ.

"This new morality with its sophisticated, intellectual, and theological fringes is as old as original sin."—D.

The New Theology, New Morality, and New Evangelism

By Billy Graham

The message that I shall give is one I do not want to give, but God the Holy Spirit has laid it upon my heart so definitely that I cannot escape it.

I want you to turn to the Book of Jeremiah which I read nearly every day. I think this book describes our conditions today probably more accurately than any other book in the Bible. I want to read the prophet's words from Jer. 6:

"For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

". . . Hear, O earth: behold, I will bring evil upon this people . . . your burnt offerings are not acceptable, nor your sacrifices sweet unto me."

Jeremiah was speaking to the church of his day.

The nineteenth century was the age of the exclamation mark. The twentieth century has become the age of the question mark. Everything we once believed in is being questioned today. Youth is saying: "If what you believe is right, why is the world in such a mess today?" Some have even said that Christianity has failed. They say: "Look at the suffering, the agony, the disease, the poverty, the hate, the racial injustice, the war, the blood being spilled all over the world. If God is a God of love, why doesn't He stop it? Christianity has failed." I agree with G. K. Chesterton who said that Christianity "has not been tried and found wanting. It has been found difficult and left untried."

There are those today who say that we should disregard the old things of our fathers, that we need something new. Even church leaders are beginning to say that in certain areas. And so new ideas have emerged, claimed by their exponents to be superior to the old. Some of these new ideas are invading the church with deadly effect.

Tonight I would like to talk to you about three things—a new theology, a new morality, and a new evangelism.

A New Theology

One of the most popular words today is "new" or "neo." We have neo-orthodoxy, neo-liberalism, neo-evangelicalism, neo-fundamentalism. We seem to think that every one must be put in one category or another. He's a fundamentalist; he's a liberal; he's this; he's that. I am not sure I claim any of them; I am just a plain Christian. Solomon said: "There is nothing new under the sun."

Today some of the old creeds are being revised, and often they are scaled down to match a dwindling faith. One of our great denominations is taking giant steps toward a new confession of faith. One clergyman suggested that we have a moratorium on God for a year, and another said it should be for twenty years—don't mention the name of God for twenty years!

Recently a Baptist preacher said in print: "There is no such thing as a devil." When I read that, I felt like the prize fighter whose opponent was beating him almost to death. As the boxer leaned on the ropes about to fall, his manager said: "Get up! He's not even hitting you." The fighter replied: "Well, watch that referee; somebody's hitting me." If there is no devil, then who is hitting us?

As I study some of these new books and read some of the many articles, I have to admit that they raise questions that must be answered. As I study some of these new things, I find that they revolve around three points:

(1) They question the authority of the Scriptures. (2) They deny the existence of judgment and of hell. (3) They accept and teach a form of humanism.

Seeing this, I have thought to myself: "Well, that's not new at all. That is all found in the very beginning of the Bible." Turn to the third chapter of Genesis and read the devil's words to Eve.

Three times the devil said: "Yea, hath God said?" We have always believed in the authority of the Word of God, the Bible. We may disagree as to the details of how it was inspired, but we believe in its authority. Two thousand times in the Old Testament the prophets claimed that God spoke. In the Pentateuch we find such expressions as these:

"The Lord said unto Noah." "God spoke unto Israel." "God said." "The Lord commanded."

In the books of the prophets we read these statements:

This message was given by Mr. Graham on June 27, 1965, at the Baptist World Alliance in the Orange Bowl at Miami Beach, Fla.

"Hear the word of the Lord." "Thus said the Lord."
"I put my words in your mouth."

Now, either God did speak to these men as they wrote by inspiration, or they were the most consistent liars the world has ever known. That they should tell and record more than 2,000 lies seems incredible. And did Jesus deliberately deceive us? For, you see, Jesus quoted from the Old Testament constantly; and not once did He say: "Watch out! You can't trust that. You can't trust the other." He quoted Noah, Moses, Jonah, three of the men in the Old Testament whose writings some persons today find it hardest to accept. He used many quotations from the Old Testament, and the apostles constantly quoted from the Scriptures.

When I began to preach a few years ago, I had many questions and some doubts about this Book. Intellectually, I could not figure it all out. Do you know what I did? One day in 1949 I opened up my Bible, and I said: "O God, I do not understand everything in this Book. There are problems I cannot figure out. But, O God, from this day on, I am going to accept this Book by faith as the authority for my life and ministry." I tell you, my ministry changed overnight. I found that I carried a sword in my hand. Tonight I attest with Job: "I have esteemed the words of his mouth more than my necessary food" (Job 23:12b).

This Bible is not a book of science. Do not come to it expecting it to be like the science textbook you have in the university. It is a book of redemption. It is a book about God. It is a book about man. It is a book about salvation. It is authoritative, and it was inspired by God the Holy Spirit.

The devil's second statement to Eve was: "Ye shall not . . . die." A. C. Dixon once said: "If we had more hell in the pulpit, we might have less hell in the community."

In one village where Jesus had cured a man, the people said to Him: "Leave us alone." And people today say the same thing because they do not want to hear about death and judgment and hell. Too often we picture God as a kindly old man with a long white beard, sitting on a cloud, saying sentimentally to everybody: "Love, love, love." God *does* love; God *is* love; but this same Bible tells us that God is a God of judgment. Let me make this very clear. There is coming a Day of Judgment when every man, lost, without Christ, will be judged. There is coming a day of accounting when every believer in Christ must answer for every deed, every thought, every intent of his life. You and I will face a holy, righteous God. Acts 17:31 says: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."

The third thing the serpent said to Eve was: "Ye shall be as gods." That is humanism, and today humanism has pervaded the university campuses from one end of the world to the other. The object of humanism is to replace religion with a national, man-centered philosophy of natural progress and improvement. Humanism is simply the worship of man. "Glory to man in the highest," sings the humanist, for man is the master of all things. This has become the idolatry of our age—the worship of man. It is all the more dangerous for being so sophisticated and civilized in its expressions. And it

is even invading the church.

It is interesting to note that the devil has not changed his tactics. He still knows that we can be fooled and deceived. Our minds are clouded by sin, and he does not have to change his approach at all. He uses today the same three lies that he used in the Garden of Eden.

Now I sympathize with those people who want a new method of communicating the Gospel in the twentieth century. I am not saying, for instance, that we must imprison the Gospel message in the Old English language of the King James Version of the Bible. But neither must we disregard the truth because it is old.

No mathematician would look at the multiplication table and say: "Why, that's old stuff," would he? "Two plus two is four. That's old. I learned that when I was in school. Don't you have something new?" When I was in school, I learned that at sea level water will boil at 212° and freeze at 32° Fahrenheit. I learned that twenty-five years ago in school. Should I disregard it because it is old? Water still boils at 212°. Water still freezes at 32°. It will always be so.

In the spiritual realm, as in the mathematical, there are certain truths that are constant, fixed, firm. *God is constant.* The Scripture says: "For I am the Lord, I change not" (Mal. 3:6). *The Word of God is constant.* Jesus said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). *Our Lord Jesus Christ is constant.* "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8). *The way of salvation is constant.* "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). These truths are fixed and firm. They cannot be changed. They cannot be altered.

Speaking of my message in our Los Angeles crusade two years ago, a local pastor told the press that I had set the church back fifty years. I replied to the newspaper reporter, "I am disappointed. I had hoped to set it back 2,000 years."

A New Morality

I believe the new morality has been brought about in part by some of the extremists in the so-called new theology. This new morality, expressed in relativism, repudiates the Ten Commandments, especially the seventh commandment forbidding adultery. It denies the absolute authority of God. It advocates permissiveness with affections. In other words, it says to go ahead and sleep with that boy or that girl if you find it meaningful, or if love is involved, whether you are married or not. In some areas, this relativism is the church's accommodation of its teaching to the current sex revolution.

Now it is true that we should listen to some things in this so-called new morality. I would not call you back to the Victorian Age, to that "hush-hush" period when everything pertaining to sex was supposed to be dirty, when one dared not talk about it. But when a preacher writes a pornographic book so bad that he is indicted by the district attorney, that is a clear sign of how far some have gone. When a preacher stands up in court to defend *Lady Chatterley's Lover*, saying it was like Holy Communion, that is evil. When a preacher

stands in the pulpit to condone premarital sex experience, that is Satan speaking. When a preacher declares publicly that his hobby is painting nude girls, that goes beyond the bounds of any morality.

A few weeks ago a seminary student of another denomination told me that in seminary he had learned how to drink, curse, and to have sex experiences. He said that he had lost his faith and he was on the verge of suicide. That is where this new morality can end.

This is not a new morality; it is an old immorality, as old as man himself. I will turn to just one of many passages of Scripture on this subject, and you see if you recognize any of what is happening today. Read Rom. 1:21-32.

What we call the new moral relativism is nothing but the old immorality rearing its ugly, dirty head, and it can destroy your soul quicker than anything I know. The Bible says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:17).

What we need in the church today is a new holy discipline—a disciplined life—not because we are under law, but because we are under grace. The truth has made us free—free to serve God because we love Him. If you love God, you will obey His commandments. You will live clean and pure lives. Let me warn you young people that this is almost impossible unless Jesus Christ lives inside. Sex is a gift from God. There is nothing dirty about it; nothing wrong about it. It is a creative energy that you surrender to Christ, and it will be dynamite for God. I do not believe that anyone can be a dynamic follower of Jesus Christ unless his sex life has been surrendered to Christ. And I will guarantee you that God will do for you what He did for Joseph, who would not accept the new morality of his day. Joseph left his garment with Potiphar's wife and fled that which was evil. God gave him the grace and the power and the courage and the strength, and God will do the same for you.

Let us reaffirm our faith in the moral standards of the Word of God.

A New Evangelism

This new evangelism says, according to *Time* magazine recently, that personal soul-winning is passé. The new evangelism wants to apply Christian principles to the social order. Its proponents want to make the prodigal son comfortable, happy, and prosperous in the far country without leading him back to his father.

Of course, Christian principles must be applied to the social order. However, strictly speaking, this is not evangelism. What is evangelism? The greatest definition I have ever read is by the Archbishop's Committee in the Church of England. "To evangelize is so to present Christ Jesus and the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His church."

Certainly evangelism cares about the impact of the church on the world, the outgoing of love and compassion, self-giv-

ing, the meeting of men's needs, service for the less fortunate. Certainly evangelism must say something on the race question.

When Christ died on that cross, He broke down the middle wall of partition, and there is no possibility of a world brotherhood apart from the cross of Jesus Christ. He will create a new love in your heart and He will change you from the inside out.

However, strictly speaking, evangelism means to convert people to Jesus Christ. I agree that we must have a Gospel large enough and adequate to meet the challenge of every hour, but we also need an evangelism that is winning men and women to Christ. Then they will have a new capacity to love their neighbors and to feel compassion for all men. As with our Lord, our evangelism must be incarnational, involving us in men's suffering. It must be redemptive, saving men from their sin.

The word "evangelist" is used three times in the New Testament. The word "gospel," meaning good news, is used seventy-six times. "To preach the gospel" is used twenty-four times; "to give good tidings" is in five references; "to preach" in nineteen more references (and usually it means preaching Christ). Now this means that there are 120 references in the New Testament to the sounding forth of the saving grace of Christ to a dying humanity. This is the inescapable duty of the living church to the world at this hour. Preach the Gospel!

Today there are many people who spend all of their time on peripheral areas. They may be important, but the primary mission of the church is evangelism, winning others to Jesus Christ. The early Christians had only 120 to go out and win the world. They didn't have automobiles; they didn't have airplanes; they didn't have the printing press; they didn't even have Bibles. They had no churches, no seminaries, no schools. They didn't even have a well-trained clergy. These men had spent just three years with Jesus. Of course, that is plenty, but they did not have university degrees before they went to Jesus' seminary. They were just ordinary businessmen and fishermen and laborers, but they had something that we seem to be missing. They had the power of the Holy Spirit. They had disciplined lives. They had commitment and dedication. They were willing to deny themselves and take up the cross, and they were willing to die in the Roman arenas. They died. They were torn asunder. They were cut apart. But they kept on preaching this Gospel. No wonder they turned their world upside down!

In North America and in some parts of Europe we have had it too easy. We need to get back to the hard discipline and the hard challenge of Jesus. We need to get to where we are willing to carry Bibles. We need to get back to where we are willing to march for Jesus Christ. This they have done in Brazil and all through Latin America.

We need to get back to where we are willing to be fools for Jesus' sake. We have become too sophisticated, too respectable. The men who followed Jesus were in the jails and in the prisons. They were on the streets and among the people working, sitting where they sat.

Lloyd Douglas called it "a magnificent obsession." The

people of Jesus' day accused Him of being beside Himself. They called Paul mad. After watching one of our telecasts in New York, a columnist wrote in a New York newspaper that "Billy Graham is beside himself." He went on to say that it is foolish, even ridiculous, to suggest that the answer to the world's problems lies in the cross. Without realizing it, the columnist was using almost the identical words of the Apostle Paul in the first chapter of I Corinthians.

Last New Year's Day I sat in this football stadium right up there on the fifty-yard line. I watched teams from Texas and Alabama. On one side of me sat a man from Alabama; on the other side was a man from Texas. Before it was over they were nearly killing each other! Now these were respectable men, university professors, with Ph.D. degrees. They would have been horrified to come to a church and see somebody even smile, because that would be emotional! But, boy, they were going at it at a football game!

It seems strange that we can get all worked up over sports and pleasure and money and drink. We can scream like a tribe of wild Indians over the Beatles. But we must not show any fervor or any enthusiasm to win others to Jesus Christ.

Let us today reaffirm our determination to evangelize the world in our generation. We could do it—energized and filled by the Holy Spirit, with a holy conviction that Christ is the way, the truth, and the life, and that there is no other way. Will you stand with me and say: "We reaffirm our faith that Jesus Christ is Lord, that the Bible is our authority, that the church is our fellowship"? Stand with me and let us reaffirm the moral standards outlined in the Word of God. Say with me: "We believe that we should be about our Lord's business in winning others to Jesus Christ."

Years ago I heard the story of John and Mary Gadsden who were wealthy people living in the Shenandoah Valley of Virginia. One day about forty years ago a missionary came to their little church and told them about the needs of China. John and Mary Gadsden answered God's call to China. They sold their beautiful estate and went to a missionary school on the West Coast of China. While they were in school a missionary came from Tibet to ask for volunteers to go to the borders of Tibet where there was not a single missionary.

John and Mary went up to the missionary and said, "We will go." And they went—over deserts, over mountains, across treacherous rivers. Finally they reached Tibet, and there they settled down and worked among a tribe of people. They made friends, and they won souls for Christ as God prospered and blessed their ministry. One day their youngest child died of a terrible fever. Six days later their second child died. They dug the graves, and they buried them as their tears fell, and they decided to stay rather than go. Two weeks later Mary was ill with the same fever, and John knew she was dying. He knew he had to get her to a doctor, and there was no doctor less than three days' journey away in another mission station. So he made a little raft and put it on the river, and he put Mary on it. They went down the river the first day, and then on the second day in the evening they pulled over to the bank to spend the night. The next morn-

ing when he got up and was fixing the raft, Mary said, "John, come in. I'm not going down the river today. I'm going over the river." He knew that was the end, and then she called him closer and whispered something in his ear. He dug that grave, and he buried his wife. He put up a little cross, and then he got back in the middle of the river on his raft. He looked down—friends, home, money, influence. He looked back up the river where two days' journey would take him to the border of Tibet to a little handful of people just out of the Stone Age. He turned the raft slowly around and went slowly up the river, because Mary had whispered in his ear, "Go back."

What are you doing for Jesus Christ? His challenge to you is to deny yourself, your selfish ambitions, your selfish plans, and to take up His cross. That means to identify yourself with Christ in the hospital, in your place of work, in your neighborhood—no matter what the cost! We *must* to win others to Jesus Christ! We cannot do it with a watered-down message. We cannot do it with a watered-down life. We cannot do it with a watered-down evangelism. □

Two Highways

By David C. Butler

"Las Vegas, 15 miles," glared the roadside sign as our Buick's headlights swept curtly over it. Glancing in the rear-view mirror, I debated momentarily whether to inform the peacefully sleeping members of my family and then decided against it. Through the stifling desert, we continued down the broad four-lane highway.

Abruptly, as we drew over the rise of a hill, the city of Las Vegas spread itself out before us like a vast multitude of fireflies. It was as if the Milky Way had lain down to rest on that portion of the earth. As we came nearer, gaudy billboards thrust themselves into view. "Fun! Fun! Fun!" they blared. Neon lights flashed everywhere and lighted the congregated cars of the pleasure-seekers. Here was life! Or was it really?

Once I took another journey down a narrow two-lane road that flirted with the shores of frigid Lake Superior. Accompanied first by the shimmering sands and wild waves, then by swaying maples and evergreens, it quietly moved along. Eventually the road bade farewell to the lake and climbed into the Porcupine Mountains. After winding through the hilly timberlands, it dwindled to a stop inside the state park. From there, a muddy footpath took over for the road and entwined its way through the stately hardwoods until it emerged on an open hilltop. Far below, snuggled in the midst of a vast green pillow, was an exquisite turquoise, the Lake of the Clouds. In the treetops, the twitter of a robin and a chickadee's obbligate blended into a woodland duet. On that hilltop, far from the flashing lights, God was present.

Two roads—one broad and smooth, the other narrow and difficult; one leading to the city of destruction, the other leading to the holy hill of God. On which road are you traveling?

When You Have Those Gray Days

By Maurine Clements

"This is one of my gray days," an elderly lady said to me one day when I went to her home for a visit. "I can't seem to see the sunshine because of all my fears."

We often hear this term, "gray days," used to express despondency and despair on the cloudy days we all encounter occasionally. On these gray days we are apt to grow irritable with everyone around us. We feel wretched and fussy and we have no hope that the sun will shine again for us.

If we can reason at all, we know full well there would be no grass, no flowers, no water to drink—IF—there were never any clouds in the sky, nor any rain ever fell. An artist never paints a picture without including some shadows for contrast. Every photographer strives to include in his pictures some clouds and some shadows.

Some folk close their eyes to the beauty of the combination of clouds and sunshine. They make the gray days more gray by their defeatist attitude and become restless and mournful. Should they forget their own sorrows and disappointments and dedicate their efforts instead to making life more bearable for others, the sun would more likely shine in their own

hearts, and somehow, they would have a greater understanding of the goodness and the wisdom of God.

Fear of the unknown is perhaps the greatest enemy of man. The problems and the troubles of life weigh heavily on the shoulders of those who have not learned to shift them over on God's back. "Come unto me," He has said, "all ye that labour and are heavy laden, and I will give you rest."

The clouds do sometimes look black and angry and threaten to drown us with their contents. If we have faith in the God of the universe, however, we will reason that the sun is just behind the dark clouds, even as God is behind our clouds of fear and apprehensions and He will not desert us in our hours of need. When the clouds do break, we will see Him, radiant as the sun, beautiful as the rainbow with the promise of His presence and help.

Not long ago I was on a freighter, going to Panama. A storm or great intensity arose. The clouds were black and threatening. The ship rolled and pitched crazily in the turbulent waters and water swept over the deck. Then I heard the engines throbbing below and I could see the captain at the great wheel, maneuvering the ship skillfully through the giant waves. I knew he had had forty years of experience guiding his ship through those choppy waters and I felt a calmness come over me. We reached the shore unharmed where we were thrilled to see the sun shining brightly again.

The gray days do test our faith in God's power to lift us above the stormy waters and to set us down again where the sunshine of His love comes through.

There Is Something About a Wall

(Apologies to Robert Frost)

There is something nice about a wall!
It shields us from the biting, cold north wind,
And sheds the rain of yonder storm.
It shades us from the burning sun.
There is something nice about a wall!

There is something kind about a wall!
It holds within the warm glow of the hearth,
And folds our family group at night.
It welcomes others to that love and warmth.
There is something kind about a wall!

There is something sure about a wall!
It marks the border of our heritage,
And keeps the spoiler from his deed.
It gives us feelings of security.
There is something sure about a wall!

There is something nice and kind and sure about a wall!
—A wall that's built with purpose and design;
—A wall that stands for love and fellowship;
—A wall that holds out trespassers and sin.
There is something nice and kind and sure about a wall!

Jan Glevsteen

—J. Otis Yoder

Everybody's Not Junking Their Morals!

By David Augsburger

I was amazed at his straight face as he told me about his affair with a woman almost twice his age, defending it as "natural."

He was a teen.

Sharp.

Keen.

Eager for life.

Sure that he was right.

"Look, nobody follows those old morals nowadays," he insisted; "you just go ahead and do what comes natural. Everybody makes love when they get a chance, so what!"

No point in arguing when a man has his mind made up to keep on making out. . . . So I changed the subject . . . and asked about his inner life.

Happy? No. . . .

Satisfied? No. . . .

Lonely? Yes. . . .

Something wrong? Yes. . . .

What is it? Dunno. . . .

Then the dam broke. . . .

"I've tried to commit suicide already twice this week. . . . I just can't live with myself. . . ."

Why not?

"Nobody cares a thing about me. Nobody. . . ."

Not even the woman you've been making love to?

"No!"

I guess you can't junk morals that easily and get away with it after all, can you? Life just goes flat . . . and "making love" doesn't make love at all. . . .

"I guess you're right. . . . In fact, I don't need to guess."

That boy has a lot of company . . . bad company. People who have junked their morals . . . and now feel like junking their lives . . . in one way or another. . . .

People who fell for that old musty line that "Everybody's doing it."

But that line is a lie! Some drag out the Kinsey reports as proof (even though today's teens were tots when they were made).

But Kinsey reported that more than half of the 16- to 20-year-old fellows had no sex experience and 80 percent of 20-year-old girls were virgins.

More recent studies by Professor Ehrman raise that to 87 percent of the young women who are virgins.

That's remarkable.

In what other area do so many refrain from one single misstep? Who can say that he has never lied, stolen, cheated, or broken the law even once?

Yet most college-bound youth have never had a sexual experience.

Because everybody's not junking their morals. In any community or college there are enough people who still prefer to wait until marriage so that a fellow or girl who plans to be pure has plenty of company.

The evidence is still on the side of chastity. Sex is still a moral question, and if you take God's Word at all seriously it will always be! The right way for men to live . . . and love . . . is still in purity and in chastity.

But here we are in a sex-saturated America. We talk sex and toy with it as if it were the greatest! And if actions start matching our talk . . . we're going to sink in a swamp of sick sex.

A small but infectious core of sexual dimwits want to drag the rest of America down to their immoral level and by the looks of our books and films, we are already falling.

What does the new crisis look like? What is the "sex" everyone is overly conscious of right now?

We have divorced sex from the human person and made it a faceless symbol of naked flesh . . . meaningless except to maniacs.

We chase that sex symbol (be she called Marilyn, Carol, or Candy) like dogs panting after a mechanical rabbit on a race course.

Pitirim Sorokin, describing this sex-plosion, says, "Americans are victims of a sex mania as malignant as cancer and as socially menacing as communism!"

He's right! And God only knows how far the cancer has gone, how near we are to utter moral collapse!

The hour is late. The Bible says:

"It is time to wake up to reality. . . . Let us therefore fling away the things that men do in the dark; let us arm ourselves for the fight of the day! Let us live cleanly, as in the daylight, not in the 'delights' of getting drunk or playing with sex. . . . Let us be Christ's men from head to foot, and give no chances to the flesh to have its fling" (Rom. 13:11-14, Phillips).

How shall we do this?

First, dethrone sex as king of your life. . . . Put it in proper place. Sex is a wonderful servant, but a deadly tyrant. If you cannot control it, it will master and corrupt your life.

Forget about "everybody" who's supposedly doing it and decide that you will live life independent of the herd!

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Second, accept God's standards of purity for your life. The norm is still chastity. That is God's plan for you.

Flaunt it and you end in defeat and despair.

Fulfill it and you will find true life and love!

Third, don't put yourself in the way of temptation. Eliminate the slick pornography in magazines, the questionable and suggestive novels, movies, and TV shows.

Say "No" to petting, dancing, and intimacies that leave your brakes burning.

And last, don't try to do all this alone. You need help . . .

God's help. Let Him enter your life and make you pure and clean in thought as well as act.

Open your life to Him.

Give Him your whole self . . . soul and body.

He will give you life.

A new life.

The most wonderful life in the world.

The New Testament in Modern English © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

What Mennonites Believe

By Paul M. Miller

Part IV

A "discipleship expectation" seems to function as many Mennonite young people choose a life vocation. To give a year or two in Voluntary Service to some crying human need, this is the honored thing to do. To understand the world's culture shall be only so that culture may enrich this disciple for his service to Christ. Even in a liberal arts college the arts are not merely to liberate and produce the cultured gentleman and the free man, but teacher education claims 60 percent of our graduates and social work preparation claims many others. Among those preparing to teach, "teachers abroad" is held up as an ideal way to serve fellowmen and so to serve Christ. Fifty-one percent of the present faculty of Goshen College and Seminary have served overseas in relief, missions, or education assignments. Three hundred and twenty-one, or 28 percent of the total present student body have already given service in church-related work in voluntary service, relief, or missions.

Good Samaritan ministries are focused upon the relief of suffering of the underprivileged and exploited. Little interest or concern is given to politics or to ways to safeguard the Samaritan road from robbers. But during 1948 one half of all the nongovernment aid from U.S.A. to war sufferers in Germany came from the Mennonite Church alone.

As the educational level rises, the desire to serve seems to rise also. Only 6.9 percent of Goshen College graduates are serving in business, agriculture, industry, construction, or research. But 66.8 percent are serving in service professions, such as teaching, dentistry, nursing, merchandising, etc., and 11 percent are serving in direct church-related ministries, such as ministers, missionaries, relief workers, editors, and writers.

Among some young Mennonites there appears an almost feverish discontent with the *status quo*. While many older

people are seeking for security by a retreat to the comfortable forms and familiar patterns of the past half century, their children are ready to plunge into uncharted paths. On several of our college campuses small groups meet regularly to seek for immediacy with Christ and for His endowment with Holy Spirit gift and power. A small group of Mennonite youth have formed a religious communal colony in Evanston, feeling that Christ still calls disciples to sell all so as to really follow Him. On our college campuses and even in our seminaries there are some who feel that the church should cease ordaining pastors, so that the spiritual responsibility to preach the Gospel might rest evenly upon every Christian, and so that the full charismatic life and gifts of all members might be enlisted.

These impatient young Mennonites, longing for renewal in the church, would understand the words of Pope John when he explained to an ambassador his reasons for calling a council: "I expect a little fresh air from it. . . . We must shake off the imperial dust that has accumulated on the throne of St. Peter since Constantine." They feel like this about our church life and institutions.

There is observable among many educated young Mennonites a keen interest in the meaning of the present stretch of history. After several generations during which history was studied to discover "our glorious heritage," the modern heirs of the Anabaptists are trying hard, maybe too hard, to be prophetic. There are attempts to see what God is saying through the assassination of a president, the mess in Cuba, the Eichmann trials, the population explosion, the decline of the West, the awakening conscience concerning capital punishment, Vatican II, men in space, the new leisure for the masses, and the "Great Society" with security from cradle to crematorium.

Because Mennonites have felt called by Christ to follow Him at any cost, enduring the world's hate and opposition as He did, they constantly need to struggle with a tendency toward pessimism. They can only tell the non-Mennonite man

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who feels led to serve in government or politics to do the best he can amidst the inevitable compromise, expediency, and half-truths. But Mennonites profess to believe that Christ, the Lord of history, will do His crucial redeeming deeds in history, not through and among those who compromise His ethic so as to work through the power blocs of society—big business, big government, or big labor unions. They believe that Christ will work His transforming work in the midst of and out through the lives of congregations which dare to strive for the perfection of Christ and to obey Him with the least compromise and alibis. They claim to believe that, if disciples will walk together in the power of Christ's resurrection, yielding without evasion to the claims of Christ's word and Spirit, then the powers of the coming aeon will break in their midst. But Mennonite congregational meetings or area conferences do not actually vibrate with the expectancy which permeates the Book of Revelation. They do not attempt to do the daring deed of faith, feeling that through their obedience Christ is even now beginning an outpost of His new heaven and new earth.

Mennonites have been tempted to evade the cross-bearing ways of radical discipleship by escaping into a mystical, sweet-Jesus pietism, thus avoiding the harsh realities of obedience in this world. The struggle against Fundamentalistic Pietism is gaining some ground, but the temptation is strong even now. Mennonites have long attempted to simplify the problem by creating isolated communities, separated from the world by sociological walls of separate dress, separate customs, separate language, separate education, and group taboos. This type of separation is fast being abandoned as the church seeks to mingle with the world as the world's evangelists. Some effort is being made to transform church-operated schools and colleges from preservers of cultural separation to a training school for the elite missionary force of the future—but the progress is slow. If the church cannot achieve this shift, the results may well be tragic. Even then, the Gospel may not become a counsel of perfection for a select few, but the unconditional claim upon every disciple.

Mennonites are constantly tempted to map out and to render safe the dangerous way of the cross by outlining a prescribed form which obedience must take and then by setting up safeguards about it. But the coherency of the pattern which obedience to Christ will require likely will only become clear in retrospect. The world's rebellion and refusal to follow Christ may well mark out the separation from Christ's disciple band, rather than any walls which the church erects beforehand to insure her self-preservation. If the church tries too hard to save her life, she may lose it, but if she is willing to risk her very life for Christ's sake, she may find it.

Mennonites are tempted to evade the disciple's way of the cross by arguments derived from the wisdom of the world. After all, it is argued, are not some of Christ's demands almost inhuman, going against the interests of family, economics, the state, and ordered society? What would happen to the structures of society if everyone refused to fight, if everyone sought first the kingdom of God, if everyone left wife and children for the Gospel's sake, and if everyone refused

to lay up treasures upon earth? Against these the church must reassert her stranger and pilgrim character. She must refuse to calculate or to operate from motives of expediency. She must try to obey her Lord's command, "Go thou and preach, and let the dead bury the dead." Christ seemed to assume that His true church would always be a little flock, a minority or faithful remnant, a disciple band which would be persecuted because of her radical holiness and love, even as He had been. As the Mennonite Church faces the temptation to become a structured institution, this call from her Lord is becoming increasingly hard to hear and to heed.

When one generation has found certain cultural expressions in which to embody its discipleship and obedience to Christ, the temptation always comes to pass these cultural expressions on to the next generation as a part of the Gospel itself. Inherited forms quickly harden into a shell which can inhibit the emergence of an adventuresome faith. When Jesus described the cost of discipleship, He declared that the mere acceptance of a culturally transmissible way of life would not do. The person who would become Christ's disciple must make a drastic step of radical and total obedience to Christ. He must respond to Christ's call with such seriousness and determination that he would be willing to leave father and mother, friends and all earthly securities and pleasures for Christ's sake. But how can our young people make the kind of response to Christ which would defy everyone else if necessary, when the church is constantly trying to float youth on into the church on the wave of a thousand Christian influences?

(To be continued)

Babies and Battles

Frank W. Boreham wrote these words a century and a half ago. They are nonetheless meaningful amid today's current happenings:

A century ago men were following with bated breath the march of Napoleon, and waiting with feverish impatience for news of the wars. And all the while, in their own homes, babies were being born.

But who could think about babies? Everybody was thinking about battles.

In one year, midway between Trafalgar and Waterloo, there stole into the world a host of heroes. Gladstone was born in Liverpool, Tennyson at the Somersby Rectory, and Oliver Wendell Holmes in Massachusetts. Music was enriched by the advent of Felix Mendelssohn of Hamburg.

But nobody thought of babies; everybody was thinking of battles. Yet which of the battles of 1809 mattered more than the babies of 1809? We fancy that God can manage His world only with big battalions, when all the while He is doing it by beautiful babies. When a wrong wants righting, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it.—*Youth Leaders' Digest*.

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Reply to "Is This Our Task?"

By Howard C. Yoder

As we read of the martyrdom of our Mennonite forefathers in the *Martyrs Mirror*, over and over we read of the presence of a representative of the church, either Catholic or Lutheran or Reformed, at the execution, pressing the symbols of the church on the condemned man that he might recant.

This is an illustration of the post-Constantine concept of the separation between the state and the church in which the church defines what is right thinking and the state punishes heresy, the church restricts its role to preaching an individual salvation, granting to the state complete control of the inter-relation of man to man. In return, the state accepts the church's judgment on personal morals and enforces them.

I was disturbed that Bro. Shetler, in his article in the July 20 issue of the GOSPEL HERALD, so closely parallels this point of view. I was still more disturbed at the chorus of approval of this viewpoint in the "Readers Say" column of the Aug. 17 issue of the HERALD.

Apparently Luke 4:16-20 and Luke 10:30-37 have been omitted from the text of the Bible that many Mennonites read. Both Bro. Shetler and the "Readers Say" column quote a right-wing extremist columnist approvingly from an article advancing the state-church concept. If this doctrine is true, then the priest and the Levite were eternally right in passing by the wounded man on the Jericho road as his need was obviously physical.

Bro. Shetler's adherence to this post-Constantine teaching has caused him to give priority to the regulation of personal morality through the censorship of films, publications sent through the mails, and public address, over the granting of elemental justice to ten percent of our brethren who have lain by the side of the road, beaten, robbed, and often murdered, for a hundred years.

For one hundred years the executive officials and the judges of the South have foresworn themselves every time they took the oath of office, swearing to uphold the Constitution of the United States; because at the time of swearing they had no intention of granting equal rights before the law to Negroes nor equality in voting. The Constitution provides that all citizens shall have equal opportunity to vote, yet for

one hundred years Negroes in the South have not had these rights, as admitted by even the most rabid segregationists.

For one hundred years southern whites have had what amounts to a state license to kill Negroes for any or for no cause whatever with impunity. During this time thousands of Negroes have been murdered in the South without any punishment for the murderer, though the murderer was well known to the officials.

Jesus did not hesitate to condemn the authorities of His day for paying lip service to their laws while evading them through their traditions. Matt. 15:3-6. Paul did not ask Caesar to abolish temple prostitution, but he did demand trial before Caesar in the face of venal and cowardly Roman officials. Paul did not reproach the Philippian jailer (Acts 16:35-39) or the Roman captain in Jerusalem (Acts 23:25) for mistreating a missionary but challenged their right to flog a Roman citizen.

So we have good examples to support protests against the unfaithfulness of southern officials to their oaths. The Selma march was designed to call attention to this continuing, deliberate perjury and not to ask for Christian treatment for Negroes or ask white people to love the Negroes. I did not march at Selma, and I have some reservation as to whether this is the most effective way to challenge the faithless office holders, but I certainly honor and support those who were concerned enough to march, since no one was trying any other way. I am sure that on most points of theology Bro. Shetler and I would agree.

I assume that my economic, social, and political (or possibly apolitical) views closely parallel his. I am sure that we agree on the things we want our children to see and read and do. But I think his views on church and state relationships are unbiblical. If he is right, the Anabaptist martyrs died foolishly in an unworthy cause.

I believe that the power of the state should be restricted to the preservation of public order and the prevention of aggression of individuals against individuals, and that no political or religious group should ask the state to enforce its ideas of truth even though they are true. There are practical reasons why we as Mennonites should not ask the state to police the movie industry or to censor the speakers on state university campuses or to deny mailing privileges to publications that we consider evil.

Howard C. Yoder is an active churchman and leader from Wooster, Ohio.

The End of the Mission

By J. D. Graber

The successful missionary works himself out of a job. Sometimes we say that we need "career missionaries" and not merely temporary or short-term workers. Looking at the problem from a different point of view we say that missionary work dare never become a career; it is always a sacrifice. These statements contradict each other, but both are true. Today we are looking at the significance and meaning of the latter statement.

A foreign mission is the scaffolding; the building is the national church. During the colonial period, however, the scaffolding often became so elaborate and so permanent that the building was all but obscured. But always the foreign mission is still the temporary and incidental element in the structure. In due time it has to come down. What is left after the foreign mission is removed? This is the crucial question.

A wise leader makes provision for his successor. So also a successful foreign mission trains leaders and lays the groundwork for the ongoing church and her task before the scaffolding comes down. The missionary therefore sees himself as expendable. He is not a permanent fixture. When his work is finished in one location he moves on, for there are always urgent needs and open doors elsewhere to be entered.

Leadership training becomes a central concern of a foreign mission. But the leadership is trained for church nurture and extension and not for managing a foreign enterprise.

Giving so-called "missionary status" to nationals is an illusion. It is in fact a contradiction in terms, for "missionary" means a "being sent" or a "going out," while "status" means "stationary" or "standing still." If there is a clamor for "missionary status" by nationals, the missionaries have given a wrong impression of their own task and position. Someone has rightly said that the ground at the foot of the cross is not crowded. If "foreign mission work" becomes an attractive career, a misunderstanding has occurred, for missionary work is always a sacrifice.

But there is joy in sacrifice. The satisfactions of missionary work are in self-giving and in decreasing so that our brethren in the church may increase. The call of Christ is always to a true and full commitment.

A Good Living

Stewardship involves money in part, along with time and talents. And it is certain that a Christian who is greedy for money, and who places making a good living above everything else, cannot be a steward pleasing unto the Lord.—*Stewardship Facts.*

History has proved that wherever church and state have collaborated in this manner minority groups have suffered. If the postmaster general has the power to regulate what is sent through the mail, he would have the power to deny mailing privileges to peace literature as was done during World War I by Postmaster General Burleson when Mennonite ministers and bishops were prosecuted for mailing the resolutions of Mennonite General Conference at Yellow Creek.

Bro. Shetler advocates certain laws to prevent the corruption of morals of the youth. Oddly enough that was the reason given for the persecution of the Anabaptists, the execution of Socrates, and the prohibition of the teaching of Christianity to children under eighteen years back of the Iron Curtain.

Any rule that would empower the president of a state university to bar speakers from the campus would eventually be used to prevent peace activity. But aside from the practical aspects, there is nothing in the New Testament that can be interpreted to teach that the church should ask Caesar to enforce her religious and moral precepts.

Since Christian moral precepts are right, it is to be hoped that the state would recognize their value and incorporate them in many cases, or at least approximate them, but not at the bidding of the church. Government is to enforce order and public safety by the sword. The church is to teach love and purity and integrity by prophecy and persuasion and vicarious suffering, even if this means marching with the despised, the dispossessed, and the beaten.

Very possibly there were communists, atheists, and beatniks among the Selma marchers. But look who is marching beside Bro. Shetler in his fervent anticommunism. Admittedly communism as now defined by the Russian and Chinese communist parties is materialistic, atheistic, evil, and ruthless in its philosophy and practice. But I am confident a majority of the anticommunists do not care a fig for the morals or the religion of the communists but are opposed solely to their economic views. For a majority of the anticommunists are also materialistic, atheistic, evil, and ruthless. I need mention only Hitler and Mussolini and Himmler and Eichmann and Rhoem and Streicher. □

Realized Concern

Concern in any realm, if it be sincere, always involves responsibility for some institution. If we want better education, we must get better schools. If we want better children, we must get better homes. If we want better justice, we must have better courts. If we want better civic conditions, we must have better government. We may not like this. It brings our ideal wishes down to earth. It plunges us into difficult problems, burdens us with institutional responsibilities. It is a thousand times easier to say vaguely that we need a revival of genuine Christianity than it is to get down to business and face the problem of where it is coming from. There is only one place it can come from. It must come from the Christian community, from renewal of life in the churches.—Robert J. McCracken.

Triumph of Spirit over Intellectualism

Narrow intellectualism is the fad and malady of our day, all at the expense of the spirit. But in time the realm of the spirit will come into its own again.

This was the kernel of the answer given by Germany's best-known Protestant leader when asked to look back over his 85 years and to comment on the present.

For 32 years, Dr. Otto Dibelius, Lutheran Bishop of Berlin-Brandenburg, has been a towering figure in European Protestantism and especially in its battle against fascism and communism.

"Since I came to Berlin in 1915, 50 years ago, to work for the Prussian church, a great change has taken place in the intellectual and spiritual climate of the world," the bishop commented. "There has been an increasing trend to pure intellectualism. It is now at its height.

"All feelings and emotions are suspect. Mankind does not turn to *Gemüth*, as we Germans term it (mind, soul, heart), as a source of truth. Now everything must be rationalized, demythologized, and brought before the single standard of man's reason."

Citing as a "classic example," the recent Church Day Congress (*Kirchentag*) in Cologne sponsored by the Evangelical Church in Germany (EKID), Bishop Dibelius declared:

"The president of the *Kirchentag*, the gifted layman and banker, Dr. Richard Weizsaecker, whose brother is Germany's Nobel-prize winning atomic physicist, said in his closing address that he had never seen so many people who never laughed as at the assembly in Cologne. They listened soberly to lectures, discussed '*Mit einem tierischen Ernst*' (idiom: with an animal seriousness; in dead earnest), but there was no place for joy."

Bishop Dibelius said that when he read the *Kirchentag* program in advance, he wrote to Dr. Hans Hermann Walz, general secretary of the *Kirchentag*, saying: "When I scan the topics you have announced I wonder if your New Testament hasn't revised Luke 2 to read, 'Behold I bring you good problems of great moment which shall engage you for the next 2,000 years.'"

The bishop pointed out that there were 120,000 participants in Cologne, but some years ago there were 500,000 in attendance at Leipzig.

"That goes to show that people don't come when the menu consists chiefly of discussions which they know will be above their heads," he commented, adding:

"I am too old to understand that there are intellectuals, even theologians, who believe that reason is God's final mode

of revelation to man. The image of the church to the modern man should be that of a power that overcomes the world and offers the joy of faith and victory.

"When I began my ministry it was taken for granted a person should try to practice Christianity. People read and wrote serious religious books. They went to church expectantly. When I tell my preachers today that in 1911 I had 400 to 600 children in my children's service in a medium-sized Pomeranian parish, they stare unbelievably. Fifty years ago when I came to Berlin, and was just coming to be known, there was never an empty seat. Ah, it is different now."

The same trend is seen in music and the arts, the Berlin churchman observed. "Fifty years ago composers wrote music with their hearts; today painters and composers create from their heads," he said.

"A pet word of our times is pluralism. Whether something is said by Sartre or Schweitzer is all the same worth. It is impossible for a whole country to embrace common ideals. Everyone has his own personal autonomy. The church must speak softly about Christ being the chief cornerstone. When a nation has nothing in common to draw it together, it is the beginning of the end. Such countries will be buried."

Ending on a note of hope, based on the dynamism of history, the bishop concluded:

"But it will not always remain this way. The pendulum of the spirit swings. Around the year 1800, the cult of intellectualism swept Europe. It was called enlightenment. Some 20 years later, however, spiritual values broke through. People were moved by the writings of Schleiermacher, Carlyle, Emerson. People dipped back into history and discovered that Augustine, Francis of Assisi, Luther, had something to say, things that hearten the soul.

"If we have twenty years more patience, the realm of the spirit will again come into its own. Today is the period of exhaustion following two destructive wars. It takes courage for our preachers to continue appealing to deaf ears. They become tired. But they will persevere. Men have the same needs. We will have faith and patience. What comes of this God will answer."

* * *

Religion without morality is a tree without fruits; morality without religion is a tree without roots.—Ruopp.

CHURCH NEWS

Thirty-four Volunteers



Volunteers attending orientation in Elkhart, left to right on the "V": Wayne Hochstedler, Philip and Lois Kreider, Carolyn Yousey, Janie Leichty, Madeline Witmer, Esther Brubacher, Sandra Peebles, Elma Lapp, Rosella Lehman, Martha Miller, Dorothy Knechtel, Martha Hartzler, Lila Gingrich, Lowell Hershberger, Robert Allison. From front to back on "S": Tony and Linda Ramirez, Velma Weaver, Joyce Steiner, Jeanette Boshart, Darlene Landis, Elaine Bechtel, Lois Marner, Ruth Martin, Marcia Miller, Sylvia Clemens, Nancy Walter, Karen Heatwole, Marvin Diener, David Nussbaum, David Glanzer.

Thirty-four volunteers were assigned to 18 different locations by the personnel office of Mennonite Board of Missions after an orientation September 8-17.

Four volunteers were assigned to two new VS institutions. Rosella Lehman, Winesburg, Ohio; Madeline Witmer, Sterling, Ohio, and Marvin Diener, Canby, Oreg., are the first full-time VS-ers at Maple Lawn Home, Hannibal, Mo. Dorothy Knechtel, Kitchener, Ont., has been assigned to the Hattie Larlham Foundation, Mantua, Ohio, a home for children, six years old and under, with severe birth defects.

The largest number of assignments were made to hospitals and homes for the aged. They are as follows: Jeanette Boshart, Beaver Crossing, Nebr., and Lila Gingrich, Freeport, Ill., to the Sullivan County Nursing Home, Claremont, N.H.; Esther Brubacher, Wallenstein, Ont., to Pioneers Memorial Hospital, Rocky Ford, Colo.; Janie Leichty, Grabill, Ind., and Sandra Peebles, Alden, N.Y., to Mennonite General Hospital, La Junta, Colo.; James White, Middleburg, Pa., and Carolyn Yousey, Akron, N.Y., to the Good Samaritan Hospital, Portland, Oreg.; Martha Miller, RN, to the Mennonite Hospital, Aibon-

ito, P.R.; David Nussbaum, Orrville, Ohio, to Maple Lawn Home, Eureka, Ill.; Elaine Bechtel, Manatawny, Pa., and David Glanzer, Harrisonburg, Va., to Mt. Sinai Hospital, Cleveland, Ohio; Joyce Steiner, Sterling, Ohio, to Parkview Hospital, Pueblo, Colo.

Tony and Linda Ramirez, Foosland, Ill., were assigned to the Molina area of Corpus Christi, Texas, to be responsible for the work there and to serve as unit leaders for the South Texas area. Other assignments there were Elma Lapp, Kinzers, Pa., and Velma Weaver, Logan, Ohio, as kindergarten teachers at Mathis; Darlene Landis, Harrisonburg, Va., and Marcia Miller, Goshen, Ind., as kindergarten teachers at Robstown; Wayne Hochstedler, Kokomo, Ind., as boys' club leader at Robstown.

Philip and Lois Kreider, Harrisonburg, Va., were assigned as unit leaders at the Portland, Oreg., unit.

Sylvia Clemens, Lansdale, Pa., serves as a community worker at Cleveland, Ohio. Ruth Martin, Iowa City, Iowa, has been assigned to the Gospel League, Chicago, Ill. Lowell Hershberger, Louisville, Ohio, is driving a school bus at Bethany School, Pulguillas, P.R. Lois Marner, Iowa City,

Iowa, serves as cook at Frontier Boys Village, Divide, Colo.

Other institutional assignments include the following: Nancy Taylor, Brownsville, Oreg., to Pathway School, Norristown, Pa.; Nancy Walter, LPN, Quakertown, Pa., and Robert Allison, Dayton, Ohio, to Sunshine Children's Home, Maumee, Ohio; Martha Hartzler, Belleville, Pa., and Karen Heatwole, Elida, Ohio, to Kansas City Children's Home.

On Mexico Station

A nine-station network in six Mexican states began broadcasting **Luz y Verdad** in August. Four stations are located in capital cities. Three are bigger than any commercial station in the United States!

"This is one of the biggest opportunities ever offered to us in foreign broadcasting," says Kenneth J. Weaver, MBI's executive secretary. "The Franconia Board missionaries have been praying for some time for a station in Mexico City where they have a new and growing work."

"God not only opened the door to one of the biggest stations in Mexico City, 200,000-watt XEX, but also two 150,000-watt stations and six others." The largest commercial station in the U.S. is 50,000 watts.

Lester Hershey, director of the Spanish broadcast, and Aaron King, who is in charge of follow-up in Mexico City, were instrumental in the negotiations. King represents the Franconia Mission Board which is paying for the radio time on this network.

New Film

Mennonite Hour's new film, "The Search," tells how radio reaches people with the Gospel in the privacy of their own homes as one way in which the church is being built.

Filmed in Jamaica during a recent Mennonite Hour Crusade, "The Search" runs 20 minutes, is in full color with sound that includes the **Mennonite Hour** singers and Pastor Charles Hostetter.

It tells how one family responds, joins the fellowship of the church, then steps out as the nucleus of a new congregation.

The film is available free from Mennonite Broadcasts, Inc., Harrisonburg, Va., or Mennonite Board of Missions, Elkhart, Ind. Canadian users may schedule it through Provident Bookstore, Box 334, Kitchener, Ont. When writing, give at least two dates for showing; the first should be from four to six weeks from the time of writing.



Scene from *The Search*, a Mennonite Hour film.

bookstore procedures as quickly as possible so that Martha Myer could leave for furlough in late September.

Normal After Famine

The Shirati staff is now back to normal after the shift caused by the famine crisis

in Somalia which required Dr. Harold Housman to take Dr. Ivan Leaman's place at Jamama while Dr. Leaman served in the famine area.

The Tanganyika Mennonite Church is in the process of calling six pastors from among the churches.

Future Gloomy for India

"Famine, together with the war situation, indicates hard times ahead for India," writes fourth-term missionary S. Paul Miller.

"The drought situation," he reports further, "continues to worsen day by day. There has been no rain to speak of again here in Dhamtari for almost three weeks. A few small areas have had enough showers to have prospects for a fair crop. Balodgahan is one of those places. But there also, if the latter rains fail, there will be very little even though the prospects have been fairly good up to now."

He goes on to explain that because of the lack of rain for the large majority of the country there will have to be extensive

relief given. Prices are going up rapidly and people on salaries will be the most seriously affected.

The war situation is not causing any immediate danger, Miller indicates further. Keeping in close contact with the Indian government and the U.S. embassy through the local school, the missionaries feel that Landour is a safe area. They do have evacuation plans, however, in the event of a rapid change in the war situation.

"We are a long way from things here and I feel that we have no cause in the least to be worrying about anything more than what this is going to do for the country as a whole," Miller concludes. "To come on top of this severe drought is most critical, I feel."

Increase in Honduras

Pine Grove Academy, missionary children's school in Tegucigalpa, Honduras, opened its 1965-66 term on September 21, with 28 dormitory and 42 day students.

This 30 percent increase necessitated a few additions and changes. A house on a neighboring lot has been purchased in which grades seven through nine will meet for classes. A school bus is being sent from the States to replace the Chevy carryall for transporting pupils.

Erma Clymer arrived in mid-September to serve as teacher for grades four through six. Rachel Mohler again teaches grades one through three, with Mr. and Mrs. Isaac Frederick teaching grades seven through nine.

Events in Tanzania

Ernest and Lois Hess are now settled in at Musoma Alliance Secondary School where Ernest is teaching biology. Lois is serving three days a week as secretary in the central offices of TMC at Bukiroba.

Deacon Elisha Meso has moved to Bukiroba from Bumangi into the house vacated by John and Catharine Leatherman. He had been in Bible College but has now taken up his responsibilities as church treasurer on a full-time basis.

Arlene Garber arrived in Musoma on September 3 and has been busy learning

New Wing for Eastern Board



Offices of Eastern Mennonite Board of Missions and Charities, Salunga, Pa., with the new wing on the left.

A dedication service for the new 32 x 65-foot wing of the Eastern Mennonite Board of Missions headquarters at Salunga, Pa., was held on Sunday afternoon, September 19. Approximately 700 persons visited the offices that weekend during an open house that included both community and local churches.

Speakers at the dedication included Henry F. Garber, former president of the

Eastern Board for 22 years; Ira J. Buckwalter, Board Treasurer; David N. Thomas, chairman of Lancaster Conference; and Paul N. Kraybill, Board Secretary.

The new wing, financed by a bequest, was occupied by the office staff in late December, 1964. The enlarged facilities also provide space for Lancaster Conference activities, Mennonite Brotherly Aid, and Youth Services Office.

Beds for Hospital



Cyril Gingerich (left) administrative secretary, presenting 12 beds to Dr. Lawrence Eby, medical superintendent of the Abiriba Hospital, Nigeria. The beds are a gift from Dr. Carl Hostetler, Goshen.

Dr. Carl Hostetler, Goshen, Ind., donated 12 bed units (bed, overbed stand, and bedside cabinets) to the Abiriba Joint Hospital in Nigeria.

Mary Jane Eby, wife of Dr. Lawrence Eby, comments, "We are so happy for these beds. . . . For the first time, the more feeble and the seriously ill will have a back rest that can be elevated and at the same time is a good support. These beds will also help in the treatment of cases where the affected part of the body needs to be elevated."

Another new development at the hospital involves the X-ray building. On August 12, the first X-rays were taken in Abiriba. It was a memorable day for both staff and community. The building itself is not yet completed, but X-ray and developing rooms were far enough along to be used.

International work campers spent some weeks at the hospital, remodeling a part of the maternity ward, making a bridge for villagers, and remodeling a house for missionaries. These youth came from many nations and have added a bit of enthusiasm and zest to all hospital activities.

5000 Visit Center

More than 5000 visitors stopped at the Mennonite Information Center, 2215 Millstream Road, Lancaster, Pa., from May to September. The three attendants have been

able to help many of these guests to a better understanding of the distinctive nature of the Anabaptist-Mennonite-Amish contributions to historical and contemporary Christian thought and life.

The more than 770 visitors to the Lancaster Mennonite Conference Historical Society libraries and archives during this period have included a number of tourists who found their ancestors' names in the genealogical files or biographical material. A number of postgraduate students are using the historical and theological materials.

The experiences of the staff of the Information Center and the libraries point to a growing need for a constant expansion of services to tourists, students, ministers, teachers, and all Christian workers. A course in Mennonite History to be held weekly at the center for 12 weeks was begun September 27.

Hesston College

Two new students, Phinehas Nyang'oro and Patroba Ondiek, arrived from Tanzania, East Africa, Sept. 17, to bring the full-time enrollment to a new high of 296. With eleven part-time students, the enrollment reached 307. The major increase came in the freshman class with an approximate gain of 18 percent.

A new trend is being established this year with 25 more men than women registering. Last year there were about 20 more women than men enrolled. This changes the housing picture, and the Elms is again a men's dormitory. Last year it was used as a women's residence hall.

Twenty-three states are represented on campus this year. The state with the highest number of students is Ohio, with 46, Kansas has 44, and Iowa 42. Other states with 14 or more students are Colorado, Illinois, Indiana, Nebraska, Oregon, and Pennsylvania. Six countries, Argentina, Canada, Congo, Haiti, India, and Tanzania, are represented, and three come from Puerto Rico.

Ray Bair, pastor of the Belmont Mennonite Church, Elkhart, Ind., was the speaker at the annual youth rally Sept. 10-12. He chose the theme of "You and the Church."

Ivan R. Lind, professor of Social Science, spoke on "Our Capital Investment" in his term address Sept. 15.

Goshen College

Enrollment

The full-time enrollment for the first semester at Goshen College shows a 16 percent increase over last year's. A total

of 1,097 students completed registration on Sept. 15. There are 334 freshmen, 249 sophomores, 255 juniors, 218 seniors, 7 postgraduates, and 34 full-time seminary students. Owing to the large freshman class and large number of transfer students, almost one half of the student body is new to the campus this fall.

New Post Position

Henry D. Weaver, Jr., professor of chemistry at Goshen College, was appointed as Assistant to the President—Program Evaluation and Planning. This position has been created for the purpose of assisting President Mininger in evaluating the present program of the college as well as to assist in the coordination and direction of long-range planning. This action was approved by the Goshen Board of Overseers.

Weaver returned last summer from a one-year leave of absence as technical adviser at San Marcos University, Lima, Peru, where he helped Peruvians develop a modern department of chemistry.

Weaver, on the Goshen College faculty since 1957, received the B.S. degree from George Washington University and M.S. and Ph.D. degrees from the University of Delaware.

He has taught at Eastern Mennonite College and the University of Virginia and has been a research associate at the National Bureau of Standards. He is a native of Harrisonburg, Va.

In addition to his teaching, he has done research in physical chemistry on the kinetics of complex ion formation, the rate of corrosion of cadmium in hydrochloric acid, and the effect of magnetic fields on cis-trans isomer transformation. Prof. Weaver is also secretary for international education services of the Council of Mennonite Colleges.

Bethany Christian High School

The Bethany Christian High School, Goshen, Ind., began its twelfth year with a teaching staff of 14 full-time teachers and a record enrollment of 307 students — a strong 10 percent increase over the 1964-65 enrollment. The addition to the main building of a kitchen, cafeteria, homemaking lab, two science labs, assembly hall, 12 offices, teachers' workroom, student workroom, infirmary, and locker rooms makes ample provision for an enrollment of 400 students. The school offers an excellent curriculum in the practical arts, fine arts, business, and college preparatory courses.

Last spring Bethany Christian High was evaluated by the Indiana Department of Education, which resulted in the renewal of a First Class Commission.

Your Overseas Missionary of the Week



Anna N. Lutz, R.N., arrived in the Somali Republic on Aug. 14 to serve her second term of missionary service with the Eastern Mennonite Board of Missions, Salunga.

During her recent furlough, she attended Eastern Mennonite College and worked in a local hospital. Prior to her first term in Somalia, she spent a year and a half in VS at Mathis, Texas.

From Mt. Joy, Pa., she is a graduate of Eastern Mennonite High School and received her nurse's training at Lancaster General Hospital. She is a member of the Mt. Joy Mennonite Church.

Eastern Mennonite High School

The last week of August marked the beginning of faculty conference for the teachers of EMHS. Joining the teaching staff this year are Reuben Yoder in the music department; Ellen Shenk, U.S. history and government; Ron Moyer, world history and physical education for boys; Miriam Mumaw, physical education for girls; Geraldine Rush, chemistry, physics, and mathematics; Laurence Sauder, Bible; David Mumaw, general science and biology. Lois Wert became dean of girls after serving as assistant dean last year. Carol Nafziger is the new assistant dean of girls.

One hundred and ninety-two students have enrolled with the following breakdown by states: Virginia, 147; Pennsylvania, 9; New York, Ohio, and Michigan, each 8; Maryland, 6; West Virginia, 3; and Florida, Indiana, and Iowa, each 1.

Jesse T. Byler, returning to campus after a year of graduate work in guidance

counseling at University of Virginia, has set up a testing program schedule. He is the first guidance counselor on the staff devoting full time to this important area of school life.

A fund drive designed to reduce or remove entirely the remaining debt of \$196,000 on the high school building was inaugurated recently within the Virginia Conference.

Conrad Grebel College

At the beginning of its second year Conrad Grebel College has five new staff members.

Serving as directors of residences are Mr. and Mrs. Everett Mossman. He is a senior at Waterloo Lutheran Theological Seminary. Last year he served in a coun-

selling capacity to Lutheran students at Queen's University, Kingston, Ontario.

Albert Zehr, Baden, Ont., on a part-time basis, will be acting as the college's librarian. Zehr was recently ordained and installed as pastor of the Steinman Mennonite Church.

Central Christian High School

Central Christian High School, Kidron, Ohio, has an enrollment of 228, with 62 freshmen and 56 transfer students, making 118 new students and 110 former students.

The fifth annual Christian Life Convention was held Sept. 26-29, with W. Ian Thomas, Capernwray Missionary Fellowship, N. Lancashire, England, as convention speaker, and Bill Pannell, Detroit, Mich., as minister of music.

FIELD NOTES

Myron Ebersole, Associate Chaplain of Indiana University Medical Center, Indianapolis, Ind., will speak at the Indiana University Mennonite Fellowship, Bloomington, Ind., Oct. 24.

Thanks to the congregations who sent copies of their constitutions in response to an earlier field note. We have frequent requests for copies; therefore, will congregations with constitutions please send six or eight copies to the Executive Secretary, Mennonite General Conference, Mennonite Building, Scottdale, Pa. 15683.

Women's Literature Evangelism program at Cottage City Mennonite Church, Cottage City, Md., Tuesday, Nov. 16, at 7:30 p.m. A group of women will explain the work of the Homebuilders. Displays of material and a question and answer period will be included. All women invited to be present.

All-Day Bible meeting at Hershey's (York Co.) Mennonite Church, Saturday evening and all day Sunday, Oct. 16, 17. Speakers: Ellis Leaman and Amos Hostetter. Evangelistic meetings with Amos Hostetter as evangelist will follow Oct. 17-24.

An "Appreciation Day" service is planned for Bro. and Sister Nelson King at the Fairpoint Church, Sunday, Oct. 31, 2:30 p.m. The Kings are veteran mission workers under the Ohio Mission Board, having served at Fairpoint for the past 17 years, and at Meadeville, Pa., prior to that. Raymond Shank is to be ordained as pastor there on the same evening. Friends and former helpers at Fairpoint are invited to share in this service.

When pastors know of any of their members moving to the Columbus area, would

they please notify Glenn Esh, 251 W. Sixth Ave., Columbus, Ohio. We would also be interested in hearing about patients who come to the Columbus hospitals.

Christian Life Conference at Blainsport, Reinholds, Pa., Oct. 23, 24, Saturday evening and all day Sunday. Speakers: B. Charles Hostetter, Harrisonburg, Va., and Fred Brenneman, Souderton, Pa.

Paul H. Stoltzfus was ordained as minister on Sept. 26, to serve in the Sandy Hill congregation, Coatesville, Pa. His address is Gap, R. 1, Pa. Telephone: 717 442-4594. Aaron F. Stoltzfus, Ira Kurtz, and Elmer Yoder were in charge of the services.



Dr. Joseph P. Norris

Joseph P. Norris, M.D., has been appointed staff psychiatrist at Brook Lane Psychiatric Center, Hagerstown, Md. He studied medicine at Hahnemann Medical College, Philadelphia, Pa.; served his internship at Montgomery Hospital, Norristown, Pa.; and completed his psychiatric residency at the Norristown State Hospital. He provides the fourth full-time psychiatrist for the Center staff. This makes it possible to offer expanded services to the community away from the Center itself.

Fiftieth anniversary of the building of the St. Jacobs, Ont., Church, will be observed on Nov. 14. Guest speakers: J. B. Martin, Waterloo, Ont.; Roy Koch, West Liberty, Ohio; and John Hess, Lititz, Pa. John Hess will serve as Missions Week speaker there, Nov. 14-16.

Henry Inge and eleven teenage boys and girls from the Spencer Church, Spencer, Okla., presented the evening worship at the Western Oaks Mennonite Brethren Church, Bethany, Okla., Sept. 26.

The Logsden Church, Logsden, Oreg., received 20 new members—14 by baptism and six by statement of faith—in the morning service on Sept. 26. Seven of these are adults, five teenagers, and eight children of varying ages. They represent nine families, none of which has had any Mennonite heritage or background. These 20 additions to the Logsden Church membership also represent a 59 percent increase over the previous resident membership of 34.

Frank Hertzler and wife of the Steelton (Pa.) Church observed their 57th wedding anniversary on Sept. 29.

Harvest Home Sunday at Oak Grove, Smithville, Ohio, Oct. 17, with services in the morning and at 2:00 p.m. Basket dinner at noon. The morning service will be the occasion for the installation service for L. E. Troyer as pastor. Gordon Dyck, Central District Conference pastor, and Roy Sauder, officer of the Ohio and Eastern District Conference, will officiate. Bro. Sauder, Archbold, Ohio, will preach the Sunday morning message, and Bro. Dyck, Elkhart, Ind., will bring the afternoon Harvest Home message.

Vern Miller, Cleveland, Ohio, in Spiritual Life Conference at Ninth Street Church, Saginaw, Mich., Oct. 30, 31.

Arlin Yoder's address for 12 months is C.P. 1013, Campinas, Sao Paulo, Brazil, instead of the address given in the Overseas Missionary Directory.

Rocky Ridge Mennonite Church, Quakertown, Pa., will be having a series of five Sunday morning and evening services. Theme: Christ for Your Life. Speakers and dates as follows: Oct. 17, Warren Wenger, Lambertville, N.J. Oct. 24, David Thomas, Lancaster, Pa. Oct. 31, Elmer Kolb, Pottstown, Pa., and Ella May Miller, Harrisonburg, Va. Nov. 7, Elam Stauffer, Lancaster, Pa. Nov. 13, 14, George R. Brunk, Harrisonburg, Va.

Don Augsburger was ordained to the office of bishop at North Goshen, Goshen, Ind., Oct. 3. J. C. Wenger preached the ordination sermon.

Christian Literature meeting at Rohrsers-town, Pa., Oct. 30, 31. Speakers include Paul Reed, Honey Brook, Pa.; Clarence Fretz, Hagerstown, Md., and Russell Baer, Bainbridge, Pa.

MCC (Ontario) annual meeting will be held at First Mennonite Church, 800 King St. E., Kitchener, Ont., Nov. 27. Andrew

Shelly, Newton, Kans., will bring inspirational messages. The public is invited.

Annual Lecture-Music Series at Central Christian High School, Kidron, Ohio: John Howard Griffin, Oct. 4; Deep River Singers, Nov. 29; Oberlin Orchestra, Jan. 10; Woodrow Wilson Sayre, Feb. 21, and Augustana Choir, March 21.

New Every-Home Plan church for the **Gospel Herald** is North Wayne, Dowagiac, Mich.

Christian Workers' Conference at Rawlinsville, Holtwood, Pa., Nov. 26, 27.

Elmer Bauman, Ephrata, Pa., was ordained deacon for Herr Street, Harrisburg, Pa., July 25.

Claude D. Miller, Route 1, Conestoga, Pa., was ordained deacon for Byerland, Willow Street, Pa., July 31.

Floyd S. Weber, Mohnton, Pa., was ordained deacon for Bowmansville, Pa., Aug. 21.

Change of address: Harlan Steffen from Dalton, Ohio, to 1625 S. Main St., Goshen, Ind.

Harry Good, New Holland, Pa., speaker in Christian Life meetings at West Chester, Pa., Oct. 17-24.

New members by baptism: two at Park View, Harrisonburg, Va.; four at Argentine, Kansas City, Kans.; two at Greensburg, Kans.; three at Mt. Pisgah, Leonard, Mo. One on confession, Spencer, Oklahoma City, Okla.

Over the Alleghenies, a 64-page well-illustrated booklet, has been prepared for the observance of the 175th anniversary celebration of the Mennonites in Westmoreland-Fayette counties, Pa., being held Oct. 16, 17, at the Scottdale Mennonite Church. Price \$1.00. May be ordered from 175th Mennonite Anniversary Committee, Scottdale Mennonite Church, Scottdale, Pa.

Ivan E. Yoder, Belleville, Pa., has fully resumed his work as Secretary of the Conservative Mennonite Conference. We are grateful to announce that his health is much improved.

B. Charles Hostetter: Oct. 23, 24—Blainsport, Reinholds, Pa. Nov. 14-18—Eden, Moundridge, Kans.

James Fairfield and "The Search": Oct. 28-31—Missionary Conference in Eastern Ohio of 5 churches including Leetonia, Midway, North Lima. Nov. 10-14—Northern Wayne County, Ohio, Missionary Conference of 5 churches — Bethel, Crown Hill, Pleasant Hill, Smithville, and Wooster.

Ella May Miller: Oct. 30—afternoon, Franconia WMSA, Souderton, Souderton, Pa. Oct. 30—eve. 7:30, Hatfield Church of the Brethren, Hatfield, Pa. Oct. 31—10:00 a.m., Souderton, Pa. Oct. 31—afternoon, Women's meeting, Doylestown, Pa. Oct. 31—7:00 p.m., Rocky Ridge, Quakertown, Pa.

Evangelistic meetings: Paul Weaver,

Churchtown, Pa., at Stricklers, Middletown, Pa., Oct. 27 to Nov. 7. **John F. Garber**, Des Moines, Iowa, at Mt. Pisgah, Leonard, Mo., Oct. 31 to Nov. 7. **Simeon Hurst**, Hawkesville, Ont., at Baden, Ont., Oct. 10-17. **William Miller**, Crumstown, Ind., at Bethel, Elora, Ont., Oct. 10-17. **Nelson Kanagy**, West Liberty, Ohio, at Holly Grove, Westover, Md., Oct. 24-31. **Norman E. Yutzy**, Souderton, Pa., at Manbeck, Beaver Springs, Pa., Oct. 13-20. **Ben F. Lapp**, Watsontown, Pa., at New Holland, Pa., Oct. 30 to Nov. 7. **Wayne North**, Louisville, Ohio, at Maple Grove, New Wilmington, Pa., Oct. 10-17. **Harold Zehr**, Bloomington, Ill., at Pine Grove, Stryker, Ohio, Oct. 13-17. **Glen Sell**, Columbia, Pa., at Landisville, Pa., Oct. 10-17. **Rufus Jutzi**, Preston, Ont., at Breslau, Ont., Oct. 24-31.

Darrell Jantzi and "The Search": Nov. 14—p.m., First Mennonite, Kitchener, Ont.

Lester T. Hershey: Nov. 20, 21—Neffsville, Neffsville, Pa. (Missionary Endeavor)

"The Search," Mennonite Broadcasts, Inc., new 20-minute, full-color and sound film, in premiere showing, with David Augsburg: Oct. 15, 7:00—Seventh Street, Upland, Calif.; Oct. 18, 7:30—Sunnyslope, Phoenix, Ariz.; Oct. 23, 7:30—Glenwood Springs, Colo.; Oct. 24, 9:00 a.m.—First, Denver, Colo.; Oct. 24, 7:30—Emmanuel, La Junta, Colo.; Oct. 25, 7:30—Protection, Kans.; Oct. 26, 9:15 a.m.—Hesston College Chapel, Hesston, Kans.; Oct. 26, 7:30—Hesston College, Hesston, Kans.; Oct. 27, 7:30—Metamora, Ill.; Oct. 28, 7:30—North Goshen, Goshen, Ind.; Oct. 30, 8:00—South Union, West Liberty, Ohio; Oct. 31, 7:30—Beech, Louisville, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, David H. and Alice (Shantz), Floradale, Ont., third child, first daughter, Doris Evelyn, July 10, 1965.

Eby, Wilmer and Anne (Baer), Shippensburg, Pa., second daughter, Annette Kay, Sept. 17, 1965.

Good, Raymond and Mary Lou (Jenkins), Intercourse, Pa., first child, Dawn Renee, Sept. 18, 1965.

Kauffman, John J. and Loretta (Miller), Iowa City, Iowa, first child, Karleen Rae, Aug. 8, 1965.

Kreiger, John and Lydia (Gingerich), Valparaiso, Ind., second daughter, Janet Lynn, Aug. 31, 1965.

Lambright, Dean and Shirlee (Miller), Elkhart, Ind., first child, Debbie Lynn, July 13, 1965.

Marner, Phil and Dorothy (Yoder), Kalona, Iowa, third child, second son, Craig Joseph, Aug. 17, 1965.

Miller, Jonas Lavern and Alma Arlene (Miller), Kokomo, Ind., fourth child, third son, John Brian, July 2, 1965.

Sears, Earl and Jane (Falb), Flanagan, Ill., first child, Carmen Elena, Aug. 28, 1965.

Showalter, Marvin and Florence (Hartzler),

Waynesboro, Va., first child, Debbie Sue, Aug. 15, 1965.

Souder, Stanley K. and Velma (Martin), Telford, Pa., eighth child, sixth daughter, Marissa Joy, Sept. 18, 1965.

Stahl, Jacob A. and Rachel (Landis), Lititz, Pa., fifth child, fourth daughter, Sara Marie, Sept. 14, 1965.

Strite, Nelson L. and Doris L. (Hege), Hagerstown, Md., fourth child, first son, Richard Nelson, Sept. 4, 1965.

Tomlinson, David and Grace (Snider), Galt, Ont., first child, Marion Joy, Sept. 16, 1965.

Weaver, Mervin and Leora (Gross), Mannheim, Pa., fourth child, second daughter, Dawn Elaine, Sept. 11, 1965.

Weldy, Jon Lee and Karen (Esch), Elkhart, Ind., first child, Denise Diane, Sept. 6, 1965.

Yoder, Marvin D. and Rachel (Holsomback), Vineland, Ont., first child, Colleen Sue, Sept. 5, 1965.

Yoder, Robert and Faith (French), Colorado Springs, Colo., third child, first daughter, Sonya Renee, Aug. 12, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bauman-Gingrich.—Earl Bauman and Esther Gingrich, both of the Elmira (Ont.) cong., by Howard S. Bauman, Sept. 11, 1965.

Bergey-Landis.—Wayne L. Bergey, Telford, Pa., Franconia cong., and Alverda Landis, Lansdale, Pa., Line Lexington cong., by Curtis Bergey, Aug. 28, 1965.

Cressman-Martin.—Calvin Cressman, St. Jacobs (Ont.) cong., and Janice Martin, Kitchener, Ont., Floradale cong., by Rufus Jutzi, Sept. 18, 1965.

Garber-Martin.—John F. Garber, Jr., and Edith Martin, both of Elmira, Ont., Floradale cong., by Rufus Jutzi, July 17, 1965.

Good-Wenger.—Leon W. Good, Lititz, Pa., Hammer Creek cong., and Elaine Ruth Wenger, Lititz (Pa.) cong., by Isaac K. Sensenig, Sept. 4, 1965.

Hunsberger-Metzger.—Merrill Hunsberger, Souderton, Pa., Line Lexington cong., and Mabel Metzger, Elmira (Ont.) cong., by Howard S. Bauman, Aug. 21, 1965.

Jennings-Roth.—John Jennings, Markham, Ont., Elmira cong., and Delores Roth, Corfu, N.Y., Clarence Center cong., by Edward Diener, July 19, 1965.

Kauffman-Driver.—Ervin Kauffman, Kalispell, Mont., and Ruth Driver, Dayton, Va., by Nelson E. Kauffman, Sept. 11, 1965.

Kauffman-Kauffman.—Paul R. Kauffman, Minot, N. Dak., Fairview cong., and Gwendlyn F. Kauffman, Condon, Mont., Mountain View cong., by Floyd Kauffman, father of the groom, Sept. 4, 1965.

Kaufman-Hartzler.—Lloyd Kaufman, Mio, Mich., Fairview cong., and Ethel Hartzler, Goshen, Ind., by Harvey Handrich, Sept. 4, 1965.

Leatherman-Alderfer.—Ralph L. Leatherman and Patricia Ann Alderfer, both of Souderton, Pa., Franconia cong., by Richard C. Detweiler, Sept. 11, 1965.

Lichti-Bast.—Nyle Lichti, New Hamburg, Ont., and Phyllis Bast, Shakespeare, Ont., both of the Hillcrest cong., by Henry Yantzi, July 3, 1965.

Martin-Eby.—Alvin E. Martin and Esther L. Eby, both of Hagerstown, Md., Reiff cong., by Amos E. Martin, Sept. 4, 1965.

Miller-Good.—Leslie Miller, La Junta, Colo., East Holbrook cong., and Melba Good, Elkhart,

Ind., Prairie Street cong., by Lee J. Miller, Sept. 10, 1965.

Miller-Yoder.—Philip V. Miller and Martha Yoder, both of the Mt. Pleasant cong., Fentress, Va., by Amos D. Wenger, Jr., July 10, 1965.

Mishler-Mast.—Colon Mishler, Walnut Creek (Ohio) cong., and Julia Mast, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman, July 31, 1965.

Nissley-Wingard.—Gerald A. Nissley, Plain City, Ohio, Sharon cong., and Sharon Rosella Wingard, Boswell, Pa., Thomas cong., by Aldus J. Wingard, father of the bride, assisted by Eli Nissley, father of the groom, Aug. 22, 1965.

Nolt-Heisey.—Jack Nolt and Ruth Heisey, both of Mt. Joy, Pa., by Benj. Thuma, June 19, 1965.

Rensberger-Nolt.—Donald Rensberger, Wayland, Iowa, and Rachel Ann Nolt, Mt. Joy, Pa., by Arnold Roth, June 26, 1965.

Salzer-Mullet.—Donnie Salzer, Plain City, Ohio, Baptist cong., and Emma Louise Mullet, Plain City, Gospel Light Conservative, by Abram Kaufman and Enos Yoder, July 5, 1965.

Schlegel-Wagler.—Carl Schlegel, New Hamburg, Ont., and Marlene Wagler, Shakespeare, Ont., both of the Hillcrest cong., by Henry Yantzi, Sept. 3, 1965.

Shank-King.—Frank Shank and Florence (Burck) King, both of the Hopewell cong., Hubbard, Oreg., by Marcus Lind, Aug. 28, 1965.

Sharp-Headings.—David J. Sharp, Locust Grove cong., Belleville, Pa., and Patricia Lou Headings, East Fairview cong., Lebanon, Oreg., by Ivan Headings, father of the bride, July 31, 1965.

Smoker-Wingard.—Arthur E. Smoker, Malvern, Pa., Frazier cong., and Nova Jean Wingard, Hollsopple, Pa., Thomas cong., by Aldus J. Wingard, Aug. 7, 1965.

Yoder-Birky.—Clarence Yoder, Millersburg, Ind., Middlebury cong., and Violet Birky, Goshen, Ind., Bay Shore cong., Sarasota, Fla., by Samuel S. Miller, July 31, 1965.

Yoder-Yoder.—Harvey Lee Yoder and Mary Ellen Yoder, both of Belleville, Pa., Locust Grove cong., by Erie Renno, Aug. 21, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Lizzie O., daughter of Charles and Mary (Overholt) Brunner, was born in Hatfield Twp., Pa., in 1892; died at the Grand View Hospital, Sellersville, Pa., Aug. 29, 1965; aged 73 years. She was married to Levi Hackman, who died in 1936. Later she was married to Henry Alderfer, who died in Feb., 1961. Surviving are 7 children (Dorothy—Mrs. Aldus Derstine, Esther—Mrs. Leroy Gehman, Charles, Catherine—Mrs. Paul Gross, Lizzie—Mrs. Paul Clemmer, Levi, and Beulah—Mrs. Gerald Derstine), one stepdaughter (Mrs. Raymond Bauer), 35 grandchildren, 28 great-grandchildren, one sister (Mrs. Allen Freed), 2 brothers (Charles and Edgar), and one stepsister (Mrs. Katie Mininger). She was a member of the Franconia Church, where funeral services were held Sept. 2, in charge of Leroy Godshall and Curtis Bergey.

Graver, Edna A., daughter of Jacob and Mary (Lefever) Dagen, was born in Pequea Twp., Pa., Dec. 28, 1893; died at the Maple Farms Nursing Home, July 31, 1965; aged 71 y. 7 m. 3 d. She was married to Harry S. Graver, who died Feb. 12, 1964. Surviving are 3 daughters and one son (Mary—Mrs. Clarence Murry, Barbara—Mrs. Clinton Rohrer, Viola—Mrs. Paul Hostetter, and Melvin), one stepson (Harry Graver, Jr.), 2 stepdaughters (Verna—Mrs.

Henry Souders and Velma—Mrs. John Summers), 22 grandchildren, 4 great-grandchildren, and 4 brothers (Chester, Jacob, Clarence, and Edward). She was a member of the Mechanic Grove Church, where funeral services were held Aug. 3, in charge of Clyde Hostetter and Clayton Keener; burial in River Corner Mennonite Cemetery.

Horst, Martha M., daughter of Jacob A. and Fanny (Eby) Martin, died at her home, Chambersburg, Pa., Aug. 24, 1965; aged 79 years. She was the widow of Samuel Horst. Surviving are 2 sons (Michael M. and Samuel H.), 5 daughters (Mrs. Clyde H. Martin, Mrs. Abram S. Horst, Mrs. Gordon W. Shantz, Mrs. Glenn I. Martin, and Mrs. Mahlon D. Eshleman), 3 sisters (Lizzie Martin, Mrs. J. Irvin Lehman, and Mrs. Sadie Clark), one brother (Jacob E.), 39 grandchildren, and one great-grandson. She was a member of the Williamson Church. Funeral services were held at the Chambersburg Church, Aug. 28, in charge of Norman H. Martin and Lloyd W. Gingrich.

King, Joseph B., son of Aaron and Elizabeth (Miller) King, was born in Cass Co., Mo., Aug. 25, 1888; died at Eureka, Ill., Sept. 7, 1965; aged 77 y. 13 d. On Jan. 2, 1910, he was married to Katie Roggy, who survives. Also surviving are 7 sons and 2 daughters (Alvin, Lloyd, Harold, Oliver, Harley, Merle, Joseph, Mrs. Blanche Stutzman, and Mrs. Elaine Schirer), one brother (Jake), 2 sisters (Mrs. Nora Stauffer and Mrs. Christina Bender), 42 grandchildren, and one great-grandchild. He was a member of the Roanoke Church, where funeral services were held Sept. 10, in charge of Norman Derstine, J. D. Hartzler, and Ezra Yordy.

Lugbill, Jennie, daughter of Daniel and Eva (Hostetter) Burkholder, was born at Archbold, Ohio, July 5, 1895; died at the University Hospital, Ann Arbor, Mich., Sept. 6, 1965; aged 70 y. 2 m. 1 d. On Oct. 12, 1915, she was married to Eli Lugbill, who died March 3, 1958. Surviving are 3 daughters and one son (Martha—Mrs. Maurice King, Myrtie—Mrs. Earles Wagler, Doris—Mrs. Dale Britsch, and Leon), 20 grandchildren, 3 sisters and one brother (Silvia—Mrs. Arthur Schmucker, Edna—Mrs. Edwin B. Wyse, Clara—Mrs. Earl Beck, and Edwin). She was a member of the Zion Church, where funeral services were held Sept. 9, in charge of Ellis Croyle and P. L. Frey; interment in Pettisville Cemetery.

Rush, Sarah, daughter of Joseph and Elizabeth (Leatherman) Tyson, was born in Bucks Co., Pa., June 21, 1890; died at Dublin, Pa., Aug. 30, 1965; aged 75 y. 2 m. 9 d. She was married to Abram W. Detweiler, who died in 1943. Later she married William Rush, who died Dec. 26, 1959. Surviving are 5 daughters, 2 sons, 22 grandchildren, one great-grandson, and 5 stepchildren. She was a member of the Deep Run Church, where funeral services were held Sept. 4, in charge of Cleon Nyce.

Waisner, Alva Houseworth, was born in Camden Co., Mo., July 20, 1881; died at Downtown Hospital, Kansas City, Mo., Sept. 13, 1965; aged 84 y. 1 m. 24 d. On Feb. 1, 1900, she was married to Christopher C. Waisner, who died July 12, 1958. One child also preceded her in death. Surviving are 5 daughters (Alta, Gladys, Mrs. Rose Miller, Mrs. Cecil Flippin, and Mrs. Velma Balke). She was the last of 14 children. She was a member of the Mennonite Fellowship, Kansas City, Mo. Funeral services were held at Climax Springs Baptist Church, Sept. 16, in charge of Don Moore.

Zook, Lawrence Y., son of John E. and Mary Emma (Yoder) Zook, was born in Champaign Co., Ohio, Jan. 28, 1898; died at Bellefontaine, Ohio, Sept. 14, 1965; aged 67 y. 7 m. 17 d. Surviving is one sister (Mary Zook). He was a member of the South Union Church, where funeral services were held Sept. 16, in charge of Roy S. Koch, assisted by Homer Knabel.

Readers Say

In the past month some excellent articles and one editorial were published on the theme of church unity or interchurch unity with the General Conference Mennonite Church. I specifically mention, "Oberholtzer, We're Sorry," by Arnold Cressman, in the Aug. 3 issue, and the editorial in the Aug. 24 issue, "A Call to Unity." May I encourage all readers to review this material again. This is the type of material that can be real controversial and can cause hard feelings, but it takes real courage to speak up on this issue and to admit we can be wrong for taking a separated attitude through all these years. I highly commend our editor and Arnold Cressman for their contribution in this area to start us thinking and then prod us on to action in seeking to work with and in union in activities of the General Conference Church.

We need each other. We can help each other. They have come to us and out of Christian respect and courtesy we should seek and explore avenues through which we can cooperate, solidify our position, encourage sharing with each other on local levels. This can be done through WMSA activities, men's fellowship groups, singspirations, missionary programs, pulpit exchanges, and children's and youth work and programs.

How much stronger would the Mennonite Church be today if back in 1847 we could have avoided this unnecessary division? I am sure our mission program, our educational program, and our publishing work would be much, much greater and better than it is today. We cannot undo the past, neither do we have time today to sit in judgment of our forefathers, but we have the unique opportunity and responsibility to correct their errors, make amends, and seek to bring to the Mennonite Church a united testimony in a world that is so badly divided. We have a responsibility to present to our generation a testimony of peace, goodwill, cooperation, love, and the message of forgiveness and redemption. This work can only be done if we are willing to go the second mile and help heal the division through love and understanding of each other.—Jonas E. Christner, Upland, Calif.

"Unfaithful Conservatism," by Paul Lederach (Aug. 24 issue), challenges the basic assumptions of the conservatives. The author defines conservatism as the "outlook which opposes changes." Then he asks if "the church can adopt or make normative the conservative outlook as defined above." He then answers it in the negative and states as proof that "in the Scriptures men of faith were invariably agents of change."

The questions I would raise are: Does his

Calendar

Mennonite Commission for Christian Education, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 15, 16.
Ontario Mennonite Bible Institute, 800 King St. E., Kitchener, Ont., beginning Oct. 25.
Mennonite Youth Council, YMCA Hotel, Chicago, Ill., Oct. 28-30.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 5, 6.
Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26, 1966.

viewpoint present a fair view of the conservative? Is the conservative opposed to change? The answers to these questions depend on what is meant by change. The conservative is not opposed to change per se, but is opposed to changing the New Testament view of Christianity. I would not define the conservative as one opposed to change but as one who believes that the Bible is the Word of God, and who seeks to apply its principles to today's situations and change every area of life to conform to God's will. He is willing to change the applications of Scriptural principles but not the principles. He knows applications change with the social, political, and economic landscape that changes from time to time.

In defining another's point of view, care must be taken not to misrepresent his viewpoint. This happens quite often. For example, when I read the above article, I thought of writing an article on "Unfaithful Liberalism." Liberalism could be defined as the outlook which wants change. Then one could state that men of faith in the past and now are characterized by holding to the solid unchangeable foundation, Jesus Christ and His Word. But it is questionable if this would be fair to the liberal outlook.

When one gives an unfair definition of another's viewpoint, he often is led away from the real issues behind the difference in viewpoints. When the conservative is viewed as opposed to change and the liberal as wanting change, the question about why and how change should take place is often missed.

The church has problems and everyone, conservative and liberal alike, would agree that change must take place in order to solve them. The question is not, to change or not, but how to change. I, as a conservative, want change to bring our church closer to the New Testament. We should seek the answers to how this can happen. In our church we have put forth too little effort to find the "how" which resulted in another direction. These changes in another direction are "unfaithful change." We should quit talking about a conservative or a liberal being unfaithful. Instead, we should talk about the danger of "unfaithful change" and put forth effort to achieve change toward the New Testament.—Leland Haines, Columbus, Ind.

When discussing the problem of Christian responsibility and the urban city, could we not consider the following also?

The city is an undesirable place to live. It is aesthetically ugly and psychologically depressing. It is a difficult, if not impossible, place to love your neighbor and members of your family. Because the city is so undesirable, it is natural that we experience a missionary call to the Western city, just as we felt a call to the pagan and undernourished non-Western world a number of decades ago. But just because there is the reality of the growing metropolis and reality of our sense of call to the city, does not mean that we, as Mennonites, give up our rural setting and migrate en masse to the city. This, I assume, is strongly hinted in the article, "The City—Problem or Potential" (Aug. 24 issue).

Can we not fulfill our responsibilities in the world, by an expanded urban missionary effort, yet remain in our rural small town communities of brotherhood? Even though the city appears to be unstoppable growth, (1) is it really completely unstoppable? (2) does the appearance of its inevitableness mean we must be so hasty to give up our rural communities? In other words, are we not making inevitable that which is not inevitable? When we went to the non-Western world, we did not give up our communities; why should we do it now in relation to the call of the city?

It is true that faith in God and God's love

is bounded by nothing. God can be found in the city. Yet it seems to me that ultimately, though not immediately, Christian faith means separation from the city. Immediately we can witness to the city as spiritual and economic missionaries, but ultimately, through faith and the experience of God's love, we must nurture our communities and bring to the city the light of our brotherhood. We are more than just "discerning" activist groups; we are first Christians committed by faith to a life of simplicity and brotherhood—after this begins the mission.

It seems to me that despite the difficulties, we can remain in our communities, but also, we should remain in our communities. We can and should supplement our communities with the urban mission. In this activity we should search for the extension of our faith and mode of life.—Howard Burkholder, Harvard Divinity School, Cambridge 38, Mass.

Items and Comments

If Christianity is losing its influence, an official of the Wisconsin Evangelical Lutheran Synod asked at the denomination's 38th biennial convention at Watertown, Wis., does the reason lie in the fact that the church today consists of "soft pews, soft music, and soft soap"?

John C. Jeske of Milwaukee, chairman of the Synod's Board for Information and Stewardship, called on the 325 delegates at the convention's opening session to fight the "temptation to be apologetic about the Christian faith."

He urged delegates to avoid a "bashful brand of Christianity which tiptoes up to people and hesitatingly suggests: I may be wrong, but I'm afraid that if you do not repent after a fashion, and confess your sins, so to speak, you might be damned, as it were.

"You must not apologize for the old-fashioned message of man's need and God's answer to that need—the sufferings, death, and resurrection of His Son, our Lord Jesus Christ," he said.

The president of the Woman's Christian Temperance Union described alcoholism as this country's "fourth major malady" and called for federal action against liquor along with heart disease, cancer, and stroke.

Mrs. Fred J. Tooze, Evanston, Ill., urged President Johnson to "meet the challenge of this fourth great evil which threatens our land today and take the same action you have taken with these other health problems."

She referred to the 27-member federal commission which proposed that heart disease, cancer, and stroke be fought with a \$3 billion national research program. Mrs. Tooze asserted that the number of alcoholics in this country is growing at the rate of 250,000 annually, and that in the 30

years since repeal of prohibition Americans spent \$242 billion for drink, "an amount equal to nearly 80 percent of the current national debt."

She went on to criticize President Johnson as planning "to put a wine cellar in the White House," and charged that the White House is serving beer to teenagers.

* * *

Congress has been asked to pass a resolution designating 1966 as "The Year of the Bible." Sen. Claiborne Pell (D.-R.I.) and Rep. Peter H. B. Frelinghuysen (R.-N.J.) introduced the resolutions in their respective chambers, and the bills were referred to the Judiciary Committees.

Both legislators are vice-presidents of the American Bible Society, which made the original request. The society's 150th anniversary will be celebrated in 1966. Its purpose is to have the president issue a proclamation next year and "encourage the people of the United States to acquire a better knowledge and appreciation of the Scriptures."

* * *

Because of their history of ministering to the nation's needy and their ability to communicate with the poor, churches can provide valuable information and advice to the government in the War on Poverty, Gillis W. Long, deputy director of the Office of Economic Opportunity, declared at New Orleans. Politicians "are frequently guilty of thinking largely in terms of the size of the programs and the amounts of money involved," he added.

Mr. Long urged church, civic, and business leaders "to continue to remind us of the human factors involved" in the fight on poverty. "When we visit the slums to see what needs to be done, help us to avoid thinking solely in terms of urban renewal, public housing, and welfare checks," he said. "Instead, remind us of the potential doctors, engineers, priests, and legislators who will never realize their potential unless someone takes a personal interest in them."

The government, he said, is a relative newcomer to the War on Poverty and encourages support and advice from churches.

* * *

The Anglican or Episcopal Church should not criticize the Roman Catholic Church for not accepting Luci Johnson's previous baptism, because it refuses to accept the confirmation of Presbyterians, Baptists, and United Church members. Dr. G. W. Goth of Metropolitan United Church, London, says, "A member of the United Church of Canada, for instance, cannot be 'received' into the Anglican Church. He has to pass through the Anglican rites of confirmation just as a Moslem or a Jew, or a person who has never belonged to a church."

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INNER CITY: "We Must Change Our Attitude"

Christian Expatriate

By Chester L. Wenger

The impression career missionaries have today is that their job is coming into disfavor with more and more people. Perhaps the missionaries themselves are at fault. They may have pictured the glories of their job and failed to report clearly the struggles and hardships that appeal to youth. They may have conducted themselves before their home churches and schools in slovenly ways—characteristics which they have unconsciously absorbed from poverty-stricken and less educated peoples. Or missionaries may inadvertently have given the impression that they are living off the fat of the land, that they enjoy the fame and the security offered them by the Christians who stay at home and pay.

Queer People

Missionaries are no doubt queer people. Perhaps because they are peculiar they accept the strange call to leave the community and homeland. Those who want most of all, however, to be like their peers are careful not to be heard speaking of choosing a missionary career.

Not only in the sending churches is the missionary in dubious standing. He can never quite make the transfer to the foreign society. His skin color, his foreign tongue, his financial resources, his religion, his passport and furloughs, and his aversions often prevent him from knowing fellowship in intimate ways so that he feels accepted. Nationals will always be struck by the strange standards and habits of foreigners. As examples, take the single woman missionary who must suffer a tremendous stigma when she exposes herself as an individual to a culture that can't conceive of an unmarried woman, and the man who won't eat raw meat or drink beer when these are the great delights of every feast. Married or single there is no end to the oddities a foreigner displays to a national.

In the face of such criticism and stigma what young man or woman would even secretly hope to become a career missionary? Missionary! Why, the name itself has become antiquated! Couldn't we think up a modern name without the old connotations, like, say, expatriate, for example? That's it! Expatriate! That is one who has left his native country and has taken residence in a foreign land. Let's call those churchmen who go abroad for extended periods of service, career Christian expatriates. CCE for short. Might this strengthen the appeal?

Or is it the career missionary himself who is no longer needed? If he becomes extinct, who will "plant" and "water"

the young churches? Can such delicate and specialized work be relegated to amateurs? Financial support as well as PAX, TAP, POP, VS, and other short-term appointees all have their important places! Shouldn't someone, however, make it his life goal to become more closely involved in the lives of his brethren, learn their language, understand their proverbs, feel their concern, share in their victories, and taste their defeats? Fortunately the desire to serve even for a short period abroad can open vistas and tap the wells of latent compassion giving birth to a long-term expatriate, who would otherwise have missed his calling. The sparkle in the eyes of fresh, inquisitive, intelligent believers is too entrancing and inspiring to be easily forgotten. The spell grows on a person until he cannot shake it off.

Way to Partnership

Young churches, like young countries and young men, are filled with high hopes. They conceive ambitious programs. They forget how easy it is to make plans and how difficult to carry them through. When goals are not attained, the best intentions crash into hopelessness and despair. In looking back over our Ethiopian church minutes I find examples of plans that were quickly abandoned though enthusiastically conceived. This is not necessarily a fault. If the young church, however, loses heart and says to itself, "What's the use to try again?" the condition is serious.

Nothing promotes success like success itself. This leads us to the conclusion that where career expatriates can supplement the zeal of the younger churches with experience and know-how, a happy partnership results. We can draw a parallel illustration from the industrial world. Who would seek to build a new car plant without drawing on the skills and resources available from a former factory? The new community has much to offer in intelligence and man power from its own population, but this is not sufficient. The best results come where the contributions of various sources are happily combined.

Take, for example, the need for Christian literature in the younger churches. The demand for literature is great. The desire to write and circulate good literature is not lacking. Young Christians are keenly aware of the importance of Christian books and magazines both to reach the unchurched and to nurture the churches. But the job lags. Local skills and resources necessary to accomplish the task are frequently nonexistent. Perseverance wanes.

Churches may never have a literature of their own unless the program is supplemented by experts from other churches. Yet who can be this expert but one who knows the lan-

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guage and customs of the people in addition to his formal education? Need we mention that the same rule holds for educational and medical institutions which have long ago proved their right to be a part of the Christian Church and witness?

The expatriate, long- and short-term alike, has an important role to play in enhancing concepts of Christian brotherhood. By his life he witnesses that his is not a national Christ, but an international one. That Christians love Christians in spite of national boundaries is exemplified by his life. He lifts the eyes of the national Christian to see beyond his immediate community and encourages concerns for the Christians in other lands. The expatriate is a window through whom the local Christian can begin to see his brother's world.

The zeal and vision of the expatriates from the younger churches serve to stimulate the cooling embers of the older churches even as the experience and resources of the older churches serve to strengthen the younger ones. Long-term expatriates who seek to give of themselves to building up churches actually will receive more than they give as they are challenged by the faith and lives of the national brethren.

Many missionaries in years gone by seem to have concerned themselves primarily with evangelism and public worship. They have often neglected Paul's practice of teaching "sound doctrine" and of ordaining "elders in every church." As a result young Christians fail to realize their wonderful privileges and responsibilities as members of the church of Christ. Churches which might have grown strong and mature have been stunted by flabby and cancerous growths. Even the concept of church has been distorted in many minds. Often what is called church is a disgrace on the name of Christ. This criticism of the work of the missionary is well taken, but we don't solve the condition by calling home the missionary, do we? Should we not rather give him the preparation and support he needs to accomplish his task?

Yes, "church" comes to mean what it ought not. It is confused with nation and politics. It is confused with societies for economic and social security, the means for educational and social advancement. It sometimes comes to mean tribe, race, class, worker, or capitalist, depending on the predominant group that meets together and controls the affairs of a particular congregation. How do we counteract these tendencies? Who but a long-termer would know that they even exist?

Persistent Teaching—Consistent Practice

The apostolic concept of the church as the kingdom of God, the household of God, and the fellowship of believers does not create itself. Trained pastors and theologians who make it their first concern to build up the church—where can they be found? On this point I have deep feeling—almost too deep for words. Young churches must be nurtured carefully in the Word of God taught with Holy Spirit power. Persistent teaching and consistent practice are the basics of church building. When trained and gifted expatriate churchmen work side by side with their national brethren, they can best prepare and structure the brotherhood for carrying out its responsibilities in today's world.

Mission strategy discussions often tackle the matter of financing younger churches. Some would say, "Preach the Gospel, but leave the believers on their own." Others require foreign administration of foreign funds. But is it not better to conceive of churches as industrialists do their factories? To build a new factory requires a tremendous outlay of capital and expert planning. Until the volume of production and sales reaches a certain point the industrialist must continue to support his project or it will not expand into a successful plant.

A small church in a large country is not able to carry the financial burden nor provide all the leadership for its program. In the homeland or abroad a small congregation cannot support its own ministers and build its own place of worship. Help from stronger churches is good and right. Children develop in character as they are given responsibility. Just so young churches anywhere need opportunities to learn from others and to profit from their own mistakes.

In this circumstance I believe the expatriate church worker is properly a teacher and adviser while the local leader is the best administrator. The right spirit of such a person toward his national brother is that stated so clearly by John the Baptist of Christ, "He must increase, but I must decrease." Sometimes this may be the hardest lesson for an expatriate to learn. He wants to succeed; he likes to run things; he enjoys being a leader; he feels himself as indispensable, superior. Thus he falls into the trick of the devil, and disgraces himself and his Master. How much rather if he became truly a servant to his brethren! If he remembered the example of the one who "came not to be ministered unto, but to minister, and to give his life." Perhaps if the missionary were more faithful in fulfilling this role, his name and calling would not lose their attractiveness. There may yet be those who will give the best of their strength to foreign service.

In conclusion, permit me a personal testimony: I enjoy working with young churches. I believe it is the most challenging call in Christ's kingdom. Every penny and every minute I spent in preparing for this work have been a good investment with ample rewards in joy and satisfaction. It is my conviction that young people who are seeking a career can find nothing with greater rewards than dedicating themselves to serving Christ in and through the young churches. Become an expatriate for Christ! It's a life worth all it costs and far more. Think about this. Plan now! Choose the courses, cultivate the interests, exercise the prayer life, and otherwise develop the talents God would have you use in this way.

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A visitor, dining in the home of a young couple, was surprised as one of the younger children spoke up and asked if he could say grace. When the host nodded his assent, the child bowed his head and began.

"Dear Lord, bless Daddy and Mamma, and bless this meal. Bless the potatoes and the meat, and bless the bread and coffee . . . and when I say coffee," he prayed, "I mean Fologers."

Deciding—It Isn't Easy

Several times the chairman tried to close the meeting. Twice he said, "Now the next speech will be our last." Finally, the discussion was closed, deliberately, because the hour was getting late for a Sunday evening meeting. There were a number of persons who had not yet given their opinions; there were some who had additional words to say. Maybe we'll pick the subject up again sometime.

"The Congregation a Discerning Fellowship" was the somewhat humdrum theme under discussion. Our pastor presented the areas for consideration and raised the issues involved. Following his presentation, our congregational chairman led the lively discussion. Someone suggested after the meeting that the main thing we discerned was that we know very little about discernment.

Why did the subject of discernment catch the imagination of our congregation? I think it is related to a felt need. I am sure our congregation is typical of many on this. We are hearing a great deal lately about lay responsibility. We know that our Anabaptist background requires that we take such responsibility seriously. We are brethren. Yet we have really not learned how to decide things together as a congregation. We are surprised to find that we hardly know what consensus means—much less get it, on even the simplest question.

As I look down the list of subjects in the 1966 *Program Guide*, I see areas for congregational decision. On many of the issues dealt with we have been used to making individual, personal decisions. We have not even had the benefit of varying viewpoints from our brethren. The place to start is with discussion. The Sunday evening meeting is ideal for that.

Has your congregation ever aired openly the subject, "Voting—Privilege or Pitfall"? Have you ever helped your businessmen on the difficult question of "The Christian Use of the Law"? Have you had open discussion on the very practical side of stewardship—"Stewardship of Family Money"? Have you looked together at "Wills," "Vacation," "Weddings," "TV"? Are these matters the Christian should decide on, individually and alone? Could not the congregation benefit by frank discussions on these and many other subjects? That is the purpose of *Program Guide*—to get your congregation started down the road of discernment on some of the vital questions that need deciding.

It may be that your congregation is more prepared than you know to act as a real Anabaptist brotherhood. You may discover as we did that you just don't know *how* to discern, much less *what*.

—Arnold W. Cressman.

Dear Brother—who-likes-to-be-literal,

Join the club. I like to be literal too. And I think there are many parts of the Bible absolutely intended for the literal-minded.

Take the business about seeking first the kingdom of God. Now I think *that* Scripture is to be taken just as literally as you take the prescription you pick up at the drugstore.

Suppose, for instance, that you and your wife have had a little falling out about something. Maybe it involves the budget, or whether or not to let one of the children go to a certain social function, or what to do for your vacation next summer. Too often we concentrate on the problem that has caused the estrangement and things get worse than ever. Misunderstandings multiply and already-hurt feelings get bruised some more.

But what if you ignore your selves and your problems and your estrangement and sit down together to read the Word of God, or the life of a Francis or an Augustine or a John Woolman? What if you go together to visit someone desperately ill? What if you begin to contemplate the wonders of God's love and His gifts to you? What if you tune your minds and hearts and lives to seeking His kingdom first?

Try it and see. I can guarantee you'll get up from your study, or return from your visiting, not resigned to go half way for a compromise that will really satisfy no one, but resolved to go in love the whole distance to restore harmony. Can a happy marriage require a sounder foundation than that?

Uncountable are the blessings included in His promise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added."

Yours for literal interpretation,
Amos Amor



Our Mennonite Churches: Roselawn

The Roselawn Mennonite Church, 1522 Independence St., Elkhart, Ind., was started by the Prairie Street Church in 1950 as a mission outpost. It was organized as a separate congregation on July 21, 1963. The present membership is 68. Verle Hoffman is pastor. The annual average attendance in the Sunday morning services is just under 100.

Our Image

During the past few decades and particularly at present we have become concerned about our public image. What is our public image? seems uppermost in many minds. It sounds like a Madison Avenue type question. Of course, we don't want it to be such. Nor do we want a Madison Avenue answer. We want a New Testament answer. Or do we?

Maybe if a New Testament image is really wanted, we should place more emphasis on remaining true to Christ and let the image take care of itself. Because, finally, a true image is not created by some publicity expert but by the lives of people.

Nowhere does Jesus promise a good public image. In fact, He seems to imply the opposite. "Woe unto you," He says, "when all men shall speak well of you!" The men who followed Jesus during those early days and many times since were in jails and prisons, in stocks and bonds. The public image of the church, especially when it is really accomplishing things for God, is, in the popular sense, seldom very acceptable.

Although it is true that many of us suffer from a poor self-image, it is also true that a good public image or a too high estimate of ourselves can be even more devastating.

In a day of great desire for acceptance, public image becomes tremendously important. This is not to say that everyone who is concerned about our image is at all seeking the acceptance of the crowd. Yet at times it does appear that we are determined to conform to our age to the extent that the cries of the crowd are more easily heard than the call of Christ. We do not dare to be different. We want a good public image and we are not sure what this allows or prohibits.

In spite of all this, it may do some good to ask ourselves, What really is the public image of the church? Is it an ethnic group, committed to securing only a certain type of member? Is it a church associated with the *status quo* or even a past century instead of a church meeting man's present needs? Is it a church people look to first for the practice of love and social justice? Is it a middle-class society, where only those of a certain background feel completely welcome?

Other questions are particularly relevant today. Is the church for only the white man? Or if it permits persons of a different color, does it only tolerate such? Is it a church which preaches law at the exclusion of the Gospel?

Is the public image of the church one which pictures it as speaking to the times? Too often the church speaks only nice platitudes and preaches nice sermons. Or it may merely answer questions no longer being raised. Then, too, one of the dangers of the church today is that it peddles cheap grace.

Whereas at times the church failed in preaching the Gospel and preached law almost to the exclusion of grace, there is

the other danger that in its present message it excludes both the Gospel and law by preaching forgiveness without confession, a crown without a cross, discipleship without discipline, service without salvation, and Christianity without Christ.

Because the church wants a good public image and people don't like to hear about their sin, the church may shy from calling them sinners. Because people are not serving God but self and do not like to be told, the church may fail to inform them that they are under the judgment of God.

Now in discussing our image, it is more important to know what the church's image should be according to the Scripture than according to the public. And the Scripture is rather clear here when we take time to look.

First, the church is that body of believers whose origin and life center on the good news. We preach Jesus Christ who died, was raised, saving us from sin and death. Further, He is Lord of our lives.

This means that the church must not only preach the Gospel but also live it. Too often the church merely "beats the air" and sounds like "brass, or a tinkling cymbal," because it does not live what it preaches. To preach forgiveness, the church must live forgiveness. To preach love, the church must live love. To preach peace, the church must live peace. This combination of belief and action is the image of the true church.

Further, the church is that genuine fellowship in which only Christ and His will and our commonness in Him bind and control. National origin, economic status, color of skin, and position do not count. So a Christian congregation ought to include all kinds of persons who come together to hear and live the Gospel.

For a true image of the church, we must also see that it involves mission. With all our welcome signs before our churches, we still haven't done much in conveying the idea of the Christian Church serving and accepting people. The image is too often one of condemnation and not of acceptance, of selfishness and not of service, of closed meetings and not of a moving mission. So a false image of the church exists. It is when the church gives itself in love, compassion, acceptance, and service that the true Scriptural way of the church begins to show. Christ is for all. The church too often conveys the idea that Christ is for the very few.

What is our image as a church? Let us prove true to the Gospel; let us be a genuine fellowship carrying out the true mission of the church, and the image will take care of itself. Most likely we may not be loved by all, but of more importance we will be loyal to our Lord Jesus.—D.

* * *

If a man calls me a liar, there is no use to get angry about it. If he knows what he is talking about, he is wise and should be respected. If he doesn't know what he is talking about, he is foolish and should be ignored as such. In neither case is there demand for anger.—John A. Morrison, in *The Gospel Trumpet*.

Fellowship Evangelism

By John I. Smucker

Evangelism was a part of the early church's life. It was an outgrowth of it, a normal expression. It was not an appendage, a committee, a pastor. It was every member participation. It was normal and natural because their evangelism flowed out of their relations to one another—out of their fellowship (*koinonia*).

Fellowship was on a par with their Bible study (apostles' teaching), practice of communion (breaking of bread), and their group praying. "They met constantly to hear the apostles teach, and to share the common life, to break bread, and to pray."*

Fellowship evangelism is not a gimmick. It is not even a method. *Koinonia* is of the essence of the New Testament church. In the New Testament, the church is not called a fellowship; it has fellowship. In the 50 or so times that *koinonia* is mentioned in the New Testament, one half refer to spiritual sharing and one half to material sharing. It means a conscious sharing in a joint possession, participation in a common life.

As you will see here in this text, the church was so absorbed in each other's life that material sharing was a natural outcome. They had such an overwhelming participation in a common life that all other aspects of life tended to be swept into this one *koinonia*. Edmund W. Robb says, "The first requirement of any church that desires effective evangelism is that it be a community of faith."

In Sharing

I. Fellowship and evangelism go together. Evangelism without the element of *koinonia* may then be questioned whether it is truly New Testament evangelism. Evangelism is not just giving an idea, a Bible verse, passing out a tract, giving a Bible to an unbeliever. Evangelism is sharing Jesus' life with another life. It is a Jesus boy sharing Jesus' life with another human being, whether that human being is a Christian or not. The Mennonite World's Fair exhibit is an attempt to share Jesus' life through a subjective exhibit and a person. One person came up to our attendant and said, "This exhibit is just like Jesus—so simple and uncluttered."

The word for evangelize, *evangelizo* (verb), is used 55 times in the New Testament, usually with meaning of sharing the good news. "Preach the gospel"—in Acts 5:42, preaching Jesus Christ—is sharing the glad tidings of Christ (22 times preaching) and usually means sharing the good news.

Even the word *Kerigma* which is translated "preaching good news" means to announce openly and publicly. Evangelism is not just preaching from a pulpit.

"The Christianity that conquered the Roman Empire was not an affair of brilliant preachers addressing packed congregations. . . . The great preachers came after Constantine the Great and before that Christianity had already done its work and made its way right through the empire from end to end. When we try to see how it was done, we seem to see domestic servants teaching Christ in and through their domestic service, workers doing it through their work, small shopkeepers through their trade, and so on, rather than eloquent propagandists swaying mass meetings of interested inquirers."

Evangelism as sharing the good news of Christ, then, is as necessary to the believer as to the unbeliever. It is extremely interesting to see how Jesus called His disciples. He called them to be with Him and then sent them out. Mark 3:14. In this sense we can truly be evangelists at all times. For if Christ is in us, there is no time when we do not have Him, and, therefore, we are always sharing His life with others.

The question, then, for us is not, When do we evangelize? The sober fact is that a believer in Christ is always evangelizing—sharing and speaking to others through his human contacts—what he has within. Obviously, if there is nothing or not much within, that's all he shares. So the power of evangelism is not in the process of sharing either, but in the possessing of Christ within. As Christ is shared with the brother, so is He shared with the unbeliever. It's not what you give; it's what you have—what Christ has given you.

When I look at the fruits of my own life, I wonder how much I have. Thank God, though, the focus is not on me as the evangel, but on Him—the Christ in me. This fact takes so much holy pressure off me to know that I don't have to do anything. I simply have to be, to walk with Him. It is my *koinonia* with Christ and with my brother that evangelizes.

It is clear, then, that *koinonia* and evangelism went together in the New Testament church. The prerequisite and demands of evangelism are *koinonia*—fellowship with Christ, fellowship with the brother, fellowship with the world.

With Christ

II. *Koinonia* with Christ and the Holy Spirit is one demand of *koinonia*.

Acts 2:38—"Repent, and be baptized . . . in the name of Jesus Christ for . . . [forgiveness], and ye shall receive the gift of the Holy Ghost [abiding presence of Christ]."

I Cor. 1:9—"God is faithful, by whom ye were called unto

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the . . . [*koinonia*] of his Son Jesus Christ our Lord.”

We are brought to experience fellowship through Christ. Personal *koinonia* with Christ as mediator, listening, studying of the Word which reveals Christ, are musts for experiencing the wider fellowship. A certain minister spends fifteen-minute blocks during the day in fellowship with God.

But let us not be content with a personal piety in evangelism, a kind of mysticism, a lonely walk with God and me. The Life Experiment in New York City in 1962 proved this point emphatically. Youth discovered that being close to Christ through fellowship with other youth made their own devotional *koinonia* with Christ more meaningful. It gave them a plus on life when they were alone as individuals, as believers in school, in church, at work, on the next day. This leads us to another demand of evangelism.

In Evangelism

III. *Koinonia* with the brother is paramount in evangelism—in the life of the church. In fact, you cannot separate your fellowship from your brother and your fellowship with God. This is exactly what I John 1:6, 7 says: “If we say that we have fellowship with him, and walk in darkness [with your brother], we lie, and do not [live according to] the truth: but if we walk in the light, as he is in the light, we have . . . [*koinonia*] one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

Now this fellowship with brothers is not just a Sunday morning pill, a getting together, a toleration, a fulfilling of our gregarious needs. It is conscious participation in each other's life for the cause of Christ. “All who believed were together and had all things in common” (Acts 2:44).

We probably need new forms in our church, for we still are not geared for wholesale evangelism. We are geared for survival. Our evangelism is still token, done by a special missionary, by a few concerned people, a committee, a pastor. One Protestant leader says, “We must become evangelistic or die in America.” Gibson Winter says, “The introverted church is one which puts its own survival before its mission, its own identity above its task, its internal concerns before its apostolate, its rituals before its ministry.”

We must see small fellowship groups as the norm. The late Harold Bender implies in his last book that we are in danger either of individualism, where each goes his own way—not being willing to be submitted to the group—or of institutionalism which tends to keep the believer busy in institutional work in the church without freeing him for some *koinonia*.

The real challenge to us, then, is to see that evangelism comes out of *koinonia*—*koinonia* with the brother. Without it, evangelism has no base.

One of the greatest things that happened to our congregation in New York City since its beginning eight years ago was when the Holy Spirit turned a couple's social fellowship into a spiritual *koinonia*.

With the World

IV. Finally, the last and final demand of evangelism is *koinonia* with the world. It is amazing to me as I observe the

scattered church proclaiming the good news in Acts. Then they gathered and (Acts 2:43) fear came upon them as they had *koinonia* with one another and assessed God's doings. As they went about their daily duties, going to the temple to pray, praising God, and having favor with people of the world, the Lord added to their number those who were being saved. Acts 2:47.

Jesus prayed, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [in the world].” Someone has said that every good Christian needs a couple of pagan friends.

My Jewish neighbor, who took me fishing once and caught the fish while I fed them, is always dogging me about the worthless church. But he says, “I don't mean you.” I tell him I am a member of that church. The world knows the church only as individuals in the world meet individuals in the church. We must get involved in the world. In the city the Protestant church has not yet gotten involved in the world enough to really evangelize. We must. “A man's conversion is real only if it turns him back into the world.”

We must get involved in the city, the greatest mission field in this generation. Here is a real tension. We have not communicated with the world enough yet that we feel at home in it. We still like to do things that show we're removed. We talk about the city not being a place to raise children. We talk about the city being a criminal jungle. All of these concerns are an overconcern with our own selves and our well-being.

We must get hold of an incarnation witness. In the Methodist revival, the poor evangelized the poor, people of their own kind who lived and suffered with them. We must live with, struggle with, pray with, suffer with the world in order to win it.

This is the hardest thing for us to do because we have been traditionally separated ever since we were driven to the Alps Mountains by persecution. I confess it is not easy to get involved in this demanding way. But we must. In the last two years I have gotten more involved in the community than ever because the world came and asked me to get involved in urban renewal. A whole new area of witness has been opened to our church because of urban renewal in our neighborhood.

But let us remember that our *koinonia* with the world is not a lonely walk—not when *koinonia* is working on all levels. True, we must get involved in the world to evangelize. True, we don't always know which way to go. We will make mistakes. So did Peter, Paul, and the Anabaptists. But the Lord will always be with us.

V. Fellowship and evangelism go together. Evangelism is the chief business of the church. Normal evangelism is a natural outcome of fellowship (*koinonia*). The demands of a healthy evangelism are *koinonia* with Christ, *koinonia* with the brother, *koinonia* with the world. □

*The New English Bible, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

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The first documentary proof of a hospital is of one established at Caesarea in A.D. 369 by St. Basil.

The Spiritual Vacuum of Our Inner Cities

By Laurence M. Horst

Nothing seems clearer in the Scriptures than that the church belongs in the city. It seems that this has been a point of disobedience for the Mennonite Church.

Somewhere along the line we became a bit confused about what separation from the world means. It seems to me that our expression of separation has meant going into our rural ghettos and penning ourselves apart from the centers of real need.

Now for the last 40 to 50 years the cream of our churches has been going into the cities studying as doctors, teachers, and more recently as social workers. We have lost multitudes of them because we had no witness in the city.

Let us ask forgiveness for building our high walls in the country; for keeping our message from the people who need it most. One of the things about the church is that it cannot be preserved for itself. It is the nature of the church to flow out, to be fresh, to have life.

Herein have we historically erred. The church has struggled to find a way to let the Gospel go forth, but it has been a hard adjustment. It is heartening, however, to see that this adjustment is being made.

Culture All Their Own

Where are these centers of needy humanity? The teeming multitudes of New York City, Chicago, Los Angeles, Cleveland, and other large cities are rather obvious. The many races and ethnic groups comprising these multitudes are not so obvious. In Chinatown, Chicago, we have a community of 24,000 Chinese people with close connections to the homeland.

In January, I spent several days in a community in the near North Side where 28,000 southern mountain people are living in what was once an exclusive community. We have also on the North Side 12,000 American Indians with only one center of witness. There are a million Negroes in the heart of the city's metropolis—thousands of Mexicans, Germans, Cubans, Puerto Ricans, Dutch, French, Italians, Jews, and Greeks. The Lithuanians, Swedes, and Slavs live in their communities as a people unto themselves.

Multitudes come from everywhere for job privileges and better opportunities. In the city, wealth and poverty exist side by side; cultural beauty of the arts is within driving minutes of squalor, crime, robbery, rape, theft, and loneliness.

In addition to being pastor of Chicago's suburban Evanston Mennonite Church, Laurence Horst serves as area overseer for the other Mennonite churches in the city. This article has been condensed from a message given at the annual meeting of the Mennonite Board of Missions in June.

Not on Speaking Terms

Another astonishing characteristic of the city is that it is noncommunicative. People do not care to speak to each other. On the buses and trains people are buried in a novel in the morning and in a newspaper in the evening. Trying to talk to them is like stirring a hornet's nest.

They simply do not communicate. One can live within a stone's throw of his neighbor and never know his name, religion, or where he works. "Leave me alone and I'll return the favor" is the unwritten philosophy of the city. Hidden beneath this cold crust, of course, is a great loneliness.

Noninvolvement is another characteristic. Rural people find it difficult to understand the intensity of this trait. Hoodlums will get on public transportation, knock a man on the head, take his money, and go on their way unhindered—almost unnoticed. No one around the victim will lift a hand to help.

Another family I know, living on the second story of an apartment house, was awakened at four o'clock in the morning to hear someone calling for help. They looked out the window to witness two youths beating up an old man. The young men took his money. I asked the family what they did to help. "Help," they shot back. "Nothing, of course. Do you think we want to be involved in this?"

Ghettos are another characteristic—human traps which go 15 stories in the air or higher; centers of poverty, poor education, school dropouts, unemployment, large families, public assistance, and broken homes. One of these buildings, housing 150 families with children, has less than 20 bona fide husbands.

Inner city people are on the move. A parade of 1,500 people move in and out of Chicago every day. Instability results from this influx. The churches are poor and cannot support a full-time pastor.

A great spiritual vacuum exists. As the Negroes have come into the inner city, the Protestants have fled. The educated class live in the suburbs. They commute to pluck the fruits downtown and rush back in the evening to water their lilies. The farther out one lives, the higher his office in Chicago's Loop.

Mennonites Are Equipped

What is the ministry of the Mennonite Church in the inner city? Can we as a rural people really do the job effectively? Are we willing to pay the price in persons, in training, and in funds?

I would like to suggest that our message and our history fit us uniquely for the task. I think Mennonites are a people

who really care. When there was a need for relief in India, we responded with our purses and people. Out of this came the church now existing there. When there was a need for funds during CPS days, we responded well when the need was well presented. Perhaps we haven't told the church enough about the needs of the inner city.

Second, Mennonites are willing to work hard and sacrificially. We don't need \$15,000 a year before we start. We are willing to sacrifice if we feel the real commission for the job.

Third, we have an understanding of faith in the Gospel of Jesus Christ which affirms that men can be changed. Communities can be saved. Further, we believe in the Gospel of love. It is impossible for a true Anabaptist to have race prejudice—his faith leaves no room for such.

But we will have to change our attitudes toward our cities. We tend to think only of the worst in them. First of all, we say it is a terrible place to raise a family. We hear much about the juvenile delinquents there. We wonder where we would plant our tomatoes.

On the other side of the coin, one can find some fine people there. Determination stands out on their faces—a will to do something constructive in today's world. It has also been proved statistically that the city is a safer place to live than the country.

Cooperative Effort Needed

Our educational institutions and churches need to prepare men for this new age. They need to bridge the gap between traditional rural concepts and the modern inner cities so that as a church we can become partners with Christ in witnessing to the teeming masses of this generation.

Our churches can have commissioning services for young people leaving for I-W, VS, college, and other service assignments in the city. Impress upon them the fact that they are the congregation's ministers. Count on them to do something significant in the city and tell them so. Many a youth who comes into the city resents a visit from the pastor. They don't want to be bothered. Maybe nothing more than such an attitude has been expected of them.

Faculty members of our schools need to capture this vision for the inner city. Courses in urban sociology need to emphasize it. Teachers, social workers, and doctors training in the city need to develop convictions for a ministry to the inner city. There are many churches right now that ought to be opened in the Chicago area. Families should move into these depressed communities and relate to other needy families.

We need the kind of people who can meet with the political, economic, educational, and social leaders if we are going to build the kind of churches that relate to the total community.

It seems to me that Christ's heart is bleeding for that 75 percent urban population burdened with emptiness, loneliness, and a sense of lostness. If we would search our hearts and pray earnestly for these needs, we would be amazed what God can do in bringing the church to birth in the inner city. □

GIVE — PRAY



MISSIONS
WEEK

Nov. 7-14

Pray for Our Partners in the Inner City



- In New York City, a half-a-million people on city relief.
 - About 10,000 American Indians a year leaving their reservations for paleface cities of Chicago and Los Angeles.
 - Cities rapidly losing their age-old manufacturing and warehousing function. Becoming the idea, management and decision headquarters . . . leaving the untutored behind.
- Look Magazine.

What Mennonites Believe

By Paul M. Miller

Part V

What are some of the beliefs which Roman Catholics and Mennonites hold in common?

Both take history seriously. God acted in mighty redemptive deeds and words to disclose His wooing love and His holy will for man as He calls him into a covenant relationship with Himself. Both acknowledge the supremacy of Jesus Christ as God's self-disclosure in history. Professor Leenhardt from Geneva asserts that Protestants tend to anchor their faith in a word-centered disclosure originating in Abraham and carried to culmination by the Apostle Paul, whereas Catholics tend to anchor their faith in a many-sided disclosure championed by Moses and carried to culmination by the Apostle Peter. Both Roman Catholics and Mennonites accept Jesus Christ as the fullest revelation of the Father, as divine Saviour and Lord, and would be willing to begin with Christ as the final test and synthesis of all truth, and discipleship within Christ's grace as a good way to describe what it means to be a Christian. Divine life flows out from God through Christ to create believers who are sons and brethren.

Both take the church seriously. God does not begin with every believer "de-novo" as He did with Adam or Abraham, but comes to every person through the church. Someone who has already known Christ's saving grace brings Christ's love and grace to each new generation. In a very real way the church is a custodian of the Gospel and grace of God.

Both Roman Catholics and Mennonites believe that God's revelation in the Judeo-Christian tradition forever sets the mold and the limits within which the church shall preach the Gospel. No synthesis with either humanism, naturalism, or non-Christian religion can be contemplated. But Biblical scholars of all persuasions are noticing the way in which the traditions of the Christian community helped to form the books of the New Testament and are willing to ask how the total Christian community shall have its part in interpreting the New Testament.

Both believe that peace is the will of God and that war is

sin. In 1940 Pope John said, "War is a frightful danger. For a Christian who believes in Jesus and His Gospel, it is an iniquity and a contradiction." After his "Pacem in Terris" he said, "The world has awakened. Little by little the very pure teaching of the Gospel will find entry into conscience." To these thoughts every loyal Mennonite cries, "Amen and amen, may God hasten the day!" Mennonites believe that nonresistant suffering love for enemies is an integral part of the Gospel itself, the method God has chosen to make men good. "What unbeliever, in fact, would take Christianity seriously if religion reserved some indulgence for war?"

Both believe that God's faithful people are called to be the present expression of God's kingdom. From this sphere of God's present rule He opposes the kingdom of the world and Satan, brings judgment upon them, and calls them to repentance.

Both believe that God calls upon His people to live holy lives, and that moral earnestness is absolutely necessary to be a real Christian. Self-discipline as well as admonition from the church is essential. Both oppose the reformers' doctrine of the "bondage of the will," and believe that God enables a man to live a holy life if the man really wants to do so. Man need not languish forever in the state of "*simul justus et peccatur*." But both agree that absolute holiness and perfection such as God Himself possesses will not be the church's achievement within history.

Both regard marriage as extremely sacred and divorce as extremely sinful. Nurture of children is seen as a sacred duty of parents which can never be evaded.

Both believe that God has set Christ's church above the state, and, although Christians need to respect and pray for rulers, if a conflict of conscience develops, Christians ought to obey God rather than man or state.

Both believe that atheistic communism is a serious error and a menace to world community. But both feel that the fear-inspired paranoid rantings of the "Apostles of Discord" and "The Freight Peddlers" can only make matters worse. The materialism and secularism upon which communism feeds can only be conquered if and as Christ's church offers moral leadership toward justice and righteousness in the social order. If all of the Christians of the world would live out the social implication of the Christian Gospel, atheistic communism would be turned back.

Paul M. Miller, Professor of Practical Theology and Director of Practical Work at Goshen College Biblical Seminary, Goshen, Ind., presented the address, "What Mennonites Believe," at Notre Dame University, a Catholic school. This is the last of five installments. A question and answer discussion follows this series.

Both Mennonites and Catholics are trying hard to apply the lessons from history to the present problems which God's people face in their attempt to be faithful in the world. Pope John said, "We all like to judge events from the vantage point of the handful of earth beneath our feet. This is a great illusion. We must take our view from the heights and courageously embrace the whole." To this Mennonites would say, "Amen."

Both believe that the Christian attitude toward the Jews has not been a good one. Pope John said, "We must employ all means for overcoming old attitudes, preconceived ideas, and expressions that are not too courteous." At the meeting of the Goshen Seminary faculty which is scheduled for April 21, the faculty will consider offering a new course which will study Judaism, from the second century to the present. Both Roman Catholics and Mennonites feel that racial or ethnic discrimination is a sin, whether exercised toward Jew, Negro, or any other person.

The list of beliefs which Roman Catholics and Mennonites hold in common may well close on a lighter vein. Many persons in both groups value hard work and consider diligent work a virtue and laziness a sin. Mennonites would all get a chuckle from the following story which is reported concerning good Pope John. A diplomat newly accredited to the Holy See was received by the pope. He asked the pontiff how many persons worked at the Vatican. "Oh, no more than half of them!" replied John XXIII, winking an eye. □

Right This Minute

By Mont Hurst

We enjoy being harbingers of good news. And it is our duty to our fellowmen to bring them good tidings when possible. We shirk our duty otherwise.

A Chinese Christian woman once visited in England and went into an ancient church with her friends. She noted the date of its establishment on the cornerstone. It was several hundred years old. The woman paused and then said, "Why, you people have been Christians all those years but never told us the news of the Gospel until recent years."

As we enjoy spiritual strength, we will derive more joy and satisfaction if we impart the good news to others and seek to inspire them. Sometimes our prayers are unanswered because we do not witness to our source of spiritual strength.

If you feel defeated, try praising the Lord. He delights to hear praise. His ear is ever open to our testimony to His mercy, goodness, and blessings. You cannot begin to count your blessings, but He can count the times you praise Him. The only happy people in the world are born-again followers of Christ who are lines of transmission in witnessing to His love. In this state, our prayers are effective and the answers are forthcoming in a regular flow of blessings.

"But godliness with contentment is great gain" (I Tim. 6:6). □



AUTUMN

By Esther Hockman

*A time of beauty—
When God has clothed the earth
With crimson, yellow, orange, and brown.
A time for serenity and deep thoughts—
For worship as we see God's beauty.
A time for mellowing—
As we are lavished by His love.
A time for sharing of that love.
A time for praises—
Since we, too, have found much to garner
In our Christian lives in past fruitful days.
A time to anticipate a change—
A change to the silence of the winter,
When a new beauty enhances all of the earth
With its whiteness, its purity, its rest,
In comforts that God provided—
Its memory of friendships shared—
Its peace and stillness.*

The Unnatural Is Natural

By B. Charles Hostetter

Some years ago a congregation that was without a pastor arranged for several young men to come for interviews with the church board and to preach trial sermons to the congregation. The first candidate spoke on the text, "The wicked shall be turned into hell." The next evening when the board met to discuss the first applicant, the chairman voiced serious objection to giving him a call.

The next weekend a second candidate appeared. He spoke on the same text as the first one, "The wicked shall be turned into hell." But when the board met to discuss this applicant, the chairman was all in favor of inviting him to become their pastor. The other members of the board were amazed. Finally one asked him what the difference was. The chairman explained, "Well, when the first one preached that the wicked will be turned into hell, he seemed somewhat glad of it. The second one preached the same thing, but he had real concern about it." How do you feel about the wicked who are headed for hell?

It's quite natural for us to want to see the villain get caught. We even enjoy seeing our competitors fail. It's very unnatural for us to want others to be more successful than we are or to love our enemies. However, Jesus tells us to practice the Golden Rule and the Sermon on the Mount which teaches us to have this unnatural spirit. But generally this is rejected by man as unworkable. They say it's not normal. But the Bible says that the unnatural is possible for those who have met the Saviour and have had their lives transformed.

God Did the Unnatural

When we see the value that God puts upon man, then we understand why God loves us so much. It also throws light on why the Lord paid the supreme price, doing the utterly unnatural thing, of sending His Son into a world that hated, mistreated, and finally killed Him. No cost was too great for God to pay in providing an escape for man from the eternal abyss. God in love spared nothing to redeem us. The Bible says, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I John 4:9).

Knowing the true value of man's soul also helps us to understand why Jesus Christ did the unnatural in giving His best, His very life, to become a Redeemer for us. The Apostle Paul wrote, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

"He was wounded for our transgressions, he was bruised

for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

Jesus was not a victim of the scheming of cruel men or of hell. Rome was powerless to crucify Him, and nails could never have kept Christ on the cross against His will. It was love in His heart that made Him willing to suffer "for sins, the just for the unjust, that he might bring us to God." "Hereby perceive we the love of God, because he laid down his life for us" (I John 3:16). Utterly unnatural, but love makes it natural.

We Must Do the Unnatural

This takes us to the whole point of my message, the very heart of why a true Christian lives for others and even loves his enemies. The Bible says, "If God so loved us, we ought also to love one another" (I John 4:11). "Christ laid down His life for us. Through this act of His we know what love is and can do. And we, too, ought to lay down our lives for our brethren" (I John 3:16, Norlie).

The disciples were justice- and judgment-conscious. They wanted Christ to rule with an iron hand. They misunderstood the purpose of His coming and the work of the church. The vengeful spirit of Christ's disciples is very evident over and over again. On one such occasion the Bible says, "The time was drawing near when He was to be taken up to heaven again, so He made up His mind firmly to go to Jerusalem. He sent messengers ahead of Him. These started out and came to a village in Samaria to make ready for Him. But the people there would not welcome Him, because He was going on to Jerusalem. When His disciples James and John noticed this, they said, 'Lord, do You want us to call down fire from heaven to consume them? That is what Elijah did.' He turned and spoke disapprovingly to them, 'You do not know of what spirit you are. The Son of Man did not come to destroy men's lives, but to save'" (Luke 9:51-56, Norlie).

The disciples misunderstood the purpose of Christ's coming, and the church today largely misunderstands this cardinal principle of Christianity. We are to love and forgive rather than to demand justice or vengeance. Why? Because love never fails. That's why Christianity is built on the basis of forgiveness. It is natural for God and Christ to love and forgive because they want to redeem lost man who is priceless. Therefore, it should also be natural for Christians and the church to love and forgive.

Why the Unnatural Becomes Natural

The Apostle Paul explains why Christians should naturally do the unnatural, love their fellowmen and live unselfishly. He says, "He [God] loves you and has made you holy. So you must be tender-hearted, kind, humble, gentle, and patient. Bear with one another. If you have reason to complain

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against some one, forgive him. The Lord forgave you, so you must forgive others. Above all, love one another. Love makes everything work in perfect harmony" (Col. 3:12-14, Laubach).

When brethren disagree or there is an offense, we dare not hate or be unloving. Rather, we are to try to heal the difference by love. Jesus said, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." The aim is clear; it is "to gain thy brother." Love wants reconciliation. Love would rather suffer wrong than demand justice. It gladly sacrifices to gain the brother. Love does not spread the failure of the other, but goes and tells him "his fault between thee and him alone." When God's love is in our hearts, then we naturally try to reclaim the sinner. It is unchristian to help tramp him down by advertising his failures.

How the Unnatural Becomes Natural

To help fix firmly in our minds the goal of the Christian in this world, let me read a number of other Scriptures.

The Master says, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). A peacemaker is one who goes the second mile. He overcomes evil with good. One is called a child of God when he works selflessly for peace and not for vengeance or justice.

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8), says the Apostle Paul. The Christian is always in debt and that debt is love. We are never free from this obligation. And remember, regardless of what has happened, "Love worketh no ill to his neighbour" (Rom. 13:10).

The Bible says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself" (Rom. 15:1-3a). Again we find that we are to be long-suffering, kind, and helpful to those in need. We are not living to please ourselves, but to help others, just as Jesus gave us example.

Gal. 6:1, 2, says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." "Restore" is the big word in these verses. We are not to push down a faltering fellow. We are not to use our tongues to advertise his sins and mistakes or say, "It serves him right," but we are to make every effort to restore a falling one. It's our business to do this as Christians. In fact, it's perfectly natural when God's love is in our hearts.

Our mission in the world is to love our fellowmen. We are to be peacemakers, to help the weak, to restore the fallen, and to redeem the lost. It's unnatural for us to do this until Christ gives us a changed heart; then it's natural.

One day a little girl was carrying her crippled younger brother. He was heavy and a difficult load for her. A man passing by remarked, "He's too heavy for you, isn't he, little girl?" "Oh, no, sir, he's not heavy; he's my brother."

When we love someone, we gladly suffer and sacrifice to

help him. With the love of God shed abroad in our hearts, it's natural to do the unnatural, to live for and serve others unselfishly. Does God's love fill your heart? You owe to the world what love can do.

The Inspired Letters, Frank C. Laubach; Thomas Nelson & Sons, New York. Used by permission.

Missions Today

Give and Grow Rich

By J. D. Graber

As long as you have debts do not give to missions. If you do, you are giving not your own but other people's money. Have you ever heard this line of logic? It sounds right and no doubt people have quieted their conscience in this way when they gave little or nothing. The logic is the same that says the more you keep, the more you have. Sounds as watertight as two plus two equals four.

But Biblical logic is different. A blessing is promised on unselfish giving. Save your life and lose it, the Bible says. Lose your life, give it, throw it away for Christ and the Gospel, and you will find it. It is very easy to keep in debt as one goes on liquidating debts and increasing capital. Naturally judgment and Christian sense have to be used.

If a man has managed so badly that he is insolvent and in danger of bankruptcy, he can hardly be justified in making liberal donations to church or other causes while creditors stand to lose. He cannot use charitable giving as a device for getting out of a bad financial situation. Beyond a certain point he is giving away other people's money, and the Bible does not promise blessing for this kind of giving. But as long as a man's financial condition is sound, regardless of how much borrowed money he is using, he will suffer spiritual harm if he will reduce his giving on account of having borrowed money.

The same holds true for a church. Earlier this year a statement in this column said, "A congregation that says, 'We will suspend missions giving until we get our new building paid for,' may finally have a building, but it will surely be a poorer church." Someone wrote in, feeling that it would be more strengthening to the congregation to first pay off debts incurred in a building and renovation program; that when we had a beautiful building and adequate facilities, then our young people would love the church and be motivated to serve her.

The strength of a church is not in her building or in her organization. The man who says he will not give to missions until he is wealthy and then he will give largely is deluding himself. If we do not learn to give by giving in our poverty, we will not be able to give after we become rich. Furthermore, we must ask not how much we give but whether we give for buildings, facilities, and programs that serve ourselves or whether we give for the spread of the Gospel and the service of needy people. Build churches and pay for them, but do not let this cut back on giving to world needs.

Biblical Basis for Evangelism

By Bill Detweiler

Any person who even casually reads the New Testament cannot possibly overlook the fact that it is the desire of God that men everywhere should know about Christ. The Apostle John expressed the force of the entire New Testament when he spoke of Christ being the atoning remedy not only for our sins, but also for the sins of all the world. I John 2:2. The providential love of God permitted the death of His only Son, because He was "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

In light of this pointed and dynamic primary emphasis of the New Testament, the Christian Church has utterly no excuse for the fact that our world is predominantly pagan rather than Christian. Less than half of the people in our world have ever heard of Jesus Christ, but *more* than half of them know a great deal about Lenin and Khrushchev.

From a strictly human viewpoint, if we were to criticize the sovereign choices of God, it would probably have to be with regard to the method He chose for His Gospel to be propagated. Inasmuch as the church has obviously failed so miserably to "preach the gospel to every creature," we are tempted to question the wisdom of God in choosing mere men to be the vessels from which His redemptive grace is to be poured. After the magnificent sacrifice of Christ upon the cross of Calvary, it would seem that God could have found some better method of proclaiming that heroic remedy for the sins of the world.

But we have no right to question the mysterious statesmanship of God. The New Testament makes it clear that for the preaching of the Gospel God has chosen only one method—through the men who have received it. If they proclaim it, then it will be proclaimed. If they do not, then it will not be proclaimed. God has chosen to entrust the Gospel to us, even though that choice means that He Himself can be frustrated by our disobedience to His commission.

Since God in His wisdom has chosen this method for the spreading of the Gospel, let us look more carefully at the Biblical basis for our obedience to God's method. Our willingness to be used is essential for at least three reasons: (1) because it is the command of God; (2) because of the sovereign schedule of God; (3) because of the immortality of man.

Founded on the Command of Christ

The Biblical basis for evangelism is founded on the command of Jesus Christ, when He said, "Go ye therefore, and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). As long as the trumpet call of the great commission rings out its clarion tones, any man who opposes evangelism is simply saying that he knows better than Christ!

But suppose the last sentences of Matthew's Gospel would have been lost. Would the evangelistic challenge for the church be in doubt? Not by any means! The great commission is not an isolated injunction which stands alone in the New Testament. The urgency for proclaiming the Gospel is implicit in all the life and words of Christ. Even without the great commission, the marching orders for the church are called from every page of the New Testament. On at least six occasions following His resurrection, our Lord gave precise command concerning the worldwide evangelism program of His church. The most familiar of these are His words just before His ascension, "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8, RSV).

If we say we believe and follow Christ, our interest and involvement in evangelism are not optional, but intrinsic in our religion because of the lordship of the One who has so clearly commanded it. The concern for evangelism is not, as Dr. James Stewart says, something which is tacked on to a man's personal Christianity, which he may take or leave as he chooses. When a person accepts Christ and comes under His lordship, he is enlisting in an evangelistic army in which there are no noncombatants.

The late Dr. William Temple wrote these words: "If what you have gained from your religion is something which you could possibly hold to yourself without wanting to impart it to other people, *then it is not God's best gift in the Gospel, and it is not salvation.* . . . The fact that you are not passing it on proves that you haven't got it, and if you have got it, it will make you pass it on, because of what it is."

Because evangelism is the command of Christ, most of us are willing to concede that we must be witnesses of that faith whose people we are. But how lamely we go about it! We know that our church must reach out into the community and bring new people into its fellowship—that is what our church is for and we criticize it if it does not do this. But if an unconverted family moves into our community, most of us are quite willing to pass on their names to our pastor, thereby deluding ourselves into thinking we have been obedient to the command of Christ! Dr. John Bright has written, "We are alarmed and dismayed at the manner in which commu-

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nism infiltrates and takes hold of the minds of men, and we feel that something simply has to be done to stop it. But we can never get over our well-bred conception that to discuss one's religion with other people is just a little bit vulgar. We think it noble that missionaries should give their lives to preaching the Gospel in faraway lands—but if our loved one should toy with the idea, we implore him not to be quixotic (impractical). We are a missionary church that wishes the propaganda of the Gospel to be carried on by someone else."

Among all the reasons which could be given for the Biblical bases for evangelism, none is more basic, more incisive, more logical, and none is more emphatic, than the simple reason that *evangelism is the command of Christ our Lord*.

The Sovereign Schedule of God

The second Biblical basis for evangelism is the sovereign schedule, or calendar, of God. During His earthly ministry, Christ gave frequent indication that He knew Himself to be working according to the sovereign timetable. At one time He spoke about His "hour" having not yet come, and then, in His high priestly prayer, John 17, He began by praying, "Father, the hour is come." On another occasion He said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Just as Christ knew Himself to be working according to the divine timetable, in the same way His followers are working by the sovereign clock of God. It is nearing the midnight hour. Certainly none of us would set any date for the second coming of Christ, but certainly neither would we be so blind as not to see that the world stage is set for the drama of the *Parousia* at any time.

In this article the world conditions which the New Testament mentions as being indicative of the last days cannot be outlined. But there are too many secular prophets of doom on every hand to seriously doubt that our world has come to its zero hour. Until less than twenty years ago, there used to be the cozy feeling in our world that the unfinished business of humanity today could be continued tomorrow. But no longer can our world rest in the luxury of such complacency. Everywhere men are clutched by the fear that if humanity does not set its house in order *today*, there will be no tomorrow.

In his best seller, *The Rise and Fall of the Third Reich*, Shirer concludes his foreword with these words: "In our new age of terrifying, lethal gadgets . . . , the first great aggressive war, if it should come, will be launched by suicidal little madmen pressing an electronic button. Such a war will not last long and none will ever follow it. There will be no conquerors and no conquests, but only the charred bones of the dead on an uninhabited planet."

Such contemporary declarations of despair could be quoted almost without end. We are living in a world which has seen Marx, Freud, and Einstein. These three Jewish thinkers have made such a difference in our world as to merit the title of a modern, man-made trinity. It seems that our world will never again return to its old concept of stability, now that the

social and economic doctrines of Marx have been taken seriously. Freud has been responsible for destroying man's inherent concepts of morality, which in the past tended to restrain sinful human behavior from running wild. Indeed, the events of this century have been a bitter commentary on the discovery of the depths of primitive desire in the heart of unregenerate man.

Include with Marx and Freud the name of Einstein, the scientist who has released the knowledge of terrifying destructive power, and you have a modern triune god which seems to have come to our world, not to "seek and to save," but to terrify and destroy.

My reason for mentioning these events is not to create foreboding for the future, but to encourage us to be faithful in this frightful hour. Even this contemporary cauldron is within the control of God. And through Christ He has told us that when these things begin to come to pass, then look up, for our redemption is near. Luke 21:28.

In this critical hour of history, as the clock of God runs on toward the midnight hour, we must have a sense of urgency and demand for the proclamation of the Gospel. For this dark hour of history, there is but one ray of hope, and that hope is in Jesus Christ, the Light of the world. When millions of human hearts are being besieged by doubt and disillusionment; when so many values by which men once lived have been banished never to return, and the bottom appears about to drop out of existence itself—surely, if ever there was a time on the sovereign schedule of God when the grace of Jesus Christ needed desperately to be heralded, now is the hour! Now or never!

In this critical hour, how tragic it is that the Christian religion is in many minds identified with merely ethical behavior, sprinkled with a dab of aesthetic emotionalism or a bit of humanitarian benevolence! If ever there was a time of need for the power of the redemptive Gospel of the crucified and risen Christ, now is the time. The night is coming. Time on the sovereign schedule of God is running out! The survival of the Gospel now means that evangelism must be carried out in self-defense! In this countdown hour of history, it may be that renewed dedication to the task of worldwide evangelism could prevail upon the grace of God to save our planet from suicidal global Gehenna.

The Immortality of Man

In the third place, the Biblical basis for evangelism rests on the immortality of man. If men were only mortal, and not eternal souls of the inbreathed spirit of God, then there would be little reason for us to bend our every effort toward evangelism. If this life were all, then it would be rather stupid for man to spend his life in some hut out on the other end of nowhere preaching the Gospel.

But the clear teaching of the New Testament is that the souls of men are worth saving for time and eternity.

In blunt language, because the soul of man is immortal, his destiny is to consciously spend eternity in one of two places, heaven or hell. If it were the lot of man to simply die like a dog, then the sacrifice of Calvary would be quite

ridiculous. The theme of the New Testament is that by His death Christ has rescued us from the curse and eternal penalty of our sinfulness. When John speaks about having passed from death unto life (I John 3:14), one cannot possibly say that this relates only to the present scheme of things.

Often we do not mention this compelling basis for evangelism. None of us like to talk or think about hell. I feel the same emotional revulsion that most of you experience when I think of the eternal retribution for man's unconfessed sinfulness. If there is any Biblical doctrine which I dislike, it is this doctrine of eternal retribution. But the doctrine of hell is so inextricably interwoven with the total fabric of the teachings of Christ and the New Testament writers that a man cannot honestly say that he believes the Bible but does not believe in the eternal retribution of hell. The thought of hell is not pleasant, but is it not nevertheless a most compelling Biblical basis for evangelism?

In Matt. 24, the Son of God affirmed that the totality of life shall be ultimately judged. Christ, the Judge, will separate the sheep from the goats. To the goats on His left, the Judge will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment." In His Sermon on the Mount, our Lord made at least five allusions to the eternal retribution of the wicked.

May the decline of evangelistic fervor and general spiritual apathy be credited to the avoidance of teaching and preaching about hell? In a recent issue of a national magazine, there were these words: "In the past twenty years, hell may not have frozen over, but, according to the sermons of a good many ministers, *and to the relief of all sinners*, it has considerably cooled. The old-time idea of hell is now only a condition of man's mind. Death is simply a quiet transition into the hereafter where 'pray-as-you-go' makes eternity to be out of date. Today the word 'hell' is avoided as much in the pulpit as it is on television."

We do not like to shock people out of their fool's paradise by telling them that hell is a verity of God's Word for all who deliberately reject God's grace. But this most unpleasant fact is the truth of the Gospel, and if we do not faithfully preach it, we are not declaring the "whole counsel of God."

The souls of all men are immortal. For this reason, Christ had a burning love and compassion which carried Him all the way to Calvary, so that every man might have the opportunity of spending eternity in heaven. The dreadful possibility of a man spending his immortal, never-ending life apart from God in hell is a stern Biblical basis for evangelism which we too often conveniently and courteously pass over.

These, then, are three Biblical bases for evangelism. We witness because it is the command of Christ our Lord. We witness because of the late hour on the sovereign clock of God. We witness because every man shall ultimately spend a conscious eternity either in heaven or in hell.

Some time ago, I read the following words by Studdart Kennedy, and they have been ringing in my heart ever since:

"The hunger in man's heart is infinite,
And craves infinity for food.

I dare not give him bread unless I give him more:
He must have God."

Many years ago Paul stood before a temporal king and made his defense by saying, "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision" (Acts 26:19).

Some time we too shall stand before a King, the eternal King of kings. At that time, may each of us be able to say, with deep humility, "Wherefore, O King Redeemer, I was not disobedient to the heavenly vision." □

THE WHITE HOUSE
WASHINGTON

September 17, 1965

Dear Messrs. Koch and Metzler:

The President has asked me to thank you and your colleagues for your thoughtful letter and telegram to him of August 27th in which you reported the views of the Mennonite General Conference which was held in Kidron, Ohio, on August 24-27.

I can assure you that your concern over the conflict in Vietnam is deeply shared by those officials who must deal with the tragic situation in Southeast Asia. As you know, the United States Government has made clear and continues to make clear its desire to achieve a negotiated peace through whatever channel may be most promising. In the meantime, our commitment to the people of South Vietnam, a commitment shared by some 30 other nations now active in South Vietnam, must be fulfilled in order that aggression through subversion and terror may not triumph. It is this commitment that provides the moral basis for our programs of economic, social, political and military assistance.

I could not close without expressing to you our continuing admiration for the extraordinary work being undertaken in Vietnam by your Mennonite associates.

Sincerely,


James C. Thomson, Jr.

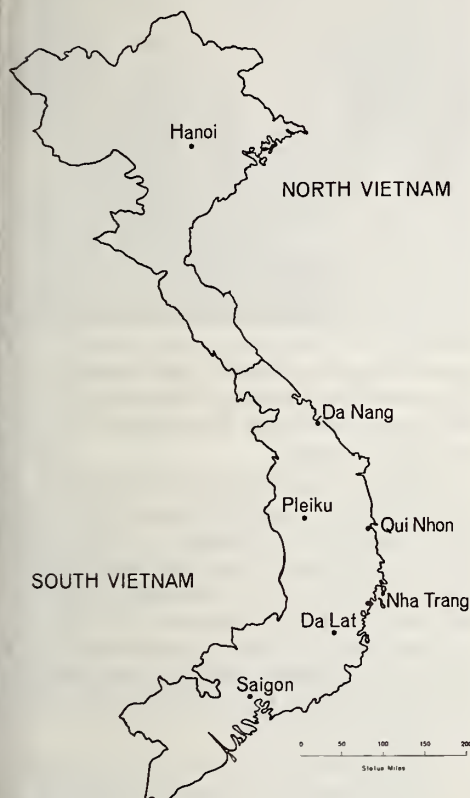
Messrs. Roy S. Koch
and A. J. Metzler
Mennonite General Conference
Headquarters, Mennonite Building
Scottsdale, Pennsylvania

The Unguarded Entrance

The devil's business is the destruction of all good. To those to whom Peter wrote the attitude of the devil was that of a roaring lion. It is not always so. Sometimes his opposition is stealthy and slimy as that of a serpent. At others it is radiant and fascinating as that of an angel. His purpose is always the same, "seeking whom he may devour"; and his method is ever that of *seeking*, watching for the weak moment, the unguarded entrance, the unprepared occasion.—G. Campbell Morgan, in *The Analyzed Bible* (Fleming H. Revell Company).

CHURCH NEWS

MCC Expands Effort in Vietnam



The Mennonite Central Committee's ten-man medical and relief team in South Vietnam will be increased three- to four-fold during the coming months if enough doctors, nurses, social workers, Pax men, and other relief workers can be recruited.

Plans call for the establishment of new clinics at Pleiku and possibly at Danang and Dalat and the assignment of refugee assistance teams to one or more areas of heavy refugee concentration.

Broad Cooperation

The executive committee agreed that the relationships established in past years with the Evangelical Church of Vietnam, the Eastern Mennonite Board of Missions and Charities, and the Christian and Missionary Alliance should be preserved. But it also acknowledged that the current emergency in Vietnam called for increased cooperation with other church and voluntary agencies to meet the mounting need for relief, medical, and other social services.

The Division of Overseas Ministries (DOM) of the National Council of Churches has been channeling support for the relief effort in South Vietnam through the

Mennonite Central Committee since May, 1965. It is aware of the MCC's special concerns in Vietnam as a pacifist group, but this has not prevented it from reaffirming its intentions of working jointly with MCC.

Other agencies with which MCC is consulting on its Vietnam program are the American Friends Service Committee, Lutheran World Relief, and the East Asia Christian Conference. Steve Cary, Mike Yarrow, and Robert Poole of AFSC met with MCC administrators on September 22 to look at each other's plans.

"MCC, as one of the pioneer American Protestant agencies in Vietnam, has a special responsibility there," emphasized William T. Snyder, MCC executive secretary, "but the need is far beyond our capacity to meet. We must be prepared, therefore, to work with other Christian groups and voluntary agencies."

Administrative Arrangements

Robert W. Miller, director of MCC's Overseas Services department, has announced that two Eastern Mennonite Board of Missions and Charities workers in Saigon will give one-quarter time each to assisting Paul Longacre, MCC director in Vietnam, with administrative duties. Everett Metzler will assist with the establishment of the medical unit at Pleiku, and Luke Martin is likely to be asked to initiate and administer MCC's child sponsorship program in Saigon.

The Emergency

In early September South Vietnam's Social Welfare Ministry estimated that the war had already created 610,000 refugees, two thirds of whom were in need of more permanent housing and other assistance. Some feel that the total may reach a million by the end of the year.

The South Vietnamese Government, with massive financial and advisory assistance from the United States, is trying to provide food and shelter for these refugees, but much of the allocated money is not being used because there are not enough welfare personnel available to supervise the work.

U.S. military air strikes against villages suspected of harboring Vietcong and the seesaw battles for domination of certain areas have been two of the major causes of the increase in the number of refugees in recent months.

Paul Longacre doubts the validity of the charge which has been made in the U.S. press that the Vietcong are deliberately forcing people into refugeedom to embarrass the U.S. "From the reporting I get," he wrote recently, "the Vietcong don't like the people to leave their jurisdiction."

The Dilemma

Although there can usually be no argument against the rightness of a Christian's extending a helping hand to individuals displaced and bruised by war, the question of whether a small American relief agency which opposes its government's action should serve in South Vietnam was not so easily answered. "Will the Vietnamese people feel that our work is merely part of the American Government's total win-the-war strategy?" This was one of the most urgent questions the MCC executive committee and Overseas Service administrators faced as they attempted to decide whether to maintain the present level of activity, or to expand.

Although MCC will distribute food, clothing, and other supplies wherever necessary and feasible, it is hoping to concentrate on medical work, which is less likely to depend on armed forces involvement. Both MCC and AFSC personnel who have visited Vietnam recently feel that many of the Vietnamese people will recognize the difference between their efforts and those of the U.S. Government.

"It is important to have Americans with other ideas in Vietnam," Steve Cary said in his meeting with MCC representatives, "and if only to help the Vietnamese see that the mailed fist of American might is not the only America."

A Corollary Problem

A corollary to the problem of identification is the question of how an expanded program in South Vietnam will be interpreted in other parts of Asia. Will the increased activity in areas now controlled by the Saigon Government remove all chances of the MCC's eventually being able to provide relief services in Vietcong held territories (which represents about 75 percent of South Vietnam's land area) and in North Vietnam? What will the reactions of churches in other Asian countries be?

MCC feels that the best it can do under the present circumstances is to work in those areas which are open to it and to genuinely search for ways in which it can serve both sides. The executive committee approved a token contribution of \$500 to the East Asia Christian Conference at its September 17, 18 meeting for the purpose of sending medicines to North Vietnam. A portion of these funds had been designated for North Vietnamese war sufferers by small concern groups in North America. □

Feeding Program in Hong Kong Merges

Increased efficiency and a cut in costs of present programs have been foreseen.

Mennonite Mission Interest

James Stauffer, a missionary from the Eastern Mennonite Board of Missions and Charities, has investigated the mission opportunities in several schools. The school system is overcrowded, and as a result, schools on roofs of large concrete housing blocks have been opened. The rooms and equipment often are inadequate. Children in the preparatory primary course and in grades one to four attend school in two shifts.

MCC and mission projects will be administered separately but will cooperate with one another and work side by side.

MCC's Future in Hong Kong

Hong Kong has many refugees who need to be integrated into society. The government has erected huge resettlement houses with individual units 10' x 12' to accommodate at least five people. The rent is \$2.25 a month.

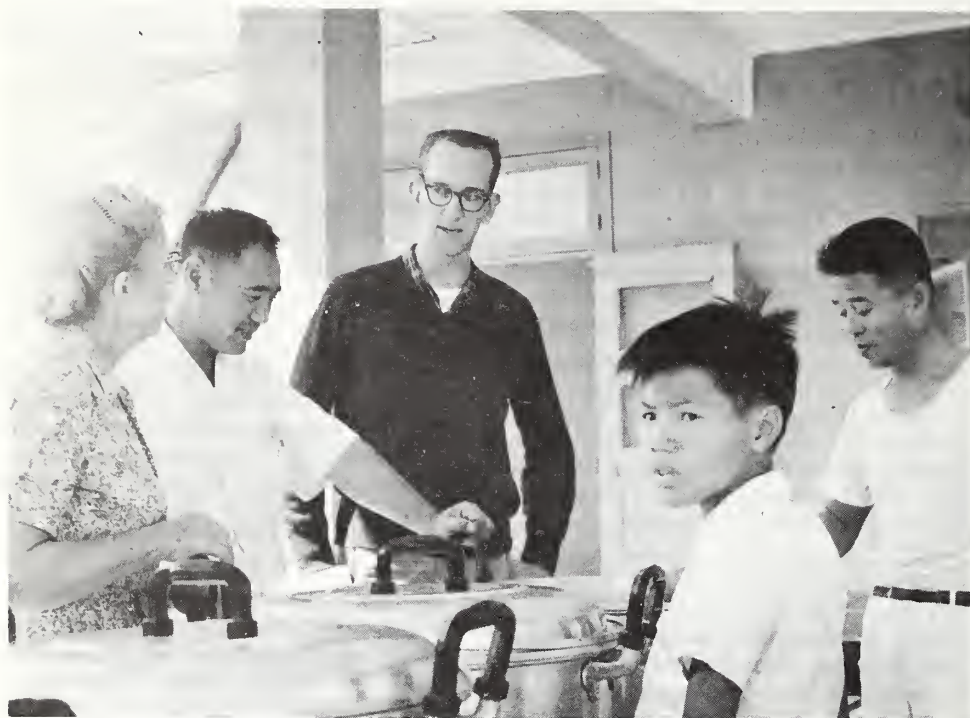
MCC will concentrate on two projects in the future. In the Educational Assistance Program, donations of \$3.00 per month will help in the elementary education of children who otherwise might receive no training. In March, 1965, MCC worked with 222 cases, of which all but four were in primary school. The program has grown from 95 cases in 1961 to 222 cases in March, 1965.

In the Family-Child Assistance program, \$10.00 donations per month will help a child and his family over difficult periods of perhaps illness or special need. Out of 200 cases, 43 families are without fathers. In most cases, the parents are illiterate or have very little education and are classed as unskilled workers. In approximately half of the cases, the families live in resettlement cubicles. The average family has seven members.

Some of the phases of Family-Child Assistance include making loans available to encourage self-help, training in making handcraft items to be sold abroad through the MCC needlework and crafts program, and sewing. For example, a loan was made available to a distressed mother for the purchase of a sewing machine, so she could add to the family income.

Both MCC projects accept personal sponsors from U.S. and Canada for the continuing support of individual children and families.

The outstanding problem in Hong Kong is the "problem of people." The dislocation of masses from mainland China to Hong Kong has resulted in overcrowding which seems to lead to lack of opportunity, and even further to begging, stealing, smuggling, immorality, and in Hong Kong, drug traffic and addiction. Where the need in society exists, MCC has a place.



Former Pax man Merrill Hunsberger (now a graduate student at Indiana University) at MCC feeding kitchen in Hong Kong.

MCC has accepted an invitation from Children's Meals, Inc., to merge its school lunch program in Hong Kong with theirs, beginning in September, 1965.

Feeding Program in Past

Pockets of need still exist in Hong Kong, and to help ease the situation, MCC has provided hot lunches for school children during the past five years. In the past year, a new kitchen was opened on the ground floor of a resettlement house. From here the food was delivered to mission or church schools, private roof-top schools, and other poor areas.

Lunches were served to 4,000 children in 32 schools. Church World Service provided rice, vegetables were bought locally, and meat came from MCC. Children's Meals, Inc., provided meals for 14,000 children in 122 schools.

Period of Transition

The merger is to be carried out by operating the kitchen at Lo Fu Ngam to mid-1966, but with responsibility to Children's Meals, Inc., as of mid-1965. MCC will retain membership on the council of Children's Meals, Inc. The usual \$2,000 subsidy and 4,000 to 5,000 cartons of meat will be given to the school lunch program. Children's Meals, Inc., will be responsible for rice, additional meat, and other supplies as needed. Thus, MCC will be able to make longer use of the new kitchen

facilities, have more time to help arrange for new employment of the kitchen staff, and the schools will be given a better chance to adjust.

During the period of transition, MCC will have to account for the future use of the kitchen to the Refugee Migration Unit (RMU), which provided equipment worth \$8,000. One suggestion is to make Children's Meals, Inc., responsible for the kitchen facilities, and to use the additional rooms for a day nursery. Vehicles, which were also donated by RMU, can be used in ongoing projects.

Employment for the 11 local workers is another problem. The faithful services of numerous Chinese in the feeding program and other MCC projects has been commendable. Children's Meals, Inc., is willing to employ as many as possible. Perhaps some will be free to help in other projects.

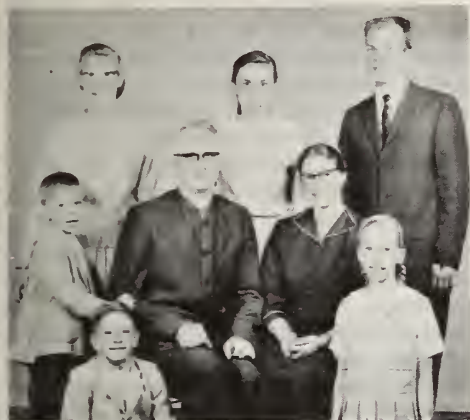
Feeding Program in Future

Several reasons for the merger with Children's Meals, Inc., have been given. Most obvious is a more unified school effort. Children's Meals, Inc., is willing to accept all of the schools for which MCC has been responsible and to treat them on the same basis as their own.

A more united appeal for funds will also be advantageous. For example, government and private agencies will know that they will only be approached once, and will perhaps show more interest.

Your Overseas

Missionaries of the Week



The George Miller family arrived in Honduras in July for their fourth term of service with the Eastern Mennonite Board of Missions, Salunga.

As in previous terms, the Millers will engage in missionary evangelist service in Honduras. Four of the children, Miriam, 13; Rachel, 10; Daniel, 8; and Philip, 6, accompanied their parents. John Mark, 21, and Ruth, 18, remained in the States.

Originally from Streetsboro, Ohio, George is a graduate of Eastern Mennonite College. His wife, the former Grace Kulp of Bally, Pa., graduated from American Correspondence School and attended Eastern Mennonite College.

Partnership in Japan

It was not difficult to become identified with the church in Japan. The welcome from missionaries, overseas mission associates, and national Christians was warm.

Sharing in the dedication of the Honan Cho Church in Tokyo, in the worship of the congregation at Shibecha, and in the morning services of the Union Tokyo Church provided a good diet for our Sunday services. The opportunity to participate in the Hokkaido Ministers' Retreat and in the missionary conference in Kawayre gave us a true sense of partnership in mission outreach. Becoming involved in the evangelistic meetings in Kushiro developed a relationship with an urban congregation.

We have seen Japanese youth actively engaged in evangelism alongside of missionary and national leadership. We have seen missionary and Japanese church members stand shoulder to shoulder in the work of the church. We have learned to know brothers and sisters in the faith and have met many other Christians whose hearts are heavy with concern for the lost in this country.

Observe Contrasts

We have seen faces beaming with the

light of the Gospel, sharing their witness to Christ as they go. We too have felt concern for those who live in fear of spirits, who call upon their ancestors for health and happiness, and who have no living hope. We have prayed for these and for those who are dedicated to the ministry of reconciliation.

While we were in Japan, we felt the "cultural shock" of trying to adapt to Japanese customs. We felt the respect of a charming people. We ate of their delicious food. We felt the shaking earthquakes, the driving wind and rain of Typhoon Shirley. We saw beautiful mountains and lakes. We watched farmers in the fields and learned to know workers in industry and professionals in service to others. We walked into little shops and large department stores. We were exposed to their delicate tastes in home decorations and walked in exquisite Japanese gardens.

We have become part of many good people and carried away memories of deep fellowship and true partnership.—John and Evelyn Mumaw.

Conrad Grebel College

Ernie Regehr, Edmonton, Alta., is part-time college accountant while attending Conrad Grebel College and the University of Waterloo.

While attending Conrad Grebel College and the University of Waterloo, Martin Buhr will be in charge of the college's information service. For the past two years Buhr has been working as editorial assistant in the Information Services of the Mennonite Central Committee at Akron, Pa. Previous to that he served for three years as a Missions-Pax man in Taiwan.

Filled to capacity, Conrad Grebel College officially began its second year of operation on Sept. 15, as an affiliated Mennonite residential college on the campus of the University of Waterloo. Of the college's 122 students, 106 live in the residences (accommodation for 40 women and 66 men) and 16 commute.

Of this year's students 57 (47 percent) are Mennonite: United Mennonite (31), Old Mennonite (16), Western Ontario Mennonite (4), Stirling Avenue Mennonite (3), and Mennonite Brethren (3). This represents a 20 percent increase over last year in the number of Mennonite students enrolled.

Goshen College

Leland K. Weldy and John M. Zook, of the department of admissions at Goshen College, will visit high schools in seven states this fall and winter.

They will talk to high school juniors and seniors and their college advisers about attending Goshen College.

Unique in Goshen's admissions program

are two Campus Open House Weekends for high school seniors, set for Nov. 12 and 13, 1965, and March 18 and 19, 1966, and a week-long College Preview, June 18-25, 1966, for high school juniors.

Bruce Jutzi, of Rockway Mennonite School, 110 Doon Road, Kitchener, Ont., is Goshen College's admissions counselor for college-bound young persons in Ontario. Owing to the different educational set-up in Canada, Goshen College arranges for a resident admissions counselor in Ontario to help answer questions about Christian higher education and further preparation at Goshen.

Eastern Mennonite College

A total of 656 students registered September 17 and 18 for the 1965-66 academic year at Eastern Mennonite College. Including 42 part-time students, the class totals are: Seminary, 7; Senior, 110; Junior, 96; Sophomore, 163; and Freshman, 238. With 29 more students than last year, this year's Freshman Class is the largest ever enrolled at EMC.

Plans Nursing School

In cooperation with the King's Daughters' Hospital, Staunton, Va., EMC is drawing up preliminary plans for the establishment of a collegiate school of nursing, a four-year program leading to the baccalaureate degree.

King's Daughters' Hospital, a 191-bed community hospital, is fully accredited, has a medical staff of 41 physicians, and operates a School of Medical Technology and a School for Licensed Practical Nurses.

Offering work in nursing education since 1948, EMC has awarded the Bachelor of Science in Nursing degree to almost 100 graduates. Her present system accommodates registered nurses who wish to further their training, plus high school graduates seeking a college background before entering nursing school elsewhere.

Plans for the new program will shorten the training period in the BS in Nursing degree and at the same time train nurses in administration, team leadership, public health work, and teaching.

Application may now be made for admission to the first year of the Collegiate Nursing Program. Applicants must present a high school diploma with 12 units of academic credits and should be in the upper half of their graduating class.

Christopher Dock

The twelfth year at Christopher Dock opened on Sept. 8 with a total student enrollment of 250, an increase over the 243 enrollment of the 1964-65 term.

Ninety-seven new students joined the student body this year. The largest concentration of new students is in the fresh-

man class with a total of 71.

A Student Leaders' Retreat was held on Sept. 17, 18 at Lake Wallenpaupack in the Pocono Mountains.

The Christopher Dock curriculum offers to the students this year some new and additional courses in the field of sociology, industrial arts, art and music.

John Howard Griffin, author of **Black Like Me**, will present a public lecture in the Christopher Dock auditorium on Saturday evening, Oct. 23. Mr. Griffin is an internationally known novelist, reporter, humanitarian, musicologist, student of primitive cultures, who learned what it is like to live as a Negro by becoming one.

The Audubon Wildlife Films will be offered in the third season to the public community. Four films, to be personally presented by naturalists and wildlife photographers from the National Audubon Society, will comprise the 1965-66 season with the first film by Mr. Robert Hermes, "Between the Tides" on Nov. 6.

FIELD NOTES

The first worship service of the Campus Mennonite Church was held in the chapel on the campus of Central Michigan University, Mt. Pleasant, Mich., on Sunday morning, Oct. 3. There were 23 adults and children in attendance. This is an outgrowth of the concern of several students and local residents who are members of the Mennonite Church.

An Eastern Ohio Ministers' meeting will be held at the Bethel Church, Wadsworth, Ohio, Nov. 11. A forenoon and afternoon program is planned on the theme, "The Holy Spirit and the Congregation," with John Howard Yoder, Elkhart, Ind., as guest speaker.

The Mennonite Community Church, Ro-bein, Ill., was dedicated on Oct. 3, with Ivan Kauffmann, Hopedale, Ill., as guest speaker.

Raymond Troyer, from the Adriel School, West Liberty, Ohio, will show pictures and tell of the work there at Fairpoint, Ohio, Oct. 24, and at Beaverdam, Corry, Pa., Nov. 14.

Sam Huntsberger, Orrville, Ohio, was 94 on Oct. 5. He is the second oldest member of the Orrville congregation.

Harry A. Diener, Hutchinson, Kans., has been called to serve as interim pastor for the Gulphaven congregation, Gulfport, Miss. His address is Route 2, Gulfport, Miss.

New members by baptism: one at South Union, West Liberty, Ohio; two at Hopedale, Ill.; three at Maple Grove, Gulliver, Mich.; four at Hillside Chapel, Jackson, Ohio; nine at Line Lexington, Pa.; one at

Christopher Dock High School will be host to the annual meeting of the Mennonite Board of Education and the Secondary Teachers' Convention on Oct. 28-30. Paul Erb, President, Mennonite Board of Education, will deliver the keynote address. Harold E. Bauman, Moderator, Mennonite General Conference, will address the public session on Friday evening, Oct. 29, on the topic, "Why We Have Church Schools."

Speaking in the Secondary Teachers' Convention will be Carl Kreider, Dean, Goshen College, on the topic "Our Church Colleges: What They Offer the High School Graduate" and Myron S. Augsburger, President, Eastern Mennonite College, on the theme, "Anabaptist Perspective for Education." Harvey Yoder, teacher, Eastern Mennonite High School will address the secondary teachers on, "The High School Interpreting the Anabaptist View of the Church to the Student."

Sunnyslope, Phoenix, Ariz.; two by baptism and one on confession at Milford, Nebr.; seven at Jefferson Street, Lima, Ohio; twenty new members at Logsdan, Oreg.

John W. Zimmerly, MD, recently returned from a three-year term of service in Aibonito, Puerto Rico, has located at Jackson, Ohio.

Emma Leininger, who celebrated her 85th birthday Sept. 26, has held the longest membership in the Prairie Street Church, Elkhart, Ind., having been baptized in 1902 and has been an active member since then.

Clarence Ebersole, formerly of La Junta and Aspen, Colo., recently moved to Lakewood, a suburb of Denver, Colo.

John M. Drescher, Scottsdale, Pa., in Spiritual Life meetings, at Hesston, Kans., Oct. 31 to Nov. 7.



Virgil Brenneman, Goshen, Ind., recently joined the staff of the Mennonite Board of Missions, Elkhart, as full-time secretary of Student Services. Beginning several years ago as administrative secretary of the Student Services Committee on marginal time, he has gradually given more time and effort to the position. He just returned in June from a year of graduate study at Boston University made possible by a campus ministry scholarship from the Danforth Foundation.

A tile silo which burst on Friday, Oct. 8, at the farm of Oliver Mast, Elverson, Pa., took the lives of three children and one adult. The dead included Abner Stoltzfus, age 40; Abner's 3-year-old daughter; Oliver's son Michael, age 11; and William Baker, 6-year-old son of Neil Baker, an employee at the Mast farm. The proprietor, Oliver Mast, was taken to Ephrata Community Hospital with multiple compound fractures of the leg. The Masts are members of the Conestoga Church near Morgantown, and the Bakers are from the Rock Church, Elverson.

Shelled corn had been stored in the silo and it was thought that dust from the corn exploded, ignited by a thunderstorm. It was reported that the Mast and Stoltzfus children suffocated under six feet of corn which poured from the silo, and the Baker boy was hit by a piece of broken silo hoop. Stoltzfus, a neighbor who was assisting Mast near the silo, was crushed by debris.

Evangelistic meetings: Noah Hershey, Parkesburg, Pa., at Stumptown, Bird in Hand, Pa., Nov. 3-14. John Hiestand, Maytown, Pa., at Zion, Morgantown, Pa., Nov. 7-14. H. Howard Witmer, Manheim, Pa., at Bossler's, Elizabethtown, Pa., Nov. 10-21. Joe Esh, Stuarts Draft, Va., at Pleasant Valley, Bath, N.Y., Oct. 31 to Nov. 7. Marcus Bishop, Denver, Colo., at Protection, Kans., Nov. 7-14. John Stallings, Norfolk, Va., at First Mennonite Church for the Deaf, Lancaster, Pa., Oct. 22-24.

Nelson E. Kauffman, Elkhart, Ind., at Faith, Oxford, N.J., Oct. 31 to Nov. 3. J. W. Birky, Strang, Nebr., at Julesburg, Colo., Oct. 11-14. Howard Zehr, Hesston, Kans., at Sycamore Grove, Garden City, Mo., Oct. 24-27. Edward Miller, Denver, Colo., at Perryton, Texas, Nov. 1-7. Mark Swartzentruber, Greenwood, Del., at Maple Glen, Grantsville, Md., Oct. 10-19. Paul Witmer, Manheim, Pa., at Rohrerstown, Pa., Nov. 1-14.

Mahlon Miller, Pinto, Md., at Martinsburg, Pa., Oct. 31 to Nov. 7. Wayne North, Louisville, Ohio, at South Union, West Liberty, Ohio, Nov. 3-7. Norman Bechtel, Spring City, Pa., at Mechanic Grove, Quarryville, Pa., Oct. 27 to Nov. 7. Roy Hostetler, Winston, Oreg., at Salem, Oreg., last week in October. Abner G. Miller, East Earl, Pa., at First Mennonite, Meadville, Pa., Oct. 17-24. Walter B. Ramer, Port Trevorton, Pa., at Columbia, Pa., Oct. 17-27. John Henry Kraybill, Bronx, N.Y., at Strasburg, Pa., Nov. 7-14.

Nevin Horst, Dire Dawa, Ethiopia, at Mechanic Grove, Quarryville, Pa., Oct. 24, a.m.

The Lancaster Area Chapter of Mennonite Teachers Associations will meet Thursday, Oct. 28, 7:30 p.m., at the Locust Grove Mennonite School, 2257 Old Philadelphia Pike, Lancaster, Pa. Roy Harnish, M.S.W., of the Brook Lane staff, Hagers-

town, Md., will speak on the subject "Promoting Mental Health in the Classroom." All teachers are encouraged to be present.

Calendar

Ontario Mennonite Bible Institute, 800 King St. E., Kitchener, Ont., beginning Oct. 25.
Mennonite Youth Council, YMCA Hotel, Chicago, Ill., Oct. 28-30.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 5, 6.
Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26, 1966.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Breneman, Arthur and Dorothy (High), Wilford Street, Pa., second daughter, Kerry Mae, Aug. 14, 1965.
Breneman, Curtis M. and Susan (Hartman), second son, Randall Curtis, Aug. 11, 1965.
Clugston, Warren E. and Lois J. (Hertzler), Shippensburg, Pa., fourth child, third daughter, Maxine Gay, Aug. 18, 1965.
Coatney, Winston and Celia (Miller), Pueblo, Colo., second child, first daughter, Lisa Rosann, May 31, 1965.
Cook, Stanley and Verda (Buehler), New Dundee, Ont., second son, Derek Ian, June 18, 1965.
Eicher, Ben W. and Lillian (Stutzman), Milford, Nebr., fourth child, second son, James Ben, Sept. 16, 1965.
Frey, J. Mowery and Dorothy Jean (Hoover), Lancaster, Pa., fifth child, third daughter, Sheila Jayne, Sept. 16, 1965.
Good, Floyd and Wilma (Erb), Plattsville, Ont., third child, second son, Murray Delford, Aug. 6, 1965.
Jantzi, Marvin and Violet (Zehr), Medina, N.Y., sixth child, fourth son, Kerry Todd, Aug. 6, 1965.
Kniss, David and Esther (Leaman), St. Petersburg, Fla., third son, Carl David, Sept. 18, 1965.
Lutz, John A. and Ruth (Landis), Elizabethtown, Pa., first child, Jon David, Sept. 17, 1965.
Martin, Sidney and Florence (Weber), Altoona, Pa., fourth child, second daughter, Bonnie Lou, Aug. 7, 1965.
Miller, David J. and Marian (Swartz), Alden, N.Y., first child, Jeffrey Lee, Sept. 13, 1965.
Miller, Melvin and Mary (Detwiler), New Paris, Ind., fourth child, third son (stillborn), David Leon, Sept. 15, 1965.
Moyer, Dennis and Joan (Alderfer), Harleysville, Pa., second child, first son, Michael Alan, June 16, 1965.
Norton, L. James and Julia M. (Hartman), Goshen, Ind., first child, Charles Paul, Sept. 16, 1965.
Stutzman, Olen and Edna (Wengerd), Hartsville, Ohio, first child, Sandra Lee, Sept. 1965.
Thiessen, Mr. and Mrs. John H., Hillsboro, Kans., second adopted son, Philip Henry, Sept. 10, 1965.
Weaver, Herbert and Anna (Yoder), Scottsdale, Pa., third child, first daughter, Susan Kay, Oct. 6, 1965.
Weber, Howard and Lucille (Snider), Waterloo, Ont., fourth child, third son, David Howard, Aug. 24, 1965.
Wismer, George and Lois (Moore), Silverdale, Pa., first child, Michael George, Aug. 18, 1965.

Yoder, Dale and Shirley (Turner), Louisville, Ohio, fifth child, second daughter, Vicki Sue, Sept. 10, 1965.

Zwickel, Herbert and Bertha, Otisville, N.Y., fourth child, second daughter, Cynthia Louise, Sept. 17, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beiler-Yoder.—Christian Beiler, Gap, Pa., Lancaster Methodist cong., and Sandra June Yoder, Leola, Pa., Conestoga cong., by A. Willard Shertzer, Sept. 18, 1965.

Bontrager-Levene.—David Bontrager, Goshen, Ind., and Lily Levene, Pueblo, Colo., both of the Pleasant View cong., by John S. Steiner, Sept. 3, 1965.

Delagrange-Kurtz.—Richard E. Delagrange, Woodburn, Ind., Cuba C.M. cong., and Joan Faye Kurtz, Grabill, Ind., Leo cong., by John Yoder, Sept. 18, 1965.

Detweiler-Bontrager.—William Detweiler and Marilyn Bontrager, both of Sarasota, Fla., Palm Grove C.M. cong., by Orie Kauffman, Aug. 29, 1965.

Friesen-Martin.—Ronald Friesen, Meade, Kans., and Miriam Martin, Greencastle, Pa., by John S. Steiner, Aug. 21, 1965.

Good-Mullet.—Ellis Edwin Good, Elida, Ohio, Pike cong., and Mary Ellen Mullet, Pleasant View cong., Berlin, Ohio, by Harold Good, father of the groom, Aug. 14, 1965.

Harland-Yordy.—Phillip Harland, Bellflower, Ill., and Barbara Yordy, Chenoa, Ill., by Edwin J. Stalter and Earl Sears, July 31, 1965.

Hildebrand-Nafziger.—Victor Hildebrand, Landmark (Man.) cong., and Ruth Ann Nafziger, Wauseon, Ohio, Tedrow cong., by Roy Sauder, Aug. 15, 1965.

Hoover-Kreider.—Aaron B. Hoover, New Holland, Pa., and Mary Jane Kreider, Manheim, Pa., both of East Vine Street cong., by Frank M. Enck, Sept. 18, 1965.

Jorgensen-Sutter.—Gary Jorgensen and Bonnie Sutter, both of Kouts, Ind., Hopewell cong., by Samuel S. Miller, Sept. 18, 1965.

Lantz-Mellinger.—Chris M. Lantz, Gap, Pa., Christiana Methodist, and Dorothy Lou Mellinger, Blue Ball, Pa., Bethany cong., by A. Willard Shertzer, Sept. 18, 1965.

Martin-Shertzer.—Nelson Martin, Ephrata, Pa., Indiantown cong., and Anna Mary Shertzer, Lancaster, Pa., South Christian Street cong., by Frank M. Enck, Sept. 4, 1965.

Miller-Heffel.—John L. Miller and Rose Mary Heffel, both of Sarasota, Fla., by H. Michael Shenk, June 26, 1965.

Petersheim-Ranck.—Loren O. Petersheim, Greencastle, Pa., Salem Ridge cong., and Anna S. Ranck, Parkesburg, Pa., Andrew's Bridge cong., by Paul G. Landis, Sept. 18, 1965.

Roeschley-Lengacher.—Richard Roeschley, Sugar Creek cong., Wayland, Iowa, and Ann Lengacher, Cuba C.M. cong., Grabill, Ind., by John S. Steiner, Aug. 28, 1965.

Shank-Mumaw.—Norman E. Shank, Harrisonburg, Va., Park View cong., and Lucille F. Mumaw, Dalton, Ohio, Martins cong., by Stanford Mumaw, June 13, 1965.

Steiner-Mann.—Wesley Steiner and Margaret Mann, both of Goshen, Ind., Pleasant View cong. and Prairie Street cong., by John S. Steiner and Earl Eberly, Aug. 14, 1965.

Stoltzfus-Yoder.—Milton Stoltzfus, Parkesburg, Pa., Coatesville cong., and Dorothy Yoder, New Berlinville, Pa., Boyertown cong., by Alvin F. Detweiler, Aug. 7, 1965.

Strouth-Beale.—Jack Strouth and Vivian R. Beale, Downingtown, Pa., Downing Hill cong., by Clair B. Eby, July 30, 1965.

Swartley-Zehr.—Alan Swartley, Eighth Street cong., Goshen, Ind., and Sandra Zehr, Marion cong., Howe, Ind., by J. Herbert Fretz, Aug. 28, 1965.

Swartz-Litwiller.—John Swartz, Au Gres, Mich., Riverside cong., and Fanny Jantzi Litwiller, Pigeon, Mich., Pigeon River cong., by Andrew Jantzi, Aug. 28, 1965.

Swartzendruber-Yoder.—Ray Swartzendruber, Mt. Pleasant, Iowa, Sugar Creek cong., and Carol Yoder, Louisville, Ohio, Beech cong., by Wayne North, Sept. 5, 1965.

Swearingen-Helmuth.—Robert Swearingen, Urbana, Ill., First Baptist cong., and Sharon Helmuth, Arthur (Ill.) cong., by Paul Sieber, Sept. 4, 1965.

Trumbull-Forrister.—Charles Trumbull, Ft. Wayne, Ind., First Mennonite cong., and Sharon Forrister, Coldwater (Mich.) Methodist cong., Aug. 7, 1965.

Umstead-Miller.—Willard Umstead, Millersburg, Ohio, Grey Ridge cong., and Mary Miller, Benton, Ohio, Martin's Creek cong., by John R. Smucker, July 31, 1965.

Ward-Ramseyer.—Floyd Ward, Hickson, Ont., Hickson United cong., and Catherine Ramseyer, Tavistock (Ont.) cong., by Henry Yantzi, May 1, 1965.

Yoder-Peachy.—Maynard H. Yoder, Dalton, Ohio, and Betty Jane Peachy, Sarasota, Fla., by H. Michael Shenk, Sept. 4, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birkey, Amelia A., daughter of Peter and Barbara (Heiser) Zehr, was born near Fisher, Ill., Oct. 6, 1891; died at the Gibson (Ill.) Community Hospital, Sept. 19, 1965; aged 73 y. 11 m. 13 d. On Jan. 29, 1913, she was married to Alvin R. Birkey, who survives. Also surviving are 6 sons and 2 daughters (Ellis, Marvin, Floyd, Ivan, Carroll, Delmar, Viola—Mrs. Harvey Stacey, and Margaret—Mrs. Verle Oyer), 24 grandchildren, and 4 great-grandchildren. She was a member of the East Bend Church, where funeral services were held Sept. 22, in charge of Alton Horst and J. A. Heiser.

Daniels, Elizabeth Mae, daughter of Ezra J. and Elizabeth (Kurtz) Yoder, was born in Champaign Co., Ohio, Aug. 8, 1888; died at Bellefontaine, Ohio, Sept. 17, 1965; aged 77 y. 1 m. 9 d. On Aug. 25, 1912, she was married to Perry J. Daniels, who died Oct. 16, 1953. Surviving are one son (Dwight) and one sister (Rovilla Yoder). One daughter preceded her in death. She was a member of the South Union Church, where funeral services were held Sept. 20, in charge of Roy S. Koch; interment in Fairview Cemetery.

Derstine, Lizzie M., daughter of George and Mary (Myers) Trauger, was born in Bucks Co., Pa., Oct. 17, 1885; died in Bucks Co., Aug. 23, 1965; aged 79 y. 10 m. 6 d. She was married to Samuel S. Derstine, who died in January, 1957. Surviving are 8 children (Willis, Isaac, Clara, Noah, Martha, Chester, Harold, and Samuel), 29 grandchildren, and 20 great-grandchildren. She was a member of the Deep Run Church, where funeral services were held, in charge of Erwin Nace.

Fretz, Margaret Rhea, daughter of David and Clara (Hoover) Fretz, Vineland, Ont., was born Nov. 17, 1914; died at the Toronto General Hospital, Aug. 27, 1965; aged 50 y. 9 m. 10 d. Surviving are 3 brothers (Elgin, Gordon, and Lyall). She was a member of the First Mennonite Church, Vineland. Funeral services

were held at the Tallman Funeral Chapel, Aug. 30, in charge of Marvin Yoder; burial in Vine-land Cemetery.

Frey, Katie Mae, daughter of Jonas Miller, was born at Plain City, Ohio, Dec. 11, 1917; died at the Doctors Hospital, Columbus, Ohio, June 9, 1965, following an auto accident on June 7; aged 47 y. 5 m. 29 d. On Sept. 21, 1943, she was married to Ben Frey, who survives. Also surviving are 3 sons and 3 daughters (Mrs. Mary Cathrine Woodard, Christine Ann, Marsha Sue, Daniel and Samuel [twins], and Benjamin), her father and stepmother, 4 brothers (Enos, Sam, Levi, and John), and 4 sisters (Mrs. Willie Hays, Mrs. Roman Mullet, Mrs. Edwin Miller, and Mrs. Ammon Yutzky). Her mother preceded her in death. She was a member of the Sharon Church. Funeral services were held June 12, in charge of Abram Kaufman, assisted by Melvin Yutzky.

Landes, Daniel T., son of Daniel and Annie (Tyson) Landes, was born at Graterford, Pa., July 7, 1895; died at Hendricks Station, Pa., Aug. 9, 1965; aged 70 y. 1 m. 2 d. On Sept. 12, 1925, he was married to Cora Bowers, who survives. Also surviving are 2 daughters (Elizabeth B. and Ethel B.). He was a member of the Salford Church, where funeral services were held Aug. 14, in charge of William Rosenberry and Henry Ruth; interment in Graterford Brethren in Christ Cemetery.

Leichty, John (Eddie), son of John and Mary (Bixler) Leichty, was born in Elkhart Co., Ind., Dec. 27, 1947; died as the result of a hunting accident on Sept. 20, 1965; aged 17 y. 8 m. 24 d. Surviving are his parents, 2 sisters and one brother (Rachel—Mrs. Roger Pittman, Janice, and James). He was an active member of the Olive Church and Youth Fellowship. Funeral services were held at the Olive Church, Sept. 22, in charge of Elno Steiner and John S. Steiner.

Martin, Joy Emma, infant daughter of Daniel E. and Elva H. (Petre) Martin, was born at Hagerstown, Md., Sept. 8, 1965; died Sept. 9, 1965; aged one day. Besides her parents she is survived by 2 brothers (Rufus Daniel and Simeon Eli), 2 sisters (Anna Grace and Faith Elva), a foster sister (Anita Jean Henson), grandparents (Mr. and Mrs. Rufus V. Petre, and Mr. and Mrs. John H. Martin), and great-grandparents (Mr. and Mrs. Samuel H. Petre). Graveside services were held at Stauffer's Church Cemetery, in charge of Daniel Miller.

Meyer, Mary, daughter of Jacob and Christina (Schaad) Meyer, was born at Milford, Nebr., Feb. 19, 1894; died at the Memorial Hospital, Seward, Nebr., Sept. 11, 1965; aged 71 y. 6 m. 23 d. Surviving are 2 brothers (John and Jake). One brother and one sister preceded her in death. She was a member of the East Fairview Church, where funeral services were held Sept. 13, in charge of Ammon Miller, Sterling Stauffer, and Oliver Roth.

Orendorff, Joseph, son of Joseph and Barbara (Steinmen) Orendorff, was born in Waldo Twp., Ill., April 10, 1881; died at his home Sept. 18, 1965; aged 84 y. 5 m. 8 d. On Dec. 12, 1905, he was married to Katie Beller, who survives. Also surviving are 2 sons (Dale and Lyle), one daughter (Mac—Mrs. Clarence Imhoff), one sister (Mrs. James Posar), 10 grandchildren, and 2 great-grandchildren. Two brothers and one grandchild preceded him in death. He was a member of the Waldo Church, Flanagan, Ill., where funeral services were held Sept. 21, in charge of Earl Sears.

Price, Merle, was born in Genesee Twp., Ill., Sept. 21, 1900; died at Dixon, Ill., of brain cancer, Sept. 15, 1965; aged 64 y. 11 m. 25 d. On June 18, 1936, he was married to Mabel Martin, who survives. Also surviving are 3 daughters (Mrs. Alice Farster, Mrs. Robert Fane, and Mrs. Ellen Coffey). He was a member of the Christian Church, Coleta, Ill., but attended the Science Ridge Church, Sterling,

Ill., where funeral services were held Sept. 18, in charge of Edwin J. Staiter and A. C. Good; interment in Oak Knoll Cemetery.

Roth, Joe G., son of Christian and Anora (Guth) Roth, was born at Flanagan, Ill., March 3, 1875; died at the Schowalter Villa, Hesston, Kans., Aug. 31, 1965; aged 90 y. 5 m. 28 d. On Jan. 3, 1896, he was married to Mary Roth, who died in July, 1962. One son and one grandson also preceded him in death. Surviving are 4 sons and 2 daughters (William W., Katie—Mrs. Albert Nitzsche, Elmer N., Ben F., Mary Ann—Mrs. Omar Erb, and Lloyd). He was a member of the Hesston Mennonite Church. Memorial services were held at the Schowalter Villa, Sept. 2, and funeral services at Milford, Nebr., Sept. 3, in charge of Warren Eichler; interment in East Fairview Cemetery.

Readers Say

I want to take this opportunity to again express my appreciation for the many improvements in our *Gospel Herald*. We feel that the attractive format and spiritual tone of the articles are bringing our church organ of communications to better meet the needs of our times. Our young people are responding to the new format of the *Herald*; especially the front page, which helps them to pick up the paper and become involved in the rich contents which will bear fruit in their lives as they are stimulated and nurtured in Christian growth.

Your publication of Amos Weaver's article on "Divorce and Remarriage" caused me to rejoice in that more of our brethren are open to see that the Gospel is redemptive in its approach to every man's need. As our church moves from rural to urban cultures, we need to take a fresh look at the Gospel and find God's direction to meet the needs of our day in the lives of all men.—Norman H. Martin, Marion, Pa.

* * *

We have been sorry to note the evident demise of Luke Warm as the last two issues have come minus his prayers. Or has he just submitted to social pressure and stopped praying altogether?

Perhaps we should have written sooner in his defense. For most of the letters in "Readers Say" were anti-Luke and perhaps these caused his end. The use of satire to point out social and religious ills has its value and we feel Luke's prayers preached better sermons than sermonizing-type essays on the same subjects might have. What one of us can honestly say he has never seen a part of himself somewhere in one of these prayers? Recalling to mind an experience as a public school teacher, before the ban on prayers in the schools, I think of roomfuls of children standing and SAYING "Oufufaderwhichrinhevn"; and I think too of the many times in our Mennonite churches when the superintendent of the Sunday school has said, "Let us rise and REPEAT the Lord's Prayer," and from the sound, one could feel that perhaps we were REPEATING rather than praying. And so Luke's praying of the Lord's Prayer was perhaps more nearly valid—as he at least "thought" through each line that he prayed. In all events, the use of satire is not, we feel, irreverent. And so we hope that Luke's praying may be revived.

We have been glad to see changes in format which have made the *Gospel Herald* more attractive and modern. We realize that since this is the official church organ, there will be differing opinions in the readership as to what should be and what should not be included. Some have made objection to the occasional use of modern art, the use of satire, and other

innovations; but we ask that they remember that there are many Mennonites who also appreciate these things. Not all of us enjoy completely realistic pictures but like to see more unusual interpretations in art. Not all of us find satire objectionable but find it stimulating to our thoughts. Just as one may pass over certain articles in a secular magazine or newspaper, so perhaps those offended by Luke might pass him by and leave him for those who do not find him wrong but gain something from his words. Will we hear from him again?—Abner and Virginia Schlabach, Charlottesville, Va.

* * *

The last time the Mennonites built a college, they named it for Conrad Grebel. Perhaps we should call the next one "J. Edgar Hoover College." (See *Gospel Herald*, Sept. 14, p. 799.)

We may expect, of course, that there will be a few conservatives among us who will object. Conrad Grebel and his fellow Anabaptists taught us to respond to men's evil with love, nonresistance, sympathy, and forgiveness. J. Edgar Hoover responds with force, harsh judgments, verbal tirades, and denunciations of all those who sympathetically try to understand the motives of wrongdoers. The Anabaptists believed that the purpose of the church was to bring men into fellowship with God and into free, righteous relationships with other people; and they were convinced that the church could not do it if it were an arm of the political and social order. Conrad Grebel and his fellows preached that we bring people into the church by their own free will, using only the tools of teaching, persuasion, and the conviction that the Holy Spirit sends. J. Edgar Hoover now tells us that if Junior is reluctant to go to Sunday school, we should immediately invoke the full weight of parental authority and keep him in church (at least as long as he can be kept under the parental thumb, we might add); and the *Gospel Herald* prints Hoover's latest admonition, presumably with a straight face.

Some of those who wish to conserve the doctrines of the Anabaptists must feel uncomfortable with this inclusion of Hoover among the leaders of Mennonite thought. But they are probably in a minority. And so, until we build that college, we can continue to preach his version of the Gospel across our pulpits, quote him in our church papers, and keep his doctrines alive.—Theron F. Schlabach, Goshen, Ind.

* * *

In the last two issues of the *Gospel Herald* we have noted that "The Prayers of Luke Warm" have been missing. I hope this doesn't mean they've been discontinued. We enjoyed reading them, as we feel often points can be driven home through satire better than any other way. We look forward to seeing more of these letters.

We appreciate, too, the new setup of the *Gospel Herald*.—Doreen (Mrs. J. E.) Houston, Leamington, Ont.

* * *

I would like to get my word of commendation in yet for Sanford G. Shetler's article on the Christian's attitude toward civil rights. In fact, I had sent an article in just before this with about the same message, but not stated nearly so well. It was returned because it was too ponderous and long. Having worked with Bro. Shetler for four years, I respect his opinion on this as well as other issues, but my conviction, after working in the Welfare Department for almost three months, full time, leads me to believe we can spend our time far more profitably here at home, than tramping the streets of a faraway place like Selma, though our sympathies and prayers should go out for them too. God bless our church paper.—Norman H. Teague, Casselton, N. Dak.

I do appreciate the kind of articles that you publish in the *Gospel Herald*. I think they are getting better! I want to thank Bro. Amos Weaver for the courageous writing he did on "Divorce and Remarriage—A Current Issue." He has demonstrated his keen insights again and his clear understandings of the New Testament. I should like to express convictions of a similar nature which have been running through my veins. He has spelled them out very well. Is it Christian to use any kind of pressures, from the Bible, or social pressures of any kind to break up any family relations? Does God approve any efforts which may be made by Christians to break up a family? This of course for those becoming involved in divorce and remarriage before their conversion.

I want to say amen to Paul M. Lederach's comments on "I Protest: Church Begging," by Emerson R. Rugh. I must agree with this comment: Too many ministers need to expect a discount in order to make ends meet. I would go a step further and say that I believe a congregation's support allowance given to their minister ought to be enough so that he does not need to expect any gifts at the time of a funeral or even a wedding. In a brotherhood the method of sharing with the minister ought to be sufficient that even on special occasions these handouts need not be looked for. It may be a long time before the Mennonite Church reaches this ideal.—John E. Lapp, Lansdale, Pa.

Items and Comments

One of the most outspoken critics of United States participation in the war in South Vietnam, Sen. Ernest Gruening (D-Alaska), cited two articles in the issue of the *Christian Century* to support his plea for a negotiated peace with the Vietcong.

Sen. Gruening told the Senate that he echoed sentiments expressed by Dr. Alan Walker, director of the Central Methodist Mission in Sydney, Australia, that America must "turn from the battlefield to the conference table . . . take risks for peace rather than continue the risks of war . . . accept military disengagement now."

The Alaskan said: "I reiterate the pleas of many here in the United States for a cessation of the escalation of the undeclared war in Vietnam before it is too late."

A second article appearing in the magazine, written by Dr. Howard Schomer, said America must face up to the prospects of either a "runaway war" or a "deadlocked peace" but not a military victory. He was one of 12 U.S. clergymen who visited South Vietnam under sponsorship of the Fellowship of Reconciliation.

* * *

Evangelist Billy Graham urged newsmen attending the annual convention of the North Carolina Press Association at Asheville, N.C., to "help lead America to a moral and spiritual revolution that we must have if we are to survive in this century as a free nation. The structure of our way of life," he said, "is threatened by moral compromises and shortcuts. I warn

you that America will never see the year A.D. 2000 as a free nation unless the present trend is reversed and we return to the moral and spiritual mooring that made us great."

* * *

An Episcopal minister from Liberia told the Presbyterian, U.S. World Mission Conference at Montreat, N.C., that the missionary church in Africa is doomed if it stays on the "sidelines" of the rapid social changes taking place on the continent. The Reverend Burgess Carr of Monrovia asserted Africa needs a "new breed of missionaries who recognize that the place of the church is precisely in the heart of that struggle, not on the sidelines."

He said the church must be willing to carry on a "dialogue" with the African country in which missionaries are serving. "Our first responsibility is to speak out where freedom is denied in the name of the economic development. . . . Newspapers everywhere seem to follow a given party line; the universities are forced into inculcating particular national sentiments or ideologies; public forums are nonexistent."

Consequently, Mr. Carr stressed, in Africa "the only voice left to cry out in many countries is the voice of the church."

* * *

The entire tribe of about 100 Auca Indians in Ecuador who killed five American Protestant missionaries in 1956 has been converted to Christianity, the founder-director of the Wycliffe Bible Translators, Inc., said at Chicago. Dr. William Cameron Townsend, whose organization has worked for years among wild Amazon tribes, said that many of the Aucans also are now active in preaching to other Indians.

Last month, Dr. Townsend reported, two of the children of murdered missionary Nathaniel Saint were baptized by immersion at the site of their father's death. The Aucan preacher who performed the ceremony was one of the eight persons responsible for the massacre, he said.

"This was a happy ending to a brutal story," the Wycliffe official said.

* * *

Co-eds at J. E. B. Stuart High School in Fairfax Co., Va., are doing their bit to encourage safe driving by refusing to date reckless or careless drivers. Bumper stickers are issued to boys certified to be intelligent, cool-headed drivers. The girls pledge themselves not to date boys who fail to earn their bumper stickers. The safety campaign has the enthusiastic endorsement of Fairfax County Traffic Safety Officer Edward Cox, who went to the student body for ideas on how to prevent teenagers from becoming involved in accidents.

* * *

The North Carolina Yearly Meeting of Friends closed its 268th session at Guilford

College, N.C., by adopting a statement warning that "our country is filled with many discordant voices which are obviously not doing the will of the Father, and hate groups abound, some of them claiming to be Christian."

"In these days of impatience, suspicion, and hasty judgment, we need to be walking proofs of the more excellent way, the way of understanding, compassion, forbearance, and forgiveness," it said.

* * *

In 1963, motor vehicle accidents accounted for about 11,200 deaths at ages 15-24, equivalent to a rate of 40.4 per 100,000. Even if this death rate were to remain unchanged, the number of fatally injured would rise to 12,150 in 1965 and 14,450 in 1970, merely as a result of the anticipated increase in population at these ages.

* * *

Catholicism has always taught that there is no salvation outside of the Roman Catholic Church. At the last session of the Vatican Council, though, the church went on record as admitting "that Protestants also find God in their churches."

The American bishops were especially pleased in this decree because they knew it would sustain them in their position with Protestants at home. After the Council broke up earlier this year, however, the pope, in the process of signing the decree, changed one word in it, which entirely altered its sense. Pope Paul changed the word "find" to "seek" and the decree now officially reads, "Protestants also seek God in their churches."

* * *

More than 500 books opposing religion are published each year in the Soviet Union, according to a broadcast by Radio Moscow. The station added, however, "Unfortunately not all of these or other atheistic publications reach enough readers, and arrangements are therefore being made to encourage wider distribution."

One wonders if the obscene and other books found on many newsstands in America may do more harm than outright atheistic books.

* * *

Evangelist Billy Graham in an address at Lake Junaluska, N.C., challenged Christians to "be just as revolutionary as the communists and other groups that are fostering revolution all over the world."

"Millions of people are marching for various causes," he told more than 5,000 people at the Methodist conference center, and "the greatest need in America is for a moral and spiritual revival to sweep like a prairie fire across the nation. Unless we have it, our way of life could be doomed."

"Ours," he said, "is a spiritual warfare. We are commissioned to establish the spiritual kingdom."

Mr. Graham said modern man has lost

his personal traits and shifts the responsibility for his behavior to "an impersonal society, and this society in turn seems to be ruled by computers . . . bureaucracy . . . fashion . . . organization . . . mass media. As a result our contemporary society has no room today for individual human personality. Man is in danger of entering a state of spiritual nihilism."

* * *

The Muttontown Board of Zoning Appeals has rejected the application of the New York Religious Society of Friends to establish a college on its 10-acre tract in Muttontown, N.Y. The Quakers had planned to open in September a college to be known as the Friends World Institute, open to students of all races, religions, and cultures, with branch study centers in Latin America and South and East Asia.

According to the board, such an institute would depreciate property values in the village, a part of Long Island's so-called Gold Coast, create a hazard to safety, morals, and the general welfare, and would alter essential character of the community. Muttontown, a village of expensive homes, has few stores and no industry.

* * *

Ghana, a West African republic in the British Commonwealth, has placed an urgent order for 500,000 Bibles with the British and Foreign Bible Society in London, it was announced there. The order was placed by Ghana's government-sponsored book-supplying agency, which said that about half the copies should be in the English Authorized Version. The remaining copies will be translated into several of Ghana's tribal dialects.

The Bibles are for distribution in schools throughout the country, which has a population of about seven million. They will cost the Ghana government \$140,000 and the first consignment of 120,000 volumes is expected to be on the way by mid-December.

* * *

Upland College, Upland, Calif., a former Brethren in Christ school, terminated its operation. Pacific College of Fresno, Calif., a Mennonite Brethren school, will receive the entire 24,500-volume Upland College Library, valued at \$190,000, in exchange for accepting and serving Upland's academic records. Financial difficulties were among the key factors in the decision to close the school.

* * *

A 59-year-old Negro minister died at Oroville, Calif., after fasting nearly 40 days in the interest of world peace. George J. Strong, pastor for 12 years of Bethel African Methodist Church, Chico, Calif., died despite the administration of intravenous feedings in the hospital at Oroville, where he was brought by his wife.

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Cover photo by Carousel Films, "The City of Necessity."

JOHN M. DRESCHER, Editor

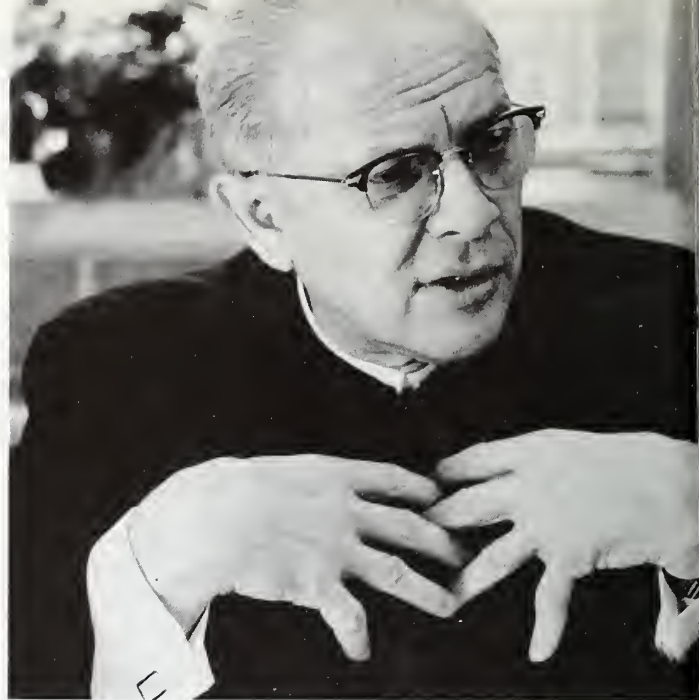
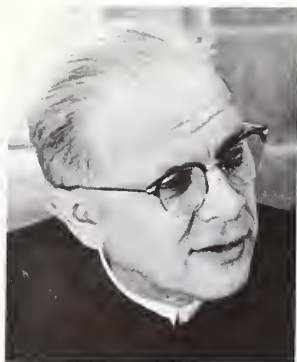
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Which Way Mission?

MISSION SAVINGS



Where Are We Going in Missions?

By John H. Mosemann, president of the Mennonite Board of Missions,
as interviewed by Richard Benner

What in your judgment has been the mission genius of the Mennonite Church in its 66-year history of missionary activity?

I'm always a little wary of that word "genius," even when talking about the missionary performance of our church. If we have any awareness at all of the virility of the forces which challenge the church, it is much safer not to lay claim to any degree of genius.

If you mean to ask: What is the chief outcome or side-benefit which the church has realized from its plunge into "missionary work," I'd have to say that we have learned, or are beginning to learn, to talk both to one another and to our world. We have learned how to articulate our message better. We are showing progress in overcoming our undue reserve and timidity.

I think it is finally getting through to us that Jesus was right when He asserted that in order to save our life we must do more than keep it intact. We must *lose* our lives in order to really discover and find them. Of course our first missionaries were pioneers who demonstrated this spiritual principle, but its realism is coming home to us on a much broader base.

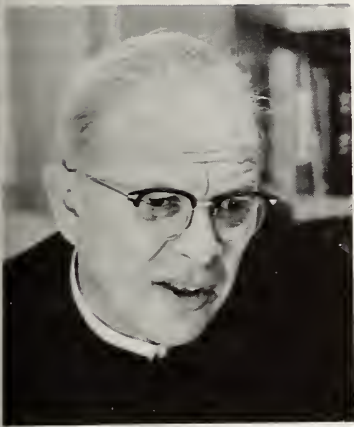
In his introductory remarks on the General Conference theme "Our Mission Is One," at Kidron in August, Harold Bauman referred to the "fads" of the Mennonite Church especially in the post-World War II era. Have we had similar "fads" or popular concepts in missions over the years?

I did not hear Bro. Bauman's presentation, and so I may not use the term "fad" just as he did. He may have referred to our easy way of following the general trends in Protestantism and feeling quite good about it so long as we remain at least a generation or two behind them.

Some fads are of no use even at the time of innovation. The church cannot afford these. However, it can and ought to use new expressions of its obedience to Christ. Some of these might be short-lived, as for example, mass evangelism via tent meetings. But such new departures have their day and make their contribution to the total evangelism-vocation of the brotherhood.

I believe the Holy Spirit has many more ways by which we can fulfill our Christian responsibility than we ever dream of. We err, however, when we take any one of these and think of it as sacrosanct in itself. Our age discusses "the ultimate weapon." As Christians, we dare not think of the ultimate method or structure for our "ministry of reconciliation."

Given the living Gospel, with the Holy Spirit as its chief authority, we are bound to communicate this message by all means within our power. But no one evangelistic approach, either at home or abroad, dare be considered either a necessarily permanent one, nor yet as a cure-all for the church's impotence in witnessing. The Holy Spirit is not limited to a few ways of working, nor is He obliged to honor forever some methods that might have had their seasons and appropriate days.



How, if at all, have they (the "fads") hampered our outreach?

This can be largely a matter of judgment, an adequate supply of which most of us lack. If fads (I prefer to call them "new patterns") have become a handicap, allowing they were useful in the first place, I think it is at the point where we confuse them as ends over against means.

For example, just to want to do "mission work" or "church work" is not a justifiable end. A person might consume his whole life in these and never really participate in the real work of the church. There is a big difference.

To make the redemptive presence and power of Christ a reality can tolerate a good many approaches. I don't think we've floated any "Gospel Blimps," but this exposé of Joseph Bayly's might warn us of similar ways in which we could confuse ends and means.

It seems apparent that our thinking of "missions" as primarily "overseas missions" has changed considerably in recent years. One of your colleagues has said that this thinking may lead us to a new kind of provincialism that will make us irresponsible to the lost farther away. How serious is this danger?

I don't think any church can remain healthy and strong if it is satisfied to concern itself with either "overseas missions" only or "home missions" only. One can lead to the

church trying to fulfill its mission largely by proxy, the other to a kind of provincialism, to be sure.

We seem to think that the Gospel is something for export only, or on the other extreme, we feel our main task is to protect the Gospel. Why cannot we see our calling to incarnate the Gospel, thus carrying it wherever we go and allowing it to take us to the ends of the earth?

No doubt we have persons who are partial to the church's witness at home, while others have an understandable prejudice in favor of overseas witness. But why give any standing room for such a dichotomy? Why not simply speak in terms of "church extension" and allow it to take place wherever God in His wise strategy takes His people?

Certainly we must recognize Christ's urgent declaration that the field is the world, beginning where we are.

Does it necessarily follow that if a congregation becomes more aware of its local needs and launches an ambitious evangelism program locally it gives less support to overseas missions, relief, etc.?

Your question, Richard, was spoken to in part in the previous attempted answer, but there is something more to be said. An ambitious program of evangelism in the local congregation is not a very expensive one. At least this is true of most of the approaches we have used up to this time.

The most economical, and at the same time the most strategic, evangelistic thrust of any local church is for each member to become a frontier of the church wherever his residence or employment locates him. Such vital discipleship should certainly not dry up either interest in or support of overseas relief and missions.

There has been some accusation that our overseas missions emphasis has literally closed our eyes to the acute needs in our inner cities, racial minority groups, and others such as the blind, deaf, mentally ill, etc. How valid is this accusation and what should we do about it?

Of course, all of us have only partial vision and understanding of the needs of the world. If we are involved in any way in meeting those needs, we are tempted to feel that what we are doing is more important than anything else.

But it seems to me we are improving on this. We are discovering more and more needs, both at home and abroad. But it is impossible to see an entire picture through preoccupation with one small piece of it.

With this growing awareness of needs, we must also recall that the Mennonite Church does not have enough resources to meet all the needs of our world. It would seem to me that the Mission Board, therefore, has responsibility to listen carefully to the Holy Spirit as it guides in church extension.

And, it is no secret that the Spirit often uses individuals to bring the initial vision and prodding for such expansion. The church has, in the past, often been the pioneer in the discovery of areas of human need. But the whole Christ, for the whole man, for the whole world, leaves a lot on any church's agenda.

None of us dare be presumptuous enough to think we are doing the only thing which needs to be done. All of us need the Spirit's confirmation that we are working at the place of His appointment for us NOW.

Extreme nationalism in developing countries has often caused painful identity of the missionary with the "ugly American." How seriously has this hampered our efforts?

No one can possibly know this. We ourselves are often such mixtures of Christian purpose and national prejudices that we fail to reflect a good image of the "man in Christ" or the "people of God."

It is extremely difficult to put ourselves in the place of people, who, until recently, had no future other than to conform to their white masters' directives. This was almost as true in the church in some instances as in the political framework. It's different now.

These countries are fired with a new sense of national destiny. Some of the churches are, in a parallel sense, discovering they are a church with national roots, national destiny, but with the heavy burden, too, of transcending their purely nationalistic calling. The West has given them poor models to work with.

I hope we have not furnished the younger countries enough material to ever come up with a book "The Ugly Christian." But don't be surprised if it appears. We have made it too easy to speak of "American" and "Christian" without differentiation.

In your address to Board delegates at this year's annual meeting you stated that "the world is no longer awed by our generous paternalism, but is rather boiling with hatred that we could be so wealthy and so self-indulgent, so eager to buy the friendship of nations by our supposed benefactions." Does this mean we will have to change our mission strategy to remain effective? If so, how?

Well, obviously I was referring to our country's difficulty in maintaining respect for itself among the new nations. Isn't it somewhat sobering to realize that though being the strongest, richest, and most generous, our nation cannot guarantee friends in the forum of nations?

You might think of it in terms of a very wealthy and

strong man who would try to buy our loyalty. Most of us could not long respect such a person. We American Christians now have the painful task of avoiding even the appearance of riding the coattails of our government—whether that be the foreign policy, the foreign aid program, or the sword-rattling of our awesome military power.

Frankly, it is not possible to disengage ourselves completely from the implications of the passport we carry. But we can do a great deal more in demonstrating a genuine acceptance of and partnership with our overseas brethren and churches.

We can help in this direction by fleeing the temptation to regard them as merely "interesting" people, as second-rate Mennonites (as though we were the originals), or as less than bona-fide equals in Christ. We should not be guilty of discounting the integrity of our spiritual children until they are able to *do* things for us.

Here, as in most family experiences, the overlooked or unasked question is: What can our spiritual children teach their parents?

Are there new "missions" to which we should address ourselves?

You are almost asking me: What new missionary fad should we trigger? I hope we are not interested in new methods just because they might be new. As E. M. Bounds said long ago, God is looking for new men, rather than for new or better methods.

If we were fuller expressions of God's purpose, we would likely get better results from what we are now doing. In the long run, it is the quality of the witness which is the primary element in the outcomes of our missionary vocation.

However, I would point out the immeasurable opportunity we have of moving up close to tens of thousands of overseas students who throng our college and university campuses. Many of these are lonely, little-understood persons who are nevertheless quite open to genuine friendship and love, not to say, verbal witness.

They represent a mission field that has come to our very doors, and for whom we need not learn another language. We are very slow in capitalizing upon this strategic opportunity.

We can afford to increase the interchange of fraternal visits, both by ourselves and by overseas Christians. This, some will complain, is very expensive. It is also costly to remain strangers to those whom we call brethren.

I think too, we could exploit more fully the opportunities to carry our faith via our skills into more overseas communities. We are learning in this field, but the needs and opportunities are enormous.

So, while I began with a thankful note that we are being carried beyond our ancient reluctance, we have much unfinished business and many misplaced resources. To learn well our task, and to make the needed resources available, are two old lessons we had better be learning in a new way.

GIVE — PRAY



MISSIONS WEEK Nov. 7-14

The Language We Speak

Guest Editorial

The other day I received a letter that was written in Spanish. Now I do not understand Spanish; so I did not know what the letter said. But I could pick out a few words that looked slightly like English words and then imagine what the rest was supposed to mean.

It had to do with a Spanish magazine we were receiving at the office. (I can't read that, either, but I look at the pictures.) So I imagined that the subscription had run out or else the price had gone up and they were asking for money.

I could have imagined a lot of other things, but since I really didn't understand it, I appealed to the one person on the staff who can speak and interpret Spanish.

He informed me that the editors of the magazine were telling us that their address was changed. There was no request for money; it was merely courteous service.

It seems to me that many of our differences are based on this kind of misinterpretation. We see something we don't understand; so we interpret it according to our language. It might not mean that at all, but we assume it does simply because of our ignorance of the context in which it was given.

For example, we read that missionaries are allowing Islam to be taught in mission schools. Immediately we assume that this is a compromise of principle, although we are not aware of the context of searching prayer in which this decision was reached. We interpret an interest in the whole person to mean that we preach only a social gospel and therefore are denying Christ. We do not bother to go to the writer or the one who can interpret this language because we have deciphered it only as we understand it. We are therefore our own authority and have no need to learn from others. We communicate only with those who agree with us, with those who speak our language. With them we can have unity, but not with anyone else.

We label others according to their degree of agreement with us. If you don't agree with me, *you're* the one that's brainwashed! This popular form of logic reaches ridiculous proportions: you don't agree with me, the communists don't agree with me; therefore you must be a communist.

What to do? Recognizing a problem isn't difficult. It's finding the solution that requires wisdom.

If you read something with which you don't agree, at least contact the writer. Take the attitude of inquiry, not enlightenment. Don't assume that the church is leaving the true and narrow way simply because some action isn't according to your language. Better than writing is a face-to-face meeting in which there can be questions asked and answered, and there is not so much danger of reading between the lines.

Today's complex problems do not have easy answers. But the language of love is still the key to interpretation and understanding.—Janet Kreider, in *Missionary Messenger*.

Big Men Needed

A certain Western rancher asked the district superintendent for a pastor to be assigned to his community. "How big a man do you want?" asked the superintendent.

"Well," said the rancher, "we're not overly particular—but when he's on his knees we'd like to have him reach heaven."

In our cool calculating way of speaking about spiritual truth and dealing with issues today, it is good to remind ourselves of the need of prayer. It is still true that "more things are wrought by prayer than this world dreams of." Even more true is this, that few lasting and spiritual things are accomplished until we pray. We need men and women who are known to be big in prayer.

The church has always had enough persons big in position and in intellectualism and administrative ability. We need these. Usually there are those around who are ready to fulfill these roles. May God, in our day, give us men who, when they are on their knees, reach heaven.—D.

Think on This

When we describe another person as being dogmatic, what do we mean? Probably we usually mean that (1) his position is different from ours, or (2) he stands by his position with some conviction. We usually do not think of our position as dogmatic nor do we label one who agrees with us as dogmatic no matter how hard he pushes our point. I've heard some persons denounce another's "dogmatic" attitude in a very dogmatic way.

Labeling a person dogmatic today is often done in a derogatory sense. We mean a person is not open to new truth or that he is overconfident. It need not mean this, however.

Dogma means something that is held as an established opinion or position. To state something dogmatically then is to assert a matter of opinion as a fact.

Like all labels, this one fails also. While it is true that a dogmatic attitude may at times demonstrate insecurity, there is a real sense in which we need persons who are dogmatic, who have conviction, who know where they stand, and who really believe something. There is far too little conviction on many issues of real importance. But conviction does not rule out such things as love, patience, and willingness to learn.

To label another dogmatic, in a derogatory sense, may point to the fact that we ourselves are dogmatic in less than the best sense.—D.

Wit and Wisdom

A refugee couple arrived in the U.S. and after much red tape and years of study they were finally made citizens. The husband rushed into the kitchen with the long-awaited news.

"Anna, Anna," he shouted, "at last we're Americans."

"Fine," replied Anna. "Now you wash the dishes."

The New Frontier

By Roy S. Koch

"Whom do men say that I the Son of man am" (Matt. 16:13)? With this question Jesus invited His disciples to be conversant with the thinking of their time. Their answer demonstrated that they were aware what men were thinking of Christ.

When Jesus was upon earth He blazed a new frontier for men's thinking. He called men to a new loyalty. He constantly challenged the status quo and surprised people with His insights and applications of God's truth. His followers in every generation are expected to do the same.

Jesus countered the racism of the Jews by ministering to Samaritans and speaking well of Greeks and Romans. He jarred the artificial social standards of His time by mingling with publicans and by restoring fallen women. He challenged religious formalism by ejecting the religious leaders from the temple and by insisting on a spiritual worship of God. He dared to challenge His followers to a discipleship that was both radical and demanding. All of these concepts were major breakthroughs in His time. They constituted a new frontier in philosophy and ethics.

Jesus brought God into intimate relationship with man's daily living. For Him God was not an "out there" or "up there" abstraction but a Father who noted the fall of a near worthless sparrow and the mite offering of an impoverished widow. Yet to Him God was in control of the world, even of the wicked, and all men were accountable to Him.

In the unimportant externals of food, dress, language, means of communication and transportation, Jesus fitted into His time, but in His ideas and in His loyalty to God, He blazed a new frontier for all time.

The New Frontier and the Mennonite Church

The great questions that face the Mennonite Church at this conference are, "Can we be as relevant in our time as Jesus was in His?" and "Can we challenge the status quo in the sixties of the twentieth century as Jesus did in the thirties of the first century?"

With the exception of the first twenty-five years or so of her history and the most recent decades, the Mennonite Church has been neither relevant to the times nor creative in challenging the society around her. Unfortunately, she did not so understand her role nor did she desire such an influence. We are not conspicuously successful in relating God's message to our times even now. It is altogether too true that the

attraction of non-Mennonites into our groups is much more the exception than the rule.

Two great obstacles impede the effectiveness of our witness today. 1. *Our mind-set from within.* We have been thoroughly conditioned by centuries of isolation and withdrawal. Our innate concern has been to build barricades around ourselves to save ourselves and our children from the contamination of the world. Much of this thinking still remains with us.

2. *Our public image from without.* To most Americans and Canadians we are the plain or queer people. In my community we are frequently referred to as the "Dutch." Culturally and ethnically we are considered apart from the main stream of national life, a harmless little eddy. We would like to think that we are overcoming our exclusiveness, but we are still not very successful (in it) as evidenced by frequent timid inquiries from non-Mennonites as to whether they would be welcome at our church services. Feature articles about Mennonites in newspapers and magazines still prefer to write us up as a strange sect radical in dress and belief.

Our observers may admire us and praise our solid virtues, but they want no part of our culture or religious life for themselves. That there has been a marked difference in emphasis and a gradual shift to more conventional dress by many Mennonites is still not recognized by most people.

Can we in a few decades, or even in a generation, transform our deeply ingrained mind-set and overcome the liability of our public image sufficiently to be a truly relevant Christian denomination in our time?

There is cause for real gratification on the achievements we have made in this "about-face" from self-protection to effective witness. Such well-known abbreviations as MCC, Pax, TAP, VS, OMA, MEDA, and other activities, bear witness that we *are* reaching out in frontier witness. Our mission outreach and our broadcast programs are truly creative. Some of our General Conference organizations like the Committee on Economic and Social Relations and the Peace Committee, as well as others, have given pertinent guidance to our church in changing times. They have also served as effective spokesmen for our denomination to the world.

But much more remains to be done. The task ahead of our church requires the earnest application of our best thinkers and the most courageous expression of our Christian discipleship.

Dangers in Increased Involvement

It is evident to all that there will be dangers in increased involvement in our modern world. But we have no alternative

Roy S. Koch, West Liberty, Ohio, moderator of past biennium of General Conference, delivered this moderator's address, August 24, at Kidron, Ohio.

to facing these dangers if we wish to be true to Christ in our time.

One serious danger we face is that of extremism. We must learn to live with differences of opinion among ourselves as to the degrees of involvement in our modern society. Some leaders feel that we must address ourselves to our governments on matters of foreign and domestic policies. Others feel that such statements are unwarranted interference in matters that are not our business.

Some feel that we must join in protest marches for civil rights and engage in a measure of civil disobedience. Others cite the rising tide of lawlessness in the United States and insist that we are contributing to this climate by participating in such demonstrations.

Still others are strongly attracted to right wing causes like the John Birch Society or to the militant fundamentalism of the McIntire type. The other side maintains that we expose ourselves unduly to hate propaganda by aligning ourselves with such movements.

I propose that the Mennonite Church find a middle ground and walk the strait and narrow road on such thorny issues. Our Christian concern for racial justice must drive us to speak up for minority groups but in such a manner that it will not contribute to increased lawlessness and disorder. Our witness to governments must reflect our spiritual concerns, but it dare not be designed or interpreted as political pressure. Our growing activity in social service must be an integral part of our evangelical message and dare not become mere humanitarianism. We must be aware that the ecumenical road may lead to compromise and apostasy. Yet we must recognize that God seems to be drawing the "wandering sons of Menno" together by His Holy Spirit. There is a middle road on all these issues and by the grace of God we must find it.

Specific Objectives

We look upon the great need of the world around us, then examine our resources. We all agree that every resource our church possesses must be united in one common task of witness and service.

Two specific objectives should characterize our church in the days ahead. The first is to increase the actual membership of our beloved Mennonite Church. The Mennonite Brethren branch of Mennonites have set themselves the objective of doubling their membership in the next decade. Dare we be as idealistic as that? To grow substantially in membership requires that we reach out in vigorous evangelism. Let us not deceive ourselves as to the actual need of our world. It is not more civil rights, better education, higher income, a greater society, or a host of other desirable goals. Our world today needs the Gospel of the Lord Jesus Christ. Let us then present Jesus as effectively as we possibly can and nurture those in our brotherhood who respond to the invitation of our Lord.

To become stronger numerically we also need to stem the erosion within our own ranks. Too many Mennonite descendants are lost to the church. We need today a revitalization of our church from the General Conference level to the

individual congregation. Hopefully, at least a part of this new vitality may arise from the proposed study of the structure of our church. Ultimately, of course, the work is the Lord's, and His Spirit must bless else the efforts of our hands are but works of the flesh.

Our second objective should be to leaven general society for good out of all proportion to the size of our group. We need to mend our public image of a fractured, splintered, odd group lest those who hear our message of peace and reconciliation scornfully tell us, "Physician, heal thyself."

Surely we have a message for all men. Let us cease to be the "quiet in the land." We have been that altogether too long.

If we believe in the way of peace and love, should we not be more aggressive in proclaiming it in our time when men are prone to approach international conflicts by the way of power politics? Could we not begin by calling upon Christians of every denomination to apply their respective skills to promoting peace, justice, and goodwill among nations in ways that we have found effective? Why should there not be Lutheran, Methodist, and Baptist Pax men serving by the thousands in needy countries instead of the mere hundreds that Mennonites can provide?

Why can we not be as creative in building for peace as our governments are creative in finding more effective ways to prosecute war? Should not the Christian leaders in education, economics, agriculture, and the social sciences of all denominations apply their skills to raise the standard of living in emerging nations? Such activities carried on in the name of Christ and with a genuine concern for the welfare of others could do much to remove the stigma of foreign aid and dissolve the discontents upon which communism thrives.

While we have a message to share with others, we also have much to learn from others. Especially is this true in the area of evangelism. As Samuel Shoemaker said, "The Holy Spirit is strangely democratic and works where some people don't think He should." Then he went on to cite examples of groups that are effective in communicating the Gospel to our time such as The Fellowship of Christian Athletes, Young Life, International Christian Leadership, Faith at Work, and others. (Can our kind of church change our kind of world?)

We cannot do everything by ourselves. We are all aware of our limitations. But let us develop genuine zeal and skill in making the Christian faith relevant to our time. Let us infiltrate our world with the Gospel. Thus in losing ourselves we shall be saved.

Use of Life

How does the average American spend his time from birth to 70? According to the *Evangelist Magazine*, the average American spends his time as follows:

3 years in education	24 years in sleeping
8 years in amusement	5½ years in washing and dressing
6 years in eating	6 years in walking
11 years in working	3 years in conversation
3 years in reading	6 months in church

What Mennonites Believe

Questions Raised at Notre Dame—Answered by Paul M. Miller

Question: You say that you have no special priesthood but that every layman is his own priest and serves as a priest to his brother. Do your lay members really know how to hear one another's confessions and to absolve one another?

Answer: Yes, our faith does call upon our people to serve one another in love in the sacred ministry of mutual forgiveness and absolution. I know that some members do live up to their brotherly obligations and privileges. But I am afraid that too few of our congregations know how to function as fellowships of forgiveness. This is certainly one area in which we need to grow and to better fulfill the challenge of our own faith.

Question: Do you think that your laymen really feel forgiven if absolution is done poorly or by those not quite sure that they have the right or the authority to do it? Or do many of your members seem to be left with their guilt feelings?

Answer: Many of our members live with a robust conscience, free from nagging guilt. In fact, a great many would testify that a personal assurance of sins forgiven is a necessary part of being a Christian. However, there are also evidences that quite a number carry guilt feelings only partly relieved and easily awakened by a certain type of preaching. In recent years there is a new emphasis upon God's sovereign grace. This helps to balance the insistent call for holy living and costly obedience. We need more clear teaching on what it means to walk before God in faith and trust.

Question: Why do you not encourage your members to engage in acts of penance? Would not this help them to bid good-bye to their guilt feelings over past sins?

Answer: We do teach that restitution to the person wronged is a necessary part of confession and full forgiveness, or rather that restitution will follow if the sorrow for sin and the forgiving love of Christ have been experienced fully. We believe that a public disowning of the sin before the congregation is a help in many cases. If the forgiven brother will actively identify with the congregation's program of witness and evangelism, this helps him to take his place decisively with the forgiven and forgiving community.

But we hesitate to prescribe specific acts of penance to help to atone for specific acts of sin lest we becloud the full

forgiveness which Christ gives as a free gift to everyone who calls upon Him in faith. We have always been afraid that the person doing the act of penance might come to feel that his deed was a deed of merit which in some small way helped to pay for his forgiveness.

Question: You say that you and your people cannot have part in war. How about a "just" war?

Answer: We question whether there ever has been a "just" war. We insist upon the superiority of the New Testament over the Old Testament and its ethic. We feel that Christ's call is absolute and final. He calls us to love our enemies, to overcome evil with good, to pray for those who despitefully use us and persecute us. If we obey this command and example of Christ fully, we will be useless as soldiers even if there could be a war whose cause would be so just that others felt justified in killing the enemy. We feel that Christ calls us to repudiate hate, war, and killing as ways of defending our cause, even if it be a just cause.

Question: If your young people do not dance, what do they do in their social gatherings?

Answer: We feel that dancing offers the wrong kind of stimulation and tends to move fellowship to a plane which is not ennobling and uplifting. Our young people do not seem to feel cramped or cheated. I have always felt that their imagination is equal to the occasion. They do come up with an amazing variety of activities. They play a great many kinds of games together. They drive, hike, eat, swim, converse, compete, play records, debate, and engage in activities of Christian service. The less creative ones may park at a drive-in to see and be seen.

Question: If you allow every layman to interpret the Bible for himself, don't you get a lot of different and even conflicting interpretations?

Answer: Yes, this does tend to happen. However, no one layman or preacher needs to feel that his interpretation is infallible. He offers it in the Holy Spirit permeated community in the faith that the Holy Spirit is the living and ever-present interpreter and that He will be guiding into all truth. Furthermore, we do not seek interpretations which shall stack up into a perfectly symmetrical and logically consistent system. Rather we feel that truth is given for obedience.

If a group of believers, intent upon doing Christ's will, gather around the Scriptures, we believe that they can interpret Christ's will "for now." Our Sunday-school quarterlies and study guides are being written by Biblical scholars who can thereby help to set the pattern for a sound

Paul M. Miller, Professor of Practical Theology and Director of Practical Work at Goshen College Biblical Seminary, Goshen, Ind., presented the address, "What Mennonites Believe," at Notre Dame University, a Catholic school. This concludes the series.

approach to the Scriptures. Church-wide study conferences are held on crucial issues and the consensus of the Biblical studies on such occasions help to point the way.

Question: Now that you have given up your separate language, your separate communities, and your separate costume, can you keep your faith? If you are no longer an ethnic people, can your congregations remain true to your traditions?

Answer: This question concerns us very deeply. There are those among us who are greatly alarmed at cultural changes which have already come. They are afraid that while cultural forms are changing the essence of the faith will be lost. I am afraid, too, that we will lose our faith if we absorb worldly patterns of culture just so that we do not need to bear the reproach which a godless world heaps

upon God's faithful people. If, however, our changes are made so that we may evangelize the world, and if we identify in the culturally neutral areas so that we may serve in Christ's name, then I think Christ can keep us.

If we are faithful in brotherly concern and rebuke, in sharing and caring, and in reliance upon the power of the Holy Spirit to keep us pure, we shall not go astray. There are hopeful signs that our educated people are helping us to probe beneath the cultural expressions to the trans-cultural realities of our faith.

It is an encouraging sign that many of our highly trained members who are serving in specialized secular professions in our cities are declaring their unwavering love for the church and their commitment to the abiding realities for which the church stands.

For Discussion

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Response to "A Call to Unity"

By James A. Goering

Much has been said and written recently encouraging closer cooperation and fellowship between various groups of Mennonites. Now there is real interest in union and merger involving the two largest Mennonite groups. An appeal has been made for dialogue, and the points we have in common have been noted. But to date, even an introductory discussion of the distinctives that need to be hurdled if union is to take place has been wanting. It would seem that in order to enter into serious dialogue we should not only recognize our similarities, but also our differences. The purpose of this article is to bring several of these into focus.

To make general statements to the effect that there are no real differences or that the differences that exist are nonessentials is to be both untrue to the circumstances and to stifle the dialogue that has been encouraged. And to emphasize another group's recognition of the deity and lordship of Christ and the authority of the Scriptures without showing how these beliefs are worked out in church life and everyday living is only to confuse the issues still more. For both the Mennonite Church (Old Mennonite) and the General Conference Mennonite Church ascribe to these fundamentals, yet in their interpretations and applications of these beliefs they differ widely.

Any attempt to compare the positions of the Mennonite Church and the General Conference Mennonite Church is fraught with the dangers of oversimplification and generalization as well as misrepresentation of another's position, especially since there is such widespread diversity on many points within these groups themselves. Therefore, for purposes of clarification and simplification, this writer has chosen to represent the position of the Mennonite Church from the standpoint of the official position of the Virginia Mennonite Conference, a district conference of the Mennonite Church, as stated in her Doctrinal Statement and Rules and Discipline. For the position of the General Conference Mennonite Church he will have to rely on his personal acquaintance with a small segment of that church as well as impressions gathered from reading.

Though there may be common agreement on many of the fundamental doctrines, one of the most serious differences lies in the varying approaches to the Scriptures. These differences regarding the Scriptures lead to even more differences in doctrine and understanding of the lordship of Christ. Though both groups recognize the authority of the Scriptures, there are important differences in interpretation and application of Scripture, as well as acceptance of the inspiration of all the Scripture. Obviously to say that one recognizes the authority of the Scripture is one thing, but to work this out in doctrinal statements and guides for living is quite another,

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and it is in these areas that many differences have arisen.

The Mennonite Church has traditionally recognized the authority of the Scripture as final in matters of faith and life. The church is believed to have received both her authority and the limitation of her authority from the inspired Word. This is the traditional Anabaptist position and represents a conservative approach to the Scripture.

The General Conference Mennonites have modified this tradition somewhat, granting more liberty to the interpreter and giving recognition to private interpretations of many specific passages. The inspiration of some of the Scripture has sometimes been questioned, I Cor. 11:2-16 being a case in point.

Therefore in actual practice, rather than allowing the Bible to be the final authority and to pronounce judgment on human belief and conduct, General Conference Mennonites have placed the scholar and interpreter in a position somewhat above that of the Bible, granting him authority to accept, reject, or interpret Scripture as he might see fit. It is this liberty with the Scripture on the one hand, and the reserved treatment of Scripture on the other, that has been largely responsible for the wide diversity of doctrinal belief and practice between these two groups.

Some of the most pronounced distinctives are those in doctrine, of which there are several. The Mennonite Church believes the teaching in John 13 concerning the washing of the saints' feet is meant to be literally observed and practiced both in spirit and letter, while the General Conference Mennonites feel that the spirit of this ordinance is all that is necessary.

The Mennonite Church recognizes the ordinance of the Christian woman's veiling (I Cor. 11:2-16) to be as authoritative as the ordinance of communion treated in the same context of Scripture, while the General Conference Mennonites apparently do not. The kiss of charity (Rom. 16:16; I Pet. 5:14) is another ordinance literally observed by the Mennonite Church, but not by the General Conference Mennonites.

The ordinance of anointing with oil (James 5:13-16; Mark 6:13) is another doctrine not commonly accepted nor practiced by the General Conference Mennonites, though it is by the Mennonite Church, and Christian marriage is not recognized by General Conference Mennonites as an ordinance. These are distinctives of a doctrinal nature resulting from different attitudes toward the inspired Word. Consequently the Mennonite Church observes seven ordinances—baptism, communion, feet washing, salutation with the holy kiss, the devotional covering, marriage, and anointing with oil—while the General Conference Mennonites observe only two of these ordinances—baptism and communion.

There are also distinctives in patterns of Christian living arising from differing interpretations and applications of Scripture as a guide to daily life. The Mennonite Church takes as authoritative and to be obeyed the New Testament commandments concerning bodily ornamentation, immodesty in attire (I Tim. 2:9, 10; I Pet. 3:3, 4), and the unequal yoke (II Cor. 6:14-16), for example, and members are ex-

pected to make personal application.

These are not considered to be nonessentials, as General Conference Mennonites might consider them, but rather to be an integral part of Christian discipleship in loving submission to the lordship of Christ. Disobedience to Scriptural teachings such as these is considered open rejection of His lordship and is expected to bring with it a sense of impending judgment and loss of assurance of salvation. These distinctives in practical Christian living also issue from varying attitudes toward the Bible.

There are also important distinctives in organizational structure and church authority. The Mennonite Church has developed the conference-district-congregation pattern of organization with the conference body consisting of ordained brethren embodying legislative authority. Bishops oversee the work in various bishop districts of the conference, and the congregation functions as an integral unit in the district rather than autonomously. This organizational pattern is believed to be similar to that in the New Testament Church and authority resides in the offices of the ministry, not in the congregations.

In the General Conference churches the organizational structure is congregational, each congregation being autonomous and subject to no overruling voice. Decisions are made according to democratic processes, each congregation having its individual constitution and each member having one vote.

This difference in organization relates directly to the differences in church authority. In the Mennonite Church authority resides in the officers of the church who are responsible for the spiritual welfare of the souls under their charge. This responsibility is recognized to carry with it corresponding authority necessary for the execution of the duties of the ministry.

In the General Conference Church ultimate authority resides in the congregation. This is a natural consequence of the democratic form of church polity. This means that the minister, who bears responsibility for souls under his charge, is often denied the necessary authority and freedom of action to deal with them redemptively in disciplinary action. Standards of Christian conduct fluctuate according to the changing moods of the congregation, and there is no external authority that can correct unscriptural trends.

These are some of the distinctives with which we must reckon. Other differences of doctrine, disciplinary patterns, procuring of ministers, forms of worship, open and closed communion, and expressions of nonconformity and separation will need to be resolved if there is to be union. It would seem that serious dialogue would at least take these into account. □

Marks of Maturity

It is not easy to apologize, to begin over again, to be unselfish, to take advice, to be considerate, to endure success without losing one's sense of values, to keep trying even with repeated failures, to forgive and forget injuries toward us, to shoulder a deserved blame, to recognize the silver lining—but this is the role a balanced, stable, mature person must play.

CHURCH NEWS

To Nigeria Assignment

"We found that in spite of the Arabs' professed brotherhood and solidarity, there are many miles of barbed wire along their country's border," observed first-term missionaries George and Lena Weber, who motored their way last month from England to northeast Nigeria, their place of assignment.

George has an assignment as a teacher at Enuda College, Abiriba, E. Nigeria. As a registered nurse, Lena will assist in the local hospital.

Commenting further on the Arab-French situation, the Webers say that "Morocco thinks the French gave Algeria far too much of the Sahara. But they did open the barb fence for us, although reluctantly, and allowed us to cross into Algeria at the border town of Figuig.

"We then headed due south to Reggane, which is about 1300 miles south-southeast of Tangiers. For the last few hundred miles before Reggane the road was a relatively unimproved desert track. Where the terrain allowed it most vehicles drove beside

the road because the road was quite rough. But south of Reggane we found that there was quite a lot of drifting sand, and during July-September there is very little traffic south of Reggane.

"After leaving Reggane there is no town or village for about 550 miles. The Algerians exercise no trans-Saharan vehicle control whatsoever. Neither do they keep track of who goes in—or who comes out. But an Algerian army officer to whom we talked in French in Reggane insisted that this 550 mile stretch could be crossed without difficulty. However, south of Reggane the sand got just a bit too deep for our VW, and having got stuck a few times, we very reluctantly decided to turn north.

"It was a difficult decision because in only another 750 miles we'd have been in Gao, Mali, which is only about 300 miles from the northeast corner of Nigeria. And after we had been two days on our way back north we met an Englishman with a Ford, accompanied by his wife and year-old daughter, who told us they were head-

ing south along the route we had planned to take. We wonder how they made out.

"We flew to Lagos from Casablanca, from where we shipped our car by boat. The trip through the Sahara and North Africa was very interesting, even though we are a bit disappointed that we didn't make the entire trip.

"The principal was happy when we arrived, although he didn't need me right away as several teachers had stayed for the first three weeks of the third term. Teachers seem to come and go at almost any time throughout the school year. So for this third term I'm filling in for some of these classes. Lena has been setting up housekeeping and has been getting acquainted with the medical program here at Abiriba.

"Our house lacks a few of the amenities most North Americans consider necessities, but once we get used to the 'laissez faire' attitude our house has regarding insects, and the damp bedsheets, we should be reasonably comfortable. And the arrival of our trunks will help a great deal. The Fishers and the folk here at Abiriba have been most helpful."

Members of the Danforth Mennonite Church, Toronto, Ont., the Webers will spend three years in Nigeria.

October Volunteers Assigned



Volunteers attending the October orientation school at the Mennonite Board of Missions, Elkhart, received the following assignments. Front row (l. to r.): Gilbert Allison, Kansas City, Kans., orderly at Portland, Oreg.; Arthur Lewis, Cedar Rapids, Iowa, boys' club leader at Portland, Oreg.; Gary Oberly, Apple Creek, Ohio, orderly at Albuquerque, N. Mex.; Clinton Bridge, Stuarts Draft, Va., community service at Araguacema, Brazil; David Beachy, Salisbury, Pa., engineer-maintenance at Hannibal, Mo.; Gordon Martin, Elmira, Ont., orderly at Portland, Oreg. Second row: Beulah Frances Driver, Dayton, Va., nurse aide at Albuquerque, N. Mex.; Odette Leninger, Archbold, Ohio, RN at Aibonito, P.R.; Barbara Landis, Harleysville, Pa., nurse aide at Pueblo, Colo.; Ila Jones, White Cloud, Mich., kindergarten teacher at Calling Lake, Alta.; Marilyn Phillips, Peoria, Ill., nurse aide at Maumee, Ohio; Lorraine Detweiler, Souderton, Pa., nurse aide at Albuquerque, N. Mex. Third row: Dean Falb, Orrville, Ohio, agriculture demonstrator at Botijas, P.R.; William Chupp, Chouteau, Okla., community service at Araguacema, Brazil; Ruth Sommers, Louisville, Ohio, unit housekeeper at Hannibal, Mo.; Wallace Yordy, Ashley, Mich., maintenance worker at Levering Community Hospital, Hannibal, Mo.; Winfred Miller, Harrisonburg, Va., orderly at Eureka, Ill.; Emerson Gerber, Fairview, Mich., recreation director and kitchen helper at Kansas City, Kans. Fourth row: Wanda and Thomas Buerge, Albany, Oreg., managers of the Indian Center at Winslow, Ariz.; Herbert and Janet Yoder, West Liberty, Ohio, houseparents at Pathway School, Jeffersonville, Pa.; and Ruth Ann and John Gochbauer, Manheim, Pa., mission assistants at St. Louis, Mo.

New "Minute Broadcasts"

A new Minute Broadcast record has been produced by Mennonite Broadcasts, Inc.

Each 60-second message is built around the basic Christian truth, "A real man is not satisfied with a secondhand knowledge about God; he gets to know God personally and intimately. A real man knows God!"

The series of 30 spots are directed to men between the ages of 18 and 40, and were written and narrated by David Augsburger. The disc is currently being offered to all radio stations carrying Minute Broadcasts, **The Mennonite Hour**, or **Heart to Heart**.

The first disc of Minute Broadcasts was released to more than 250 stations last spring. Local Mennonite pastors used Minute Broadcasts on behalf of their congregations on 14 of these stations.

Easter Program in Australia

Mennonite Hour's special Easter program, "The Greatest Week in History," will be used in Australia.

The Christian Broadcasting Association of Five Dock, New South Wales, Australia, has requested release of the program for their broadcast coverage.

Your Overseas Missionaries of the Week



George and Lena Weber left the States in August to serve their first term in Nigeria with the Mennonite Board of Missions, Elkhart.

Traveling from Europe to Nigeria by car, they were scheduled to arrive in Nigeria by Sept. 10. George will serve as a teacher at Enuda College in Abiriba, East Nigeria.

Son of Mrs. Ion Weber, Elmira, Ont., George is a graduate of the University of Toronto. He completed his honors year during two summers at Ontario College of Education, Toronto, earning a Type A teaching certificate. He also taught grades nine to twelve at Western Technical Commerce School in Toronto.

His wife, the former Lena Frey of St. Jacobs, Ont., is a registered nurse. She received her training at the Kitchener-Waterloo Hospital Nursing School.

Both are members of the Danforth Mennonite Church, Toronto, Ontario.

Tanzania President Visits

The announcement that the President was coming caused a flurry of excitement at Morembe Girls' School, Tanzania, on Sept. 4.

Head teacher Laura Kurtz, Eastern Board missionary, supervised the preparations of cleaning the grounds and bordering stones, decorating classrooms and dining hall with colored chalk greetings and flowers, and displaying samples of classroom and needlework in the library and domestic science buildings.

Students and teachers chose a double hibiscus seedling and prepared a place where it would be planted. The girls lined both sides of the road by classes and practiced following the imaginary presidential car to its appointed place for the program to be given in his honor.

Everyone was kept busy until almost the hour of his arrival, which was set at 5:30 p.m. Some time after 4:30 all the girls were dressed in their best uniforms, stand-

ing by their beds for inspection. Then they went to their posts along the roadside while the teachers made final preparations for the flower bush planting and put out seats for the cooks, matron, and teachers' families.

At exactly 5:30 the girls passed the information down the line that a car was approaching. The teachers stood at attention on the office steps. First came a police car, then the car bringing President and Mrs. Nyerere, and a third vehicle full of policemen.

President and Mrs. Nyerere were happy and friendly. They shook hands with the teachers, signed the Log Book, and enjoyed the displays. Then they went to the Julius Nyerere Dormitory to plant the double hibiscus. "Of course," Miss Kurtz said, "we selected this spot because of the name and that particular side of the dormitory where the occupants have been winning the dormitory-cleanliness competition since the second month this year."

The President planted the bush like an experienced gardener and called for the water. While his wife sprinkled water, he reached over and washed his hands. As she kept on sprinkling, he said, "Don't put so much water on! It will die." Everyone laughed.

By this time the girls had found their places on the grassy spot in front of the domestic science building and were singing a welcome song. Everyone headed for the chairs which were arranged for the program. The choir sang several numbers. Several girls demonstrated rhythmic physical education games. One girl presented two hand-embroidered tablecloths to Mrs. Nyerere, who responded with a short speech. The President thanked everyone for the nice welcome and visit.

The girls sang as they accompanied the presidential party to the cars. They kept on singing until the car was out of sight.

Fears American Attitude

P. J. Malagar, Dhamtari, India, moderator of the India Mennonite Church, reports increasing disquiet in his country.

Especially fearful of what the recent political-military struggles might mean to the American missionary, he says, "we hope no further development will take place which will mean estrangement of relations between the U.S.A. and India.

"Already much criticism is in the Indian press about the American attitude which is affecting the missions and churches. We need the prayers of the North American churches in this hour of crisis, and especially for the ministry of Brother and Sister Mumaw at this time."

John and Evelyn Mumaw, fraternal missionary delegates, arrived in Dhamtari on

Oct. 4. Mumaw is scheduled to bring the conference sermon and also speaks on "Partnership Evangelism" at the conference's annual meeting at Sunderganj, Oct. 26-28.

Kindergarten Manual

Pauline Yoder, kindergarten teacher at the Roosevelt School, Elkhart, Ind., spent her Easter vacation in South Texas this year to evaluate the work of five kindergartens in that area.

Afterwards, she prepared a manual for the guidance of kindergarten teachers who are working with children from some language background other than English.

The manual contains an introductory section, giving details about the problem the non-English-speaking child faces and making suggestions about helping overcome these problems.

Other sections include poems, finger plays, games, vocabulary, and hints about the importance of teaching the child to listen.

The major emphasis of this manual is to help the non-English-speaking child. However, it also includes ideas for an enrichment program that might easily benefit underprivileged children of any language.

The manual may be obtained at the cost price of \$1.25 per copy from the Voluntary Service Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46515.



Daniel and JoAnn Mast, Arthur, Ill., recently moved to Marlboro, Alta., as construction worker and schoolteacher. Daniel, also a pilot, is initially remodeling the local youth center for church services and will seek future employment that will allow him to be useful in the community. JoAnn teaches Grades 2 to 4 in the morning and Grades 1 through 4 in the afternoon at the local school. Even though the Marlboro work was initially VS-sponsored, the Masts have come to the community on a self-supporting basis.

FIELD NOTES

Bruce Hostetler, born to missionaries Darrel and Marian Hostetler, Nigeria, this past March, was scheduled to arrive in the States on Oct. 3 for diagnosis and treatment. He has been critically ill for some time. Accompanying the sick boy are Mrs. Hostetler and her two daughters. Their address, while in the States, is c/o I. W. Brendle, Goodville, Pa. Darrel remains in Nigeria and his address is Box 148, Uyo, Nigeria.

Address for **Florence Nafziger**, who is securing her master's degree in Nursing Education while on furlough from India, is 4529 Sixteenth Ave. N.E., Seattle, Washington 98105.

Wilbert Shenk, assistant secretary for Overseas Missions of the General Mission Board, left Oct. 8 for a 53-day administrative visit to seven mission locations in Africa, Europe, and Israel. He returns to Elkhart on Nov. 29.

A church-state relations study was held in Chicago, Oct. 7-9, involving delegates from various Mennonite conferences. Topics discussed were "Witness to the State and Political Participation," "The State and Establishment of Religion," "Biblical Theological and Historical Perspectives," "Education and Welfare Activities," "Economic and Financial Bene-

fits," "The State and Public Morality," and "The Christian and National Loyalties." **Dr. Franklin Littell**, professor of church history at the University of Chicago, was guest speaker at the Friday evening dinner meeting.

Correction: Additional doctors involved in donating beds for the Abiriba Joint Hospital in Nigeria (See "Beds for Hospital" *Gospel Herald*, Oct. 12), were Walter Masanari, M.D. and Willard Krabill, M.D., both of Goshen, Ind. The article erroneously indicates that Dr. Carl Hostetler of Goshen was the only donor.

Eighty-five delegates from six conferences and 52 Ontario congregations attended an inter-Mennonite peace retreat at Chesley Lake, Ont., on September 17-19. The young people were delegated by their respective churches to attend. Frank C. Peters, minister of the Kitchener Mennonite Brethren Church, and Edgar Metzler, executive secretary of MCC Peace Section, were the main speakers.

Harlan Steffen was installed as interim pastor at Wawasee Chapel, Syracuse, Ind., Oct. 3. Amsa H. Kauffman was in charge of the service.

Bible Instruction meeting, Millwood, Gap, Pa., Saturday evening, Nov. 13, and Sunday, Nov. 14. Instructors: Clarence

Fretz, Hagerstown, Md., and Millard Shoup, Narvon, Pa.

Fred S. Brenneman, Souderton, Pa., in weekend meetings at Springdale, Waynesboro, Va., Nov. 25-28.

H. Ernest Bennett, Elkhart, Ind., in weekend Missionary Conference at Souderton, Pa., Nov. 13, 14.

I. W. Royer and wife, Upland, Calif., observed their 59th wedding anniversary on Oct. 16.

All women are invited to attend the fall inspirational Homebuilders' meeting, Elizabethtown Church, Spruce St., Elizabethtown, Pa., Oct. 28, 7:15 p.m. Helen Alderfer, Scottdale, Pa., Home Life Editor of *Christian Living*, will speak on "Satisfaction Guaranteed."

Stanley and Arlie Weaver, Chinle, Ariz., Fall Missionary Day speakers at Glenwood Springs, Colo., Nov. 14.

The Victor Ovando family, Chicago, Ill., speakers in Missionary Day meeting at Ann Street, Peoria, Ill., Nov. 14.

Paul and Kathryn Snyder are now located in Puerto Rico, and are assisting their son James. Their address is 329 Calle 1, La Rambla, P.R. 00731.

S. J. Hostetler, Fort Wayne, Ind., in annual Missionary and Harvest Home meeting at Zion, Birdsboro, Pa., Nov. 13, 14.

New members by baptism: eight at Warwick River, Denbigh, Va.; fifteen at Central, Archbold, Ohio; one at West Liberty, Inman, Kans.; thirteen at Manson, Iowa; seven at Graceton, Minn.; three at Hicksville, Ohio.

Change of address: **Elam H. Glick** from Belleville, Pa., to Route 1, Reedsville, Pa. 17084. Phone: 717 667-2403.

Kenneth Good, Hyattsville, Md., in Spiritual Life meetings at Metamora, Ill., Nov. 14-18.

A **Prophecy Conference** has been planned for Nov. 1-5 by the Bedford Baptist, First Methodist, Cumberland Bible, Union Rescue Mission, and the Pinto Mennonite churches. There will be two services daily, one in the forenoon and one in the evening.

Amos Shertzer was installed as pastor of the Bethel Church, Gettysburg, Pa., on Oct. 17, with O. N. Johns, Louisville, Ohio, in charge.

A **Missionary Conference** at Leetonia, Ohio, Oct. 28-31. Speakers: James Fairfield, Harrisonburg, Va.; Quintus Leatherman, London, England; John E. Miller, Cleveland, Ohio; Lester Roth, Logan, Ohio, and Daniel Sensenig, Ethiopia.

Noah Wideman and wife, St. Jacobs, Ont., celebrated their 60th wedding anniversary on Oct. 10.

You didn't know you were a shareholder in a worldwide, multimillion dollar organization?

WHERE ARE THE DIVIDENDS?



God never promised dividends—just more opportunity for investment. See a bit of your mission dollar at work in "Stewards and Partners," 25-minute filmstrip report of the Mennonite Board of Missions.

Order from Information Services, MBM, Box 370, Elkhart, Ind. 46515.



Harvey and Mary Ellen Yoder, Belleville, Pa., recently joined the VS crew at Anzac, Alta. Harvey, a 1965 graduate in agriculture from Pennsylvania State University, will experiment in berry production for Team Products, a non-profit organization aiming to develop native arts among Canadians of Indian ancestry.

Mennonite Disaster Service, Eastern Ohio Division, Nov. 6, 1:45 p.m. Maple View Conservative Church, Middlefield, Ohio. "National MDS Meeting Report Held at Kitchener, Ont.," by Mike Troyer, Middlefield. "Report on Grafton, Ohio, Tornado Disaster," by Marvin Steiner, Dalton, Ohio. "Report of Pittsfield, Ohio, Tornado Disaster," by Ralph Lehman, Wadsworth, Ohio. Pictures and slides will be shown.

Dale Schumm, Shakespeare, Ont., Missionary Day speaker at Poole, Ont., Nov. 14.

Elisabeth Elliot, author of *Through Gates of Splendor*, guest speaker at WMSA, Poole, Ont., Nov. 2.

Evangelistic meetings: **Aaron Shank**, Myerstown, Pa., at Providence, Yerkess, Pa., Oct. 24-31. **Moses Slabaugh**, Harrisonburg, Va., at Vincent, Spring City, Pa., Nov. 7-14. **J. Clair Hollinger**, Lancaster, Pa., at Williamson, Pa., Oct. 24-31. **Philip Miller**, Chesapeake, Va., at Plata, Lagrange, Ind., Oct. 31 to Nov. 7. **Ivins Steinhauer**, Bridgeport, Pa., at Diller, Newville, Pa., Nov. 10-21. **J. Otis Yoder**, Harrisonburg, Va., at Greenwood, Del., Oct. 24-31. **Henry Frank**, Mt. Joy, Pa., at Risser, Elizabethtown, Pa., Oct. 13-23. **Myron Augsburger**, Harrisonburg, Va., at Maple Grove, Belleville, Pa., Oct. 24-31. **Harry Good**, New Holland, Pa., at West Chester, Pa., Oct. 17-24, except Monday evening. **Vern Miller**, Cleveland, Ohio, at Martins, Orrville, Ohio, Nov. 7-14.

Vern Miller, Cleveland, Ohio, in Spiritual Life Conference, Saginaw, Mich., Oct. 30, 31.

Quintus Leathemans, third-term missionaries to London, England, were scheduled to arrive in the States for furlough on Oct. 14.

William and Beatrice Hallman are scheduled to return to Argentina on Nov. 2, for their fifth term of missionary service. They first went to Argentina in 1937.

Japan missionaries **Joe Richards** are

scheduled to sail from Japan to U.S.A. on June 10, 1966, and **Don Rebers** on June 22. Both families will finish their third term of service.

Claudia Chupp, daughter of Mr. and Mrs. Monroe Chupp, Glendive, Mont., recently joined the staff of the Mennonite Board of Missions, Elkhart, as a secretary in the Personnel and Student Services offices. She is a graduate of Hesston College.

The telephone number of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., has been changed to Area Code 717 898-2251.

Martha Bender arrived safely in Nigeria on Oct. 4 for her second term of service with the Mennonite Board of Missions, Elkhart.

James Snider, MD, Somanaya, Ghana, has been accepted at the Mayo Graduate School of Medicine in Minnesota. Scheduled to arrive in the States in May, 1966, after a three-year medical missionary term, Dr. Snider will make use of a four-year fellowship in surgery at Mayo.

Delbert Snyder, recently arrived missionary teacher in Nigeria, is teaching Sixth Form Math and Class Three Biology at the Qua Iboe Secondary School, Etinan, Nigeria. His teaching load totals 28 hours.

J. Mark Martin was recently appointed literature secretary of the Virginia Mission Board. "Life Line" is the official name to be used in representing the Virginia Board's line of books. Book racks have been placed in two Harrisonburg supermarkets by Martin prior to his appointment. Study is currently underway as to possible markets, the purchasing of stock, and new approaches to the work of literature distribution.

President Stroessner of Paraguay visited the Fernheim Colony at Philadelphia on Aug. 28 at the dedication of the colony's new dormitory-auditorium building, kitchen-dining room facilities, and diesel power plant. All these buildings were erected during the past year with the help of funds from Germany and North America. Even though he arrived four hours late, about 2,000 people waited to greet their president, and to witness the ribbon-cutting ceremony.

The Mennonite Service Unit in Birmingham, Ala., is supporting a new release of *The Mennonite Hour* in that city. The broadcast is aired Saturdays at 12:15 p.m., over WCRT.

Two young men accepted Christ as their Saviour in the **James Stauffer** home, Hong Kong, on Aug. 22 and are showing signs of growth. The Stauffers and Mennonite Central Committee workers are eager to begin a service to which they can invite people whom they contact and are investigating possible locations.

George Smoker, missionary on furlough

from Tanzania, arrived in New York on Monday, Oct. 4. His wife **Dorothy** and her father, Rev. Paul Waterhouse, who had left Tanzania several months ago and traveled to California via the Orient, met him in New York. Their furlough address will be 1671 Loma Vista Ave., Pasadena, Calif.

Martha Myer arrived in the States on Sept. 25 on furlough from Tanzania where she had served in the Musoma Bookshop. Her address is 67 Glenbrook Road, Leola, Pa.

Velma Eshleman and **Grace Muganda** arrived in Nairobi on Sept. 21 en route to Tanzania. Velma is returning for her third term as missionary nurse. Grace had been in the States two years with her husband Josiah, who is now a student at New York University and Biblical Seminary. She returned to Musoma to care for their children.

Calendar

Mennonite Youth Council, YMCA Hotel, Chicago, Ill., Oct. 28-30.
Mennonite Board of Education annual meeting, Christopher Dock Mennonite School, Lansdale, Pa., Oct. 29, 30.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 5, 6.
Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.
Ministers' course at Eastern Mennonite College, Harrisonburg, Va., Jan. 10-21.
Ministers' Week Program, Eastern Mennonite College, Harrisonburg, Va., Jan. 24-28.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26, 1966.

Readers Say

I am a little tired of the near-vehemence with which a few *Gospel Herald* readers register their approval of Sanford Shetler's statements against civil rights marches. Being reactionary is of course a typical Mennonite pastime. It is real easy to take aim at action, at people who are trying to right a wrong.

I would be less bold about my progressive position on civil rights action if traditional Mennonite witness and evangelism had been making a more noticeable dint against the blighting discrimination which fellow citizens suffer since long before we Mennonites began emerging from our shell of separatism.

I trust my lifelong friendship with Sanford Shetler will continue unabated in spite of my diametrically opposite views about demonstrating for civil rights.

Some are "agin" civil rights marches because of fear. To carry a sign in public would certainly embarrass if not terrify many of these people. Others would not risk wetting their feet in the stream of multi-groups demonstrating. Nor could they tolerate the thought of rubbing elbows with people whose thinking and convictions seem "far out" or "off beat" to some Mennonites.

We can of course have something in common with Catholics, Methodists, agnostics, would-be atheists or anarchists, possible pinkos or fellow travelers plus liberals or radicals of various other hues. That something in common is action, action to hasten the day when

Negroes, for example, will be permitted to acquire residences to their liking, even though such residences happen to be in predominantly "white" neighborhoods. That day has not yet arrived in Lancaster, Pa. As a citizen of Lancaster I am ashamed of this chronic social cancer in my community. How about your community?—Titus Lehman, Lancaster, Pa.

* * *

Did you read the editorial in *Gospel Herald*, Aug. 17, 1965, issue—"Butter and Bombs"?

If war is as sinful and shameful for the Christian as pictured in this editorial, and surely it is not an exaggeration, then it is high time for us to review the Biblical teaching we profess as to the "separation of church and state" held forth in the New Testament, and lived by our fathers of the Anabaptist faith.

Since war, horrible as it has been in the past, and as it always may be, is the responsibility and administration of "the state" whose administrators God never reckoned to be "non-resistant," how can the Christian today, any more than in the past, in the practice of our forefathers, in any way align himself with administrators of war?

Shall members of churches professing non-resistance again seek to join state and church in "marriage" as did Christianity of the past, and thus again help to bring a new era of the "Dark Ages" into the realms of our modern Christianity?

Shall the peace-loving church of America do as did said churches of Europe in the recent past centuries and, too, lose heaven's unique blessings which come only by the "way of the cross" and from true New Testament separation from the spirit of the world?

Why should we today ignore and erase the unique marks of distinction, even in our own land between a Christianity which has been nonresistant, and one which has not been so? Shall we invite into all our land a Christianity of hate and intolerance which characterizes our "South" by civil wars and race hatred, or shall we seek to retain a practice of Christianity which has been the heart of the "North" which has been far less cursed by hate and intolerance?

Surely our land of America has been marked by God's benign favors and blessings resulting from a remnant of Christians who have lived and died to exemplify the New Testament way of separation of church and state. Perhaps only those who are blinded by modern deceptions of Satan cannot see this. How can such as love the way of truth willfully surrender such a practice of love and peace!

How dare we be traitors to the "faith of our fathers" which we profess, by voting and taking active part in the politics of this age which rejected our Lord, which He designated as ruled by "the prince of this world" (John 14:30)? Why should the church vainly try to convert the state from justice to intolerance of crime, when the only result of such efforts has ever been the surrender of love and peace to hatred and intolerance on the part of the professed church!—Orrie D. Yoder, Souderton, Pa.

* * *

This morning I must take a few minutes to let you know that I both appreciate and praise God for the article, "Is This Our Task?" by Sanford G. Shetler (July 20 issue). It certainly is a sound Biblical approach to one of the leading issues of our day. Many articles that have appeared in the *Herald* on civil rights have not been so, but rather an opinion of one or more individuals. Perhaps we Mennonites are finding ourselves in such a swiftly changing world that we jump at conclusions rather than taking time to take the Word of God and make our evaluations according to its precepts, regardless of our personal feelings.

I want to add a hearty "Amen" to the comments written by Elwood Halteman in the Sept. 7 "Readers Say" column concerning the "Prayers of Luke Warm." I too feel this is sacrilege, blasphemy, yea, foolishness, and God says the very "thought of foolishness is sin" (Prov. 24:9). Why do we need to speak "in reverse" to get the point across to a more educated generation than we have ever known? Please let's have more articles such as "How to Understand Prayer," by Bro. Hostetter, which seems very well to take the place of satire.—Arthur H. Hinstead, Athens, Pa.

* * *

As I was traveling home from General Conference, I could not help thinking of the work that was done at the conference and work that was not done and work that there seemed to be no time for, such as the letter to our congregations concerning Vietnam. On Saturday, as I neared home, I bought a local paper and noticed a news item entitled, "Four Cheyenne Begin Fast for End of Vietnam War." The story goes on to explain how these men began a prayer and fasting vigil on Bear Butte Hill, a sacred hill near Sturgis, S. Dak., on Thursday, the next to the last day of our conference, and it was to end Sunday morning.

The item stated, "These men fast here for four days to help their people safely and quickly through the war in Vietnam. Their people are Americans of every color and creed. . . . This is the fourth time Cheyenne have returned to Bear Butte to pray. Cheyenne were at the Butte in May and again in September, 1944, seeking an end to World War II. They were here in June, 1951, praying for a halt to the Korean War."

Three of the men are from Montana and one from Oklahoma, who pledged themselves to this prayer and fasting vigil according to their particular religious ritual. It seemed ironical to me that we who know the true God and who believe that He alone can work miracles in answer to prayer hardly have time to discuss what we can do about the war in Vietnam. I appreciate the letter that was prepared for our congregations in regard to the situation in Vietnam and the brief note suggesting that we pray about this matter. I also had to wonder, if this had gotten to the conference floor, if all would have agreed that we should pray for the war in Vietnam to end. Could this prayer vigil of these men be a challenge to us to sincere and devoted prayer to our great God that the war in Vietnam might end?—Elmer Borntrager, Bloomfield, Mont.

* * *

Often I find myself as one of the nine lepers whom Jesus healed—those who failed to show their appreciation of what they had received. When I remember, it is generally too late to be of benefit.

Suddenly my friend, Luke Warm, has disappeared from our church paper before I've thanked him for what he's done for me. Bro. Warm has really gotten through to me as I too am luke warm and we communicated. Some of Bro. Warm's prayers would jolt me into saying, "Now who would do or think of something like that?" Then simple honesty would say, "You would, that's you—admit it." I feel embarrassed to admit it, but I find that I am naturally and usually luke warm.

I'm not saying this for an argument, for I loathe arguments in church papers. The "Prayers of Luke Warm" did more for me than any other prayers or series of prayers that you have printed. I find a printed prayer in rhyme and verse with flowery phrases is hard to make personally mine. Luke's prayers made me think—made me think creatively, and thus I communicated with God. Luke's prayers were often about practical problems that I had gone through "just last week."

The communication was because I was in his peer group—another Bro. Warm. Had I been a Bro. Good or Bro. Redd Hot or Bro. I. M. Perfect, I'm sure that he would not have had much to say to me.

I've heard friends say that he was sacrilegious and blasphemous. I thought him to be terribly honest. I have a Friend who got into similar trouble. He made up stories for His teaching practice. He told of the Virgins Ten with Lamps. He told of The Brothers Carpenter and their choices of building lots. He told of Brother Barn Builder, Sister Lostmite, Brothers Pearl Hunter and Sower. He told stories of Brother King's son getting married. He told of Mr. Wicked Tenant Farmer. Men not used to His type of teaching and healing and storytelling were annoyed that He spoke in "their" churches in this manner. However, many who were more on His level learned and understood from these stories. Some asked questions about what they meant. He was apparently out of place, for those with enough influence pursued plans to have Him permanently silenced. I'm glad that someone recorded those made-up stories and that there are still copies about, for I still enjoy them.—Virgil R. King, La Junta, Colo.

* * *

The editorial, "A Few Reflections on General Conference," in the issue of Sept. 28, had a few suggestions of far-reaching importance for Mennonite General Conference and the Mennonite Church as a whole.

One suggestion was that the delegate system may need to be changed to include "the ordained leadership and at least one lay person from each congregation."

From its beginning before the turn of this century, General Conference has been a voluntary association of district conferences. It is conferences, and not congregations, which belong to General Conference. Therefore it is conferences which send delegates. The only delegates not elected by conferences are the members of the General Council, who are the elected officers, and representatives of the General Conference committees and the three autonomous boards of the church.

The purpose of the suggestion was to get greater involvement of those who are not ordained. This would be a good thing; in fact, it seems to be quite necessary if we would make General Conference mean something to our total membership. But one may question the wisdom of moving from conference to congregational membership of General Conference. Would not this tend to squeeze out the district conference as a vital factor in our church life?

The organization study that will be undertaken during the current biennium will need to look at this and many other questions. What type of organization will best enable us to be the kind of church which we ought to be and to do the work God has for us in the world? The study will need to look at the values both of what we have had and of what may be proposed.—Paul Erb, Scottsdale, Pa.

* * *

Paul M. Lederach's article, "Unfaithful Conservatism" (Aug. 24 issue), touched a chord of my faith and belief. He writes of the conservative outlook as being fundamentally unfaithful, and through my own viewpoint, I am bound to agree with him.

Conservatism, as I see it, is a negative standing still of the spirit in direct opposition to the divine ideals of the Master. Jesus came into the world to tear down the barriers of outward forms and the centuries of dogma and tradition for tradition's sake that kept the spirit of God's law from reaching mankind. The chief priests of His day were more concerned with the breadth of their phylacteries and the size of the gold coins in the temple

offering boxes than with applying the law as a leaven in society.

Many conservative Mennonite Christians today equate saintliness with the cape dress and the plain suit, forgetting that this form of apparel was the symbol in Reformation times of the Anabaptists' radical break with the ostentatious wealth and massive temporal power of a corrupt Roman Catholic Church. This kind of rigid outlook is responsible for the Mennonites in America becoming an ethnic minority striving to hide their light under a bushel of outworn conventions. The early Anabaptists were revolutionaries, searching for spiritual freedom and the true faith, which had been obscured by church and state. Thus they were at odds with the status quo. They were acting directly upon a social evil. Yet there are those among the Anabaptists' twentieth-century heirs who decry any attempt to interpret the spiritual and material aspects of Christianity in terms that relate to the social conditions of this age.

Christianity is not, in the broadest sense, a religion, but is a way of life that encompasses the mind and the spirit and reflects itself in every aspect of the natural existence. The true Christian looks at his fellowmen through the eyes of the Saviour and sees every individual as a child of God made in the image of the Creator. Outward signs of race, nationality, political ideology, or preference in dress have no meaning for the Christian. He sees beyond these things to the inner being, to the individual's hopes, fears, and aspirations, and seeks to bring the yearnings of mind and heart under the influence of unconditional love through Jesus Christ. Christians, even if they are a minority, should be a creative minority, working as a vital force upon the ills of the world. Christian pacifism should not be quietism but should be a clear voice raised in a call to action for social betterment and social service in every country. This action must be in a spirit of detachment from a singular doctrine or ethnic background, and must be grounded in fellowship and brotherhood characterized by self-denial and Christian discipline. If the spiritual ideal of Christianity lies behind Christian action, it will ultimately bring balance and equilibrium into a world of contradiction and conflict.—Margaret Ott, Orient, L.I., N.Y.

* * *

May I express my appreciation for your editorial, "Those War Toys" (Sept. 7 issue)? I firmly believe people must be made aware of this responsibility to their children. Too often we merely go along with the trends of the day.

May I call your attention to a similar concern expressed in the October-December issue of "Our Family Worship," the devotional magazine published by the General Conference Mennonite Church?—Mrs. Bernice Esau, Minneapolis, Minn.

* * *

Items under our Readers Say often sound somewhat pessimistic. Can it be some persons don't have a broad enough view of the good that is being done world-wide?

It appears they are not able to fly blind even in zero visibility. They have not kept themselves in constant radar contact with the all-seeing, all-knowing, directing Spirit of God, as brought out in the article "Wheels Within Wheels" by Norman A. Wingert (Sept. 14 issue). To me this was a powerful message in following the leading of the Holy Spirit.

Often my husband and I enjoy handing out articles found in the *Gospel Herald* to our many non-Mennonite friends—such articles as "What Mennonites Believe" by Paul M. Miller, and many others. Our friends have told us it helps them understand the Christian life better. Thank you.—K. L. Nofziger, Goshen, Ind.

MEMORIAL SERVICE SEPTEMBER
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Who Is Today's Missionary?

By Dorsa Mishler, personnel secretary of the Mennonite Board of Missions,

as interviewed by Richard Benner.

It appears as though the majority of missionary assignments are moving from the so-called "general missionary" category to more specialized assignments—teachers, doctors, nurses, linguists, business administrators, radio and agricultural technicians. What are the primary reasons for this trend?

When you use the term "missionary" I assume you are thinking of overseas missionaries. But perhaps most of these concepts will apply to the home missionary, too.

Now to your question. Even though it seems that way, we are really not moving away from what we call general missionary assignments. Specialized assignments are increasing, however. There is constant need for new general missionaries to carry on the work of evangelistic and pastoral services in the growing church overseas. This phase of church building is not decreasing.

At the same time many countries are awakening to strong desires for increased education, improved medical help, and higher standards of living. They are opening doors to medical persons, teachers, agriculturalists, and other technicians.

In some areas the national tends to look with suspicion to the general missionary as an outside paid agent or propagandist. But they will welcome our Christian teachers, doctors, nurses, and other professionals.

Also, the number of professionally trained persons in our brotherhood is increasing every year. One more word—the main task of missions is to build the church of Christ. We do not think of teachers and other professionals overseas

as second-rate missionaries. They are fully commissioned helpers to build the church.

Mission boards seem to be always short of needed personnel. What, in your estimation, seem to be the primary reasons for this shortage?

Yes, there is a shortage of personnel, not only in missions but in all phases of the church's program. You are aware of the urgent need for pastors in a number of areas—Christian teachers, secretaries, and nurses, to name a few more.

One reason for this shortage is the rapidly expanding program in recent years of all phases of church life. When I see the increased opportunities for service in our church in the past 20 years and the way people are responding I am greatly encouraged.

On the other hand, we need to be aware of our shortages. Pastors and other church leaders need to be constantly alert to the need for challenging youth to total commitment.

It has been said that the home is one of the main motivations behind the missionary call. How would you rate our Mennonite homes on this score?

Whenever I hear missionary candidates give testimonies of their spiritual pilgrimages to our personnel committee, they invariably mention the influence of their home on leading them to consider missionary service.

One hears such factors as frequent missionary visitors in the home, a missionary prayer list, a relative or close family

friend who is a missionary, a parent's frequent prayers for missions, family discussions about missions, and projects for raising mission funds.

I'm sorry I can't give you a statistical analysis of our Menonite homes. Several studies have been made by committees or individuals that shed light on this point. However, a close association with many missionaries leads me to feel that they have been produced by Christ-led and church-centered homes.

There is some thinking afloat currently that we have made "missions" such an exclusive task that the average Christian thinks this is always someone else's job, hence weakening our overall missionary vision? Do you agree with this? If so, what are the measures needed to correct this misconception?

This is always a danger. Several factors enter in here, I believe. One is that the work is so far away, we tend to not "feel" the needs and would not want to go so far from home. Perhaps we are "too busy" with concerns around us. Then there is the temptation of "buying our way" by simply paying for someone else to go rather than becoming involved personally.

I thank God for Voluntary Service and Pax. In addition to the meaningful Christian service our youth and older persons can perform through these programs, these dramatize to the church that every committed Christian can serve.

This is a lesson for all of us and we should learn it well. Such service is a good learning experience for the majority of persons who feel called to serve the Lord at home and it is an exceptionally good experience for those who respond to the call for overseas missions.

From your experience, what seem to be the qualifications most desired in missionaries in addition to the required spiritual qualities.

Just today I heard Don White from the Christian Missions Recruiting Service say that a commitment without cost is a commitment lost. Recently I heard a missions executive from another denomination state that he feels many promising persons are led away from serving Christ and the church because of doctrinal uncertainties.

The Christian missionary dare not be confused by such uncertainties. Missions is a spiritual ministry and so the spiritual qualities dare not be minimized. Another way of saying all this is that the missionary must have a message.

He must also be able to communicate that message. This may include a degree of language skills, the ability and willingness to understand other cultures, and the ability to relate positively to other persons. He should have personality qualities that will enhance communication of his message rather than detract. This doesn't mean perfection—only an openness to learn.

The missionary is a messenger. As such the teacher or the specialist is not merely a professional worker but a missionary. He or she must feel called of God and sent by the church. This suggests a willingness to be a suitable representative of the church. The vigorous task of missions de-

mands experienced, dedicated, balanced, emotionally healthy, and capable messengers with a message.

What should the young person considering mission or service assignment be preparing for in the way of training, practical experience, etc.?

If a person feels God is speaking to him about missions, he should attempt to get as broad training and experience as possible in keeping with his basic interests and abilities. Individual differences are so great that it is unwise to generalize on this question. There is no minimum or maximum educational requirement that will apply to all persons or assignments. Some may require little formal training and others much. Each individual must himself seek competent counsel and prayer guidance.

The missionary candidate should be aware of the rapidly rising educational standards in many countries. He should also be aware of service opportunities available to him. Here we think again of Voluntary Service, a dedicated readiness to serve in his local church, and being a missionary at home. Pastoral experience here at home is useful preparation for those who are called to pastoral assignments overseas.

Let no one minimize the importance of Bible study, language courses, and the study of cultures and people. Young people often ask what language they should study in school. They should study whatever language is most convenient for them, for the study of one language facilitates study in another.

Industrial, social, and spiritual changes come at a rapid pace in our time. What in your judgment are some of the knotty problems facing the missionary of tomorrow as he tries to convey the Gospel message?

In a report after a visit to Africa several years ago Adlai Stevenson stated how appalled he was at the sight of so many missionary graves on that continent. Obviously, modern medicine and rising standards of living have greatly reduced the physical dangers of missionaries. Today, the missionary's emotional health may be in greater danger.

The missionary does need to face knotty problems and difficult pressures. Today's missionary is called to be a servant and helper to the emerging church rather than a director. He will need to learn creative ways of identifying with the people whom he has gone to serve as an outsider. He will not enjoy the isolation of a neatly removed compound.

He will need to be alert to significant ways to relate to the people he is serving. He may experience difficulty in defining his role because the young church is also trying to define its role. He may get lost in the dilemma. Such difficult situations may develop in the context of political upheavals and unstable governments, in threatening or actual war, or in the missionary becoming identified in the minds of the people with a strong foreign military power.

But in spite of the uncertainties ahead, the Lord is continuing to call for workers. I am confident that, if He gives the church more years, people will continue to volunteer.

By Charles Waugaman

Music Secretary Speaks

Throughout the history of the Mennonite Church, various means have been employed to develop an active singing church. One thinks immediately of the significant contribution of the singing school movement during the nineteenth and early twentieth centuries. In recent years, however, there has been considerable concern on the part of many about the welfare of music in our church. When we consider how much the average Mennonite congregation has done to foster a music program designed as a servant of worship, it is a miracle that our singing is what it is today.

Nevertheless, if we expect the music needs of the church to be met without making any attempt at music education within the congregation, we are blind to the facts. We as Mennonite congregations must take positive steps toward the development of a positive music program if our singing is not to deteriorate. If music is as closely related to worship as we believe, then we can only assume that with a deterioration of meaningful singing comes a deterioration in worship itself.

As a step toward an adequate program of music education in the congregation, the Mennonite Commission for Christian Education is promoting a churchwide series of music workshops for adults who are involved either directly or indirectly with music for children. This should include Sunday-school superintendents and teachers as well as song leaders and choir directors. The director of these workshops will be Mrs. Romaine Sala of Goshen, Indiana. She is a successful music teacher in both the elementary and high schools of the Middlebury, Indiana, area. She brings with her a wealth of experience, enthusiasm, and practical know-how, which never fails to permeate those with whom she comes in contact.

These workshops will be organized in various conference districts by the conference music secretaries. Thus it will be possible for the workshops to meet the needs of leaders in a given area. While Mrs. Sala is contributing her time to this program, the cost of workshops themselves will be met by contributions of about \$70 per center to a finance pool which will spread out the cost equally.

A highlight of the workshops in a given area, as envisioned by Mrs. Sala, will be a song festival in which children from churches in the district will come together and present a massed choir program.

The success of these workshops will depend to a large extent on the support of the congregations in the districts where the workshops are being held. Considering the importance of an adequate program of music education for our children and the unusual qualifications of Mrs. Sala, these workshops are too good to miss.

—Abner Martin

MCCE Secretary of Church Music

I travel with a Negro boy
And all the strength I could employ
Would not release my muted tongue.
A man from Egypt cried for aid,
My arms were permanently staid.
In all of India the young
Screamed for food and cried for milk,
The naked wept for rags of silk
And some were thin as parching rice;
Yet I, who bent below my load
Of food and clothing, never slowed
To look their way. No dreamed-of price
Could buy my freedom to bestow
The surplus that I daily grow
And waste for want of mouths at home.
My heart was burning with desire
To warm the freezing, but my fire
Was covered with a crystal dome
Of pity, fear, and self-conceit.
While all are lonely at my feet,
I wait in vain for friends to greet.

—*Time of Singing.*

Strength is not determined by how long one can withstand temptation, but rather how quickly he can flee from it.

—I. Merle Good.



Our Mennonite Churches: Sharon

The Sharon Mennonite Church, Winton, Calif., was founded in 1931 by the late John P. Bontrager. In 1935 the church was built, and has been remodeled twice. The present membership is 43. J. L. Hershberger is the present pastor and George Beare is overseer.

That Readers Say Letter

I am long overdue in reporting the good help I received from many of you in answer to my editorial, "Readers Say—What Do You Say?" You recall I raised the question as to what you as a reader think about the Readers Say column in the GOSPEL HERALD. Should it be continued? Should it be stopped? The response was excellent and helpful.

Out of a total number of 244 letters received, 231 were strongly in favor of its continuance. Several were neutral. Many since then have expressed themselves verbally. Particularly encouraging and of real value were the many fine letters in which readers took time, not only to voice their yes or no, but to give good guidance and suggestions for this column. Many gave reasons why they felt it should be or not be continued. This, I believe, shows the real interest you have in the GOSPEL HERALD, and it is greatly appreciated.

Let me share first a gist of what readers said in favor of its continuance.

"It appeared to be a 'sounding off' place where pet peeves were aired, rather than concern expressed or constructive criticism given. Would it be more in keeping with our business of heralding the Gospel if the dissenting letters were written only to the person or persons involved?"

"I think," wrote some, "it does more harm than good for young Christians (new in the faith). For immature Christians, it is confusing." Some wrote that it "must be confusing to non-Mennonites."

One wrote, "I feel mixed up after reading some of the letters, and this robs me of my first good experience [in reading the article]."

Now let me share a few of the most repeated remarks in favor of its continuance.

"Quite often these letters bring out something I have missed in an article. Then I go back and read the article over again."

"It helps all of us to clarify our own thinking on controversial questions of the day."

"We need to have a place where we can share our concerns, convictions, and insights with one another. We claim to be a brotherhood, as such we need *more* opportunities, not less, for dialogue."

"This is a channel of communication. Every such channel should be kept open. But this particular channel in some sense represents the unity and openness of the church. Every Christian is as important as everyone else. It is reassuring to know there is an open forum where opinions, complaints, or concerns will be listened to and considered with respect. We have so much to learn from each other."

"We have referred back to late issues and read them because of the readers' comment."

"Stimulates thinking." "Represents cross section of the thinking of the church." "Helps evaluate articles and ideas." "A necessary forum where oftentimes an additional or differ-

ent view may be expressed which was somewhat overlooked in a given article."

"One always gets a broader view of the subject written about when this dialogue is shared even though at times the view shared may be a narrower one."

"It is a good escape valve, sounding board, an opinion trading post." "In a sense it is the concern of the Mennonite Church, pointing out dangers, alerting to current issues, and challenging us to self-judgment before God and His Word."

"We need it as a group experience, as a way to be weaned from the black and white world of our sectarian past, and as a healing experience."

"All the readers can feel the pulse of the church." "It is one avenue where there can be discussion between writer and readers." "We need it as an avenue of expression and challenge from the reader."

"Unless one is above average in the ability to discern, he has a strong tendency to simply 'swallow' whatever he reads on the printed page. Reading varying opinions on a single subject forces one to do his own thinking and form his own opinions."

"Encourages response to the articles printed and this is good for the editor and those whose articles are published."

Several suggestions stand out in these letters for the improvement of the column. One which I am always aware of is that the "letters should be shorter." This is difficult to do because an editor does not want to take the punch out of what a person writes. Most letters, however, are cut down and this repeated reminder will give more encouragement to do so. If you want your letter printed in Readers Say, keep it short and to the point.

Some felt that "too often those who read articles miss the point of the article and criticize something they read into the article rather than what the writer wrote." There is always a real danger that we read what we want to read and see what we want to see and by so doing misjudge what is being said.

Numerous letters stated that "letters should appear closer in time to the article. This is something we try to do. It is difficult in that we have a schedule to follow which involves submission of material several weeks ahead of time and then too some letters themselves come several weeks after publication."

A few suggested that "critical letters should not be printed." Certain kinds of letters are of course kept out. An editor receives letters at times which attack the writer rather than the article. Such letters are not used. Letters written out of emotional impulse rather than considered thought and wisdom are not printed to protect both the writer and reader and because such have more heat than light.

Again, thank you for your kind response. We will be happy to receive your letters at the GOSPEL HERALD office.—D.

* * *

Only he who is willing to be forgotten is worthy to be remembered.—John A. Morrison, in *The Gospel Trumpet*.

Our Mission Is One

By Harold E. Bauman

It seems strange in a sense and somehow remarkable that at this juncture in our history we should now feel the need for an emphasis like this: "Our Mission Is One." As I thought about this, it seemed possible to characterize our history within the past century by three different stances (admittedly these are greatly oversimplified).

The first stance might be characterized as one of isolated self-sufficiency, covering loosely the last half of the nineteenth century. Our congregations were mostly rural and agricultural, oftentimes with geographical solidarity, and with cultural barriers which tended toward keeping most influences out and most of the members in.

The second stance might be characterized as one of confused cultural transition. The language barrier disappeared and the communication channels were opened. By the turn of the half-century mark, most of the distinctive cultural barriers were gone and this channel of communication was open. Gradually there was the loss of the compact community, and with it the threatened loss of identity. Identity was then sought in other than ethnic, cultural, and geographical ways.

This led to the third stance which might be characterized by the search for identity through new fads—activity fads mainly. While the Sunday school began much earlier, this was to be the answer. Around the turn of the century our missions emphases were begun and since World War II have expanded greatly. There has also been a growth in theological awareness: from 1915 to 1940 a defensiveness on the sidelines of the fight between fundamentalism and modernism (Mennonitism never really identified with either); since 1940 there has been something of a theological sophistication, and Mennonite General Conference has made many statements.

A fourth fad which we have tried is that of organization, with a fascination for its machinery and authority. Beginning with the 1890's and continuing through the early 1950's, our district ministers' groups grew from fellowship groups to authoritative bodies. With the inability to gain response at the congregational level, the power was removed to an external body with the hope of controlling the local level. Most of our districts have recognized that this is a distortion of the nature of the church and in the final analysis fails.

A fifth fad which we have tried is that of education: church schools. Often this was a defensive protective movement to save the church and to give it identity through preserving a tradition.

In a larger way since World War II, we have tried relief and service. Oftentimes one almost heard the statement that if each of our youth gave a year of VS this would save the church.

A seventh fad that we have tried more recently is that of stewardship, which is to answer not only finance problems but also problems of renewal. Dawning upon us and enamoring many of us is an attempt to renew the church through a liturgical revival. When nothing happens in the life of the church, then the most important thing seems to be to tinker with the hour of worship in the hope that something may happen.

Now this historical review may be too brief, but as I looked at it I had to say, "How much like children we are!" We respond to each new gadget. It moves to the center of the stage and stays there until it either wears out or some other gadget competes with it and pushes it off the scene. When persons promoting a given gadget—and most of these have much validity, lest you misunderstand me—begin to find that the stage needs to be shared, then competition ensues. What has been conceived as a means to an end becomes an idol for which loyalty and support are sought in preference to other means of church work.

It seems to me there are four hopeful signs in this situation. The first hopeful sign is that we have come to a positive self-identity along with humility. We are aware of the rich heritage we have, of who we are, and yet we are becoming willing to listen and to learn from others. We have something to say in a prophetic way to Protestantism, some of which we have said in very important theological statements adopted by Mennonite General Conference. At the same time we have come to see that the Mennonites are but a small part of the body of Christ around the world. In spite of our past fears in regard to relating to other Christian groups, we are moving toward a stance in which we are able to give and receive responsibly.

One of my professors this past year, Wilhelm Pauck, a church historian who knows Anabaptist history and the Mennonites well and has visited some of our communities, said to me when we first met, "Oh yes, the Mennonites. They are in the midst of deciding whether they shall join the fat and the lazy of the land or whether they shall be the conscience of society." I was stunned by the judgment as well as the acuteness of his insight. We do have something to give if only we will continue to embody the message.

The second hopeful sign is that we are moving past the enamorment with particular methods and gadgets. We are

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beginning to see that "means" are only "means," and that many of them are valid, not just one. It seems to me that God is challenging us to apply our belief, that the Holy Spirit gives many gifts, not only to the congregation but also to our district and churchwide agencies.

A third hopeful sign is that there is a growing awareness that we do not need to pattern after Protestantism in being the church. Protestantism itself is seeking for new and better expressions of what it means to be the church. As a people we did not follow the theological swing of Protestantism from evangelicalism to liberalism and then back to neo-orthodoxy. It is my conviction that we do not need to follow the swing in regard to the forms of the church that Protestantism has gone to and is now in its very central thinking beginning to reject.

The renewal movements that are finding the real meaning of the church are discovering the best of what we have had and which we are tempted to turn our backs upon. God forbid that they should become our teachers of what we once had. They may. I think in a sense they already are.

A fourth hopeful sign is a growing awareness that the reality of the church is people who are a congregation in Christ, serving in His world. I hope we shall lose our enamorment with "big names" and "big organizations" and "big wheels." It is not the district organization that is the center of attention. It is not the decisions at Kidron, though these may be of help. Rather, it is the pastor and his people who are the people of God and the church of God, who realize that their mission is one even though there are many ways in which churchwide resources assist them in their task, and in turn, many channels through which their stewardship and witness are given.

It is our prayer that the booklet, *Our Mission Is One*, shall help us to visualize that all of our brotherhood efforts are but resources for one task: making disciples of all nations. □

A Modern Hamlet Soliloquizes

To pledge or not to pledge—that is the question.
Whether 'tis nobler in a man
To take the Gospel free and let another foot the bill,
Or sign a pledge and pay toward church expenses!
To give, to pay—aye, there's the rub. To pay,
When on the free-pew plan, a man may have
A sitting free and take the Gospel, too,
As though he paid, and none be aught the wiser
Save the finance committee, who—
Most honorable of men—can keep a secret!
"To err is human," and human, too, to buy
At cheapest rate. I'll take the Gospel so!
For others do the same—a common rule!
I'm wise, I'll wait, not work—I'll pray, not pay,
And let the other fellow foot the bills,
And so I'll get the Gospel free, you see.

Author Unknown.

Growing Old

Are you growing old? From the book, *Riches Within Your Reach*, by Robert Collier, "Dr. Dorland points out that more than half of mankind's greatest achievements were accomplished by men over 50 years old, and that more of these were done by men over 70 than by those under 30. In tests made by Dr. Irving Lorge of Teachers College, Columbia University, it was found that while speed of learning might decline with years, the mental powers do not decline. When the speed penalty was eliminated, people of 50 and 60 made higher scores than those around 25. Dr. Lorge sums up his tests in these words: 'As far as mental ability is concerned, there need be no retiring age.' The probabilities are that the older a person becomes, the more valuable he becomes. He possesses the same mental power he had in his young manhood, plus his wealth of experience and knowledge of his particular job. These are things that no youngster, however brilliant, can pick up."

Remember, please, old folks are useful and important. May we not forget them as we can learn much from them.

Dear Brother Who . . .

Dear Brother,

Suppose a man is poor, without money to buy food or clothing or warmth for his shivering, starving family. His only possession besides himself is a small piece of land, not suitable for farming and not conveniently located for a dwelling place.

You are a geologist and discover that this man's land is covering a rich oil deposit. You tell him of your discovery, and at once a well is drilled. Many gallons of black gold assure the man and his family of a comfortable living the rest of their lives.

The man was poor, now he is rich. And yet he has no tangible asset that was not there all the time. You did not give the oil to his land, you merely gave him the knowledge of its presence. Seeing his misery, you wouldn't have dreamed of not giving him the information that released him from the tortures of poverty.

How blind we are not to see that we all must be geologists for God's love! Many a man exists in misery because you have not told him that God loves him. You have not shown him what a difference the discovery of God's love could make in his life. You will not witness to the difference the love of God makes in your own life.

What an eager prospector a man might be if you would but tell him of the riches to be found in the love of God! But that would be evangelizing, wouldn't it? And evangelizing has come to be an almost embarrassing word. We'd rather let a fellowman exist without life, than to invite him into the love of God.

Woe unto us.

Amos Amor

Let There Be Music

By J. Mark Stauffer

Let there be music in the home! Music that will lighten toil; music that will refresh the mind and emotions; music that will bind the family together; and certainly music that will give audible voice to the Christianity of the home.

Elton and Pauline Trueblood have written a splendid book, *The Recovery of Family Life*. The first chapter, "The Withering Away of the Family" is a fundamental record of what is really happening in America. The family, and family life, is literally beginning to disappear; our homes are being scattered and shattered by complex schedules, interwoven personnel problems, and the general lack of social and religious purpose.

Now if music could in some way or ways help restore vitality to this withering institution, it could be abundantly justified as a purely therapeutic agent. Music is a fine art and in homes where its artistic character is regarded there is likely to be a far greater semblance of order and design, unity, and cohesiveness. We know that the term "music" needs a great deal of definition; there are many "prostitutes" and "prostitutions" of the art today that have damaged and distorted the image of music beyond recognition. Who said that if you do something bad long and well enough, it finally becomes an art worthy of respectable patronage? We know that music is one of the finest of the arts and therefore, any "professional" or ensemble who contributes to the despondent chaos of music is hardly a friend to the art or to man himself.

Music is both secular and sacred; it is also instrumental and vocal. This being true, the Christian home has a wide variety of art forms and activities to choose from. Historically, the music of the Mennonite home has been largely vocal in character and sacred in textual content. Combined with this has been the accepted practice that the singing was done by the entire family as a choral unit. This has given the church a strong, persisting background for our a cappella, congregational singing—a kind and quality of church music for which many Protestant groups would pay a full price.

While my experience and convictions lie almost entirely in the area of choral music, I am not unaware of the place and value that certain types of musical instruments have in the home and within the family unit. It might be earnestly hoped, however, that the experience of enjoying and using instruments in the home would always serve to strengthen the families' interest and ability to sing together—the acme of music in the home.

Many homes find that the piano makes a most valuable contribution to the musical life of the child. Young people often experience considerable relaxation from playing at the piano; the discipline of applied music in piano is a wholesome life experience; there is a great deal of musical theory and understanding to be gained from keyboard work; finally, young people may frequently find that the piano provides a wholesome focus for their social activities, although they should not require accompaniment to be able to sing together.

Certain of the orchestral instruments from the string, woodwind, and brass sections offer interesting experiences in music for youth; these may serve the adolescent boy during the changing voice period and lead him on to a broader comprehension of other aspects of music. Radio and television have little to offer the Christian home in the area of music; certain large cities often have FM stations that air good music, but generally, the music heard over radio is unsatisfactory, serving only to reveal the poverty and destitution of our American culture.

The phonograph is a marvelous invention, enabling us to hear good music written many years ago and performed by well-trained, contemporary ensembles. There is much to be desired in the record collections found in our homes. Why shouldn't Mennonites, who have a sense of stewardship of the whole of life, be listening to the best music—music that will reduce tension, be inspiring to our mind and emotions, and that will enhance joy in the Lord and in His provident care?

I come now to the most challenging aspect of music in the home—its potentiality for developing the singing in our churches. Every Christian is a church man—a person who is seeking first the kingdom. Our homes can do much to enhance the work of the kingdom in the area of singing. In fact, our homes ought be miniature congregations—a body of believers who read the Word, who pray together, who sing together, and who give witness to their faith as a forgiven and forgiving brotherhood. For the sake of clarity and brevity, I shall simply outline some recommendations for the home as it relates to the music in our churches.

First, Christ will be the Head of the home. This means that all that is planned and done in the home will be carried forward under His banner. Christ will be preeminent in the life of each family member—His love and peace will abide in each heart. Surely the memory that Christ sang with His troubled disciples on the eve of His crucifixion, will serve as a challenging stimulus for the family to sing together whether in joy or in sorrow.

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Second, the parents will encourage music in the home. Who can estimate the impact upon the child of a father or mother who sings in the family unit? This is one of the greatest impressions and values that a parent can transmit to the child—an impression that suggests trust in God and His plan for us—a value that will abide long after the parent is unable to sing. The greatest music contribution that parents can make to their children is to demonstrate the blessed reality of singing in their own lives.

Third, the children will respond to singing in the home. There is nothing quite so intimate, so tender, and so potential as family singing. Imagine a boy who sang beside his father in family worship taking the prodigal road. Or try to believe that a girl who sang with her mother would go out and throw away her moral virtue. Children need to realize that their very best friends are their singing parents and the closer and the more intimate this relationship becomes, the greater the contribution of the home to church music.

Fourth, the home should encourage music education. Most of our public schools are not teaching our children to read or understand music, to conduct, or to sing. Some of our own church schools are not doing too well at this significant task. The home is a good place, assuming vision, diligence, and cooperation, to learn the fundamental skills of choral music. Sometimes the parents can teach the children. Sometimes the parents might well sit at the feet of the child. But the job can be done if we want it done. I know a family that, as a family, sang through the entire hymnal and some other hymn-books.

Fifth, and finally, the home must be committed to the kingdom purposes of the church. In fact, in the early church, there seems not to be any distinction made between the home and the church; they were interdependent and interrelated. We must earnestly strive to correct our thinking that the work of the church is accomplished when the saints gather in a house of worship. This is part of the life of sainthood, but the kingdom of Christ must be in our homes and families. Here, the saints can do much of the groundwork for the sacred singing that ought to characterize their lives regardless of where they find themselves.

We ought not neglect thinking of the future. The second coming of Christ is too infrequently in our hearts and plans. One of these good days, maybe before we think, God will gather all the Christian homes and congregations together from all over the world, for a chorus rehearsal that will never end; this will be the ultimate in music. □

New Discoveries?

Most of us have been away from the third grade for many years. Haven't we also been away from new knowledge and new discoveries for most of that time? What have we learned this day or this week? What new sunrise have we touched, what new roads have we walked—with crutches or without?

Bernice Hogan in *Listen for a Rainbow* (Fleming H. Revell Company).

Missions Today

"Now Concerning the Collection"

By J. D. Graber

Bible chapter divisions are sometimes apt but sometimes they interfere with the impact of the message. One such is chapter 16 of I Corinthians. Number 15, the Resurrection Chapter, ends on a very high spiritual note, "Be ye stedfast, unmoveable . . . your labour is not in vain in the Lord." The Apostle then moves right on into the practical phase of Christian living by saying, "Now concerning the collection. . . ." Read again I Cor. 15:58 and 16:1 as if the artificially inserted chapter division were not there.

Christian experience and Christian giving are but two aspects of the same faith. They cannot be separated. Christ gave and we give. We believe and therefore speak. We love and prove our own love by loving deeds. Finance and faith are Siamese twins.

How are we doing in our mission giving? Our treasurer has just released the figures for the first six months of the fiscal year. There is much here to be profoundly thankful for but there are also some concerns.

1. Giving to Mennonite Board of Missions and Charities April 1 to September 30, 1965 \$580,767.13
2. Comparable figure for same period last year 591,550.37

These figures say that our giving to mission and relief causes is about \$11,000 less this year than last year. To add to the problem is the fact that disbursements are up \$10,600.81 over last year, and thus the deficit spread gives some concern. We did budget for a 2 percent increase and, of course, inflation keeps increasing the cost of just trying to maintain the *status quo*.

What can we do? Missions Week is a good time to take stock of our stewardship. Can I not do just a little more? Missions Week giving should be plus giving. Let us meet our regular budgeted commitments and then see whether we cannot do something extra.

Giving is a spiritual problem, not usually a financial one. It is not the people with the most money who give the most. It is not the moneyed people but the believing, trusting, dedicated people who keep on giving of themselves and of their money in response to the daily, continuing grace of the Lord Jesus.

* * *

A broad-minded person is not easily bored. His interests are varied and many. Boredom comes when interests are few.—John A. Morrison, in *The Gospel Trumpet*.

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Faithful Conservatism

By Lorenzo Schlabach

The conservative outlook is fundamentally hopeful and bright. It is hopeful as its eye is focused upon Jesus Christ the Lord. It is bright because the Lord said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). To be assured of this love is the dearest treasure to the person who pursues this outlook. This love is reciprocative. I John 4:19.

Such a disciple must continually strive to prayerfully apply His commandments as given in the New Testament without adding thereto or taking away therefrom. In the midst of change he must be as unchanging as the Word. Matt. 24:35. In the midst of confusion he must stay calm. In the midst of strife he must stay unmoved, because he is hidden in the cleft Rock Jesus Christ.

Like Elijah at Horeb, while the tornado, the earthquake, and the fire passed by in all their fury, he was secure. And he will show response and recognition to the gentle pleadings of the "still small voice."

Faithful conservatism welcomes "change," if it is after the pattern of putting off the old man and putting on the new. Eph. 4:22-24. Its disciples will shun conforming in life and practices to the patterns of this world, because the Lord commands it so. And will not accept reform because it is the devil's *substitute*, but will strive for transformation by the renewing of the mind as given in Rom. 12:2.

The word transition raises suspicion because it indicates changing from one state or condition into another, only guessing what that will be. The evil one will surely maneuver such a transaction to his advantage. After it is accepted, it is too late. All those ships have gone down the river never to return, with the possible exception of a few straggling remnants.

"Compromise." Can't we learn from Eve's experience? We can and do learn from experience, but to make an experiment—well, the first experiment that was made by the human family resulted disastrously for the billions yet unborn and plunged them into eternal wretchedness. Of course, it was because the devil had come upon the scene, but he is still around. He misses no opportunity to get his foot in the door.

Faithful conservatives must continually search their own hearts lest, through the devil's wiles, sin may enter and distort their perception. This is fateful if permitted. Those who get into such condition are then no longer conservative. The Master said, "He that gathereth not with me scattereth

abroad." Conserve in this sense means to keep something safe and to strengthen, build, and increase its purpose.

Why is conservative a bad word in matters of faith and doctrine? We have soil conservation, forestry conservation, water conservation, and most of us would agree that it is a good thing. Why should it be considered sinful to seek to apply it to eternal values?

The Master said we should rejoice when men falsely speak evil of us. This is not easy to do, but it is a must if we would grow in grace. Faithful conservatives must strive to grow in this grace also. In order to be consistent, the faithful conservative will strive to carry his principles over into his business affairs and every avenue of his life. Transformed by the renewing of the mind makes this possible, although it requires a constantly conscious effort on his part. This would not be so difficult to do were it not for the fact that the devil is still around.

Faithful conservatives must be busy serving the Lord with all their heart, soul, mind, and strength, and have no time or energy to pursue politics. Politics and the state are of and for this world, but the conservatives are pilgrims and strangers here. I Peter 2:11. They believe in a life of holiness and take Jesus' words at face value. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). The proclaiming of the Gospel by holy living and proclaiming are the methods God uses and always has used to make impact upon the world and society.

Faithful conservatives must not revile when being reviled, must bless when being cursed. They do not live in the past. The present is very real and challenging. Historically, of course, the Master's instructions are very old, almost two thousand years. Vitally, however, they are as new and fresh as ever. John 6:63. And His Word shall judge men at the last day. John 12:48. Like Abraham, faithful conservatives eagerly hear and respond to God. Like him, they also must walk by faith, not knowing where the path may lead them. Felix Manz could have gone with the larger crowd and enjoyed freedom and saved his skin, but he kept (conserved) the faith, was trussed up into a helpless bundle of living flesh and thrown overboard to die as a vile criminal. Those who condemned him were Christians too, were they not? Christians persecuting Christians and putting them to death?

Why did he not go with the crowd, the easier way, the more

liberal way? Because he had fallen in love with One whom he would not deny. He would not be satisfied with an abbreviated Gospel. He would go all the way with the Lord even unto death. The reformers had gone part way toward a New Testament church but were not willing to go all the way by which they would bring the wrath of the civil authorities upon their own heads. But Manz and his fellow believers put no trust in halfway "believism."

But the reformers could be ruthless and cruel enough so that they could now destroy as much or more life than the Catholics had done before them. Near this time a godly man was beheaded for his faith. Because he had been baptized, he must die. This made a strong impression upon a young priest named Simon. His given name was Menno. In his quest for the answer, he dared to turn to the Scriptures and became a Biblicist; he found the Lord; he kept (conserved) the faith. Very soon he was an outcast, a fugitive and refugee.

Money was offered for his betrayal, but when the Judas was found, the Lord paralyzed his tongue so that he could not speak until Menno was safely out of sight. This man then paid with his life.

Menno suffered much poverty and affliction, but finally found some degree of security under the protection of a powerful prince, whose heart was somewhat moved by the sufferings these conservatives endured. He allowed them to dwell on his desert field (Wüstenfelde).

There are many today that bear Menno's name. If he could rise from his grave and behold the scene, I think he would have something to say to many of us, with a sad shake of the head. We have the record of Jesus praying the Father to forgive those who nailed Him to the cross. Also the record of many martyrs who did likewise; for they know not what they do. Faithful conservatives will prove their quality if they likewise pray for those who defame them. □

Inter-Mennonite Peace Retreat



Peace Retreat speakers Edgar Metzler and Frank C. Peters (center) between sessions with recreational leaders George Weber and Paul Tiessen (L and R).

Eighty-five delegates from six conferences and 52 Ontario congregations attended an inter-Mennonite peace retreat at Chesley Lake, Ont., on September 17-19. The young people were delegated by their respective churches to attend. Frank C. Peters, minister of the Kitchener Mennonite Brethren Church, and Edgar Metzler, executive secretary of MCC Peace Section, were the main speakers.

The first major address, given by Dr. Peters, dealt with the Biblical basis of nonresistance. Alternative authorities mentioned were humanism, materialism, nationalism, tradition, and conscience. In making God's Word the final authority, Peters elaborated on the concept of progressive revelation with special reference to records of war in the Old Testament. New Testament principles of nonresistance were then presented. People redeemed from sin are not used by God to carry out war. Secondly, Jesus Christ is the center of a Christian's world view and therefore must be taken into the question of war. Thirdly, the mind of Christ is to be present in Christians. Next, a Christian is motivated by love, and finally, Christian warfare is spiritual, not material.

Peters' second lecture was entitled, "What About the Sermon on the Mount?" Many have tried to evade it, but Peters believes that it is a mandate for Christian living, especially as

we relate to other people. The one who lives by the Sermon on the Mount is not controlled by revenge, but puts others ahead of himself and loves even if others do not reciprocate.

From a panel discussion on church emphasis on peace teachings, it seemed that individual congregations have been lacking here. Some panelists thought discussions with people who hold views contrary to nonresistance would sharpen thinking on this matter.

At a talent program, inconsistencies in practicing nonresistance were exposed in a satirical vein. Apparently the young people caught the significance of the peace retreat.

"Is Nonresistance Only for Mennonites?" was the title of Metzler's first address. He said that in all the major denominations in America, there are groups who hold to the doctrine of nonresistance. He believes that Mennonites should challenge those who have committed their lives to Christ to consider this position. In such dialogues he urged attitudes of humility, of equality under God's Word, and of respect for others' views. He considered Bible study, a knowledge of church history, and commitment to be essential. Practice and theory must agree.

Saturday night Metzler was put on the "hot seat." He discussed current events in Vietnam, Stanleyville, Los Angeles,



Group at Peace Retreat discussing Frank Peters' lecture: "The Biblical Basis of Nonresistance."

etc., as they relate to the peace position.

During the Sunday-school hour, chairman Ross Nigh from Niagara Falls, Ont., pointed out three conditions of discipleship. In the first place, Christians are to love everyone and everything less than Christ. Secondly, discipleship involves cross bearing even unto death. Thirdly, possessions become subject to Christ and He might ask us to renounce them.



MCC (Ontario) Peace Section members Peter A. Epp and Ross Nigh discussing programming.

During the Sunday morning worship service, Metzler spoke on the effects of the peace testimony on mission efforts. He gave many illustrations of how military efforts have set up a wall against the spreading of the Gospel. A businessman in Tokyo once told him that to many Japanese, the mushroom shape of the atom bomb hides the cross of Jesus. Christ came not to destroy men's lives but to save them, and Christians must follow Him.

"As I leave here, I do so with the assurance that nonresistance is the proper and only stand for a Christian to take. Before I came, I wasn't quite sure."

"I was made aware that nonresistance must be practiced in our everyday living in order to be a reality in our lives."

"Getting to know the young people from other church groups was great."

"One insight from the messages was the fact that pacifism is a Christian virtue and not only a Mennonite doctrine."

These are the thoughts which frequently appeared in the evaluations written by the delegates before they left the peace retreat.

Out of the Mouth of Babes

By Ruth Martin

Our 2½-year-old Danny just gave me a lesson I hope I shall never forget. While I was cleaning up the breakfast dishes, he occupied himself with his toy telephone.

Trying to decide who to "talk to," he suddenly decided, "I better call Jesus." The following conversation ensued:

"Hello, Jesus. Are you fine?" (Pause)

"Yes, I'm fine too." (Longer pause)

"OK, I will. Bye-bye, Jesus. See ya later."

The little receiver went down with its characteristic tinkle, and Danny went on about his business.

I stopped working, up to my elbows in suds. "Father, help me to pray like that. . . . As naturally as we exchange pleasantries on the phone, obviously more interested in His welfare, His wishes, than my own. And let me teach my little ones as faithfully as you teach me, through them."

My Greatest Sorrow

By S. L. Morgan, Sr.

Looking back over my 65 years as a minister, I register my greatest sorrow. It was over the public disgrace of one of the prominent members of my church, in love with a respected young man in one of our fine families. Their love seemed fitting, maybe desirable. But love is perilous, and may so easily get out of hand, human nature being what it is.

Soon after the birth of their child, I went for a tender, sorrowful visit. Both were very humble, sorrowfully confessing shame at their lapse—grateful, I'm sure, for the pastor's sympathy and prayer.

Even to this day I have never doubted that such an open, conspicuous scandal in the eyes of all the church required public notice. The public must know that restoration to favor comes by way of penitence and confession. Else sinning is condoned in the public eye and made easier for others to commit.

It was a young church in a young, growing little city, and so to face it openly was the easier. In a tender prayer service and conference, I told of my visit and the shame and penitence of the young couple. Maybe that should have sufficed, but I felt the church itself should initiate any action taken—as in all other grave matters.

Two admirable deacons (pity they were not deaconesses!) were named to see them and bring a report. I had no doubt they would bring the same report of penitence that I had. But to our dismay, they reported the young pair resentful of any public notice, flatly asking the church to exclude them. I've always grieved that I did not ask to delay and let me see them, sure I could bring them to a better attitude.

With sorrow almost to tears I acceded to the proposal to withdraw fellowship, assuring them that we'd welcome them back with open arms whenever they asked in a proper spirit for restoration.

Both families resented the action, and remained aloof for several years. The shepherd heart in me suffered agony over it. My diary records that one morning in my study, after sleepless hours, I sobbed aloud, and again at the breakfast table with my wife.

To this day it remains the greatest sorrow in all my years as a pastor. The dear young pair and the baby sorely needed the healing ministry of the church, and we should somehow have won them back into rapport with us—even if it required days and unceasing fasting and prayer. There was a way to win them, and we should have found it. This I believe after fifty years. □

* * *

Einstein believed that there are easy-to-follow rules underlying this universe. If anybody showed him an involved formula he would say, "God's laws are simpler than that!" I think the problem of saving Asia is simple, too, unless we make it difficult. By having just one objective—the welfare of mankind—we will iron out the kinks!

Frank C. Laubach in *War of Amazing Love* (Fleming H. Revell Company).

Japanese Youth Return Home

By Norman A. Wingert

"Project Bridgebuilding"—the visit to the United States of Dr. Gan Sakakibara, president of Tokyo English Center, and his group of 42 Japanese young people—seems to have been a near-phenomenal success. Both Japanese guests and American hosts report indelible experiences made during the 30-day project.

According to plans made out jointly by Dr. Sakakibara and the Mennonite Central Committee, the group from Japan—13 young men and 29 young women—arrived in San Francisco on July 25, traveled up and down the West Coast, and enplaned at Los Angeles for Tokyo on August 23.

The highlight of the visit was a 12-day period during which individual Japanese guests were entertained in separate Mennonite homes in the West Coast Reedley-Dinuba-Fresno area. It was during this home-stay period that deepest impressions seem to have been made, on both guest and host alike.

Said one of the hosting families, "We think these have been the most wonderful two weeks in our lives." Said another, "Words just couldn't express our varied rewarding experiences." And still another confessed, "From the purely selfish standpoint, our family and each of us as individuals benefited so greatly that we never can forget these weeks of sharing, learning, loving; we are all agreed that we received more than we gave."

On the part of the Japanese, one wrote, "I think the home-stay was a rare experience. I hope next time more Japanese people could come and enjoy this as we did." And another, "Mennonite people were so kind, not only to help us to study English, but their kindness came from the bottom of their

heart. If I could find a chance to come again, I would stay one or two years." And still another, "I think we learned something more than we could buy with money." Said one, "I enjoyed American family hospitality and Christianity more than sight-seeing." Still another, "I am very much grateful to the Mennonite people who made enthusiastic effort for us."

A somewhat different experience for these Japanese friends as a group was their six-day stay on the campus of Pacific College, at Fresno. The college provided not only logistics but also some evening features. During these days, sight-seeing and educational excursions were made by bus to central California places of interest.

Other group activities consisted of two days at Hume Lake Christian Camp, two days in San Francisco, one in Portland, one in Seattle, and three in the Los Angeles area. Their round-trip tickets permitted the Japanese this air travel along the West Coast without extra charge. The two nights before their departure they were entertained in Mennonite and Brethren in Christ homes in Upland and in their three churches on Sunday.

The direct contact with Mennonite homes and churches, together with four nights in San Francisco as guests of the Brethren in Christ Life Line Mission personnel, gave our visitors a different idea of what Americans are like. "We did not know there were Americans like you," some said.

The most important phase of "Project Bridgebuilding," the spiritual, cannot, of course, be measured. But that there was seed sown there is no doubt, for none of the young people had been professed Christians except Dr. Sakakibara.

Bridges of understanding have, indeed, been built! □

A Parable of International Friendship

By Norman A. Wingert

And it came to pass that a plane from over the Pacific did bear on its silver wings to San Francisco's Golden Gate 43 sons and daughters of the Land of the Rising Sun.

Now it was so that this was not an ordinary air safari. For notwithstanding their awareness of the Hiroshima tragedy, these new-generation Japanese youth were bent on a mission of goodwill to the very land where that thing, the bomb, had been made. They intended the flight should span, not only Pacific's expanse of water, but also the chasm of international misunderstandings and differences of race and customs.

But verily, few could fly, like they, this mission of peace. A bridge must be built, they said, a bridge of friendship and understanding over which millions now separated and es-

tranged may come and go and learn to love one another.

And it came to pass that no sooner did they land early on a Sunday morning than the goodwill emissaries addressed themselves to the task of building a bridgehead. They photographed everything they saw. And from that moment onward did they diligently endeavor to reconcile what they saw and experienced with what they had expected to see and experience. The bridgehead had to have a firm base of understanding.

And, behold, when the American hosts saw how eager their guests from the Orient were to understand the West, they lost no time in coming alongside them in the common task of building the bridgehead. And in the following four

weeks, great amounts of debris were cleared away (suspicions, prejudices, misunderstandings) and many building blocks of experience were hewn out of both Japan and American quarries and firmly cemented together with the mixture of Eastern courtesy and Western kindness.

Behold some of the building blocks that were mined: colorful stones of Yosemite and Sequoia natural beauty; rare rocks of Japanese grace and culture; slabs of American agricultural and industrial scientific achievements; highly polished marble from the universities of both countries; foursquare crystal cubes mined in Christian homes; Rock of Ages granite from the churches—these and many more like them were the experience blocks of enduring stone that went into the building of the bridgehead.

Verily, verily the bridgehead *had* been built well, for when the time of parting came, behold, they wept, both guests and hosts!

And when the guests were leaving the Golden Gate of the West to return to their Land of the Rising Sun, they looked down and saw the bridgehead, beautiful and firm, lifting its arm up and out over the water, ready for a second span.

Now from the observation plaza of the airport, the American hosts were watching the plane melt away into the blue Pacific haze, thinking back on the unusual events of the four weeks just ended, and thinking forward to the day when they, too, would be swallowed up by the same Pacific space.

For behold, they had accepted the invitation to help build the bridgehead on the other side. □

The Associate in Arts Nursing Program—A Casualty?

By Tilman R. Smith

The Associate in Arts Nursing Program at Hesston could not start in September, 1965, because qualified persons have not been convinced to serve in such a program. A substantial number of qualified persons have been contacted. That this program is urgently needed is without question. Our church has no complete program, outside the collegiate four-year program, for persons who wish to become registered nurses. In a limited survey sample involving 37 girls, recently conducted by one of our representatives, 16 of the 37 girls said that they planned to become nurses and indicated an interest in the proposed Associate in Arts Nursing Program at Hesston. We have this year lost a number of students who had hoped that the program would begin this fall.

Nearly every responsible agency in the church, including nursing organizations, have indicated their feeling that such a program is necessary if we are to meet even a small percent of the nursing needs in the church. Hesston College has worked on the Associate in Arts Nursing Program for several years. It has been approved by the Board of Overseers and the Mennonite Board of Education for nearly a year. Clinical facilities have become available for the first time in a way which seemed providential. Prospective nurses are urgently

requesting the program. The nursing curriculum at Hesston could produce twenty-five or more registered nurses each year; but each year the program is delayed, the church is losing this potential. Certainly, many prospective nursing students will go elsewhere and get their training, but not within the scope of a program oriented for church service.

A recent call from the administrator of the 200-bed hospital at Halstead, which would be our main clinical center, stated that the Halstead Hospital continues to be extremely concerned and interested. The administrator suggested the possibility that we may have to look beyond the Mennonite Church if we are to get a staff. Wouldn't it be somewhat ironical if we were forced to move in this direction or give up the program? This is particularly true when we consider the scope of service outside the church which we are trying to cover from a personnel standpoint.

The Associate in Arts Nursing Program will be an expensive program, and it adds appreciably to the administrative responsibility at Hesston to try to get it under way. The easy and less costly way would be to drop the program, give our energies to other creative and promising areas, and put an end to our problems regarding nursing personnel. Would this be the right way in the light of the needs of the church and the world? I don't think it would. We will continue our search for a director of nursing education and for a nursing staff unless it becomes evident that this is not God's will.

We believe that the brotherhood should share in this responsibility. Might it be possible that we have erred in over-emphasizing the comparative urgency of nursing personnel needs throughout the world without paying proper attention to needs in a very primary area? Have we drained off too many qualified persons and sent them to the uttermost parts of the earth, who should have helped develop a program which would later produce more nurses? In our competition between church agencies for church personnel, particularly for nurses who are in such short supply, is it possible that the church body hasn't always given the most enlightened counsel to individuals as to the fullest productive use for their talents?

A director of the Associate in Arts Nursing Program must have a master's degree in nursing plus some experience. Two other persons of similar qualifications will be required the first year to staff our department of nursing. Could the readers of *This Month* give some suggestions?

We have already lost one year and there is danger of losing a second year. If we are to start the program by September, 1966, we must have the Director of Nursing Education on the job, at the very latest, by the beginning of the second semester of the present school year. Let's have your counsel and your prayers for the Spirit's guidance.—*This Month* at Hesston College, Aug., 1965.

* * *

We must be more than critics of the world situation. Denunciation of evil has been neglected these days, but it is not enough to expose the unfruitful works of darkness; we must turn the light of a positive Christian testimony upon them.

Vance Havner in *Why Not Just Be Christians?* (Fleming H. Revell Company).

Ohio Leader Passes On

By O. N. Johns



Albert James Steiner was born near Bluffton, Allen County, Ohio, October 30, 1876, the son of Christian P. and Barbara Thut Steiner. Christian was a minister in the Zion Mennonite Church of Allen County. Christian's father, Peter Steiner, was a Mennonite bishop in Allen County. For four generations there had been a minister in the Steiner family.

Albert was brought up in a Christian home where there was family worship morning and evening, and where strict discipline was exercised. As a child he was rather delicate and because of sickness had to miss some school. He attended the Hilty Grammar School. At the age of sixteen he passed the Boxwell examination which qualified him for high school entrance with tuition paid. However, he enrolled in the academy of the Elkhart Institute. He was considered one of the outstanding religious leaders of the school. He also attended the Ada Normal School.

He had grown up and spent most of his life on a farm. He was inclined to journalism. He published a small weekly paper, *The Pandora Times*, for one year and then, in partnership with his brother-in-law, he published the *Bluffton Leader* for several years.

He then became interested in Martha Whitmer, daughter of David L. and Anna Otto Whitmer, North Lima, Ohio, and sister of the well-known Paul Whitmer. Albert and Martha were married March 19, 1903, by Bishop John Burkholder. To them were born three sons. All are active in the ministry in the church, Bishop David C., North Lima, Ohio; Minister James A., Wadsworth, Ohio, and Bishop John S., Goshen, Ind. All three are schoolteachers.

This also was a home with family worship, Bible teaching, and Christian discipline. In 1928 Martha passed on, leaving Albert with his sons. On November 5, 1929, he was united in marriage to Mary E. Metzler, daughter of Joseph and Anna Blosser Metzler, North Lima, Ohio. Mary, who survives him, was a faithful and helpful companion to him.

In 1892 under the preaching of his brother, M. S. Steiner, he accepted the Lord Jesus Christ as his Saviour and dedicated his life to the service of the Lord. Following this he became active in church work. At the age of eighteen he served as superintendent of two mission Sunday schools. On

March 19, 1906, he was ordained as minister by Bishop John M. Shenk, in the Blanchard congregation, which is now known as the Mount Pleasant Church, near Ottawa, Ohio. John Umble in his book, *Ohio Mennonite Sunday Schools*, says: "His pastorate marked a new period of revival and activity in the congregation."

In 1908 the Steiners again moved to Mahoning County on a farm near North Lima, Ohio. Here he was accepted as one of the ministers in the local church. On November 5, 1910, he was ordained bishop by Ira J. Buckwalter and John Blosser, and given oversight of the North Lima, Midway, and Leetonia churches. At first his interest was largely centered in building up a strong congregation, but because of his ability as a speaker and an executive, calls soon came for his service in other congregations and general church organizations. He served as bishop in at least twenty-two different congregations at various times. He was moderator of the Ohio Mennonite Conference at the time of the merger with the Eastern Amish Mennonite Conference in 1928. He served on the committee to draw up a Constitution and Plan of Procedure for the merging of the two conferences. He also served as moderator of the Joint Conference and held various other positions.

He was active in the Ohio Sunday School Conference and served on its Executive Committee for some time, part time as moderator. One of his greatest contributions was in this area. He was active in mission work and served as president of the Ohio Mission Board. He took an active part in the various general boards of the Mennonite Church.

His interests were Christ-centered and he did not keep much of a record of his own activities, such as baptisms, marriages, funerals, etc. His concern for the church, including the young people as well as the older, with his God-given abilities made him one of the outstanding leaders in the Ohio Conference area. He served on many churchwide committees.

In 1948 he suffered a heart attack. From here on he was unable to carry the heavy load that he did before. However, he continued to carry some responsibilities until about twelve years ago when his health failed and he fully retired from all his responsibilities.

For the last four years he with his companion had their home at the Mennonite Home for the Aged, Rittman, Ohio, where he died August 20, 1965, at the age of 88. Funeral services were held at the North Lima Church and burial was made in the Midway Church Cemetery.

Bro. Steiner expressed himself again and again as longing for the day when he can depart to be with the Lord as expressed by the Apostle Paul in II Cor. 5. This was the Scripture he suggested to be used at his funeral service.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Answer for Today's Youth. A general compilation of authors. Hayes School Publishing Co.; 1965; 94 pp.; paper, \$1.00.

This is a guidance book for teens, their parents, teachers, and counselors. It is a good book which deserves the attention of Christian youth and their counselors.—Edwin J. Stalter.

* * *

The Answers of Jesus to Job, by G. Campbell Morgan. Revell; 1964; 118 pp.; paper, 95¢.

This is the type of Bible study that develops great preaching. It is also good study for any Christian or non-Christian looking for help in problem-solving.—Elvin V. Snyder.

* * *

The Christian Encounters the New Leisure, by Rudolph F. Norden; Concordia; 1965; 105 pp.; paper, \$1.00.

This volume will help parents, pastors, and older persons to give guidance for leisure now to people who feel leisure is a long way off, at least for them.—Nelson E. Kauffman.

* * *

Christianity Is Christ, by W. H. Griffith Thomas. Moody; 1965; 160 pp.; paper, 59¢.

An inexpensive book, ideal to give friends and acquaintances who oppose or question the Christian faith. It is intended to give a clear answer to the question, "What is Christianity?" Written for the modern reader.—C. J. Ramer.

* * *

Cultivation of Christian Character, by J. Oswald Sanders. Moody; 1965; 128 pp.; paper, 39¢.

Packed into this little volume are 15 well-written chapters of worthwhile material for Christian growth. Worth many times more than the price.—Norman Derstine.

* * *

The Kingdom in Action, by Frederick W. Danker. Concordia Publishing House; 1965; 112 pp.; paper, \$1.75.

A very stimulating and challenging presentation on the kingdom and the church. It is the author's premise that God is acting in His kingdom. He is at work in His church. Great things will happen when men cease their futile efforts to keep the kingdom under control and let the kingdom control them. The substance of this book was delivered to a group of pastors at Concordia Seminary in St. Louis, Mo.

The book will be helpful to all honest and concerned Christians. It jolts one from complacent attitudes and preconceived ideas. It searches one's motivation. It sharpens one's sense of mission and helps us each to see our role more clearly.—Howard J. Zehr.

* * *

The Disciplined Life: Studies in the Fine Art of Christian Discipleship, by Richard Shelley Taylor. Beacon Hill; 1962; 109 pp.; paper, \$1.00.

The author of this book discusses boldly a long-neglected field of study. Part one contains chapters on Discipline, the Key to Power; Discipline, the Mark of Maturity; The Perils of Discipline; Discipline and Holiness; and The Case for Imposed Discipline. Part two consists of only one chapter: How to Become a Disciplined Person.—Ivan R. Lind.

Reflections, by Harold E. Kohn. Eerdmans; 1963; 190 pp.; cloth, \$3.95.

This book is a delight. It is written by a retired minister who is a naturalist, a philosopher, an artist—and a good writer. Anyone will be better for having breathed its pure air.—Paul Erb.

* * *

A Door Ajar, by Josephine Moffett Benton. United Church; 1965; 127 pp.; cloth, \$2.50.

This book deals with many dimensions of death—one's own death, death of loved ones, lingering illness, and the beauty and finality of passing. There are seven chapters, each containing some bit of philosophy, a prayer, a memorial sermon, a poem, a reading—furnishing the pastor with the best of funeral material.—Glenn B. Martin.

* * *

The First Five Minutes After Death, by William W. Orr. Scripture; 1965; 32 pp.; paper, 30¢.

This booklet is a part of the Christian Life Series. It deserves a place in this group, for the problem and fears about death are real. Well worth the price.—Norman Derstine.

* * *

The Joy of Living, by Roland Seboldt. Concordia Publishing House; 1965; 83 pp.; cloth, \$1.50.

Author Seboldt has produced a small but quite meaty tool for meditation on the content and implications of Philippians. A verse or two stand alone on the left-hand page with the corresponding meditation on the right-hand page. Pocket-size volume.—J. Paul Sauder.

* * *

Living Prophecies, by Kenneth Taylor. Tyndale House; 1965; 232 pp.; cloth \$2.95; paper, \$1.75.

I have never read the minor prophets before with as much understanding as I gained from Taylor's fresh and perceptive paraphrase. I can think of no translation on the market today that would make the prophets as attractive to teenagers and college students as this one.—Gerald C. Studer.

* * *

Must Walls Divide? by Vincent Harding. Friendship; 1965; 63 pp.; paper, 65¢.

This is the third in the series called "Questions for Christians." It is an excellent treatment of the subject of race relations and the Christian's responsibility.—Howard J. Zehr.

* * *

Our Depleted Society, by Seymour Melman. Holt; 1965; 366 pp.; cloth, \$5.95.

This book is a graphic description of the disastrous effects on the American society of 20 years of cold war. It also points to some concrete steps which should be taken to correct the situation.

On the surface, the economy of the United States seems prosperous. Gross National Product has, with a few relatively minor interruptions, been increasing steadily. Wages have been increasing and profits are good. However, there are some disquieting signs as well. The book should be widely read and discussed in our churches and Sunday-school classes.—Carl Kreider.

* * *

They Who Are Called Christians, Jesse H. Baird. Westminster; 1965; 156 pp.; cloth, \$3.50.

The devotional messages of this volume are refreshing, Biblical, and written in good style. Can be used as a personal devotional book.—Nelson Kauffman.

CHURCH NEWS

Maybe War Is an Accident

By Linford Gehman, MCC Doctor at Nhatrang, Vietnam

A thin dark-skinned mother with scarred eyes feels her way into the crowded office with one arm and clutches her screaming baby in the other. She tells the doctor's interpreter that her little child, besides having an infected scalp, has been coughing for a month and cannot eat.

Above the hacking noise of helicopters, the doctor hears telltale rales from the baby's congested lungs. A brief three-way discussion reveals the discouraging fact that the child cannot stay for nursing care and medical treatment. His mother must go back over a 100 kilometers of rugged terrain, hot sandy plains, and Vietcong hideouts to Phan Rang to care for her children.

The doctor scribbles a few orders on a small dog-eared card, and mother and child leave as another patient from the long line outside launches his aching frame through the open door.

On the ward an old man, with a bandage covering one eye and a cataract in the other, sits up in bed and tries to look around a room he cannot see. On the floor in the hallway, a young man coughs, moans a little, turns on his good side, and tries to get the sleep that he missed the previous night because of an emaciated infant on the next mat.

In the courtyard a Lambretta rolls to a stop and four people unceremoniously pile out, leaving only a prostrate, feverish grandmother stretched out on the short seat. A long gray dog, a coconut gripped tightly in his powerful jaws, saunters past a row of sprawling patients on the front porch. Out across the bay a pointed sail poises smoothly on the dim horizon.

The sun goes down as a group of patients cooks rice over charcoal fires. And silently the first red tracer bullets spray against the faraway hill. The diffuse noise of artillery fire breaks the air, and you remember that this is Vietnam, and there's a war going on.

Army Everywhere

Rarely is the routine of Vietnamese life broken—the routine of eat a little, sleep a little, cough a lot and wonder where your next bowl of rice is going to come from. But a war is being fought right on their soil. The army is everywhere. Tall, confident American advisers and native boys in fatigues and boots, bogged down with

guns, sacks, and clipboards stand prepared. There is the expected attack, which is far less devastating than the threat of attack.

And there is the unusual accident of war. The afternoon is balmy as usual. Children scream and splash on the Nhatrang beach. A mission nurse sips a cool drink at a beach house while on a downtown errand. Her attention is diverted from the breaking waves on the shore to two jet bombers as they roar through a swarm of helicop-

ters, sky-raiders, and beavers. One of the bombers holds an eccentric course, much like a crow that has had its pinions clipped on one wing. Out over the bay, two small figures fall from the circling plane, and two parachutes open.

"Bac si, met qua," sighs a weary Vietnamese lady. The usual sound of planes intensifies overhead. Gently the doctor injects a long, thin needle into her fluid-filled abdomen. Somewhere, a motor drones in the sky, followed by a sound that resembles a sonic boom. A clear yellow fluid begins to flow into the syringe.

In a cloud of dust, an MCC cook frantically appears in the driveway. He has fled the main business street of Nhatrang on bicycle while the bombs were blasting and bricks were still flying.

Flee Homes

Dreadful minutes pass and bits of information begin to accumulate. Half of the town's people have witnessed the calamity,



have seen the bomber bank sharply, complete a half circle, lose altitude at full tilt, and dive into the business district with bombs bursting. People have fled their homes while flames engulfed their favorite restaurants and tailor shops. Casualties and corpses have been removed from the burning scene.

Before the last fiery explosion, lacerations have already been stitched. What unit on earth is prepared for disaster like the U.S. Army? A crowd gapes in suspense at a live bomb hanging dizzily on a ledge three stories up. Several blocks away, another crowd watches a doctor sew up a hole on a bar girl's face.

It was an accident of war, they say—only 22 lives. Twice that number die in sneak attacks on slumbering villages. Maybe war is an accident.

The fortune of man is such that disaster is usually of short duration. The smoke diffuses into the clouds. The flames diminish, smolder, and die. Traffic moves again in the streets. Trucks rumble across the bridges.

Toward evening a thin, dark-skinned woman carries a sleeping boy child on her right hip as she feels her way across the bridges.

What About Vietnam?

The dilemma in Vietnam has been the cause of much concern. Is there anything a Christian can do to help the despondent victims of cruel warfare without compromise and without state identification?

There are several positive courses of action which should be considered. MCC plans to expand its program in Vietnam. Ten to 15 professional personnel, i.e., doctors, nurses, material aid personnel, social workers, people with experience in refugee resettlement and agriculturalists, will be needed.

Also, the number of Pax men is to be increased by 10 or 15. Their duties include maintenance work, transporting supplies, material aid distribution, refugee assistance, and perhaps help in the rebuilding of villages destroyed by war. MCC welcomes applications for service in these areas.

Secondly, shipments of black, white, and patterned cotton material are being prepared for Vietnam. Parcels should contain 3½ yards each of black and white cotton, 4½ yards of printed cloth, sewing needles, and thread. The refugees' welfare will be advanced by a material aid gift of this kind.

Another alternative which translates concern to action is a cash donation. MCC is one agency through which you can work, either directly or through local churches, when making contributions.

Plan Student Seminar

A projected inter-Mennonite seminar gathering church leaders and Mennonites currently teaching in major non-church academic centers, and to extend ministries to Mennonite students attending non-church colleges and universities was among the actions taken at a specially called meeting of the Student Services Committee recently.

As college enrollments increase, the number of Mennonite undergraduate students choosing to study in non-church colleges or universities is also increasing. "Up to this time we have merely done a 'holding job,'" says Virgil Brenneman, executive secretary of the committee, who just recently began to serve full time in this assignment after working for several years on a marginal basis. The Student Services offices are at the Mennonite Board of Missions, Elkhart.

Brenneman should now be able to visit more campuses and discover more ways of relating to students. With this increased encounter, however, the committee wants to avoid a paternalistic approach and aims rather to assume a fraternal relationship with students. Currently the committee's census takes in some 1500 (Old) Mennonite students (40 percent of whom are doing graduate work) attending non-church schools and colleges. Brenneman's total ministry, however, is done on an inter-Mennonite basis.

Another of Brenneman's goals is to encourage local campus fellowships to constitute themselves as, in some sense, congregations and to take responsibility for finding their own spiritual leadership and establishing relationships to conference bodies.

Other actions at the committee meeting included the agreement to extend an invitation to a representative of the Eastern Board of Missions to be a guest at future meetings; approval of a two-week summer

seminar for graduate students in 1966 to be sponsored conjointly with the Student Services committee of the other Mennonite groups; expression of interest in sharing in the study of "The Philosophy of Christian Education" being sponsored by the Mennonite Board of Education; and authorization of the executive secretary to continue the gathering of information on students.

Youth Exchange Profitable

"Project Bridge-Building" is what missionary Carl Beck calls a recent exchange in which a group of Japanese young people went to the U.S.A. and were hosted in Mennonite homes in the West Coast area.

"Though not directly involved in the project," says Beck, "we have heard many favorable reports. At the suggestion of one of our Osaka brethren we wrote to Gan Sakakibara, instigator of the project, suggesting a reunion of the group.

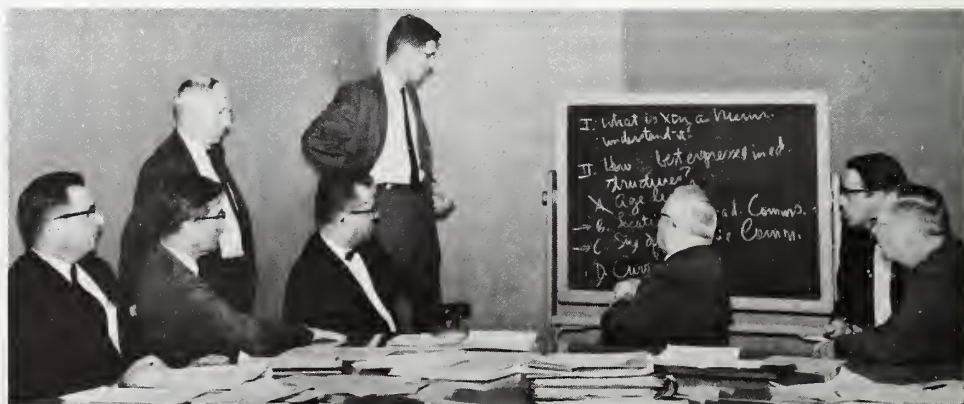
"He took up the idea enthusiastically and wrote back: 'When most of the participants come back home (probably at the end of this month) I want to have a gathering of them. The place is to be the Mennonite Church at Honan Cho.'"

Beck thinks this will be an excellent way to tie the fruits of this joyous service on the part of many California families with their evangelistic efforts there.

Chorus Reorganizes

A professor, a builder, three businessmen, a couple farmers, a hospital attendant, a school principal, and a half dozen students are among the 18 men making up the new **Mennonite Hour Men's Chorus**.

For Richard Ours, local hatcheryman, and Dwight Hartman, businessman, this will be the 14th year of singing with **Mennonite Hour** groups. Add veterans Rich-



Attending the October Student Services Committee meeting were: (l. to r.) Virgil Brenneman, full-time executive secretary; Paul Bender, Melvin Gingerich, former member; A. Don Augsburg, Albert Meyer, Paul Erb, outgoing chairman; John Howard Yoder, chairman, and Ivan Lind. Missing is Dr. Willard Krabill, Goshen, Ind.

ard Good, Willis Davis, and Bernard Martin and get a total of nearly 60 years of singing the Gospel!

Directors of the chorus are David Seitz and David Augsburg, associate pastor of the Mennonite Hour.

Your Overseas

Missionaries of the Week



Wallace and Evelyn Shellenberger left Sept. 10 for their first term as medical missionaries with the Mennonite Board of Missions, Elkhart.

Wallace will serve as a doctor on the staff of the 77-bed Abiriba Joint Hospital in East Nigeria. Evelyn will teach in the nursing school of the same hospital. American missionary doctors now serving on the hospital's staff include Lawrence S. Eby and A. Meryl Grasse.

Son of Mr. and Mrs. Wallace Shellenberger, Goshen, Ind., Wallace received his BA degree from Goshen College and his MD degree from Indiana University. He just recently completed his internship at the University of Oregon.

Daughter of Mr. and Mrs. Milo Kauffman, Hesston, Kans., Evelyn received her BS degree in nursing from Goshen College. After teaching Fundamentals of Nursing at Goshen College for a year, she earned her master's degree in nursing at the University of Washington, Seattle.

Rhodesia Famine

MCC has learned that recent drought conditions in Rhodesia have created a food shortage which also affected the Brethren in Christ mission area.

The "Freedom from Hunger" organization in Rhodesia is planning a school lunch program in all of the regions suffering from the famine. Brethren in Christ missionaries will administer a school lunch program for 13,000 children who live in their area.

MCC has agreed to assist in this effort. It has made \$4,500 available to be used to purchase food in Rhodesia, and to help pay the cost of the feeding program in the Brethren in Christ area.

In conjunction with an administrative trip to Europe, Africa, and the Middle

East, William T. Snyder, MCC executive secretary, will visit Rhodesia. He plans to investigate the possibility of further cooperation between MCC and the Brethren in Christ mission in meeting the relief need.

General Conference Resolution

To the Congregations and Conferences of Mennonite Believers in Mission Around the World: Greetings!

Throughout our conference in session at Kidron, Ohio, we have been caught up in a mood of expectancy, anticipating what our Lord will accomplish through us in the days ahead. We have sensed the work of His Spirit among us; we have felt His Word at work in us; we have heard His ministers calling us to greater heights of commitment and depths of devotion to His lordship among us. We therefore go forth as heralds of His grace to minister reconciliation in love to our estranged human brothers, and to strive for a maturity in our congregations which we have not yet attained.

We are challenged by your example in mission which has helped us to move more deliberately into our work. We pray that together we might discern the will of God for our future involvement in our reconciling ministry to the world. To this goal may we give ourselves and the resources which God's open hand has poured out upon us.

Your fellow laborers in Christ,
Mennonite General Conference.

Partnership in Hong Kong

Hong Kong is a place of desperate need. It has dramatic contrasts of poverty and wealth.

The stream of refugees continues to contribute to the tremendous housing problem. In spite of the noble efforts of the government to provide a place for these people to live, some 600,000 "squatters" continue to clutter the hillsides.

Government schools are being established in earnest but the children of Hong Kong will long be a concern of the Christian church. Child-care programs, feeding programs, nurseries, youth clubs, and recreational organizations are busy trying to meet the needs of the children.

The human complex of Hong Kong is little understood by people unacquainted with the current scene. The need for social service stands next to the spiritual vacuum. There are many churches and active relief agencies at work trying to make the Gospel relevant to the human overflow.

The Task

The question confronting the Mennonite Church is how to make the most significant

contribution of Christian understanding and how to implement the most effective impact with the Gospel. The Mennonite Central Committee has been serving many needs "in the name of Christ" but so often the nature of its relief activities is such as to make it difficult to touch the inner soul needs.

The recent appointment of the James Stauffers by the Eastern Mission Board has introduced another dimension. The real reason for being in Hong Kong with a relief program is for the achievement of the ultimate goal of Christian mission. If the relief worker becomes too deeply involved in evangelism he faces the danger of attracting "rice" Christians.

This does not mean that he has no opportunity to give a personal witness to Christ but therein he has no direct reference to the church. The relief workers are gratified with the presence of "mission workers."

Mission workers are glad for the "bridges of love" built over the years by MCC. The partnership is effective. As the food program phases out in favor of letting the government do it, the psychological and social needs come into sharper focus. Herein the partnership of "relief" and "mission" takes on deeper and more complex meaning, but we pray it will increase in effectiveness.—John and Evelyn Mumaw.

On Vietnam Team



Willard Krabill, MD, former MCC director in Vietnam, represented MCC on a team of five men visiting Vietnam to investigate the refugee problem. The delegation left on Oct. 15 for its official one-week visit.

The four other agencies represented are the Division of Overseas Ministries of the National Council of Churches, CARE, Lutheran World Relief, and Catholic Relief Services. The U.S. government is now giving major attention to the refugee problem and is sending the voluntary agency representatives to Vietnam at government expense.

Purpose of the visit is to make professional recommendations with respect to refugee care, resettlement, social welfare, and training, to study the needs and role of voluntary agencies concerned with refugee welfare in relationship to the role of governments, and to obtain wider support for all efforts to care for refugees.

Dr. Krabill is presently practicing medicine in Goshen, Ind.

FIELD NOTES

Bruce Hostetler, son of Nigeria missionaries Darrel and Marian Hostetler, who was brought to the States by his mother and sisters for medical examination, was thoroughly checked by doctors and found in good condition except for his chest. Recently even that has improved, reports his mother. Mrs. Hostetler and her family continue their stay at Goodville, Pa. (Box 52.)

David E. Miller, Sturgis, Mich., began a VS assignment in August as bus driver and maintenance worker at the Summit Hill School, Rio Piedras, Puerto Rico.

Nancy Taylor, Brownsville, Oreg., began a VS assignment in September as a houseparent for aphasic and brain-damaged children at the Pathway School, Narberth, Pa.

Christian Nurture meetings at The First Mennonite Church, Vineland, Ont., Nov. 28 to Dec. 4. Speaker: E. J. Swalm.

The Bolivian minister of welfare visited the Filadelfia Mennonite settlements in Paraguay on his way to Asuncion, where delegates of Paraguay, Peru, Bolivia, and Argentina held a conference regarding the incorporation of the Trans Chaco Road in an international highway system. A branch road is planned from the Mennonite colonies to the Argentine border, and about 100 km. of the present road will be paved in the near future.

Ernest Lehman, MCC worker from Jordan, at Warwick River, Denbigh, Va., Nov. 4.

Nelson E. Kauffman, Home Missions Secretary, Elkhart, Ind., at Beaverdam, Corry, Pa., as guest speaker in a weekend conference on the theme, "The Congregation in Mission," Dec. 3-5.

Roy D. Roth, Logsdon, Oreg., in a Christian Life Conference at Eastern Mennonite College, Harrisonburg, Va., Nov. 27, 28.

Dave and Savilla Yoder, Greenwood, Del., observed their 50th wedding anniversary with open house at their home, Oct. 17.

James Detweiler, Manson, Iowa, at Des Moines, Iowa, Nov. 7.

Glen Richard and the Pleasant View congregation, Mt. Pleasant, Iowa, will provide the program at Des Moines, Iowa, on Nov. 28, p.m.

New members by baptism: eight at Inlet, Wauseon, Ohio; one at Sandy Hill, Sadsburyville, Pa.; two at South Christian Street, Lancaster, Pa.; ten at Belmont, Elkhart, Ind.; twelve at Howard-Miami, Kokomo, Ind.; eight at Beth-El, Milford, Nebr.

Missionary Day speakers: **Andrew Shelly**, Newton, Kans., at Bloomington, and First Mennonite, Normal, Ill., Nov. 14. **Harold Eshleman**, Harrisonburg, Va., at Huntington Ave., Newport News, Va., Nov. 7. **Hubert Swartzentruber**, St. Louis, Mo., at Hopedale, Ill., Nov. 14.

Change of address: **Galen Johns** from Goshen, Ind., to Route 2, Box 124, Middlebury, Ind. 46540. Phone: 825-2141. **Sherman Maust** from Cucamonga, Calif., to 277 North Palm, Apt. C, Upland, Calif. Phone: 982-8248. **Kenneth G. Good** from Hyattsville, Md., to 6203 Martins Lane, Lanham, Md. 20801. Phone: Residence is 577-8356; study, 927-7327. **Cloy Troyer** to 9707 Abbeyfield Rd., Santee, Calif.

C. M. Helmick, Broken Bow, Nebr., has accepted the call to serve the Mennonite Church, Lincoln, Nebr., as minister. His new address is 456 North 24th St., Lincoln, Nebr. 68504.

Marvin Sweigart, 1130 N. 8th St., Saginaw, Mich., was ordained to the ministry on Oct. 17, to serve the 9th Street Mennonite Church, where he has been serving as licensed minister. Nelson E. Kauffman, Elkhart, Ind., officiated. Bro. Sweigart's corrected telephone number is 517 753-9040.

Wilmer Leaman, Mohnton, Pa., in Thanksgiving and Bible Instruction Fellowship at Sunnyside, Lancaster, Pa., Nov. 21.

John Weaver, Lebanon, Pa., at Oak Shade, Quarryville, Pa., Nov. 25.

Stewardship Conference at Bossler's, Elizabethtown, Pa., Nov. 6, 7. Instructor: J. Otis Yoder, Harrisonburg, Va.

Mennonite Home Association annual meeting at Mennonite Home, 1520 Harrisburg Pike, Lancaster, Pa., all day Nov. 13, beginning at 9:45 a.m. Speakers include Fred S. Brennehan, Mrs. Fred S. Brennehan, and Ivan D. Leaman. Everyone invited.

Peter Schlegel and wife, Beth-El congregation, Milford, Nebr., observed their 60th wedding anniversary on Oct. 10, with open house at the church.

Lynford Hershey, has been granted a 15-month leave of absence from the Tenth Street Church, Wichita, Kans., to serve as executive director of the Drift Creek Camping program in Oregon, beginning June 1, 1966.

Mrs. Elva Sommerfeld, member of the Whitestone Church, Hessston, Kans., observed her 92nd birthday, Oct. 19.

Evangelistic meetings: **Raymond Charles**, Lancaster, Pa., at Zion, Broadway, Va., Dec. 2-5. **Richard W. Yoder**, Nappanee, Ind., at Howard-Miami, Kokomo, Ind.,

Nov. 28 to Dec. 5. **Milo Kauffman**, Hessston, Kans., at Bethel, Ashley, Mich., Nov. 28 to Dec. 5. **Herbert Schultz**, Poole, Ont., at Erb Street, Waterloo, Ont., Nov. 16-21.

Richard Bartholomew, Youngstown, Ohio, at Bethel, West Liberty, Ohio, Dec. 8-12. **Gerald Studer**, Scottsdale, Pa., at Leo, Ind., Nov. 7-14. **William R. Miller**, North Liberty, Ind., at White Cloud, Mich., Oct. 20-27, and at General Conference Mennonite Church, Glendive, Mont., Nov. 7-14. **Daniel Smucker, Jr.**, Harrisonburg, Va., at Erismans, Manheim, Pa., Oct. 24-31. **Wilmer Leaman**, Mohnton, Pa., at Sunnyside, Lancaster, Pa., Nov. 21-28.

John Weaver, Lebanon, Pa., at Oak Shade, Quarryville, Pa., Nov. 25 to Dec. 5. **Richard Birky**, Adair, Okla., at Beth-El, Milford, Nebr., Nov. 10-17. **Ralph M. Shank**, Sarasota, Fla., at Stony Brook, York, Pa., Oct. 31 to Nov. 7. **Richard B. Buckwalter**, Cochranville, Pa., at Beaver Run, Watsontown, Pa., Nov. 13-21. **Milton Troyer**, Milford, Nebr., at Marion, Pa., Nov. 3-14.

Open house at Steelton Mennonite Church, N. 3rd and Jefferson Sts., Steelton, Pa., Sunday, Nov. 7, 4:30 to 6:30 p.m. Dedication services at 9:30 a.m. and 7:00 p.m. Guest speaker, Myron Augsburg, Harrisonburg, Va.

Mr. Daniel Nyamageni, a Grade B nurse, and **Mr. Manaen Kawira**, also a Grade B nurse and son of **Pastor Nashon Nyambok**, will be the first Tanzanian students to be accepted in the Nazareth Bible Academy operated by the Meserete Kristos Church in Ethiopia. They will be doing high school work.

Calendar

Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 5, 6.
Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.
Ministers' course at Eastern Mennonite College, Harrisonburg, Va., Jan. 10-21.
Ministers' Week Program, Eastern Mennonite College, Harrisonburg, Va., Jan. 24-28.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26, 1966.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Maurice and Verna May (Shoemaker), Elmira, Ont., seventh child, sixth son, Bradley Todd, Sept. 30, 1965.

Beck, James and Charlene (Stuckey), Archbold, Ohio, third child, second daughter, Lynette Ann, Sept. 20, 1965.

Blank, Irvin and Ruth Ann (Heller), Christiana, Pa., first child, Bryan Dale, Aug. 29, 1965.

Boettger, Robert and Ruth (Schwartzentruber), Baden, Ont., first child, Timothy Frederick, Aug. 22, 1965.

Bomberger, Elton R. and Helen (Reesor), Harrisonburg, Va., third child, first daughter, Mary Beth, Sept. 9, 1965.

Brubacher, Abner and Mary Irene (Gingerich), New Hamburg, Ont., third child, second daughter, Miriam Anne, Aug. 16, 1965.

Culp, Harold and Darlene (Erb), Atwood, Ont., third child, second daughter, Susan Jannette, Sept. 18, 1965.

Dirken, Melvin and Arzella (Nikkel), Denver, Colo., third child, second daughter, Suzanne Louise, Aug. 22, 1965.

Eash, Elman and Gwenda (Miller), Howe, Ind., third son, Robert Elman, Sept. 16, 1965.

Franke, Roger and Patricia (Emmert), Goshen, Ind., first child, Martin Arthur, Aug. 15, 1965.

Gerber, Noel and Bernice (Thesman), Massillon, Ohio, first child, Christine Noelle, Aug. 2, 1965.

Gingerich, Newton R. and Grace (Hunsberger), Baden, Ont., third child, second son, Andrew Roy, Sept. 17, 1965.

Hatchett, Robert and Betty (Rogers), Pueblo, Colo., fourth child, second son, Robert Paul, Oct. 6, 1965.

Headings, Maynard and Helen (Kaltenbach), Ciudad Obregon, Sonora, Mexico, sixth child, third daughter, Nancy Carol, Sept. 15, 1965.

Helmuth, Dale and Barbara, Springfield, Ohio, a son, Eric Dale, Sept. 23, 1965.

Hoover, Daniel and Mary Ellen (Reinford), Schwenksville, Pa., seventh child, third son, Kevin Daniel, Sept. 29, 1965.

Hostetler, Keith and Jeanette (Shepherd), Nsukka, E. Nigeria, first child, Mark Edwin, Sept. 16, 1965.

Hunsberger, Carl, Jr., and Ruth (Yoder), Danboro, Pa., seventh child, second son, Daniel Y., July 3, 1965.

Kauffman, Raymond S. and Minerva (Beiler), Ronks, Pa., sixth child, fourth son, Nathan Lee, Oct. 4, 1965.

Kropf, Merlen and Doreen (Schultz), Kitchener, Ont., second child, first daughter, Debra-Ann Denise, Sept. 27, 1965.

Lehman, Aaron and Winifred (Miller), Vestaburg, Mich., first child, Carson Dale, Sept. 14, 1965.

Martin, Amsey and Leona (Martin), Glen Allan, Ont., fourth living child, second son, Sheldon Timothy, Sept. 25, 1965.

Mason, Bill and Ruth (Nafziger), Gibson City, Ill., fourth child, third son, Phillip David, Oct. 3, 1965.

Mason, William and Ruth (Nafziger), Gibson City, Ill., fourth child, third son, Phillip David, Oct. 3, 1965.

Miller, D. Edward and Marilyn (Hooley), Sturgis, Mich., second living child, second son, Myron Lee, Sept. 27, 1965.

Miller, Don and Amanda (Yutzy), Arthur, Ill., third child, second son, Dennie Gene, Aug. 27, 1965.

Miller, William and Doreen (Yoder), Albuquerque, N. Mex., fourth child, second son, Brian Edward, Sept. 23, 1965.

Mininger, H. Ray and Nancy (Alderfer), Telford, Pa., first son and second daughter, Bryce Lydell and Berdine Lynell, Sept. 24, 1965.

Otto, Amos and Mary (Wagler), Uniontown, Ohio, fourth child, first living daughter, Tina Louise, Oct. 7, 1965.

Rabatin, Richard and Mary (Troyer), Doyles-town, Ohio, fifth child, third daughter, Tammy Kay, Sept. 1, 1965.

Romero, Ben and Ida Mae (King), Archbold, Ohio, second daughter, Lynda Lee, Oct. 1, 1965.

Roth, Auris and Beverly (Stutzman), Milford, Nebr., fourth child, second daughter, Rebecca Ann, Oct. 2, 1965.

Rufenacht, Marlin and Lois (Beck), Archbold, Ohio, fourth child, second daughter, Nedra Joy, Sept. 2, 1965.

Schultz, Abner and Shirley (Jantzi), Milver-

ton, Ont., first child, Christiane Jane, Sept. 3, 1965.

Sharp, Roy and Janet (Keens), Westminster, Colo., first child, Jay Douglas, Sept. 4, 1965.

Showalter, Paul and Nancy (Miller), Edson, Alta., fifth child, third daughter, Beth Louise, Sept. 12, 1965.

Sigler, Donald and Roberta (Bell), Smithville, Ohio, first child, Michael Donald, July 30, 1965.

Steckley, Roy and Bernice (Roth), Britton, Ont., second son, Brian Douglas, Aug. 23, 1965.

Stutzman, Ollen L. and Edna (Wengerd), Hartville, Ohio, first child, Sandra Lee, Sept. 8, 1965.

Troyer, Lauren and Verba (Schweitzer), Beaver Crossing, Nebr., sixth child, fourth son, Samuel R., Oct. 5, 1965.

Van Pelt, Jacob and Marilyn (West), Canby, Oreg., first child, Janelle Kae, Sept. 13, 1965.

Walters, Howard and Lorrene (Steckley), Atwood, Ont., first child, Howard Jacob, Sept. 7, 1965.

Whitaker, Ron and Tina (Hess), Denver, Colo., third daughter, Lonnie Sue, Aug. 25, 1965.

White, Harold L. and Betty L. (Selzer), Newton, Kans., third child, second son, Kurt Lane, Oct. 4, 1965.

Winey, J. Richard and Marian (Stoner), Middletown, Pa., third son, A. Phillip, Aug. 17, 1965.

Yoder, Alvin and Irene (Miller), Leburn, Ky., second son, David Lee, Aug. 10, 1965.

Yoder, Eli B. and Ruth (Yoder), Gladys, Va., fourth child, third son, Steven Dale, Sept. 19, 1965.

Yoder, John A. and Melva Rae (Bender), Phoenix, Ariz., second daughter, Karen Sue, Sept. 23, 1965.

Yoder, Robert L. and Faith (French), Colorado Springs, Colo., third child, first daughter, Sonya Renee, Aug. 12, 1965.

Zimmerman, Harvey R. and Mary Jane (Groff), Blue Ball, Pa., first child, Donna Renee, Sept. 12, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beaverson—Roth.—Gerald Beaverson and Betty Roth, both of Fayette, Ohio, Inlet cong., by Dale Wyse, Sept. 25, 1965.

Bender—Dorsch.—Cleo Bender, New Hamburg, Ont., Hillcrest cong., and Joan Dorsch, New Hamburg, Lisbon E.U.B. cong., by Ted Losch, June 26, 1965.

Brubaker—Weaver.—Charles G. Brubaker, Elizabethtown, Pa., Stauffer cong., and Mary Catherine Weaver, Carlisle, Pa., Churchtown cong., by Clarence Lutz, Aug. 21, 1965.

Chupp—Kuhns.—John D. Chupp, Elkhart, Ind., Belmont cong., and Barbara Jo Ann Kuhns, Denver, Colo., First Mennonite cong., by Marcus Bishop, Sept. 25, 1965.

Clymer—Longenecker.—James W. Clymer, Jr., Lancaster, Pa., Rossmere cong., and Elaine M. Longenecker, Middletown, Pa., Steelton cong., by William Z. Yovanovich, Sept. 4, 1965.

Gingerich—Schlegel.—O'Derald Edmund Gingerich and Mary Barbara Schlegel, both of Baden (Ont.) cong., by Urie A. Bender, June 5, 1965.

Groff—Keepert.—Richard S. Groff, Lancaster, Pa., New Danville cong., and Betty Jane Keepert, Millersville (Pa.) cong., by John R. Martin, Oct. 2, 1965.

Hamman—Berkey.—Jesse H. Hamman, Shi-

loh, Ohio, Mt. Hope Lutheran, and Beth Berkey, Smithville, Ohio, Oak Grove cong., by Virgil M. Gerig, Aug. 7, 1965.

Heistand—Forry.—Claude A. Heistand, Mannheim, Pa., Risser cong., and Rachel E. Forry, Mannheim, Stauffer cong., by Clarence E. Lutz, Oct. 2, 1965.

Herrfort—Wagler.—Stanley C. Herrfort, Newton, Ont., and Esther Wagler, Milverton, Ont., both of the Riverdale cong., by David K. Jantzi, Oct. 2, 1965.

Hershberger—Wideman.—Alvin Hershberger, Kansas City, Kans., Argentina cong., and Elaine Wideman, Waterloo, Ont., by J. B. Martin, Aug. 7, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Allen, William, was born March 16, 1879; died at Quakertown, Pa., Sept. 25, 1965; aged 86 y. 6 m. 9 d. His wife Lucy, to whom he was married in Nov. 1925, survives. Also surviving are 2 sons (Cedric and Samuel). He was a member of the Perkiomenville Church, where funeral services were held Sept. 28, in charge of Abram G. Metz and Stanley Goshall.

Bontrager, Tobias J., New Paris, Ind., was born Dec. 4, 1892, in Lagrange Co., Ind.; died at his home on Aug. 5, 1965; aged 72 y. 8 m. 1 d. On Dec. 3, 1912, he was married to Mary A. Yoder, who survives. Also surviving are 2 sons (Earl V. and Alvin G.), 4 daughters (Sylvia—Mrs. Bernard Suderman; Kathryn, Amanda—Mrs. Edwin Ramer, and Elizabeth—Mrs. Nelson Welty), one brother (Manas), and 6 sisters (Mrs. Levi Eash, Mrs. Ervin Yoder, Mrs. Valentine Yoder, Mrs. Bert Yoder, Mrs. Homer Yoder, and Mrs. Oscar Yoder). He was a member of the Salem Church. Funeral services were held at the Yellow Creek Church, in charge of Harold S. Myers and Francis Freed.

Fretz, Katie D., was born Dec. 17, 1879; died at the home of a daughter at Roslyn, Pa., Sept. 24, 1965; aged 85 y. 9 m. 7 d. She was married to E. Clarence Fretz, who died in August, 1944. Surviving are 5 daughters, 5 sons, 16 grandchildren, 7 great-grandchildren, and 2 brothers. She was a member of the Perkaskie Church. Funeral services were held at the Blooming Glen Church, Sept. 27, in charge of James M. Lapp and Richard C. Detweiler.

Hershberger, Daniel D., son of Daniel G. and Kathryn Hershberger, was born near Charm, Ohio, Nov. 19, 1897; died at his home, Goshen, Ind., Sept. 23, 1965; aged 67 y. 10 m. 4 d. On May 3, 1925, he was married to Susie Chupp, who survives. Also surviving are 5 sons (Alvin, Daniel, Floyd, Dale, and Lee), 5 daughters (Margaret, Mrs. Fannie Mabie, Dorothy, Barbara, and Betty), 10 grandchildren, one brother (Eli), 2 sisters (Lydia—Mrs. Jonas Miller and Anna—Mrs. Gilbert Hostetler), one half brother (Emanuel Hershberger), one half sister (Sylvia Hershberger), and one step sister (Mrs. Dan Christner). One son and one daughter preceded him in death. He was a member of the Clinton Frame Church, where funeral services were held Sept. 26, in charge of Vernon E. Bontreger; interment in Thomas Cemetery.

Mast, Mary, daughter of Joseph and Fanny (Roth) Mast, was born near Wayland, Iowa, Dec. 22, 1877; died at the Pleasantview Home, Kalona, Iowa, Sept. 28, 1965; aged 87 y. 9 m. 6 d. She was the last of a family of 10 children. Besides her parents, 2 brothers, 2 sisters, 3 half brothers and 2 half sisters preceded her in death. She was a member of the Sugar Creek Church, where funeral services were held Sept. 30, in charge of Vernon S. Gerig and Willard Leichty.

Readers Say

I've read your article concerning divorce and remarriage. I must say I am shocked at the relaxed point of view our church is taking concerning this most serious matter.

How anyone can twist the Scripture to the point of making it say, or not say, so many things I just cannot understand! . . .

By these loose laws governing marriage and remarriage and free love, we are destroying the very cornerstone of the church and home. We, by allowing this practice, are destroying the moral standards of all future generations.

It has gotten so the fact that the Bible speaks very plainly on divorce is practically ignored. In all of the Bible there is not one, I repeat not one, place where God condones divorce. Moses "tolerated" divorce, but nowhere do we find it to be justified and not considered sin! Please read Mark 10:11, 12. The only person God gives the right of remarriage to is the widow or widower. . . .—Mrs. D. L. Swartzen-druber, Pigeon, Mich.

We appreciate the effort put forth into our old **Gospel Herald**; it always has been "good" and in keeping with the times and that is exactly what it is doing today, and making a top-ranking job of it. Were it only possible by some means to have every household of every Mennonite church member read every issue in order to be well and better posted on what is expected of an Anabaptist believer. May the Holy Spirit continue to guide your endeavors is our prayer.—Ezra and Salome Nafziger, Honey Brook, Pa.

I like the new format of the **Gospel Herald**; it is much easier to read, especially when one's eyes are feeling the effects of old age.

Personally, I would much rather see a one-page article on the front page than a full-page picture. The saying, a picture is worth a thousand words, is not true in this case, for I seldom give the picture more than a glance, unless it is unusual.

I did not see the prayers of Luke Warm in the last few issues, for which I am thankful, for these are like evil companions, they corrupt good manners. Even though they are given in irony, they are not conducive to the real kind of prayers. For I know by experience that speaking in irony long enough finally gets you to believe, or entertain beliefs, that you do not want to. It is a type of brainwashing, for if you call evil good long enough, you finally believe what you know is not true. . . .

At times I am disappointed by articles in the **Gospel Herald** written by "liberal" theologians, who soft-pedal the effects of worldliness and call evil good, making God a lovey-dovey old grandfather who is too good to punish the sinner with everlasting destruction. I was pleased with the editorial, "The Goodness and Severity of God" (Sept. 21 issue). We need more articles like this, for we are so prone to overemphasize love at the expense of truth, which is nothing but human tolerance, and as such is basically wicked. . . .—John R. Renno, Stillwater, Pa.

As almost a lifetime subscriber to and reader of the **Gospel Herald**, I wish to express my reactions to some of the articles and features appearing on its pages. I am very much in accord and agreement with Dora Horning (Aug. 3 issue) concerning the fashionable, unbecoming, and unscriptural pictures in a church paper, which should herald the **Gospel** instead of being a photograph album. But I am aware that such an attitude is not popular in our day. By all appearances the vast majority of so-called Christians, including Men-

nonites, would rather be in the majority or popular than peculiar. I Pet. 2:9. Also, there is much in the paper that is commendable, also much that is objectionable, such as "Prayers of Luke Warm." The change of heart recommended by J. Herbert Martin (Readers Say, Aug. 3). We need more articles like "Is This Our Task?" This, to my mind, should have been on the front page instead of some of the unbecoming photographs.

I wish to thank you very much for publishing the article by LeRoy S. Pellman (Sept. 14, Readers Say). I am greatly in accord with his recommendations and proposal for union of the groups in question. In speaking of the "Great Awakening" the brother asked if it has been asset or liability. Has it not rather led to "Our Apostasy" than awakening? Can we honestly say there has been an awakening among us when we have so much departed from the true practices and principles of separation from the world, conformed to the lordship of Christ? . . .—Lewis D. Zook, Kalona, Iowa.

Thank you for printing the article, "Before They Call, I Will Answer" (Sept. 7 issue). We get much help from the **Gospel Herald**, and are thankful for those of you that make it possible. This article by Russell J. Formwalt is just what our souls' need is at the moment. Things will still work out all right; Lord, increase our faith.—Daniel Diller Family, Mountain City, Tenn.

This is being written with the urgent request that it be published as indicated, please. Quite obviously I know that you very tactfully refuse to publish what is not liberal enough and worldly enough to fit in with the rapid departure from "the faith" in Christ that Mennonites for centuries have "stood for." Is it not evident by pictures in our church periodical—especially by the missionaries of the week? Instead of standing for Bible principal, is it not very evident that we "fall for" just about anything that our most loose and liberal element of Mennonites? want and rejoice over seeing? Is not Scottsdale and the West very rapidly increasing in this respect?

Herein is renewal check for one more year with much emphasis to ALL such letters as by Mrs. Samuel J. Diller (page 770, Aug. 31). Quite obviously many of us are quite grieved about the present **Gospel Herald**, specially the front page of black with a delapidated old window and no indication anywhere of its meaning??? What could it possibly mean? In light of its present condition could you perhaps change the word "Gospel" and have it read "General" Herald, and then use pictures of farm machinery and farm land, and quite aged and young playing with a toy airplane and just about anything that a present-day picture-crazed mind might choose instead of good sound Bible Doctrine as published by our dear brother D.K. for many years. . . .—John L. Kauffman, McAlisterville, Pa.

When Evelyn Preslar publicly stated her desire to receive Jesus Christ as Lord (she had already received Him as Saviour) and further expressed a desire to unite with the Christians at the Spencer Mennonite Church, it marked a first. How should we answer her? She had experienced several marital failures in her life and is now married for the third time.

We are all familiar with the Biblical injunction, "Whosoever putteth away his wife, and marieth another, committeth adultery; and whosoever marieth her that is put away from her husband committeth adultery." And of course it has always been easy to legislate on this bit of law when we were not really directly faced with the issue. Now the 12 disciples (members) of Jesus at the Spencer

Church needed to face the issue at close range. Again a careful study of the Bible revealed that divorce and remarriage is sin. The careful study also revealed that, "All sins shall be forgiven unto the sons of men" "[except] blasphemy against the Holy Ghost." The words of Jesus also reminded us, "If ye forgive not men their sins, neither will your heavenly Father forgive your sins." So it became clear to us the Bible says to such a one, "I have forgiven you of all your sins, now stop divorcing and marrying again."

After a period of deliberation a motion was made to receive Mrs. Preslar into the fellowship of the Lord on the condition that she has received forgiveness from our heavenly Father. The pastor relayed the unanimous congregational action to her. She expressed full forgiveness from God.—John Otto, Spencer, Okla.

I want to say a word of appreciation for the article by Amos Weaver on the divorce and remarriage problem.

It seems to me that for too long the Mennonite Church, in some areas, has not really faced up to this problem. I believe we need to mentally lay aside our former ideas on the subject and look at it as if we had never heard of it before. I don't think anyone is suggesting that we throw open the doors to all divorced persons, but rather that each local congregation who will know the couple's daily life make the decision in this matter. I feel that too often we seek the easy way by simply pointing to the formula given in Matt. 19:1-12. Perhaps, sometimes we Mennonites in our diligence to be obedient to ALL of the Scriptures let the redemptive message be too literal an interpretation. Must we not see that the overall impression of the Word of God is redemption? Redemption first of man to God; second of man to man, and third of redeeming a man in the situation he finds himself. Perhaps, sometimes we feel that man was made for the Sabbath rather than the Sabbath for man.

What shall we as God's people say when a man and his wife who have both been previously married and divorced make a real commitment to Christ and all over their lives is stamped the life-changing work of the Holy Spirit? When the individuals find repentance and cleansing from sin as a daily part of their own experience? When the unchristian relatives very openly must admit that they are different now than they have ever been? What shall be our response? Where do we go from here? I believe again we must tackle this problem, asking ourselves what will be the redemptive thing to do in this situation.

1. Will it be redemptive for the husband and wife to separate?

2. Will separation be redemptive for the children involved? (Most large cities already have enough delinquents without our helping the cause.)

3. Will it be redemptive to tell them to go find fellowship elsewhere?

If we are truly God's agents in the sin-sick dying world, we dare be no less redemptive than Christ Himself.

I believe that the place where we run into most difficulty is where we try to deal with individuals on a conference-wide basis. The answer that one congregation in a city setting may find must not necessarily be thought of as the answer and practice for the large rural congregation, and neither dare the large rural congregation, or any congregation for that matter, feel that the answer they have come to in any given problem is the pat and final answer for all other congregations.

Again my thanks for publishing this article which speaks to what so many of us in the city congregations face.—Paul G. Burkholder, Bronx, N.Y.

Items and Comments

Mennonites have been urged to try to improve their public image, one of last week's more disheartening dispatches reports. The advice came from Roy Koch, moderator of the Mennonite General Conference speaking to the gathering at Wooster, Ohio. He noted that the denomination and its members have been regarded by some as "plain or queer" because of their dress.

This report comes as a disheartening revelation because the Mennonites always have seemed to be one of those groups content to let their actions and their beliefs speak for them; as a group concerned more with actualities than of appearances. Thus the image of the Mennonite Church and its members here has been one of an upright, quiet and conscientious people, whose actions regularly exemplify the highest precepts of the religion they profess, whose lives generally are singularly free of the hypocrisy which marks most image-making.

This has been a view (image, if you will) based on experience over generations, not on slick practice by some press agent. Any attempt to tamper with that image, we believe, would only harm it. After all, images bear somewhat the same relation to actuality that clothes do to people. They may be shaped to some extent by what's underneath, but they hide and distort as well.

Howard R. Bowen was talking about universities and prestige last December when he was inaugurated as president of the University of Iowa. But he said something that seems applicable today to Mennonites—or anyone else—and today's preoccupation with imagery:

"If we are true to ourselves, we need never worry about our prestige."—From the *Iowa City Press Citizen*.

* * *

A noted Dutch Dominican scholar, Edward Schillebeeckx, said on The Catholic Hour NBC-TV program that Roman Catholic students in the Netherlands eagerly want their church to be "an open church." In their "impatience" for this goal, some of them may disassociate themselves from the church and return to it later insofar as they see that the Second Vatican Council "is serious about restructuring the church."

* * *

Some interesting developments relating to the Aucas Indians in Ecuador are reported by Mary Wiens—Mennonite Brethren Church missionary from Gem, Alta., serving in the HCJB radio station German department in Quito.

Her report came in an envelope with stamps with the pictures of Pete Flaming

and Nate Saint. They were two of the five men killed by the Aucas. Thus the government of Ecuador has recognized the efforts of these men by using their pictures on its stamps.

As these stamps were put into circulation, a wonderful incident took place among the Aucas. On a recent Sunday an unusual baptism took place on Palm Beach where the five missionaries were killed by the Aucas. Baptized were Kathy and Steve, children of Nate Saint, and several Aucas.

Now a teenager, Kathy was in Ecuador for her summer vacation from the States and expressed the desire to be baptized in Aucasland. So her mother, her two brothers, a group of Aucas, and an HCJB photographer trekked through thick jungles to distant Palm Beach. Where Nate Saint was killed and buried, two of his children and several Aucas were baptized.

The service was conducted by the same Indians who had a part in the slaying of the missionaries. The prayer of one of the Aucas was very long. In it he mentioned: "Many years ago we did something very bad at this place, but now we are doing something good."

* * *

A declaration underlining their firm support of the principles of religious liberty and paying tribute to their "Waldensian brothers" was made by the three Roman Catholic participants from Pinerolo taking part in a recent discussion of "Religious Liberty on Trial" organized by the Agape Community at Prali, Torino.

"We who are from Pinerolo, the diocese which includes those valleys which once were the theater of bitter religious wars, feel ourselves to be a party called to appear at the trial, to answer the tremendous accusations which such wars constitute . . .," they said.

"True history, that wise teacher and terrible avenger, recognizes in each one the right and the wrong which is attributable to him. In humbly recognizing the wrong of our forefathers, who have abused the name of Catholic, we also pay homage to and are grateful to our Waldensian brothers who have suffered persecutions in order to establish the principle of religious freedom. . . ."—EPS, Geneva.

* * *

Misery and suffering in Vietnam as the result of 25 years of war surpasses that found in Europe during and after World War II, a Quaker survey team reported following a three-month Vietnamese mission.

"In Europe and Africa in 1946 we saw suffering," the Quaker representatives said in Philadelphia, "but the misery of the people was tempered by hope. The people of Vietnam, after a quarter of a century of almost uninterrupted war, in which they feel themselves to have no stake, see only the promise of worse to come. Both sides

are now employing tactics that numb the soul.

"The agony of rural Vietnam, where 75 percent of its people live, must be seen to be comprehended," Mr. Cary said. "It is found in the faces of widows and orphans, the hurt and the homeless, the harassed and the fearful—and their name is legion."

Although homelessness, hunger, and disease plague the people, it is the "agony of incessant uncertainty" which oppresses the population most, team members said. "There is no front, and the front is everywhere. The village never knows in the morning if this will be the day when death comes from the air, and never knows at evening whether this will be the night death comes with stealth. Living in this situation produces a constant agony that is hard to describe."

* * *

Discovery of a secret religious publishing operation in Moscow was described in a Vatican Radio broadcast which called the occurrence "still further confirmation of the survival of religious convictions in the Soviet Union. . . ."

Quoting *Pravda*, the broadcast said several persons had been arrested for operating a printing plant behind an electric light-bulb factory. About 400 pounds of religious literature were confiscated.

* * *

The Revised Standard Version of the Bible has been published in a new format under the name of "Young Readers Bible." It is being printed by A. J. Holman Co., Philadelphia, one of the country's oldest and largest Bible publishing houses, for sole distribution by Cokesbury, the trade name of Methodist bookstores.

The new edition is for children through the eighth grade. It contains about 300 illustrations by Edward J. Smith, a Philadelphia artist who also designed the format of the book, that is 8 by 10 inches in size, with 916 pages.

* * *

Fifty-four percent of adult Americans claim they attend church services at least once a week; 50 percent report they say grace at most meals in their homes; 97 percent profess a belief in God; and 72 percent believe in life after death, according to a Louis Harris poll of a cross section of the population.

Yet in spite of these evidences of religious interest, nearly a third of American adults, according to Mr. Harris, feel they are less religious than their parents or than their children will be.

* * *

The Knights of Columbus concluded their 83rd Supreme Convention at Baltimore, Md., by adopting a strongly worded resolution outlining a militant and highly organized attack on obscene films and literature.

Main feature of the anti-obscenity reso-

lution, approved unanimously by the 2,000 convention delegates, directed the fraternal order's million members and 5,225 state and local councils to appoint "decent literature" committees. In turn, the Knights' committees would promote the formation of "Citizens Commissions" in each of their communities to work for effective curbing of the flow of "smut."

* * *

Church members who see gambling as nothing more sinister than the "thrilling spectacle of the Kentucky Derby or the vacation visit to a gambling casino" have contributed to a gambling industry which finances syndicated crime, a Southern Baptist clergyman declared at Glorieta, N. Mex.

Dr. Jimmy A. Allen, Dallas, Christian Life Commission secretary for the Baptist General Convention of Texas, called gambling a "sinister threat" to the economic and moral life of the nation. "Testimony before investigating groups indicates that illegal gambling is the major source of income for syndicated crime," he said.

* * *

A Peruvian chief who gave up head-hunting and has become a vocal and enthusiastic Christian had some questions about American society as he visited Dallas, Texas, on a trip through the United States. Chief Tariri, head of the Shapra jungle tribe, told reporters who met him at Dallas, "I see all of the beautiful things in your country and I wonder how it is you aren't more interested in God. I came to tell you about God."

* * *

The Iowa Yearly Meeting of the Religious Society of Friends has condemned the Vietnam war as a "peril" to the whole world. A statement adopted at its annual session at West Branch, Iowa, expressed concern at the escalation of the war and called for "reason and restraint, for negotiation and patience. We plead for construction and rebuilding of a land too long torn by war, and we address ourselves equally to our own nation and to those considered our enemies," the statement added.

* * *

Life Magazine says, "There will probably be a record 50,000 highway deaths this year—yes, 50,000 violent deaths, an appalling number in peace or war. . . .

"The most serious menace of all—about half the drivers in fatal accidents are drunk. Men, not cars, are responsible for that."

* * *

Watching TV is second in popularity only to sleeping. The average Canadian sleeps 56 hours a week and watches television 40 hours weekly. There is some indication, however, that TV may be losing its hold. The time spent in watching TV has declined slightly the last two years.

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What Shall We Tell the American Poor?

What Shall We Tell the American Poor?

By John Lehman

Thirty-five million Americans live in poverty. Families with less than \$3,000 a year income have difficulty in adequately supplying their needs.

Seventeen million Americans making up our country's unemployed earn less than \$2,000 a year. These are the persons who are the high school dropouts. A person with a high school diploma earns on an average about \$1,000 a year more than a person with an elementary education. Many of these persons make up the unskilled labor market and do not qualify for minimum wage protection.

There are 16 million Americans who are denied coverage under the minimum wage law of 1961. These are the persons who must live in unsatisfactory housing. It has been estimated that out of 58,000,000 houses in the U.S. nearly 16,000,000 are substandard, with inadequate plumbing and heating.

These are the millions existing in the towns, villages, rural areas, and cities across our country. Have we seen the poor, the hopeless in our communities? What is our attitude toward them?

Michael Harrington, who has made a special study of poverty in America, comments, "What shall we tell the American poor, once we have seen them? Shall we say to them that they are better off than the Indian poor, the Italian poor, the Russian poor? That is one answer, but it is heartless. I should put it another way. I want to tell every well-fed and optimistic American that it is intolerable that so many millions should be maimed in body and spirit when it is not necessary that they should be. My standard of comparison is not how much worse things used to be, it is how much better they could be if only we were stirred."

Not Redistribution of Wealth

Our government is being stirred. On Oct. 8, 1964, Congress provided \$800 million to start its attack on poverty. The philosophy behind this Economic Opportunity Act is not that wealth should be redistributed, but that poor people can and must be provided with opportunities to earn a decent living and maintain their families on a comfortable living standard.

Over \$71 million has been set aside to initiate a work-study program designed to give employment to needy college students. Over \$200 million has been allocated for Community Action Programs designed to aid communities to help

themselves. An estimated \$25 million will be distributed for adult education. These are examples of some of the types of assistance that the government is offering to help get at the roots of poverty.

VS-ers have been working in "pockets of poverty" from the very beginning of the Voluntary Service program over 20 years ago. We have been doing the kinds of things the government is now interested in doing. Of the 35 million Americans living in poverty, 11 million are children. Someone has indicated that many of these children are growing up in homes and whole communities where education, ambition, and hope are as scarce as money.

We are interested in bringing hope to these children and their families. Kindergartens have been established to help prepare some of these children for first grade. Because of low income, coupled with a lack of appreciation for educational values (the median education level for migrant males 18 years of age and over is grade seven), many children do not have the opportunity to use crayons, pencils, scissors, toys, and to handle books before entering first grade.

A number of our kindergartens are located in non-English-speaking communities. Due to these factors the kindergarten teachers are confronted with many opportunities to give these boys and girls the experiences that will help them make a good adjustment to first grade.

Plan Recreation

In addition to the kindergarten programs, our volunteers plan and direct club and recreational activities for children and youth. Here children are given the opportunity to make something—to develop their skills. They are directed in wholesome recreation.

Camping trips provide an opportunity for our VS-ers to get to know more intimately these boys and girls and share with them the love of Christ. Bible schools are conducted for children, youth, and adults. Bible studies are held in community homes. Families are befriended by helping them get to medical aid and in other ways helping them to take advantage of the resources available to them in the local community.

In its program to alleviate poverty, the government is already at work in some of the communities where our VS-ers are working. We feel that we should not be competing with the government when they are ready to provide some of the activities in the community that we have been providing. If the government is ready to finance a kindergarten, we will not need to use church dollars for this. Perhaps VS can supply the teacher to be employed by the government. This

John Lehman is director of community service VS units sponsored by the Mennonite Board of Missions, Elkhart.

would enable the program to continue under Christian influence.

Work with Government

The Relief and Service Committee has suggested that we experiment in working with the government in several locations. We have cooperated with the government in sponsoring the *Head Start* (a preschool) program in Buckeye, Ariz. Ten teachers and helpers were employed and other community persons volunteered of their time to give 65 children of the community a preschool experience.

Here were children who for the first time realized that someone cared for them. Someone cared enough to hold their hand and talk to them in a loving way. They realized for the first time that they could do things and that someone cared enough to help them do these successfully. They begin to sense that they do not always have to be failures.

In Caldwell, Idaho, our VS-ers were involved in a government program in the Caldwell Farm Labor Camp. The camp is composed of 1,000 to 1,200 migrants. The government helped finance a program to care for infants and toddlers while parents and older children worked in the fields. A kindergarten was also provided for preschool children, who will enter first grade this school year.

A Community Action Program is being planned with the government for the rural community of Botijas, Puerto Rico. The Canadian government is also giving financial assistance to a community development program growing out of our VS program in northern Alberta.

New Vistas of Concern

For many VS-ers, involvement in the needs of others has opened up new vistas of concern. VS-ers learn firsthand the difficulties that confront many people living with substandard incomes. They see the economic, social, and spiritual problems confronting these people. In addition to gaining a new appreciation for his own situation, the VS-er usually develops a desire to share in every way with the less fortunate.

Frequently VS-ers stay on in the communities where they have been serving. Galen and Gladys Buckwalter are now teaching school in the community where our VS-ers are serving in Surprise, Ariz. This enables them to maintain contacts with the boys and girls of the community. They are also active in the developing church in the Glendale area.

Milford and Lois Lahman have terminated their VS service in south Texas, but have decided to stay in the area and relate to the people of the community and assist the emerging church. There are ex-VS-ers in many communities where they became involved during their VS term.

The government is giving new impetus to meeting the physical needs of the unfortunate. We too continue to be concerned and want to help others share in the better life. Voluntary Service has the added dimension of Christian concern. Our rationale—"I was hungry . . . , thirsty . . . , a stranger . . . , naked . . . , sick, and . . . in prison," and you ministered unto me. □

GIVE — PRAY



MISSIONS WEEK

Nov. 7-14

Remember Your Partners in North America



" . . . Shall we say to them that they are better off than the Indian poor, the Italian poor, the Russian poor? That is one answer, but . . . heartless."

God of the Gaps

Without getting too deeply enmeshed in the *Honest to God* controversy, I'd like to raise a question which the Anglican Bishop of Woolich touches in his book. The answer to this question will have a direct bearing on the kind of Christian educating we will need to do in our congregations in the future. I'd sketch the problem as follows.

The children of your congregation can regrettably be given only a very elementary introduction to theology. They get a little instruction in part of an hour a week at Sunday school, some more is crammed into two hectic weeks of SBS each year. Beyond that there is the home, the church worship hour, and whatever else. On the youth level some additional help is given, but it is woefully inadequate for what many of these young people are about to face.

They go off to school. Relatively few have the privilege of attending a church high school. So the spread between theological knowledge and scientific knowledge begins to widen. Many young people have leveled off on a sort of low plateau in their religious knowledge by the time they go away to school. It is a plateau upon which they camp for years and years while they proceed to make elaborate and concentrated excursions deeper and deeper into the scientific world. All their energies are dedicated to becoming proficient in the specialization of their choice. In most of these areas, knowledge doubles during their four years of college. A student has to run to keep even with the receding frontiers of knowledge.

Later the student comes back to sit down in the tent on his theological plateau. But he is too big for it. The hard climbs on secular, scientific mountains have left their mark.

What happened was this. In those elementary studies in Sunday school and summer Bible school he picked up the idea that God fitted in wherever one could not explain something. What made it thunder? God did. What made the flowers grow? God did.

God filled the gaps between all unexplainables. That satisfied him as a child. But now science has explained many of his childhood mysteries, and pointed toward the explanations of many more. A God of the gaps somewhere "up there" or "out there" is greatly reduced because there are far fewer gaps for Him to fill. Before the student's immature theology catches up with his mature scientific perception, he may stop trying. He may break camp completely—become agnostic or atheistic.

The problem I have tried to sketch is real. The urgency to do something about it is increasing daily. How will your congregation develop an adequate teaching program to meet this problem head on?

—Arnold W. Cressman.

A Thrilling Time in History

There have been many thrilling times in history—times when wonderful things were happening, and it was great to be alive. One such time was when David was king in Jerusalem, and the power of Israel was expanding in every direction. Another was when the captives in Babylon were about to return to their ancient homeland. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad" (Psalm 126:1-3). Still another thrilling time was the sixteenth century, when reformation was in the air, and when prophets of the Lord were arising all over northern Europe. We also are living in a great age, with religious revival manifesting itself among us, and (in a very different field) with science thrusting outward into space.

But one of the most thrilling times of history must have been when John the Baptist, with his leather girdle and his cloak of camel's hair, came down to the fords of the Jordan and began to preach repentance and tell of One mightier than himself. For four hundred years no prophet had appeared in Israel. But now once again the voice of the prophet was heard in the land. And what a prophet he was—stern, fearless, a preacher from the great open spaces of the desert. And most fascinating of all, for some who listened carefully, was his message that he was only a forerunner. We catch some of the surge and excitement of those days as we read Luke 3:15—"And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not."—Stanley C. Shenk, in *Herald Youth Bible Studies*.



Our Mennonite Churches: Holly Grove

The Holly Grove Church is located between Westover and Pocomoke City, Md. The church was built in 1920, and named "Holly Grove" because of the native holly trees growing nearby. The Dan P. Yoder and the Israel Kauffman families were the first Mennonites to settle here. An addition was built to the church and dedicated in Sept. 1951. It is a member of the Ohio and Eastern Conference. The area bishop is O. N. Johns, and John R. Martin is assistant. Abram D. Minnich is pastor. Present membership, 61.

The Talking Church

One thing sure, the apostolic church was a talking church. The church talked to God. The members gave themselves to prayer. The church communicated with the world. The members daily witnessed to Christ. The church talked over its concerns. The members discussed problems great or small.

Certainly it is good when it can be said, people are on speaking terms. A good way to describe a Christian brotherhood is that it is people on good speaking terms. And the test of how good those speaking terms are is what and how much can be discussed freely and openly without fear of reprisal or rejection.

No doubt the church life is weak today in this that the church doesn't talk enough—to God, in witness for Christ to the world and concerning spiritual things one to another. The church often refuses to talk concerning the burning issues of the day.

For the church to be the church, members must talk. Although there is a lack of talking to God in prayer and a lack of witness for Christ, perhaps the greatest lack today is in this area of real dialogue between members of the church concerning spiritual things. If real, honest discussion were done within the church, more would certainly be done in prayer and witness also. In fact, sharing in spiritual things gives added strength to corporate prayer and persistent private prayer and a willing and enlightened witness. Members whose faith is strengthened by sharing among fellow believers will advance also in dynamic witness in the world.

If it is true that "preachers believe strongly because they say their beliefs so often" then one of the quickest ways to lose conviction and beliefs is to never discuss them. But where are our beliefs really discussed today? Even in most ministers' meetings the real issues and the beliefs most needed to be discussed are bypassed. Only safe questions are discussed. So positions, convictions, or beliefs usually fall by the wayside, not because they are denied but because of default.

Thus the reason why many meetings of the church are so meaningless is that the primary questions are bypassed. The questions people are asking inside their hearts dare not be discussed. We are not on speaking terms when it comes to these.

There is an old story about a member who, reporting on his new minister, said, "Our new preacher can answer more questions that nobody is asking than any preacher this church ever had." This often is too typical of the church. So services are dry and dull and do not relate to life. Real ethical decisions are made today, not by the church. The church evades the real issues and merely discusses nice things.

Now to become more specific—Where is the congregation which is really discussing as a brotherhood such questions as the Scriptural teaching on the race question, the devotional

veiling, attire and adornment, the new morality, business ethics, capital punishment, divorce and remarriage, relation of church and state, and ecumenism, to name only a few? There certainly is no question that members are battling personally with these concerns. Can we say we are really on speaking terms, as believers, if we are unwilling to freely and openly discuss such issues? Some, it seems, are even fearful of members discussing issues of church life. Persons with this attitude are the ones ultimately who are to be feared.

About all that is heard on such subjects is an occasional slighting or slurring remark from the pulpit which tends to create more misunderstanding and to close the subject more tightly. A spirit of negativism is nurtured with a feeling that heresy has invaded our ranks but that it dare not be discussed.

Of course there are those who cry, "What is there to be discussed? The Scripture is clear. There is no new light." If this is true, then we certainly need some discussion because we don't seem to have conveyed it so clearly to many persons. Are we saying the Holy Spirit has led us in the past but cannot be expected to do so in the present?

On the part of others such great emotion is attached to some subjects that they cannot really be spoken about in love. For some, even to raise a question on any present practice or belief is heresy. But usually the persons afraid of discussion are afraid for themselves and their own position. It reminds one of the quip, "My mind's made up. Don't confuse me with the facts." The things on which we disagree are the very things we must be discussing unless we want to be driven to division.

Many remain quiet on questions of concerns out of fear of rejection, of being branded or criticized. This too is a sign that something has happened to Christian relationships. They are not redemptive but judgmental.

What are we afraid of? If our position or belief is grounded in the Scripture, then certainly we should be free to discuss. If any position or belief is unscriptural, the sooner we discuss it the better. If there is any group in the world which should be ready to talk its beliefs, it is the Christian Church. God have mercy on any church, congregation, or denomination, which does not discuss, talk over as members, its beliefs. It is a prerequisite to life and unity, fervent prayer and witness. Without such discussion there is certain death. Without fresh openness, Holy Spirit leading is impossible.

When the church discusses the issues and decisions people have burning on their hearts and minds in light of God's eternal truth, those who are seriously Christian will take the church seriously and will share vitally in its ministry. When the church is willing to search and discuss the Scriptures, continually seeking new light and guidance through the Spirit, there will be a deepening of conviction and a strengthening of beliefs. Without this, conviction wanes, faith falters, and witness withers away.—D.

* * *

As a sailor must steer his boat through deep and stormy waters, so we must steer our souls through deep and strange emotions.—John A. Morrison, in *The Gospel Trumpet*.

Congregation in Reconciling Mission

By E. W. Stauffer

The Luo tribe of East Africa had an interesting ceremony of reconciliation between tribes. The two warring tribes met at the border between them. There they signified the cessation of hostilities by cutting a dog in two. Thus they declared that harmony was restored. The translators of the Luo New Testament referred to this when they translated Col. 1:19, 20 thus, "Because it pleased the Father that all fulness should be in Him, that He might reconcile all things to Himself, when He had cut the dog in two by the blood of His Cross." Reconciliation means a cessation of hostilities, a bringing back of harmony.

The Cost of Reconciliation

Reconciliation to God carries a deeper truth still for us. Hostility between God and man began in Eden when man refused God's rule over him. Man turned to his own way in preference to obeying God in worshipful adoration. Reconciliation demanded that God's law be kept, His justice declared, His Word obeyed, and His holiness set forth, in a word that that which man refused, be restored to God by man. Only Jesus Christ could do that. The cost of reconciliation, is what it cost Christ to come down to man, and as man to remove all that separated us from God. Only on this basis could God grant to us reconciliation. Rom. 5:10, 11.

Thus Jesus became the Head of a new race of men who are not only forgiven but who are fully reconciled to the rule of God in their lives. Jesus, lifted on the cross, was, and still is, God's great magnet drawing men to be reconciled fully to Himself. We must remember this truth if we would have a reconciling mission. We went to Africa desiring in every way possible to be identified with Africans, to win them for Christ. Still, the reconciling mission failed badly.

You ask why? I think one reason was that we were "good" missionaries to needy Africans. Had God done what we thought He should, we would have endeavored to make them like ourselves. What a failure we are when we make only images of ourselves! This is NOT reconciling mission. When, in the consciousness of our own failure and need, we knelt at the cross together with the Africans, seeking God's forgiveness and undertaking, He reconciled us both to Himself, i.e., to His rule, thereby making of twain one new man. Eph. 2:16. We now became a team going forth together

singing, "Be ye reconciled to God." Only the reconciled can have a reconciling mission.

The Congregation

In Tanzania we believe that where two or three are gathered together in Jesus' name, there He is in the midst of them. This is a beginning congregation. A leader is appointed by the district council even though they may be meeting only under a tree. Here the church is penetrating the society. The congregation must be the fingers of the church touching the society in which it exists. The congregation must be the working arm of the church, not just a cog in the church machinery busily engaged in keeping the whole affair running.

We should think of the congregation as a team of workers, taking a meaningful message out to those tired of sin, who will listen to the good news of Jesus. Leading our congregations into a reconciling mission will mean genuine revival and a revolution in the best sense of the word. Revival, because it will mean a surrender and submission to the Holy Spirit in which He has full liberty to perform His blessed work in and through us. It will mean Jesus in His rightful place. This is revival. Jesus will again begin drawing men to God.

Second, it will bring a revolution, for it will mean getting all our members involved in reconciling others to God. Kenneth Strachan, in his book, *Evangelism in Depth*, says, "the successful expansion of any movement is in direct proportion to its success in mobilizing and occupying its total membership in constant propagation of its beliefs." I fear this kind of involvement is far removed from the minds of many of our members. Our task as leaders is to help every member to know full reconciliation to God in Christ. Those so reconciled, however few they may be, will become the team in reconciling mission.

The most effective evangelism in East Africa today is the spontaneous testimony of those reconciled to God from all denominations. We must not despair in this task, nor hopelessly wait for the whole congregation to join in. Desirable as this is, it seldom works that way. The Apostle Paul gave us the formula for this task, "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:27, 28).

The Reconciling Mission

God has done the foundational work at and by the cross. He has now committed to us the ministry of reconciliation. II Cor. 5:18-20. Praise God for every team and organization

Elam W. Stauffer, long-time missionary to Africa, now lives at Lancaster, Pa. This is a condensation of his message to General Conference in August.

going out in this mission, but as a denomination, we must hang our heads in shame for our failure in America. Have we not rather developed a standoff attitude from the world; fearing the severe tests of faith it will bring if we go to the scum of society or to the highbrows; trying to save ourselves rather than reconciling others; more concerned about the problems it brings to the church than the souls of those having problems? May God grant us the grace of repentance.

Reconciling work is an exacting work. The team engaged in this work must be bound together in the close fellowship set forth in I John 1. (See Phillips.) The workers get tried, tired, discouraged, frustrated, and often feel awfully weak. They need the bond of fellowship to keep in touch with God and with each other. They need sympathetic leadership.

This team will bring into the fellowship souls deeply involved in sin having hard problems in their lives. These souls need love, patience, and guidance in finding the solution to their problems. Complex marriage problems, moral issues, restitutions, and government involvements should be worked out in the team, i.e., the local congregation, where they find their fellowship.

In 1936, by agreement with the Africa Inland Mission, we took over the Majita area because it lies in Musoma District. I, a new missionary, went there to receive into church membership such as wished to transfer, and to baptize such as were ready. I found complications arising from tribal customs to which I was new and for which I had no solution. I dismissed the meeting and returned to Shirati to the other missionaries to lay the problems before them. Together we could find no solution. If we stood by our pat answers, it meant that many in Majita could not become Christians. Then one of the missionaries spoke what we all felt, "There must be some way by which salvation can be offered to every individual." I made a trip to Mwanza to see Mr. Sywulka, who had worked in East Africa and in this tribe for many years. Together we found the solution. Today there are growing churches all over Majita.

A Reconciling Mission Among Other Races

We are now international in U.S.A. There are 80,000 overseas students among us from 150 nations, not mentioning the thousands of nonstudents. Most of these are leading key men in their countries. They are often disgusted or poorly impressed to say the least by our brand of Christianity. They note especially the Negro-white tensions we have among our own citizens. There are laws, Supreme Court decisions, conference statements and many sermons.

Still one gets many a shock to find some form of racial discrimination among us, and often in one's own heart. How does reconciling mission work here? Does God demand of us to be just one grand racial mixture? The Scripture says there is neither male nor female, barbarian, Scythian, bond nor free? Can we regard all these differences as nonexistent? If we carefully regard sex differences and social status, shall we then disregard racial differences? When my African brother and I met at the feet of Jesus our common Saviour and Master, we did not cease to be African and American. Before

God we were both sinners with equal privileges. We recognized each other as we are, and acknowledged our union with our new Head.

The things that had separated us were pride, suspicion, fear, and sin. With these out of the way we could open our hearts to each other and learn from each other. As husband and wife in their marriage relationship, we could be used of God to perfect each other. We were both satisfied with Jesus and could join together in a reconciling mission for others. In heaven we will sing the song of the redeemed from every kindred, tongue, people, and nation. That song is learned here on earth. I thank God I learned to sing it in Africa. By His grace I want to help enlarge the crowd that will sing it in heaven.

Dear Backslider Who . . .

Dear Backslider who works hard six days a week and needs to rest on Sunday,

I am one who needs to rest on Sunday too. Like you, I work hard six days a week and have too many meetings six nights a week. If a night sneaks by without a meeting scheduled, there's homework to help a school boy with, or wild onions taking over the lawn, or a dripping faucet to work on.

Busy, busy, busy is the pattern of our days. No wonder we doze in the barber's chair. No wonder we nod over the editorial page if we get to it. No wonder we are frustrated and cross and tired. No wonder we look forward to rest on Sunday. We need it.

I used to think rest on Sunday meant lying in bed late, hearing the children quarrel over the funny paper, getting up later and staying unshaven all day. More times than not I wound up taking aspirin for a headache. I always had some nagging uneasiness about the fact that there are really ten commandments. I kept pretending there were only nine, but the keeping the Sabbath holy one was supposed to count too.

Well, somehow I got started going to church every Sunday morning. Talk about rest! Those indulgent extra hours in bed Sunday morning were sheer torture compared to the peace that descended upon me as a member of a worshipping congregation in God's house. Hadn't Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest?"

Rest on Sunday morning? "Ye shall find rest unto your souls!"

See you in church!

Amos Amor.

Wit and Wisdom

A little old lady who was always impressed with prominent people was telling her friends about all the wonderful things she had seen in Europe and the exciting places she had been.

"Did you by any chance get to see the Alps?" inquired one of her friends.

"See them? Why, my dear, I had lunch with them."

Congregation Independent and Interdependent

By Newton Gingrich

"Leave me alone; I can do it myself."

With these words a four-year-old declined all offers of assistance. Is this the position of our congregation as it looks at her "mission" in the world? In what way should we accomplish our mission for Christ as individual congregations, and how do we need to relate to other groups within our own denomination or even to other denominations in order to fulfill God's purposes for us?

In Biblical times there were not the same circumstances or concerns of interdenominationalism. But there were guiding principles that are applicable to every generation. Jesus said in John 17:20-23 that He wants all His disciples to be one. He did not speak of oneness of race, creed, culture, economics, or organization. Such oneness can be like an ice cube having great unity of substance but extremely cold. Or it may be like a graveyard with unquestionable unity but strikingly dead.

In Christ unity has purpose. Jesus said, "That the world may believe that thou hast sent me." Again He said, "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." According to Jesus, spiritual unity is for spiritual mission.

One writer notes, "If Christians resume their mission they will find more unity in Christ and will find more motives to seek it." Even if we do not always agree in every detail we can still undergird each other. A quarrel in marriage may only be a sign that two people are really meeting each other in the purpose for life.

Perhaps we are too much as one theologian suggests, "When God speaks to us we don't want to hear Him to the end, but jump up to drown His voice with our good works." God is trying to tell us we are one, and too often we have been trying to tell Him we're too good to be one.

Denominational Unity for Mission

Spiritual unity exists for mission. Dare we sit back with a report card awaiting the final outcome of the interchurch movement without becoming involved and thus find we have hindered the fullest experience and expression of spiritual unity?

So long as the motto, "Unity for mission" is before us in interchurch relations and so long as it burns in the heart and gives guidance to the eye proper direction will be found.

Newton Gingrich is moderator of Ontario Mennonite Conference and pastor of Wideman congregation, Markham, Ont. This is a digest of his message to General Conference in August.

To what extent do we need to face God independently as persons, congregations, and denominations? And wherein are we interdependent?

We must answer the claims of Christ in our life alone. Like Paul, we ask, "Lord, what wilt thou have me to do?" We must feel a sense of responsibility for local congregational concerns and challenges. We must also seek to meet the social and spiritual demands that come to our people as a denomination.

Far too often we have looked to the pastor to give us the personal answer, or the bishop to submit the congregational solution, the conference to hand down an official decree, or the ordained brethren to do all the witnessing. Dietrich Bonhoeffer said, "We come to Christ alone, but we do not remain alone." We become part of an interdependent brotherhood on every level.

In I Cor. 12 Paul pictures the church as a body. Every member has a function to fulfill. There are many members and each one is dependent on the others. What kind of body do we present to the world? Our vital statistics as a body are not very attractive. Perhaps many of us should make the confession one brother did when he said, "I have been a miserable spike. Here I've been contending for the faith to which I belong instead of using that faith to lift another up."

Wherever a fellowship of believers is aggressively committed to Christ and the control of the Holy Spirit, we can expect to find adequate gifts to become an indigenous community of faith. However, it is also obvious that every group requires the enrichment and enhancement that believers of other congregations and conferences and fellowships in the Mennonite family can bring. They can give us insights into nurture methods, mission strategy, administrative procedures, educational endeavors and theological understandings. If truth is to be found and a message given with relevancy we need to exhort, rebuke, and stimulate one another.

Each individual and congregation is dependent on another for the greatest fulfillment of mission. We have related as district conferences. But we need more General Conference and Mennonite Brethren and (Old) Mennonite cooperation in building the church as has been done in several areas. We need more joint projects as the church hymnal, Christian service training guides, nurture studies, and other cooperative ventures. Do we recognize the potential in creating inter-Mennonite fellowships?

In our interdependence we find our involvement in mission extended to worldwide ministries. Thereby I can help com-

municate truth by literature in Africa, I can bring healing to India, I can give instruction to potential pastors in South America.

We are dependent on each other in our witness. Too often we have left ourselves and the world about us in spiritual poverty because we have failed to recognize our need for interdependence. I am not suggesting that we should form one Mennonite Mission Board or conference structure. Rather we should discover how we can help each other with the resources we have to accomplish our mission. To start an (Old) Mennonite church in a community where there already exists a General Conference or Mennonite Brethren church is questionable.

We are dependent on each other in the discovery of truth. The quickest and surest way to find our unity is in a mutual study of the Word. Admittedly there are at points greater variations of thought within our brotherhood than between groups. We need to give heed to the radical criticisms of others. Harmony is not the agreement of the same notes but the blending of various notes. Being the church means to have living contact with each other. Possibly the greatest reason for repentance in our Mennonite brotherhood is not the sins of materialism, worldliness and immorality, but divisiveness.

Cooperation with All Christians

The New Testament church is both local and universal. The Mennonite Church is an institution which we trust is helping individuals to relate truly to the body of Christ finding their most meaningful relationship to the whole. Thereby we come to realize that the members of the body of Christ are to be found in many denominations. I think of the Anglican brother I met on the subway who had a glowing testimony for Christ. I think of the Presbyterian program manager in a local radio station bearing witness to the new birth.

We have found that we need the gifts represented in the Bible societies, linguistic organizations, publication companies, as many other illustrations of interdependence within Christendom. The true church may include a Presbyterian shingle in the roof, a Mennonite pane in the window, a Baptist panel in the door, a Lutheran brick in the wall, a Pentecostal fin in the ventilator. But all are part of the same building to make it a complete whole.

There can be no useful exchange as long as we feel our approved ways of behaving and believing in our group are the only right ways. In fact it is becoming clearer that possibly we as Mennonites stand in a unique position as catalysts between opposites in Christendom. There are indications God may have a special ministry such as this to perform.

Unfortunately, there are those among us who have become suspicious and critical of movements which might be able to help us be what God intended. I am aware we need to be alert and on guard. But we can never give spiritual encouragement, deter error, or realize the power of the Gospel if we do not relate to others.

Toynbee said, "Ours is the century where for the first time

men could conceive of doing something about the problem of the whole world." In the words of Lamott this can happen only by total involvement of Christ's total body. May we not be found guilty of trying to preserve our differences for the sake of being different when we could be blessed by relating.

Prayer Requests

Pray for a Spanish-speaking pastor of a new Spanish fellowship in Bronx, N.Y., now composed of ten members.

Pray for Mrs. Celia Torres, of new Spanish Bronx, N.Y., fellowship, who is in the hospital with a serious blood condition, apparently due to wrong medication given her.

Pray for the Spanish Brooklyn, N.Y., Church as they are negotiating for a synagogue to be used as their place of worship.

Not Isolation But Insulation

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

God doesn't want isolated Christians. He wants insulated ones. He doesn't want us to stick ourselves off 700 miles from nowhere just to try to get farther away from temptation. In the first place, temptation goes right with us wherever we go, for the simple reason that Satan's keenest weapon is the lower nature that each one of us has. And that's one thing we can't leave behind when we move out to Yahoo Valley or wherever. So when we get to the wilderness end of the line, we find that we still have our lower natures, and that Satan's still right on the job, and that he isn't discouraged a bit by the local absence of theaters and amusement parks. Furthermore, even if we could live holier lives out there in splendid isolation (which is debatable), how much good would it do our poor world? Of course, if we're moving to Rattlesnake Canyon primarily in order to do Christian work with the local populace, that's different.

But let's remember: We can't find any spot on earth where Satan is half-licked just because we're so far from some metropolis of sin. Where we live, whether it be Timbuktu or Midtown Manhattan, we must get insulated through sin-forgiveness, dedication, guidance, and a vigorous devotional life. Otherwise, we can go to hell just as easily from one place as from the other.

We can state it as a general rule that God is happier when His insulated servants are living in the midst of needy humanity than when they're living in glorious isolation from it. And if a man has a burden to live and to serve in a center of unusual wickedness, God is able to give him the required thickness of insulation.—Stanley C. Shenk, in *Herald Youth Bible Studies*.

The New Christian

By Peter Gordon White

It is not uncommon to hear that the church is in its death throes. It is also not uncommon to hear people expressing the hope, if not the conviction, that the church is in renaissance—a time for new birth or rebirth, or renewal.

These conflicting opinions each bear evidence to some reality. There is a reality and a sense in saying that the church as we have known it, in some of its aspects, may be outmoded and unnecessary. There is also a sense in which, by the very fact of discovering that, God by His Spirit seems to be moving among us, making us aware of the degrees to which institutions as such are not necessary to Him. He can do without the temple, but He cannot do without witnesses, if His revelatory act has to be believed.

This mood is caught up often by the poets and the creative writers, who years and sometimes decades before the contemplators and the analysts have come to their conclusions, have come on the truth as it were and uttered it spontaneously.

I think of Christopher Fry, in his poetic drama, *Sleep of Prisoners*, writing this: "Dark and cold we may be, but this is no winter now. The frozen misery of centuries breaks, cracks, begins to move. The thunder is the thunder of the fates, the thaw, the flood, the upstart spring. Thank God our time is now, when wrong comes up to face us everywhere, never to leave us, till we take the longest stride of soul men ever took. Affairs are now soul . . . the enterprise is exploration into God."

Here is the conflicting evidence. The wrong does rise up to meet us on every hand, and all the woes of all the centuries, these are the times that have been inherited by us. Instead of stating with Hamlet, "Cursed spite, that ever I was born to set it right," Christopher Fry sensed that now affairs are affairs of the soul, the issues are beyond thoughts and technology, and beyond organization, to the perfect, and meaning and value. Something of this has been discerned in the sense of being surprised by joy that is in the early writings of the Christian church.

Read the opening paragraph of the First Letter of John. John says that there is a reality of common life which does exist and which has been made known, becomes visible, incarnate, and once having seen this, we declare it in order that the joy of us all may be complete.

Missing Word

If there is a word that is lost in our time it may be the word "joy." For this is that quality of life which is beyond

happiness and lies even below sorrow. Some say that for the church the way into the future may lie through Gethsemane, through anguish, and humiliation, and crucifixion.

Some say there is no way around this hill. There is no way to avoid this cup of sorrow. Some say there ought to be obedience unto death, and some say *even unto death* without hope. While many in times past felt the desolation of being forsaken by God, many in times present experience the utter and unspeakable aloneness of having no God at all, even an absent one. And I feel we have to know this about our time, that this is a *new* aspect of the human predicament, not that just for them God is lost in the night, but *that He is not*.

Those of us who live by faith *cannot*, and indeed if we are to be faithful, we *must not* wall ourselves off from the prevailing winds of our times. Rather it is for us to ask, "What does faith require of us at this juncture of history?" (Note that I am not saying, "Where do we stand?" This is no last-ditch defense of the temple against the barbarian.) Rather, "In what direction are we called to move? Into what new relationship and involvement are we being invited? What is the mission on which we are sent? To whom is it addressed, and how is it to be expressed?"

The ferment discernible in the life of the church is the evidence of these and other questions being encountered seriously and without panic.

Missing Voice

There seems to be, however, no single voice to catch up the many voices. No Augustine, no Luther, no Calvin to frame the question and offer a systematic answer. Some will say there are the systematizers of our time. But these are the scholarly systematizers, and they do not seem to capture for the whole world the very mood of the search in quite the same way as some of the earlier reformers and spokesmen did.

Now perhaps this is because the answer this time may not be in the form of a polemic. It may not be that we are called in this age to fight against some other manifestation or statement of the Christian Gospel. It may not be a rebuttal, as was Luther's work, as was Calvin's work. *It may not be a rebuttal, it may be a response that is required now.* It may be that the church's "response-ability" is being tested.

How can we respond to God's revelation of His gracious purposes in a world devoid of grace at so many points? How well can we respond to the real needs of people, the powerful and the opulent as well as the powerless and the impoverished? How can we respond to those who are different and to those who are indifferent? How can we respond to those who receive the news gladly and those who dismiss it and us scornfully?

Peter Gordon White is Editor-in-Chief, department of Sunday School Publication, United Church of Canada. This is a digest of a message presented to Christian editors and writers at Green Lake, Wis., last July.

A Basic Requirement

I submit to you that there is one basic requirement for us at this time in our history as a church, and as Christians. *I believe we are required to know Jesus Christ and confess Him as Lord.*

Now there are many things in the life of the church that we cannot leave undone. I am not saying, "*Stop the good work.*" There are a few burned-out boosters that need not continue in orbit, a few things we are doing we could well stop doing. There is no more power in them. They are just swinging around there because we did them in the last century, and in the century before the last century. But even while we continue to do the works of Him who sets our hands to the task, we must consciously and deliberately invest time and energy coming into the knowledge of Jesus Christ, the Son of God, Saviour, and Lord, if even the very words by which we identify Him are to have any meaning and not just be an inheritance of the meaning they had for our fathers and our grandfathers.

Now to some of you, God bless you, this will seem both simple and obvious, because this is your way of life. This is the meaning of your life. For you to live is Christ. In all your ways you acknowledge Him, fittingly, appropriately; in all your years you grow in stature and awareness of Him, and He speaks in a contemporary tongue and accent and a new way, and His life offers you the challenges and responsibilities, and God in Christ speaks to you.

But if it is obvious, I am encouraged, yet I know that for many it is not at all simple. It is too easy for them to stop halfway in a knowledge of Christ, and to decide that they don't want to have anything more to do with Him and be done with Him, and really they are just being done with us. Or to stop halfway in a knowledge of Christ, and claim Him and captivate Him, and in a sense shut Him out in the vestibule, before He ever gets into the living quarters. Having met Him and welcomed Him, they leave Him *there*.

Why is it so difficult? Partly because of our heritage, partly because we've grown accustomed to the grace of God, the recognition of the magnitude of the gift of what was happening, this has been dulled for us because for most of us there has never been a time when some echo of this hasn't surrounded us.

I share an original bit of writing, a rhyme, a parody on *My Fair Lady*. I am asking you to be indulgent. It may not be poetry; it could be verse. You remember, of course, the song, "I've Grown Accustomed to Her Face."

We've grown accustomed to God's grace,
It's hard to know where we begin.
We've grown accustomed to the word
That we've so often heard;
The hymns, the prayers,
Who hears? Who cares?
They're so familiar to us now,
Like breathing out, and breathing in.
We wallow in contentment.
Our success? It's in the banks!
Why shouldn't we remain secure?

On Sunday we give thanks
That we are not as other men,
Not a bit like them,
We're men who know our place.

We're so accustomed to that place
Where people go when Sunday comes.
It was there we went to Sunday school
Right up till we were ten,
By that time we had learned it all;
We'll never go again.
Besides we have our Bible—
The Book we Trust
and dust,
Though we can never seem to
find the place.

We've grown accustomed to the face
That Sallman painted of our Lord.
He's a most attractive Jesus,
With a noble Aryan brow.
We never think of Him as Jew
(It don't seem right somehow).
He's just a regular
Sort of guy
Who sits up in the sky
To watch the populace.

Yes, we've grown accustomed to it all:
Abundant living at its best.
We're very grateful for religion,
And the prestige of success;
Yet while we're busy getting more,
The dividends are less.
Somehow there's something missing
As time goes rushing by,
And we grow older,
Trying hard to keep the pace.
Is this pretending
Never ending?
Or do we meet Him
Face to face?

Face-to-Face Meeting

I am pleading for a face-to-face meeting. I am asking you with all the power and responsibility that you have, and capabilities, to be a task force in bringing about for the whole people of God, the *laos*, the laity, an awareness of what God has done in Christ, as this is recorded for us in the Scriptures.

You say, "What kind of legalism is he speaking of?" *This is not legalism*, rather it is the recall to a purity of understanding, to shed away the encrustments and the surroundings, the legends that have made us too comfortable and too accustomed to the grace of God in the face of Jesus Christ.

Now surely the ministers, the pastors, have a responsibility here not only to be taught themselves, but to teach. And by this I have to say to them that I do not mean that this brings

the benefits of higher criticism to the lower assembly hall. If they just pass on to the people the kind of lectures that most of us got in our seminaries, unredeemed by the facts of living, why then the people must be commended for having the wisdom to stay away on Wednesday evening, and on Sunday morning, too, if that's all we do. If the minister merely retells what his professors applied wholesale, then we are likely to end up in the souvenir business, with the curios of religion for those who like that sort of thing. This task of sharing is a far more creative process. It takes place in the presence of God. It leads into truth as individuals become able to bear the truth.

And certainly there are the fruits of fellowship to be shared. There is the accumulated wisdom of centuries. There is the continuum of human longing and aspiration. We are part of our past. This is one of the realities. There are those who have felt as we feel, and those who have expressed themselves better, thank God, than we shall ever be able to do. There are times to be a listening people and a remembering community, and this is particularly true with respect to the Scriptures.

Dialogue

The Scriptures are not a set of religious precepts and principles. They are unlike any other book in the world, any other collection, even of religious literature; that in this compendium we have conversation; in overhearing the conversation, we know that it is a conversation about ourselves and to ourselves, and that we are in the conversational group.

If this is true of the Scriptures, it is even more true of Him to whom the Scriptures bear witness. Here, too, is dialogue. We call Jesus Lord and we do well, but maybe we do have to get into conversation with Him. Maybe we have to speak to Him in plain twentieth-century language. Maybe we have to complain to Him. Maybe we have to break through the extraplanetary perceptions that have made Jesus a paper doll that we can call our own, to be played with and prayed with one hour a week. Maybe we should develop that extrasensory perception that sees this Jesus in the hungry neighbor, in the scornful neighbor, in raggedness, in soul sickness, in awful imprisonment.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," He said to us. God, give us knowledge of what this means. Maybe we have to confess that many of us may know only the Christ *incognito*, Jesus the beggar, Jesus without deodorant.

In His last prayer for His disciples, Jesus referred to them (as *The New English Bible* translates it), "They are strangers in the world, as I am. Consecrate them by the truth; thy word is truth. As thou hast sent me into the world, I have sent them into the world, and for their sake I now consecrate myself, that they too may be consecrated by the truth" (John 17:17-19).*

In any given situation the true word is the response which is appropriate to the situation. It is the authentic act and the suitable gesture. That is truth. In the human situation

today the troublesome question is, "Just what on earth does it mean to be human? What is the meaning of our existence?"

In a book offering some analysis that deals with alcoholism, these thoughts were offered. "Alcoholism represents *an individual's defense against his real illness*, which is isolation, lack of adequate self-image and identity, lack of a sense of personal worth, and the inability to form adequate and satisfactory relationship with his fellowmen. So alcoholism becomes the defense, the disguise, the escape. So true is the round of meaningless sex activity that marks the lives of so many, a defense against a real illness of looking for companionship and of meaning and relationship."

We Christians believe that Jesus Christ is God's appropriate response to that situation. We believe He is the loving and suitable gesture of God toward man's predicament. He is the ultimate and definitive act of God. This is our claim, not a rejecting claim, but an including claim. He, Jesus, is the genuine human existence. His resurrection is God's incomparable testimony to the everlasting and universal meaning of that human life; this is the seal, it is truth through and through and through. And Jesus, God, speaks the language that everyone can understand. I believe that you have reason to know Jesus Christ *better* than any previous generation on earth.

Discernment

Up in Church Heights in Toronto there is an icon in the wall of the chapel. It was a gift to us from the Russian Orthodox Church. Now an icon is a richly decorated portrait, and this one is a portrait of Jesus. It is overlaid with embossed gold. On some the gold is again encrusted with precious jewels. But it is traditional that though the setting of the icon may be richly bejeweled, the face and the hands of Jesus are completely unadorned.

There is a spiritual insight here which Paul expressed when he said, "We discern the love of God in the face of Jesus Christ." We must lay aside any veil. We must break through our encrustments over the face of Jesus Christ. We must let loose the honors we have bestowed on His hands, because they are the plain hands of the workingman, broken in His work.

I submit to you that this discernment is the basic requirement for us at this time in our history, as Christians. I submit to you also that in so doing you will become vulnerable. The things you once thought secure will not be so secure, because the security may be in your own understanding of it. You cannot be saved by your own understanding. I think that as a company of Christian people who constitute the church we may become *very* vulnerable. I don't know if the road lies through Gethsemane for the church as we have known it, but I know that there is a personal Gethsemane for each of us.

T. S. Eliot, says of Thomas á Becket, as he rises to that point where the murderers are pounding at the door of the church, and the servants of Thomas á Becket have barred the door. They cannot get in, and Becket is safe, safe until

he cries out, "Unbar the door. Throw open the doors. I will not have the house of prayer, the church of Christ, the sanctuary, turned into a fortress. The church shall be open *even* to our enemies. Open the door!" □

*The New English Bible. © The delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Where Will We Find Him?

By A. Gayle Harris

I went to church today, but God wasn't there. It wasn't my fault; He was supposed to have been where we put Him. Surely He would be ridiculed if He chose to stroll along our busy streets, that is, if He were noticed at all. One such as He would be out of step somehow in our status-conscious society. Besides, people in a hurry cannot afford to stop and offer aid or give directions. Time is money and getting involved might mean discomfort.

Office buildings and manufacturing plants are not for the likes of Him. The people enclosed in those windowless structures are paid to work. Nothing more is asked of them. It's everyone for himself and if at all times one does not maintain a watch over the fellow in front, one may miss getting ahead. The tactic of belittling others to enhance one's own talents and ambitions also keeps corporate beings busy. God has no place in their midst. He would be out of order with His talk of do unto others and love thy neighbor. Only fanatics and do-gooders speak out loud of these virtues.

The housewife's kitchen or bridge club is no place for Him. She's so bound up in personal problems, God could never understand. Her children are undisciplined, her husband is never at home (he's a corporate being), and the mounting bills are driving her crazy. Plus, she can't get along well with her neighbors—they gossip. He wouldn't know how to handle such mundane affairs; so He had better stick to more heavenly matters.

He would be out of place among sophisticated young people. They all think as one because to be individual might put them up for ridicule. There must be no anguish in their growing up, that might perpetuate high ideals and principles. They must go where the gang goes, and anyhow, there will be someone, somewhere, to solve mankind's dilemma.

When God cannot be found even in the stone and brick edifices that we erect in His name, then He is not to be found. If He is not with us in our dealings with others and as we go about our daily tasks, then we cannot expect to find Him where we think He ought to be. If He is not always with us, do we really expect to find Him when we arrive at church on Sunday morning?

Hindrance to Prayer: Selfishness

By Floyd Kauffman

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Rom. 15:1-3).

To please oneself at the expense of others is a selfish motive and hinders fellowship. Jesus pleased not Himself, but suffered disgrace, poverty, and reproach at the hand of others. Jesus was here to do His Father's will. He could not please Himself but only as it pleased Him to please the Father. Too often we please ourselves and so hinder our fellowship in prayer.

James says that those who ask for themselves, ask with wrong motives, so that they may spend it on their own pleasures. This may mean honor, prestige, or things for our lust and pride. We want more than others.

No doubt many of us manifest pride with a superior air that shows our selfish motives. This is to please our ego. Surely this is a hindrance in our prayer fellowship. Selfishness is not Godlike. God gave Himself. He gave the best He had for us in seeking our fellowship.

In John's epistle we read, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Since God gave so much for us to enjoy our fellowship, should we not give ourselves to God and others for sweet fellowship together? To overcome selfishness we need to bury ourselves in service to God and others.

When we are so taken up with self, to get a name for ourselves or to satisfy fleshly desires, we lose the purpose of life. Life loses its meaning. It becomes a drudgery that may even lead to despair and suicide. Thus self becomes our God, and does not satisfy the deeper needs of the human heart. But unselfish service brings a joy—a purpose for living—and a sweet fellowship binds our hearts together with God.

Kleiser has well said about traveling heavenward: "To be strong and true; to be generous in praise and appreciation of others; to impute worthy motives even to enemies; to give without expectation of return; to practice humility, tolerance, and self-restraint; to make the best use of time and opportunity; to keep the mind pure and the judgment charitable; to extend intelligent sympathy to those in distress; to cultivate quietness and nonresistance; to seek truth and righteousness; to work, love, pray, and serve daily; to aspire greatly, labor cheerfully, and take God at His word—this is to travel heavenward."

This is to give unselfish devotion to God by service to others in which our prayer fellowship will be greatly enhanced. □

Camp for Retarded Children

By Luella Regier

Parents knew why they came to this camp! They wanted to *see*. They wanted to *know*. They wanted to *learn*. But best of all, they were willing to *share*. Providing a camping experience for the mentally retarded has come to be a popular project for many communities across the nation in recent years. At Laurelville, Pennsylvania, Mennonite Mental Health Services added a new dimension to this kind of camping when they developed a camp program for *families* with retarded children and youth during the week July 19 to 26, 1965.

All the families present had one experience in common. They had a retarded child. All of them were seeking to understand these children better. All of them were looking for ways of meeting the challenge the limited potential of these children presented. At this camp parents were especially interested to know whether the *church* was concerned about their children, and to what extent their brethren in the Mennonite Church were willing to involve themselves in the welfare of "the least of these." Was it acceptable to take retarded children to church services and to Sunday school? What should they do when other people in attendance seemed to be annoyed at their child's presence, either because of his appearance or his conduct? Should retarded children be denied the privilege of church attendance? Where could these parents find appropriate education or training for their children? Where could these children find companionship—recreation—play—work—*understanding*? Did the church have any answers?

"It is so nice to be in a group where your child isn't stared at by everyone," said a mother to me one of the first days at camp. For some parents this was a new experience. In fact, many experiences were different at this camp. Some fathers and mothers had never been separated from their son or daughter for lack of an understanding person who was willing to relieve them of the constant care of their child even for the few hours that mother might need to go shopping.

At Laurelville the children could be both dependent and independent. Mother and father were there to give security to the child who was not accustomed to being alone with strange people in strange places. At the same time opportunity was provided for Henry, John, and Susie to "try their wings" so to say, on nature hikes, in the swimming pool, or in the craft room under experienced leadership other than their parents.

For some children it took courage to leave mother the first few days, but they quickly developed enthusiasm for the activities with other children and youth. For parents to experience their child's eagerness for more "living and learning" here at camp and to see that he or she had ability to actively participate in group activities with other children and youth day after day, increased the parents' concern as to how they could provide appropriate opportunities for these children to continue their maximum growth and development.

Parents of retarded children have often been counseled to expect little development or progress in their child. To see in a week's time that a son or daughter could respond and participate in a way that heretofore had not been thought possible was both exciting and painful. For some parents it raised questions that were not easily resolved.

The seminar for parents was divided into small groups so that all would have an opportunity to ask questions and share their experiences. Parents looked closely at how "special" the retarded child really is and at what points the fact that he is more normal than abnormal may be overlooked. What are the specific needs of the retarded and where can they be met? What is the role and function of parents in the lives of the retarded? At what age can a mentally handicapped child benefit from training outside the home?

What about vocational training and job opportunities for retarded youth? Assuming that the retarded individuals need to be better understood in the church and community, how can this be brought about? What are local churches doing to help families with retarded children, and what do parents expect? Should parents place their child in an institution? What are institutions like? Present trends are to develop more local facilities and training for the 96 percent of the mentally retarded who are not in institutions. Can parents expect that local facilities will provide for their retarded son or daughter who survives them?

It is not always easy for parents to share emotionally laden experiences, or even to ask questions that sometimes have been a part of their thinking for many years. Sharing experiences in the small groups at camp, however, did lead to considerable discussion, and apparently stimulated parents to examine their own attitudes and to take a new look at what might be untapped potential in their children.

Some parents were reinforced in their efforts toward socialization and training, while others were challenged to be less apologetic for their child's limitations. To hear how Betty and John, for example, benefited from sheltered workshop experience gave hope to other parents that their child might

Mrs. Luella Regier is a psychiatric social worker at Marshall State School and Hospital, Missouri. The Regiers participated in and served on the staff in the camp with their son, Elliot, who is retarded.

have similar opportunities. Invariably, however, they came back to the question, "How are such opportunities made available to us?"

Many people are eager to help the mentally handicapped if they know what is needed to enable them to attain maximum self-realization. Some parents felt the National Association for Retarded Children with its affiliate local organizations was a valuable community resource. Others expressed the opinion that if ministers and leaders in the local Mennonite church were informed, they would give more constructive support to families with retarded children than just a "pat on the back."

Another suggestion was that the church might be instrumental in setting up a Center or a "fixed point of referral" where any parents, old and new alike, could come with their questions and expect to obtain helpful information. The possibility of developing a church-sponsored institution for the mentally retarded was discussed from various angles. Since the mentally retarded vary greatly in degree of handicap with some being able to partially sustain themselves and others not at all, it was difficult to ascertain what purpose such an institution might best serve. Another idea proposed was for the church to develop a guardianship plan for mentally retarded survivors to assure families they would not be left without care.

From this discussion it was evident that although parents know their handicapped children can benefit from training programs and a variety of services, it is difficult to suggest an overall pattern of service which would meet the greatest need either now or in the future. Because of this, and the fact that the incidence of mental retardation is small and many of the Mennonite constituency are not acquainted with families who

have a mentally retarded child, it has probably not been feasible for Mennonite Mental Health Service to offer a program of church-supported services for the mentally retarded in the past.

Those of us who were at Laurelville camp participating in the initial pilot project set up by Mennonite Mental Health Services felt, however, that they were off to a good start. Without exception, the feeling and expression of the families present were enthusiastic and positive regarding their experience at camp. Another camp (or camps) was anticipated for next summer with more families participating. It was also projected that many more young people, especially students, might want to participate and use this camp as a laboratory experience, since the shortage of training staff is so very acute in the entire field of mental retardation.

Parents were enthusiastic about their week at Laurelville, because the focus here was not only on the retarded as such, but on parents as well. Recognition was given to the fact that wherever there is a retarded child, there are likely to be family problems. It was most encouraging for parents to realize that they were expected to work through at least some of their problems, not only for their own benefit, but also to help point the way as to how more help might be made available to other families.

Above and beyond this, and apparently most important to every parent present, was the fact that they were united not only because they had a common problem, but they were also united by a spiritual bond. The most significant aspect of the camp was undoubtedly the fact that it was sponsored by the Mennonite Church. To most of the parents present this meant that the church would do more in days to come. Parents were no longer alone. □

We Climbed a Mountain

By Holmes H. J. Raudenbush

While climbing a mountain by most fathers and daughters may be a commonplace thing, to me and to my daughter Janet, who is 27 years of age, it was something very new. You see Janet is one of the 3 percent of our population who are mentally retarded. Because she cannot speak, she has been excluded from all the activities of the local facilities for the retarded. She is too old for the school and she has never had an opportunity to attend the workshop because there are too many others whose abilities are so much better that there is not room for her there.

We have long felt that churches (all churches) do not take enough interest in the families with retarded children. So when we learned about the camp for retarded children and their families at the Laurelville Mennonite Church Center, we made reservations to attend. We felt that the camp would be a success because families with retarded children have so much in common.

However, we were not prepared for some of the many wonderful things that did take place at the camp. From that first day when we walked into the dining room late for the noon meal, Janet seemed to feel at home. That afternoon when the children assembled to get their part of the program under way she went willingly enough, but when neither of her parents was in sight, she seemed uneasy.

The director of activities for the children, Raymond Troyer, suggested that one of us stay with her until she became used to being with them. So Tuesday morning Janet's mother went with her and in the afternoon I took my turn.

The next day I accompanied her to morning devotions which she again seemed to enjoy and with a little urging took part in the marching. We then started on what was to be a "short" hike up the mountain. At first the going was easy but soon it became quite different. After scrambling up an eight-foot embankment with the aid of two of the counselors,

Joe Horner and Chester Peachey, we went on up the mountain. By this time I was a little dubious about taking these children on such a difficult hike. Some of them did not seem to have the best coordination as far as walking was concerned and I was disturbed about the wisdom of the climb. I need not have been concerned at all because all the children made it and in much better condition than I did.

In that short period of time Janet learned to avoid sharp stones and to step over logs that were in the path and to stoop and climb under low-hanging bushes and branches of trees. It really was a rugged climb.

I am proud of our daughter for climbing the mountain and for showing me that no one ever knows the potential of another person no matter what the other person may be. I believe that she learned something on this trip and I know that I learned very much.

My wife and I agree that our stay at the camp was very worthwhile. The fact that Janet adjusted so well to an entirely new situation, and the relaxed and understanding Christian fellowship of the camp was very helpful to the parents attending. I pray that now that the first step has been taken, MMHS will expand their activities in this field. We all know that much can be done for the retarded that formerly was thought impossible. We believe that if the membership of our churches had a more thorough knowledge of the problems that face the parents of retarded children they would become more involved in a program of help. No matter what happens in the future I shall never forget that day at Laurelville when my daughter and I climbed a mountain together. □

Indiana Bishop Passes On

By J. C. Wenger



S. J. Miller

On July 10, 1893, a little boy was born to Jacob and Polly (Troyer) Miller of Lagrange County, Indiana, not far from the town of Middlebury. They named him Samuel, and in conformity with the Amish Mennonite practice of the time, his father's first name provided him with the middle initial, J. He came to be widely known in the Mennonite Church as S. J. Miller.

As a youth he sat under the evangelistic preaching of Bishop D. D. Miller of the Forks Amish Mennonite Church, he was convicted of his need of Christ as Saviour, he yielded, and in due time, after instruction, was baptized and received as a member of the Forks congregation. His grandfather,

Manasseh Miller, of Middlebury, was an Amish bishop, and his great-grandfather, Mose B. Miller, Johnstown, Pennsylvania, was also an Amish bishop.

On June 22, 1916, S. J. Miller was united in marriage with Sarah Schlatter of Leo, Allen County, Indiana. This union was blessed with five children, all of whom are members of the Mennonite Church: Le Anna—Mrs. Earl Stalter, Middlebury, Indiana; Irene—Mrs. C. W. Yantzi, Constantine, Michigan; Betty—Mrs. James Stringfellow, Union, Michigan; Kathryn—Mrs. LeRoy Kurtz, Middlebury, Indiana, and Samuel Junior, Mishawaka, Indiana. Also surviving are 19 grandchildren, 3 great-grandchildren, one brother, Minister Christian J. Miller of the Amish Church, Shipshewana, Indiana, and a sister, Anna—Mrs. Elmer Miller, Goshen, Indiana. One sister, Katie—Mrs. Jacob Miller, preceded him in death.

When S. J. Miller was 32 years of age, after being called by vote of the congregation, Bishop D. A. Yoder ordained him as minister in the Pigeon, Michigan, Mennonite Church, on April 4, 1926. Beginning in 1929 he entered the evangelistic field and was gone from home a great deal, holding meetings in the following decades in well over 120 congregations all over North America. He studied much and prepared his sermon outlines carefully, for he was much concerned to feed the church as well as to win the lost. He kept a record of those who responded to the Gospel in his preaching, and by 1945 the figure totaled 1,277.

He served at Pigeon until 1944, when he responded to the invitation to become pastor of the Leo congregation in Allen County, Indiana. There, at the age of 56, on January 15, 1950, Bishop O. S. Hostetler ordained him to the office of bishop, in which office he served faithfully until his retirement.

In 1963 he and his companion moved to Goshen, Indiana, in order to be located in their declining years near to their five children. In May, 1965, he suffered a mild stroke, but recovered well. He and his wife spent the night of August 17-18, 1965, in the home of their daughter Le Anna Stalter, at Middlebury. On the morning of August 18 he suddenly, without warning, crossed over into the glory world. His age was 72 years, 1 month, and 8 days.

Funeral services were conducted in the North Goshen Mennonite Church on August 21, 1965, by J. C. Wenger and Vernon U. Miller. Burial in the Maple Lawn Cemetery, Middlebury, Indiana.

S. J. Miller will be remembered as a minister who took seriously his pastoral responsibility, as a Bible teacher of power, as an evangelist of effectiveness, and as a faithful bishop and overseer. He was a fluent speaker who dedicated his talents to the work of Christ. It was a long time from his baptism in the Forks congregation until his sudden passing at nearby Middlebury, but the intervening years were rich in faithful service to Christ and in the ministry of His Word. His body now rests in the earth until the resurrection morning. He would have been embarrassed by eulogies, for he realized that he was, like all Christians, in himself but flesh and blood. Yet he had found Christ who worked mightily in him to the salvation of lost men and women and to the edification of the body of Christ. Truly, he fought a good fight, he finished his course, he kept the faith. □

CHURCH NEWS

Urgent Need for Nurses

By Marcia Gregg, American Embassy Aid

Six new nurses, making up the second graduation class, joined the ranks of their sisters (identification for nurses in Nepal) this fall at Shanta Bhawan School of Nursing at Katmandu, Nepal.

Lena Graber, superintendent of the school, was sent to work with the United Mission of Nepal in 1957 by the Mennonite Board of Missions. The first students were enrolled that year. Three years later seven graduates received diplomas, and were employed by Shanta Bhawan hospital. Six of them still are with the United Mission. The seventh married and moved to India.

Since that historic opening in 1957, four more classes have been launched into academic and practical courses and His Majesty's government has recognized Shanta Bhawan as the second accredited nursing school in the country. The first is the government school.

Nepal has an urgent need for more nurses. There are just 58 on the registry maintained by the Trained Nurse Council in a country of 10 million people. Sister Chitre Kari, secretary of the Council, says there are facilities at both schools for train-

ing more nurses if qualified applicants will come forward.

Becoming a nurse is not easy as any one of the Shanta Bhawan students will admit. First they must have "sat" for the school leaving examination (not necessarily pass it). This is roughly ten years of schooling. They must be proficient in English since this is the language of instruction. However, some explanations and examples are offered in Nepali.

To Government Hospital for Practical Work

Not yet recognized for midwifery training, the Shanta Bhawan school teaches the theory, but sends most of the students commuting daily by public bus to the government's maternity hospital for the practical work. However, two of this year's candidates took their midwifery at Dhamtari Christian Hospital at Dhamtari, India.

For the first four months of training the girls are in a preliminary phase, while they see if they are really going to make the grade and be happy in the profession. Passing examinations at the end of this period

puts them firmly in the first year class of serious students.

Now a monthly stipend of 15 rupees (about \$3.15) is added to their board, room, and tuition allowances, and when they complete the year they will get 20 rupees (\$4.20). Third year students receive 35 rupees (\$7.35) and trainees in midwifery get 30 rupees (\$6.30).

Of course uniforms and laundry services are furnished throughout the training and a recreation hall along with the students' dining area adds much to the comfortable living quarters provided. The three or four girls in each sleeping room must keep it in inspection readiness.

Classroom lectures, demonstration sessions, and ward training take up the entire day for the students. Miss Graber is assisted in the instruction and administration by Sister Premi Kachhapp, sister-tutor from India. In addition staff and visiting doctors provide specialty lectures and several volunteers among the English-speaking community in Nepal teach and tutor language classes.

Shanta Bhawan School of Nursing receives its major support from numerous denominations in the United States, but since its inception, it has been a favorite project of the American Women's Organization of Nepal, a group of welfare-minded women, wives of U.S. government, United Nations, Foundations, and missionaries living in the Himalayan Kingdom.

Ambassador's Wife Is Large Donor

Since 1959, AWON, as the local group is known, has contributed \$4,474 to the school fund, with the greatest single gift coming this year in the amount of \$1,300. Mrs. Henry E. Stebbins, wife of the American ambassador to Nepal, made the presentation at a tea at the school, and Miss Graber responded graciously.

The charming white-haired superintendent graduated from Mennonite School of Nursing, Bloomington, Ill., and received her bachelor's degree from Goshen College. She still considers Goshen College Church "her" church.

While working at Dhamtari, India, from 1944 to 1954, she started the nursing school there. Prior to coming to Nepal, however, she worked in the Elkhart General Hospital.

The big job for nurse training in Nepal is getting qualified girls as students. Although there is not the stigma on the profession found in some other Asian countries, the general education standards of the nation are such that few women complete ten years of schooling.

Miss Graber is optimistic, however, believing that with the demonstrated success of each new graduating class, more young women will make the effort to prepare for the jobs so much needed in the developing countries.



Nirmala Pradhan, a junior, and Bishnu Tamang, a senior, discuss a nursing problem with Missionary Lena Graber, superintendent of the Shanta Bhawan School of Nursing

Adds Mennonite Hour

KNDI, Honolulu, will air the **Mennonite Hour** beginning Nov. 7.

"This is another important population concentration to reach with the Gospel," said Charles Hostetter, program speaker. "We thank God for this new opportunity."

Certain other Christian broadcasts are reaching the Hawaiian Islands, but not as many as in North America. There are only two other Protestant programs on this station. The **Mennonite Hour** will be heard at 9:00 a.m., Sunday.

KNDI has a multiracial listening audience, mostly English-speaking. Honolulu is the capital of the 50th state and is its largest city. Hawaii is an international crossroads and important for the exchange of Western ideas with the Orient.

KNDI will also program both of MBI's Christmas specials, "The Mystery of Christmas" and "40 Christmas spots."

VS I-W Orientation

Sixty persons were enrolled at the VS I-W orientation held at Salunga, Pa., Oct. 1-9.

Forty-three of these young people are entering Voluntary Service as follows:

British Honduras: Henry Buckwalter, Intercourse, Pa.; Leonard Stutzman, Tofield, Alta.; David Zimmerman, East Earl, Pa.

Bethany Home, Phila.: Dorothy Ike, Nazareth, Pa.; Anna Peters, Manheim, Pa.

Homestead Fla.: Anna Mary Byler, Lancaster, Pa.; Rhoda Frederic, Mertztown, Pa.; Miriam Groff, Lancaster, Pa.; Joseph and Ruth Ann Martijn, Hagerstown, Md.; Helen Reichel, Breinigsville, Pa.

Immokalee, Fla.: Betty Jane Gerlach, Columbia, Pa.; Sally Nolt, Mt. Joy, Pa.

Lakeland, Fla.: John Brubacker, Stevens, Pa.; Rachel Gehman, Denver, Pa.; Edwin McGee, Lititz, Pa.

Mobile, Ala.: Roy Musser, East Earl, Pa.; Wayne Shank, Chambersburg, Pa.

New York City, N.Y.: Ruth Ann Bucher, Lancaster, Pa.; Jeanette Hershey, Lancaster, Pa.; Earl Livengood, Lancaster, Pa.

Red Lake, Ont.: Elmer Breneman, Manheim, Pa.; Esther Harnish, Washington Boro, Pa.

Tampa, Fla.: Jane Good, Lancaster, Pa.; David Hess, Lancaster, Pa.; Esther Hege, Hagerstown, Md.; Harold Showalter, Hagerstown, Md.

Tanzania, East Africa: Charles Bauman, Denbigh, Va.

Washington, D.C.: Mildred Carper, Lancaster, Pa.; John Graybill, Richfield, Pa.; Charles Forry, York, Pa.; Ronald Parmer, Elizabethtown, Pa.; Donald Warfel, Cone-

stoga, Pa.; Eunice Weaver, Akron, Pa.; Helen Ann Zink, Ephrata, Pa.

Honduras, C.A. (1966): Marlin Ebersole, Shippensburg, Pa.

To be assigned are Kenneth Martin, Denver, Pa.; Walter Musser, East Earl, Pa.; Ruth Ann Heller, New Holland, Pa.; Elvin and Janet Peifer, Peach Bottom, Pa.; Larry Shirk, Ronks, Pa.; and Elvin Stauffer, Brownstown, Pa.

Seventeen of the enrollees will be entering earning I-W service. **Boston, Mass.:** J. Lloyd Kreider, Jr., Oxford, Pa.; **Denver, Colo.:** Dervin Hart, Paradise, Pa.; **Hanover, N.H.:** Leonard Groff, Stevens, Pa.; **Indianapolis, Ind.:** Luke Mosemann, Lititz, Pa.; James Oberholtzer, Elizabethtown, Pa.; **Lancaster, Pa.:** Irvin Martin, Jr., Mt. Airy, Md.; **New York City, N.Y.:** Leon Yost, Quarryville, Pa.; **Washington, D.C.:** Paul Ruppert, Red Lion, Pa.; David Weaver, East Earl, Pa.

To be assigned: Clifford Good, Hornell, N.Y.; Walter Good, East Earl, Pa.; Harold Hess, Holtwood, Pa.; Carol Ann Mellinger, Willow Street, Pa.; Jay L. Nissley, Elizabethtown, Pa.; Charles Reiff, New Holland, Pa.; James Snively, Manheim, Pa.; and Paul Sweigart, Elverson, Pa.

A commissioning service was held at the Groffdale Mennonite Church, New Holland, Pa., on Oct. 10. After testimonies in word and song, H. Raymond Charles, president of the Eastern Mission Board, brought the message. The group responded with the song, "O Master, Let Me Walk with Thee."

That 13-Month Wait

Missionaries and associates need a lot of faith. Especially when many go to their desired land having no specific assignment. For Joan Sauder, mission associate from Archbold, Ohio, patience had to take up where faith left off.

It was exactly 13 months ago when Joan arrived in Africa's most important country—Nigeria. Her goal was a teaching position in some secondary school. But first it was helping out at a children's hostel at Jos, then a several-month "visit" in neighboring Ghana waiting for her tourist visa to be renewed, and finally, her dream fulfilled, assignment as principal of the 120-student Francis Ibiam Girls' School, Afikpo, Nigeria.

The fulfilled dream was nice, but just as she was planning to take over completely, report fellow associates Clifford Amstutzes, she got sick with malaria and dengue fever. After a five-day recuperation period with the Amstutzes, teachers at nearby Macgregor College, she was back to normal again.

The school is still on its "first legs," say the Amstutzes, and has many struggles and

so officials are glad for a qualified person such as Joan, who has a master's degree in education from Ohio State University. Two Peace Corps girls are also at the school along with Nigerian staff members. Realizing the huge job before her and since she has no car, the Amstutzes are helping her get settled and are introducing her to the community.

To aid in the acclimatization to the new setting, it rained a total of 3½ inches during a welcome party that the Amstutzes had planned with the 120 girls attending the school.

But Joan has a little less than two years to turn the tables. The same faith that kept her these 13 months will not come amiss for the stretch ahead.

Work with Retarded

Mennonite Mental Health Services (MMHS) accepted several recommendations in connection with its future work with the mentally retarded at its semi-annual meeting at Brook Lane Psychiatric Center, Hagerstown, Md., Sept. 24, 25.

One of the main items approved was the continuation next year of camps for families with retarded children. During the summer of 1965, MMHS administered its first camp of this kind at Laurelville, Pa. The venture represented a unique approach to the care of mentally retarded and their families.

It was hoped that the parents would gain a greater understanding of the nature of mental retardation at the camp. Opportunities were provided to explore common parent reactions and needs. The necessity for acceptance of the mentally retarded in the family was emphasized. Parents were also encouraged to become resources in their local communities in the area of special needs of exceptional children. Parents, staff, and siblings expressed enthusiasm for the camp.

MMHS decided at its meeting that a subcommittee be authorized to negotiate with camp managements further west, and to select a second camp site for 1966 in addition to the Laurelville camp.

Other recommendations accepted included a study on the need for care of retarded children in the church. MMHS will also consider the feasibility of either establishing or expanding institutions for the care of retarded survivors. Finally, it was recommended that Mennonite colleges be encouraged to train personnel in the field of special education of the retarded, and that the constituencies be educated in the area of church responsibility to the retarded.

Members of the committee on retardation responsible for drafting the recommendations were John R. Mumaw, chair-

man, Harrisonburg, Va.; Paul Glanzer, also from Harrisonburg; Ray Troyer, West Liberty, Ohio; Luella Regier, Columbia, Mo.; Delmar Stahly, Akron, Pa.; David Haarer, Dansville, Mich.; H. C. Amstutz, Goshen, Ind.; A. J. Metzler, Mt. Pleasant, Pa.; and Richard Yoder and Otto Klassen from Elkhart, Ind.

Dedicated at Saigon

The new nursery building at the Gia Dinh Center in Saigon was scheduled to be dedicated on Sunday afternoon, Oct. 24.

The James Stauffer family, Vietnam missionaries temporarily assigned to Hong Kong who visited Saigon in mid-October, planned to share in the dedication services.

Sept. 10 was the Mid-Autumn Festival, the children's holiday in Vietnam. Parents of the children who attend the nursery were invited to a program at the center that evening. The children sang, and Mr. Tri, a lay leader in the Evangelical church, spoke. Dozens of other neighborhood children joined the party for refreshments and a good time.

John and Evelyn Mumaw visited Saigon Sept. 17-20. Bro. Mumaw spoke at the Saigon center on Friday evening and shared in an evangelism workshop on Saturday. He spoke again at the Gia Dinh Center on Sunday morning and afternoon. Fifty persons enjoyed the Sunday noon fellowship lunch.

A term of English classes at the Gia Dinh Center closed in September with a program given by the students. New terms of classes opened at the Gia Dinh and Saigon centers in October. English classes have usually provided the initial contacts with those who responded to the call of Christ; so the missionaries welcome these opportunities to teach students.

Unique Summer Work

Carl and Elaine Newcomer, volunteers from Goshen, Ind., served as houseparents from June through Labor Day at Barr Camp, a facility owned and operated by Frontier Boys Village, located eight miles in on Barr Trail between Colorado Springs and the summit of Pikes Peak. At 10,200 feet in the Rockies, the Newcomers spent their summer maintaining Barr Camp, welcoming the 800 some visitors that hiked to and through Barr Camp, and helping the Forest Service maintain mountain trails.

Barr Camp was originally built by Fred Barr in the early twenties when he built the trail 12 miles from Manitou Springs up the east side of Pikes Peak to the summit. Through the years, Barr Camp changed hands, and in 1963 was given to Frontier Boys Village for an outpost camp. It now

consists of three large log buildings just below timberline. It is open year around for hikers' refuge. In the summer months, a couple resides at the camp and collects a small fee from those who stay there overnight. Frontier Boys Village uses it occasionally when a group of boys hike into the camp to spend a week or two. From Barr Camp one can easily reach good rock and gem collecting areas, sand-bleached driftwood, old mines and mountain sheep, deer and an occasional bear or elk.

The Newcomers describe their summer as "a most interesting experience." They met many interesting travelers from all over the U.S. and several foreign countries. The most difficult part of their work they felt was eating mostly dried food and hiking up and down the mountain each week packing in their food. Elaine felt that it would be good to get back to modern plumbing.

The Newcomers have experienced primitive living at Barr Camp. There is no electricity, modern heating, plumbing, or modern cooking conveniences. When she first saw the wood cooking stove which provides all the heat for the main residence, Elaine remarked that she would have to consult her grandmother on how to use it.

Barr Camp is one of three facilities owned and operated by various Mennonite organizations. Rocky Mountain Mennonite Camp is on the west slope of Pikes Peak. It is owned and operated by three conference districts of the (old) Mennonite Church; Rocky Mountain, South Central, and Iowa-Nebraska Conference. This past year the Western District Retreat Committee of the General Conference Church cooperated with the Rocky Mountain Camp in two camping weeks—the Family Music Week and Youth Camp. Frank Brunk is administrator of Rocky Mountain Mennonite Camp.

Frontier Boys Village is on the northern slope of Pikes Peak and is now owned and operated by the Mennonite Board of Missions and Charities through its Health and Welfare Committee. This work is a year-round rehabilitative work among emotionally disturbed pre-delinquent and delinquent boys. Clifford King is director of this work.

Barr Camp is on the east slope of Pikes Peak and is a part of the Frontier Boys Village operation.—Clifford King.

Goshen College

Thirteen American students from Negro, Puerto Rican, and Mexican backgrounds are at Goshen College this fall as a result of an expanded program of admission and aid.

Friends of the college, alumni, and Mennonite congregations serving minority cul-

tural groups in midwestern and eastern urban areas assisted in recruiting and selecting the thirteen students.

According to J. B. Shenk, Director of Admissions, a committee studied the responsibility of Goshen College to disadvantaged American students and suggested ways in which college resources could meet their needs. The program offers financial assistance in the form of specially arranged work programs, loans, and grants. But the program is more than one of financial assistance in that a number of the college faculty and students tutor those who lack adequate preparation for college work.

"We look for a student who finds it hard to get a college education because of economic limitations, social background, or race," commented Mr. Shenk. "He must meet the normal requirements for all students, but primarily he must exhibit that spark indicating the potential to make a significant contribution on campus."

Concerning the program's future Mr. Shenk expressed hope that Goshen College would be able to double the number of students served in the years ahead.

Your Overseas Missionary of the Week



Jean Garber, RN, arrived in Honduras in August for her third term of missionary nurse service with the Eastern Mennonite Board of Missions, Salunga.

During her past extended furlough she attended Johns Hopkins Medical School for eight months and interned one year in Baltimore City hospitals to acquire her license of Certified Nurse Midwife. She will serve on the staff of a 50-bed hospital in Trujillo, just opened this past July.

Daughter of Mr. and Mrs. J. Clarence Garber, Lancaster, Pa., Jean received her nurse's training at Lancaster General Hospital and graduated with a BS in nursing from Eastern Mennonite College.

She is a member of the New Danville Mennonite Church.

FIELD NOTES

Paul M. Miller, Goshen, Ind., in a series of worship messages at West Union, Parnell, Iowa, Nov. 13, 14.

Victor Stoltzfus, North Lima, Ohio, at University Mennonite, State College, Pa., Nov. 21.

J. J. Hostetler, Peoria, Ill., recorded six sign-off messages for WMBD-TV heard Oct. 17-23.

Change of address: **Linford Hackman** from 95th Ave. to 7611 98th Ave., Edmonton, Alta., Canada. **William Z. Yovanovich** from 304 Myers St. to 230 Jefferson St., Steelton, Pa. **Theron Weldy** from 7th Place to 8833 N. 17th Ave., Phoenix, Ariz.

Another new Every-Home-Plan church for Gospel Herald: Elmira, Ont.

Ohio Conference MYF sponsors and two youth from each MYF are invited to attend a leadership workshop at Camp Tippecanoe, 50 miles south of Canton, Ohio, Nov. 19-21. Registrations should be sent to Gloria Lehman, Route 1, Apple Creek, Ohio, by Nov. 10. Cost for weekend: \$12.00. Three dollars should be sent with your registration.

In a move toward dialogue on the conscientious objector question, the Roger Williams Fellowship, Baptist student group of Kansas State University, Manhattan, invited the KSU Mennonite Fellowship to present a panel discussion in their regular meeting at the Baptist Campus Center on Sunday evening, Oct. 24. About 35 Mennonite fellowship members responded to the invitation for a pre-meeting meal with about 50 RWF members. Following the supper, six Mennonite fellowship members gave presentations in the panel discussion. Among them were Nelson Kilmer, Wadsworth, Ohio, physics graduate student; Willard Ebersole, Sterling, Ill., physical science teaching graduate student; and Kenneth Holdeman, Scott City, Kans., mechanical engineering junior.

Following the panel presentation, the remainder of the evening was spent in discussion between members of the two fellowship groups on the issue of war and peace.

Robert Mast, Kokomo, Ind., active lay leader of the Santa Fe congregation and former treasurer of the Indiana-Michigan Conference, died of a heart attack following a missions rally at Indianapolis Sunday evening, Oct. 24. The late feed mill operator had moderated the evening service at Indianapolis. Funeral services were held on Wednesday afternoon, Oct. 27.

Beginning January, 1966, MCC will sponsor **Margaret Dyck** at the Edinburgh Medical Mission Hospital in Nazareth, Israel, for a three-year term. MCC will

consult with the hospital and the Israel Evangelism Committee of the Mennonite Church to arrange for the sponsorship.

A nurse from St. Catharines, Ont., Miss Dyck belongs to the Mennonite Brethren Church. She worked in the Edinburgh Medical Mission Society Hospital previously.

Annual Bible meeting, Hanover, Pa., Nov. 21. Speakers: Henry L. Ruth, Harleysville, Pa., and Fred S. Brenneman, Souderton, Pa.

Rosalind Rinker will lead a retreat for youth and their adult partners on "How to Train in Spiritual Basics" at Laurelville Church Center, R. 2, Mt. Pleasant, Pa., Nov. 12-14. Registrations are still being received.

Two ministers will be ordained, D.V., at the Bank Church, Dayton, Va., on Sunday, Nov. 21, 2:00 p.m., for the West Valley District of the Virginia Conference.

Dedication services were held at the Salem, Oreg., Church, Oct. 24. Roy D. Roth, Siletz, Oreg., preached the sermon; John Lederach, Hubbard, Oreg., led the dedicatory prayer, and Wilbert Nafziger, pastor, had charge of the act of dedication.

New members by baptism: two at Petoskey, Mich.; five at Longenecker, Winesburg, Ohio; one at Holly Grove, Westover, Md.; three at Monterey, Leola, Pa.; two by baptism and four on confession of faith at First Mennonite, Denver, Colo.

Maggie Roth, oldest member of the Elizabethtown, Pa., congregation, observed her 90th birthday Oct. 22.

Joe and Anna Benner, of the Old Road congregation, Gap, Pa., observed their 50th wedding anniversary Oct. 21.

Philhaven Hospital, Lebanon, Pa., will present a program at Elizabethtown, Pa., Nov. 13, 7:30 p.m., for Saturday evening youth night. The theme is "The Christian Teenage and Mental Health." Jacob Wine, clinical psychologist, will bring the closing lecture.

J. Otis Yoder, Harrisonburg, Va., at Rockhill, Telford, Pa., Nov. 13, 14, speaking on "Studies in Romans."

Fall Missionary Day speakers: **Don McCammon**, Elkhart, Ind., at Iowa City, Iowa, Nov. 7; **Leonard C. Wiebe**, Ft. Wayne, Ind., on "City Missions Today" at Iowa City, Nov. 21; **John Mosemann**, Goshen, Ind., at Kidron, Ohio, Nov. 14; **Lester Sutter**, Norwood, Ill., at Roanoke, Eureka, Ill., Nov. 14.

Evangelistic meetings: John Landis, Heston, Kans., at West Liberty, Inman, Kans., Nov. 14-21. **Lloyd L. Hollinger**, York, Pa., at Masonville, Washington Boro, Pa., Nov.

11-21. **Norman Yutzy**, Souderton, Pa., at Oak Grove, West Liberty, Ohio, Nov. 17-25. **Norman Derstine**, Eureka, Ill., at Bay Shore, Sarasota, Fla., Nov. 7-14. **Nelson Kanagy**, West Liberty, Ohio, at Grey Ridge, Millersburg, Ohio, Nov. 7-14.

William R. Miller, North Liberty, Ind., at Little White Chapel, West Glendive, Mont., Nov. 14-21. **Moses Slabaugh**, Harrisonburg, Va., at Vincent, Spring City, Pa., Nov. 7-14. **Clair Hollinger**, Lancaster, Pa., at Blainsport, Reinholds, Pa., Nov. 13-21. **Ezra Good**, Knoxville, Tenn., at Cone-stoga, Morgantown, Pa., Nov. 20-28. **Roy Hostetler**, Winston, Oreg., in Spiritual Renewal meetings, First Mennonite, Nampa, Idaho, Nov. 23-28.

Study Abroad

Students in Mennonite colleges will have more opportunities to travel and study abroad according to the decisions of the Council of Mennonite Colleges, made at Lima, Ohio, on Oct. 15.

The Council will again operate an eight-week seminar in Mexico, Central America, and El Salvador. As was true the last two years, intensive study will be given to El Salvador while the students are living in the homes of El Salvadoran students for a four-week period. Total cost to the student for the program which gives six hours of college credit is less than \$500.

The European Summer Tour will again be conducted over about a ten-week period with lectures and visits to important European centers.

Mennonite students can now spend a year abroad in one of four countries. Study in Germany and France is done in cooperation with the Brethren colleges which operate programs there. In Japan students go directly to International Christian University. The Council is developing a program in Africa, with the location to be in either Nigeria or Kenya. This year three students are in Kenya. Later plans call for the development of a program in Latin America.

The Council also accepted the invitation of Goshen College to host the International Students' Conference in April. This is a conference of students from other countries who are studying at any of the ten Mennonite colleges. Conrad Grebel College extended an invitation for this conference in 1967, which was also accepted.

Persons desiring information on the International program should contact the Secretary for International Education at Goshen College, Goshen, Ind.

The Council, which is made up of the presidents of the ten Mennonite colleges, also worked on plans for an intercollegiate Peace Conference and a Cultural Conference.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bontrager, Emery and Maxine (Mast), Kokomo, Ind., Gregory Allen, Oct. 1, 1965.

Delagrange, Eldon and Sharon (Yoder), Spencer, Ind., first child, Kevin Deloy, Oct. 6, 1965.

Elvins, David and Miriam (Snyder), Kitchener, Ont., second child, first daughter, Sandra Lynne, Sept. 21, 1965.

Frey, Emerson and Janice (Sape), Waterloo, Ont., second child, first son, Kenneth Wayne, Sept. 2, 1965.

Frey, Jacob and Marie (Hoffman), Elmira, Ont., fourth child, second son, Larry Dean, May 13, 1965.

Frey, Lawrance and Ilene (Martin), Elmira, Ont., third child, second daughter, Laurie Elizabeth, Oct. 2, 1965.

Glick, Isaac N. and Mildred (Alger), Calling Lake, Alta., fifth child, second daughter, Patricia Enid, Sept. 25, 1965.

Gragg, David Leroy and Thelma Marie (Snyder), Colorado Springs, Colo., first child, David Andrew Sterling, Feb. 6, 1965.

Hjorth, Ebbert E. and Betty E. (Saltzman), Wisner, Nebr., fourth child, second daughter, Susan Marie, Sept. 4, 1965.

Holsopple, David and Aldine (Richer), Archbold, Ohio, second child, first son, Todd Alan, Aug. 8, 1965.

Jones, Gerald H. and Mary (Rollins), Broadway, Va., first child, Charles Austin, Sept. 30, 1965.

Keener, Roy H. and Shirley (Risser), Muncy, Pa., second child, first daughter, Sharon Louise, Aug. 5, 1965.

King, Byron and Lorene (Yoder), Elkhart, Ind., second child, first daughter, Deanna Lynne, Oct. 8, 1965.

Petre, Nelson H. and Miriam (Witmer), Greencastle, Pa., fifth child, third daughter, Joyce Elaine, Oct. 5, 1965.

Reesor, Cecil and Ruth (Wideman), Unionville, Ont., fifth child, fourth daughter, Helen Elizabeth, Sept. 18, 1965.

Rice, Noah S. and Alverda (Leatherman), Pipersville, Pa., sixth child, second daughter, Beth Marie, Sept. 5, 1965.

Rittenhouse, Lester L. and Rhoda Lorraine (Beyer), Franconia, Pa., third living child, second son, Vernon Scott, Oct. 8, 1965.

Rush, Richard and Ethel (Henry), Plumsteadville, Pa., first child, Dawn Marie, July 16, 1965.

Sape, Ronald L. and Donna J. (Kauffman), Detroit, Mich., second daughter, Janell Kae, Oct. 2, 1965.

Schrock, Glen and Esther (Schultz), Newton, Kans., first child, Christy Joan, Oct. 9, 1965.

Snider, Clifford, Jr., and Ethel (Stavans), Elmira, Ont., third child, first daughter, Genevieve Rose, May 5, 1965.

Sommers, Mr. and Mrs. Wayne A., Goshen, Ind., first child, Yolanda Sue, July 29, 1965.

Vogt, Richard and Sue (Miller), Hesston, Kans., second daughter, Julia Ann, Oct. 8, 1965.

Wenger, L. Roy and Glendola (Bentch), Versailles, Mo., a son, Frederick Allen, Oct. 2, 1965.

Yoder, Donald and Ruth (Voegtlin), Tofield, Alta., fifth child, first son, Keith Edward, Sept. 21, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Allgyer—Reed.—Wilmer Allgyer, Elverson, Pa., and Erma Reed, East Earl, Pa., both of the Cambridge cong., by J. Paul Graybill.

Burkholder—Krabill.—Richard Burkholder, Orrville (Ohio) cong., and Ann Krabill, Hesston (Kans.) cong., by Peter B. Wiebe, Sept. 4, 1965.

Crowther—Rabe.—Edward Earl Crowther, Waterloo, Ont., St. Paul's Lutheran, and Helen Irene Rabe, Heidelberg, Ont., Wanner cong., by Howard Schmitt, Sept. 18, 1965.

Foshaug—Yoder.—Richard Dale Foshaug and Beatrice Ann Yoder, both of the Salem cong., Tofield, Alta., by Harold R. Boettger, Sept. 15, 1965.

Gochbauer—Hess.—John Barry Gochbauer, East Petersburg, Pa., Zion Lutheran, and Ruth Ann Hess, Lancaster, Pa., Neffsville cong., by John R. Martin, Sept. 18, 1965.

Goshaw—Brown.—David Goshaw, Souderton, Pa., Blooming Glen cong., and Beverly Brown, Huntingdon Valley, Pa., First Presbyterian by the bride's pastor, Sept. 18, 1965.

Grace—Grieser.—David A. Grace and Patricia Grieser, both of Rantoul, Ill., East Bend cong., by J. Alton Horst, Sept. 24, 1965.

Green—Shantz.—Walter Ethelbert Green, Fergus, Ont., Anglican Church, and Miriam Adah Shantz, Hespeler, Ont., Wanner cong., by Howard Schmitt, Oct. 9, 1965.

Herrfort—Roth.—Melvin Laverne Herrfort, Newton, Ont., and Marlene Faye Roth, Waterloo, Ont., both of the Riverdale cong., by Menno Zehr, Sept. 18, 1965.

Hershberger—Beachy.—Virgil Hershberger, Fairview (Mich.) cong., and Margaret Beachy, Grantsville, Md., Casselman cong., by Claude Beachy, brother of the bride, Aug. 20, 1965.

Hostetler—Thiessen.—James C. Hostetler, Seoul, Korea, Beech cong., Louisville, Ohio, and Esther Thiessen, Seoul, Korea, Rose Farm Mennonite, by Ernest Wiebe, Sept. 25, 1965.

Kamp—Falb.—Stanley Kamp, Orrville (Ohio) cong., and Marilyn Falb, Orrville, Christ United Church, by Manfred Stoerker, Oct. 16, 1965.

Kanagy—Good.—Jonathan Kanagy, Belleville, Pa., and Edith Good, Salem cong., New Paris, Ind., by Harold D. Myers, Sept. 4, 1965.

Koppenhaver—Osborne.—Ronald Koppenhaver and Rachel Osborne, both of the Hesston (Kans.) cong., by Peter B. Wiebe, Aug. 21, 1965.

Kropf—Clemmer.—James Leo Kropf, Phoenix, Ariz., Sunnyslope cong., and Bette S. Clemmer, Souderton (Pa.) cong., by Russell B. Musselman, Sept. 17, 1965.

Landis—Clemmer.—David Landis, Souderton, Pa., Franconia cong., and Sharon Kay Clemmer, Harleysville, Pa., Salford cong., by Curtis Bergey, Sept. 26, 1965.

Lind—Yoder.—Marcus Lind, Salem, Oreg., Western Mennonite cong., and Katie M. Yoder, Wellman, Iowa, West Union cong., by Herman E. Ropp, June 19, 1965.

Livengood—Metzler.—David H. Livengood, Lancaster, Pa., Mellinger cong., and Irene C. Metzler, Holtwood, Pa., Mechanic Grove cong., by Clayton L. Keener, Oct. 2, 1965.

Martin—Petre.—James Luke Martin and Lela H. Petre, both of Hagerstown, Md., Reiff cong., by Reuben E. Martin, Sept. 18, 1965.

Martin—Ranck.—Wilmer Ray Martin, Chambersburg (Pa.) cong., and Janet Esther Ranck, Lancaster, Pa., Rohrerstown cong., by Benjamin C. Eshbach, Oct. 2, 1965.

Mast—Moon.—H. Linn Mast, Wooster, Ohio, Orrville cong., and Nancy Ann Moon, Tucson, Ariz., Lutheran, by J. Lester Graybill, Aug. 21, 1965.

McKinney—Augsburger.—William McKinney, Elida, Ohio, Methodist cong., and Esther Augsburger, Elida, Central cong., by Richard E. Martin, June 5, 1965.

Miller—Schrock.—Leland Miller, Macon, Miss., and Alma Louise Schrock, Brooksville, Miss., both of the Magnolia C.M. cong., by Edwin Knepp, April 17, 1965.

Peters—Lefever.—Galen R. Peters, Newton, Kans., and Ella B. Lefever, Manheim, Pa., by Clarence S. Stauffer, Aug. 13, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birmingham, James, son of Mr. and Mrs. Michael Birmingham, was born in Wellesley Twp., Ont., Aug. 13, 1889; was killed by a car on Waterloo County Road near Crosshill, Ont., Oct. 10, 1965; aged 76 y. 1 m. 27 d. In 1931 he was married to Magdalena Gerber, who survives. Also surviving are 3 brothers (Michael, Thomas, and Edward), and 3 sisters (Mary, Margaret—Mrs. John Faulhafer and Elizabeth—Mrs. Guy MacMillan). He was a member of the First Mennonite Church, Kitchener, where funeral services were held Oct. 20, in charge of Robert Johnson, assisted by C. F. Derstine.

Diener, George P., son of Moses M. and Sarah A. (Raber) Diener, was born in Hickory Co., Mo., May 31, 1899; died at Versailles, Mo., Oct. 3, 1965; aged 66 y. 4 m. 2 d. On March 15, 1927, he was married to Ruth Edelman, who survives. Also surviving are 5 daughters (Mrs. Georgia Wilcox, Mrs. Rose Wenger, Mrs. Wilma Thompson, Mrs. Laura McKinzie, and Mrs. Bertha Slabach), one brother (Edward), 4 sisters (Mrs. Pearl Nebel, Beulah, Alice, and Esther), and 17 grandchildren. He was a member of the Mt. Zion Church, where funeral services were held Oct. 5, in charge of Allen E. Zook and Paul Hilty.

Frey, Mario David, son of Kenneth and Ellen (Nanni) Frey, was born at Batavia, N.Y., Dec. 10, 1953; died Oct. 1, 1965, at Akron, N.Y., of a broken neck suffered in a home accident; aged 11 y. 9 m. 21 d. Surviving are his parents, 2 sisters (Jean Marie and Rebecca Lynne), and his grandparents (Mr. and Mrs. Roy Frey and Mr. and Mrs. Fred Nanni). Funeral services were held at the Clarence Center Church, Oct. 4, in charge of Edward Diener; interment in Good Cemetery, Clarence, N.Y.

Godshall, Samuel Sell, son of Lewis and Matilda (Sell) Godshall, was born in Franconia Twp., Pa., Aug. 12, 1882; died at the home of his son Leroy, Oct. 4, 1965; aged 83 y. 1 m. 22 d. On Oct. 19, 1901, he was married to Mary Godshall, who died Feb. 27, 1961. One daughter also preceded him in death. Surviving are 6 sons and 5 daughters (Leroy, Willard, Menno, Alvin, Stanley, Paul, Clara—Mrs. Dayton Landis, Lillie—Mrs. Raymond Moyer, Eva—Mrs. Allen Alderfer, Stella—Mrs. H. Lloyd Mininger, and Mary—Mrs. Horace Alderfer), 57 grandchildren, 71 great-grandchildren, 2 sisters (Mrs. Sallie Moyer and Mary—Mrs. John Foreman), and 2 brothers (William and Alvin). He was a member of the Franconia Church, where funeral services were held Oct. 9, in charge of Arthur Ruth and Curtis Bergey.

Hartzler, Herman Dean, son of Paul D. and Elva (Basinger) Hartzler, was born at Marshallville, Ohio, April 22, 1945; died in an automobile accident near Franklin, W. Va., Oct. 3, 1965; aged 20 y. 5 m. 11 d. Surviving are his parents, his fiancée (Ruth Shank), one brother and 4 sisters (James, Rhoda, Mary, Grace, and Martha), and his grandparents (David and Ella Basinger and Mrs. Elizabeth Hartzler). He was a member of the Fairview Church, River-ton, W. Va., Funeral services were held at the Circleville (W. Va.) High School, Oct. 5, in charge of Paul S. Good and Alvin Kanagy, and on Oct. 6 at the Bank Church, Dayton, Va., in charge of Lloyd S. Horst, Jesse T. Byler, and M. J. Brunk.

Hochstetler, Ray V., son of Chris and Lena (Shetler) Hochstetler, was born at Kalona, Iowa, July 12, 1911; died suddenly of a heart attack at his home in Kalona, Sept. 17, 1965; aged 54 y. 2 m. 5 d. On June 5, 1932, he was married to Maggie Fisher, who survives. Also surviving are their 4 children (Leslie, Karen—Mrs. Don Gingerich, Waldo James, and Har-

lan), 5 grandchildren, and 2 sisters (Lydia—Mrs. Alva Yoder and Lala—Mrs. Marner Miller). His parents, one sister, and one brother preceded him in death. For the past 6 years he and his wife have served at Cedar Bluffs, a mission outreach of the Lower Deer Creek Church, where he was a member, and where funeral services were held Sept. 20, in charge of J. Y. Swartzendruber, Dean Swartzendruber, and Robert K. Yoder.

Kinsinger, Rowena Ellen, daughter of Jacob G. and Mary (Miller) Swartzendruber, was born in Johnson Co., Iowa, Aug. 11, 1889; died at her home near Parnell, Iowa, Oct. 6, 1965; aged 76 y. 1 m. 25 d. On Dec. 5, 1912, she was married to Simon Kinsinger, who survives. Also surviving are one son and one daughter (Dorothy and Marvin), 2 sisters and one brother (Mary—Mrs. Joel Schlabaugh, Edna—Mrs. Ralph Brenneman, and Loyal). She was a member of the West Union Church, where funeral services were held Oct. 9, in charge of Emery Hochstetler and Herman Ropp.

Knically, Sarah Magdalene, daughter of Daniel and Fannie (Heatwole) Wenger, was born near Dayton, Va., Aug. 12, 1880; died at her home at Dayton Sept. 3, 1965; aged 85 y. 22 d. On Dec. 4, 1902, she was married to Fielding Harrison Knically, who survives. Also surviving are 6 daughters (Della—Mrs. Roy Bowman, Artie—Mrs. Mahlon Horst, Delphia—Mrs. Thomas Rhodes, Fannie—Mrs. Paul Andrews, Naomi—Mrs. William Burkholder, and Vernie—Mrs. John Burkholder), 4 sons (Alvin, Reuben, Irvin, and Herman), 44 grandchildren, 28 great-grandchildren, 2 great-great-grandchildren, and 3 sisters (Mrs. Frank Simmons, Mrs. W. E. Knically, and Mrs. Elam Eberly). One son preceded her in death. She was a member of the Pleasant View Church, where funeral services were held Sept. 5, in charge of Russell Cline and Paul Shank.

Landis, Bertha K., daughter of Christian and Amanda (Kulp) Hockman, was born in Bucks Co., Pa., Aug. 16, 1879; died at the home of her daughter, Mrs. Anthony Grasse, Chalfont, Pa., Sept. 15, 1965; aged 86 y. 30 d. On Jan. 19, 1899, she was married to John Moyer Landis, who died in February, 1949. Surviving are 2 daughters (Lillian—Mrs. Anthony M. Grasse, and Blanche—Mrs. John M. Grasse), one brother (William), 9 grandchildren, and 29 great-grandchildren. She was an active Sunday-school teacher for more than 50 years. She was a member of the Blooming Glen Church, where funeral services were held Sept. 20, in charge of David F. Derstine, Jr.

Leatherman, Agnes, daughter of Francis and Magdalena Miller, was born in Glendive, Mont., March 25, 1913; died at Goshen, Ind. On July 29, 1934, she was married to Clifford Leatherman, who survives. Also surviving are 2 daughters (Darlene—Mrs. Glen Nusbaum, and Sandra—Mrs. Gerald Kauffman), one son (Vern), her parents, 7 grandchildren, and 8 brothers and sisters (Roy, Phillip, Francis Miller, Jr., Leona—Mrs. Merlin Miller, Margaret—Mrs. Roman Miller, Vera—Mrs. Willis Troyer, Clara—Mrs. Ervin Blucker, and Mrs. Ruth Smith). One son and 2 brothers preceded her in death. She was a member of the North Goshen Church, where funeral services were held Oct. 3, in charge of A. Don Augsburg and Russell Krabill; burial in Violet Cemetery.

Miller, Maureen Beth, daughter of William E. and Doreen M. (Yoder) Miller, was born Oct. 8, 1957; died at Albuquerque, N. Mex., Sept. 22, 1965, of injuries received when the school bus ran over her in front of her home the previous day; aged 7 y. 11 m. 14 d. Surviving are her parents, 2 brothers (Loren and Brian), one sister (Valeta), and grandparents (Mr. and Mrs. Maurice A. Yoder and Mr. and Mrs. William Edward Miller). Funeral services were in charge of Floyd Sovereign at the Chapel in the Garden, Albuquerque.

Readers Say

The articles in *Gospel Herald* under the heading "For Discussion" are most appreciated. They serve as beacon lights beckoning the reader on to search and try our thinking and practice. We should always be willing to face up to the proposition: "What do the Scriptures really teach?"

In "Divorce and Remarriage—A Current Issue" (Aug. 10 issue), Bro. Weaver has courageously stated the case. How many souls whom Christ saved and brought into His church have been turned away in the past because they were caught in the divorce and remarriage tangle? Some no doubt have found happiness and fellowship in other churches. But others, it is feared, became discouraged and lost after being told they must return to a former companion, disrupt the family, or suffer damnation.

How could we have so limited and frustrated the grace of God in equating the failure of such newly converted person to return to the former companion with the unpardonable sin? **How dare a church refuse membership to an individual whom Christ has saved?** Peter had to face this question in the case of Cornelius, a Roman soldier. The conclusion of Peter was, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we" (Acts 10:47)? In Acts 11:17 he affirmed, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Again his testimony is emphasized by such phrases as, "God . . . knoweth the hearts, bare . . . witness, giving them the Holy Ghost, even as he did unto us; . . . put no difference between us and them [Jew and Gentile], purifying their hearts by faith. Now therefore why tempt ye God?"

From this we should learn that when God saves a person, be his former state or condition what it may, he is therefore a member of Christ's church. Such person is forgiven, justified, sanctified, sealed by the Holy Spirit unto the day of redemption. The person or church refusing to baptize and/or receive into church membership such is tempting God. To tempt God is to put Him on trial, to challenge, to refuse His sovereignty. This would amount to blasphemy.

Let us beware that we do not repeat the error of the scribes and Pharisees, whom Jesus accused in Matt. 23:13, "For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." If the individual is converted and manifests the fruit of the Spirit, there is no other course than to give him the "right hand of fellowship."

This seems to have been the uniform practice of the Apostolic Church. Whether the individual was a robber, soldier, slavemaster, slave, murderer, liar, fornicator, adulterer, bigamist, polygamist, or whatever other form of multiple marriage, when Christ met him and he was saved, this was a new beginning.

From this point in the person's life the Christian ethic applied. Restitution applied in some areas of past experience. But there are other areas where it could not apply. Circumcision, marriage of Christian with non-Christian, multiple marriage, persons murdered in the past were some things impossible to correct. Nowhere does the New Testament require, either by example or by precept, the divorced and remarried person to return to the first partner. And as Bro. Weaver has shown from Deut. 24:4; Jer. 3:1, God in the Old Testament absolutely forbade such return. So why compel the person caught in divorce and remarriage to commit sin again by returning? God says, in

effect, "The last error is worse than the first." —J. F. Garber, Des Moines, Iowa.

In regards to the report on General Conference, I am very sorry to learn that the Mennonite Church once again goes on record as rejecting the clear and unmistakable teaching of the Word of God in favor of the reasoning of men. How dare we think of ourselves as the "conscience of society," when we advise the civil authorities to disobey the direct command of God in regards to the use of the death penalty by them as stated in Gen. 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed."

Do we think we are wiser and more compassionate than God? Did not God know about the "sanctity of man" when He gave this command? The very reason He gave it was to teach the people the sacredness of human life. Did not God have "redemptive concern for the offender" when He gave it? Again that is why He gave the command, so that men would not take human life except as specified by Him.

Presumably it took General Conference only two years of work to come up with a better plan. If this is the way "the conscience of society" operates, may God have mercy on us all.

In regards to the article, "What Mennonites Believe," I wonder what Menno Simons and our Anabaptist forefathers, who were martyred by the Roman Catholic State Church, would think of our ecumenical minded brethren who seem to be about ready to compromise with the idolatrous, false Church of Rome.—Edwood H. Halteman, Sellersville, Pa.

I would like to commend you for the articles in the Oct. 5 issue of the *Gospel Herald*, which underlined quite well the important role of the laity in the church. We in the Mennonite Church have somehow been able to speak at great length about the believing church that meets together to find the mind of Christ and have so often failed to actually do this.

Perhaps the laity ought to be a little more fully represented at the organizational meetings of the church—such as General Conference. It strikes me that too much of the dialogue is just among the clergy and often does not involve any significant number of lay persons. I think there ought to be a much more open and wide ranging discussion between the clergy and the laity in our church—perhaps one should not speak of two such groups in our church. I hope that there is no hesitancy on the part of the ordained to open dialogue with the laity.

The other side of this problem is reflected in the sad fact that many churches have members' meetings to which the members either don't come, or, if they come, they are unwilling to enter openly into the kind of searching dialogue that can be a real attempt to find God's will in their particular fellowship. Too many members are unwilling to submit their thinking to the open consideration of the fellow church brethren. Perhaps we need to ask whether there is really a feeling of trust in the brotherhood when such lack of dialogue exists.

Finally, surely we have nothing to fear as the Spirit leads us in our search for the solutions to the problems that confront the church in the 20th century—wherever the Spirit may lead.—Marion D. Schrock, Bluffton, Ohio.

These remarks relate to the article, "Our Mennonite Oppressors" (Sept. 7, *Gospel Herald*).

It appears that the author is saying: (1) The Mennonites have been guilty of *de facto* oppression of the Negro because of an attitude of noninvolvement; (2) the civil rights disorders are not between black and white but between

(a) justice and injustice, (b) the powerful and the powerless, (c) the oppressed and the oppressors, and (3) at last, through the person and effort of Martin Luther King, Jr., the poor, weak, and powerless are having the Gospel preached to them. This, as I understand it, is a fair interpretation of the article.

Regarding (1) above, just how a person living in a separate community, perhaps hundreds of miles from any Negro area, can be guilty of oppression, is not explained, unless we are to assume that we should take part in racial demonstrations, civil disobedience, etc., as a means of absolving our guilt.

Regarding (2), since the conflict is not between black and white, but between (a), (b) and (c) above, this amounts to saying it is a class struggle, the struggle of the oppressed, exploited class against the richer middle and upper class. Now, where have we heard this line before?

Do I understand the author to say that American involvement in Vietnam is oppression of the Vietnamese? Just who is trying to enslave who, in their traditional manner? Is the author saying that the Americans are the aggressors, the warmongers, in Vietnam? Again, where have we heard this before? There is a connection between the civil rights movement and the protesting against U.S. Vietnamese policy, but obviously it is not that which the author is considering.

Regarding (3), Martin Luther King is a liberal, modernist, preacher, judging from what I have read by and seen of him. Just how the poor, weak, and powerless are having the Gospel preached to them within the framework of the present civil rights movement is not clear. Surely not by having professed ministers of the Gospel lying down in the streets. Just how this and similar actions are to be connected to a proper Christian witness is quite obscure.

Some Negroes have been sold on the idea that the Negro section is a ghetto; that white Americans created it, set its boundaries; that it is a product of race hate. Therefore, it is a struggle of the Negro against "white oppressors" for emancipation.

Those holding this view can have no racial or community pride, no interest in doing anything to improve the Negro sections, since that would be aiding "segregation" and helping to maintain the "ghetto."

Although the NAACP takes in millions of dollars in a year's time, there are no constructive programs for improving the Negro as a race, either inside or outside the Negro sections. Everything has to be integrated or it is taboo. In this way Negro initiative and resourcefulness are paralyzed, and the race is pictured as one that is incapable of contributing anything for the advancement of society. At the same time, it creates the impression among other racial groups that the Negro wants others to prepare what he will enjoy.

Obviously, placing the blame for all the Negroes' ills at the white man's door is to remove all responsibility from the Negro. This tends to make the Negro (a) feel sorry for himself, (b) ignore his opportunities, (c) blame others for his troubles, and (d) look for an easy solution rather than try to work his way ahead.

How long has it been since the present Negro leaders pointed their race and their youth to such great men as Booker T. Washington and George Washington Carver? How much of the millions of dollars of income of such groups as the NAACP is set aside to help Negro young people prepare for competition with people of other races in this scientific age?

No, such programs are not even considered. The present policy is to tear down the Negro's pride in his race, and destroy his confidence in himself as a Negro. This destructive course of action, which is deliberately spread and en-

couraged by certain subversive groups who hope to benefit eventually from the resulting disorder, leads to the worst kind of mischief. It strengthens and creates racial prejudices and lays the basis for sharp racial conflict. Shirking responsibility and blaming others may be the easy way, but it is only a shortcut to a rougher road ahead.—Rod Youngquist, Blue Ball, Pa.

Items and Comments

Too many theologians speak in a "complicated jargon" that bewilders their students, 100 Lutheran Church - Missouri Synod teachers of theology were told at a workshop at Concordia Seminary, St. Louis, Mo. Samuel I. Golterman, assistant executive secretary of the Synod's Board for Higher Education, said that if this trend continues, the churches will need two full teams of theologians.

"One team will do research and the other will translate it into people-talk," he said.

At the Detroit convention of the Missouri Synod this summer, many delegates rose to stoutly defend theological truths they said they had been taught at the seminary, Mr. Golterman said. "But," he added, "the truths often turned out to be distortions and oversimplifications of what they had actually heard in the seminary. As students, they did not understand the language the teachers were speaking. They bore eloquent but tragic testimony that the classroom is where the chaos of the future is first perpetrated."

* * *

For the first time in its 51-year history the Assemblies of God faces a shortage of full-time ministers, the church's general superintendent told the denomination's biennial General Council at Des Moines, Iowa.

Thomas F. Zimmerman said that in 1956 some 2,400 students were enrolled in Assemblies of God ministerial training colleges. In 1964, he said, the figure had dropped to 2,200.

* * *

Dr. Will Herberg, noted Jewish scholar, warned against dangers inherent in an uncritical acceptance of "the slogan aggiornamento which means updating of both the church and the council. The church is expected to slough off its old ways and bring itself up to date by adjusting itself to the spirit of the age."

In his opinion the opposite is true—"The church must stand firm in its witness to the truth that is eternal and unchanging; it needs no updating; it is incapable of any updating. The church must not try to accommodate itself to the world, to the age, to the spirit of the age, if it is to remain true to its vocation."

Our age, Dr. Herberg said, is a composite of three major strains coming from the eighteenth and nineteenth centuries: secularism, nationalism, and socialism. These have fused together in the twentieth century and add up to totalitarianism, he said.

* * *

Evangelist Billy Graham, at Denver, Colo., for a 10-day Colorado Crusade, said there is no doubt that hunger, poverty, unemployment, and frustration are behind the riots in Los Angeles. But he added that the cause of that riot and others around the country lies even deeper.

"It is symptomatic of the revolt of man against God," he told the press. "It is not white man, Negro, red, or yellow, but all races in rebellion against God and against morality. This rebellion has always existed but extensive press, radio, and TV coverage has brought it to public consciousness in a way you couldn't do 1,000 years ago."

* * *

The Christian Service Corps, an organization to recruit, train, and channel Christians through denominational and independent mission boards for two-year terms of mission service, has an office at 1501 Eleventh St., Washington, D.C. 20001. The philosophy of the Christian Service Corps is that each Christian plan his life in such a way that he provides a two-year period at some time in which he can lay aside other responsibilities and completely give his life and skill to the work of Christ's church. The director is Robert N. Meyers.

* * *

The third printing of the book, *Learning to Lead*, was completed recently, bringing the total number of books printed to 15,000. Willard Claassen, the author, made minor revisions before the last printing to make the book easier to use. *Learning to Lead* is published by Faith and Life Press, Newton, Kans., and Herald Press, Scottsdale, Pa.

Besides its use by the two Mennonite conferences, *Learning to Lead* has been recommended for leadership education courses in other denominations and organizations.

* * *

Five Japanese Christians who toured the United States for three weeks on a peace mission reported to fellow Christians at Tokyo that they had been cordially received but that United States attitudes on Asian affairs differed vastly from theirs.

"The wall which lies between us is thick," the peace team said in its report. "In particular, we could not help being disappointed by their (Americans) too-simple anti-communism attitude and their anti-Red China stance. We were also disappointed by their too-self-justifying understanding of liberty and democracy, their ignorance of the actual situation in Vietnam, their lack of understanding of Asian

problems, and finally, their over-swollen sense of responsibility toward international politics and their implicit approval of power politics."

The peace team of four men and one woman was sent to the United States to explore ways of ending the war in Vietnam. The trip was financed by money raised by the Japan Christian Council for Peace in Vietnam, an ad hoc organization composed of Christians from a number of denominations.

* * *

South Korean government officials have closed "indefinitely" Protestant-supported Yonsei University at Seoul until school administrators obey a government order to punish students and professors who allegedly took part in anti-government riots.

The punishment required by the government was believed to be suspension or expulsion. All other Korean schools have complied with the governmental order except Yonsei and another private institution, Korea University.

* * *

"Neo-evangelical" Protestant churches are deeply involved with social and political problems despite disavowal of such activity, according to the *Christian Century* magazine.

In a stinging lead editorial entitled "Demystologizing Neo-evangelicalism," the Sept. 15 *Century* accused evangelical leaders of "talk out of both sides of the mouth" and "use of semantic dodges" because they "do not want to lose the privatist backing of businessmen of wealth and the pietist backing of quietist Christians."

At the same time, the *Century* continued, the evangelicals "do want to enlarge their sociopolitical influence and scope," and will therefore continue to speak and act in the social and political realm.

* * *

The most comprehensive encyclopedia of Lutheranism ever published in the English language was ready for release on Reformation Day, Oct. 31, it was announced by Augsburg Publishing House.

Authorized by the Lutheran World Federation in 1952, the three-volume, 2,599-page work will present articles by more than 700 Lutheran authorities on doctrine, ethics, church history, church organization and government, Christian education, worship, religious art, missions and welfare activities.

Calendar

Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.
Ministers' course at Eastern Mennonite College, Harrisonburg, Va., Jan. 10-21.
Ministers' Week Program, Eastern Mennonite College, Harrisonburg, Va., Jan. 24-28.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

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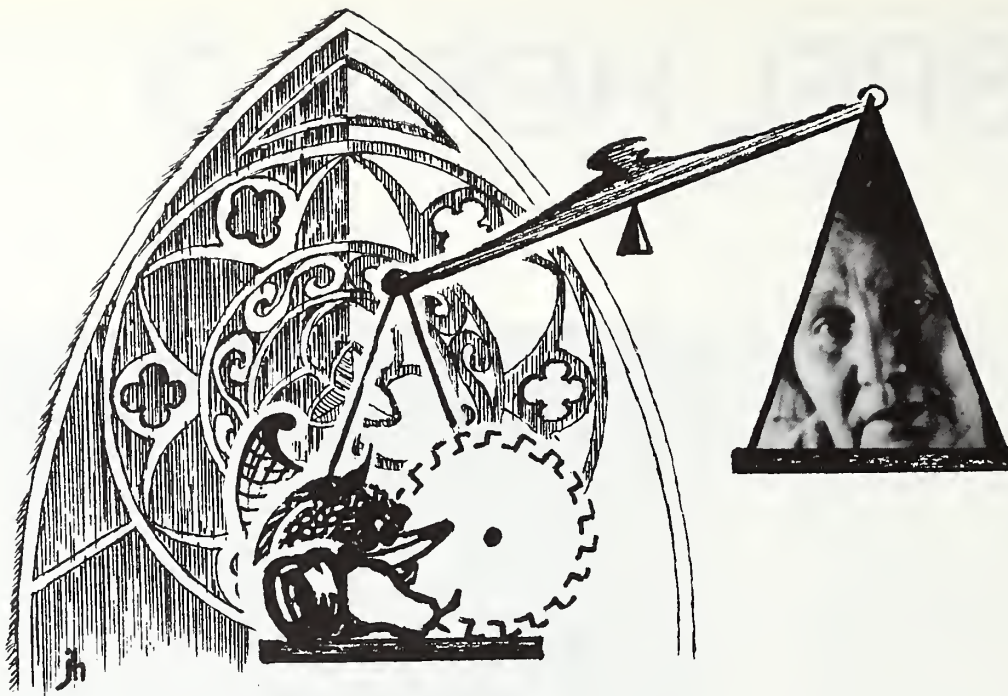
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Volume LVIII, Number 45





Too Rich and Too Religious

By Isaac N. Glick

In 1965 plenty and poverty both abound, and to the extent that self-interest prevails, both will increase.

As I. W. Moomaw wrote recently in *To Hunger No More*, "Lazarus is no longer a lonely soul at the gate, extending his hands for crumbs. He is nearly a billion people in quest of a better life. . . . These people are hungry (besides food) for health, for land, for learning."

Even within the borders of North America, there are races

and communities for which poverty has been hereditary, and the confining climate from without these ghettos forbids any inspiration from within to break the cycle. No one of course seeks poverty, but most of the world's population knows little else.

Too Rich to Care?

It is hard for news leaks of poverty abroad to get through to North Americans who are "passing by on the other side" of the planet. Such news somehow doesn't get gossip priority with us. The frequencies are constantly jammed with the cliches of affluence beamed from our pedestal of plenty. We speak good-naturedly about the "pockets of poverty" as though most of the world were well off and only a few "pockets" of need remain. But the rest of the world snaps back saying, "It ain't so," and the charge bellows with truth.

We assume that "he's poor because he's lazy"; or "if he'd work (meaning like I do) he wouldn't be poor"; or, "if he chooses to isolate himself from the rest of society, he'll have to take the consequences," and don't really enter into his problem with understanding.

Is it impossible for the rich to do so? "It appears to be one of the unattractive features of the rich that they seem unable not to despise the poor," observes Barbara Ward in *The Rich Nations and the Poor Nations*. The despising is characterized by dullness of hearing and limited understanding of the real causes.

Poverty-stricken areas usually are victims of overwhelming disadvantage. That motivation is nil is not to be denied, but

The first volunteer sent to northern Alberta ten years ago under the General Mission Board's VS program, Isaac N. Glick, is now program manager for Team Products, a nonprofit, self-help handicraft program for Indians and people of Indian ancestry in Alberta.

there are reasons even for this which are beyond the power of the victims to overcome. Most of these reasons are controlled—often unconsciously—by the rich outside the ghettos of need.

Motivation or inspiration is scarcely possible from within the vicious cycle of poverty. To the poor the cycle has become “vicious,” and that’s where he sticks unless the confining climate “outside” is changed to assist and to receive.

Ignorance, limited education and job opportunities, certain welfare services, and feeling about racial “differences,” all contribute to poor attitudes toward life and the resulting poverty. But all of these are largely determined by “the rich” outside.

This is not to overlook the fact that considerable responsibility lies with the disadvantaged community, but where poverty has been hereditary due to circumstances he sees to be beyond his control—and in some cases unjust—action in a spirit of partnership must begin from the outside. Then inspiration within can germinate.

While all people are interested in improving their lot if the possibility appears to exist, and all people and races have the capability if the possibility is allowed to exist, it is hard for the wealthy to act on this assumption, and to have patience enough to see it happen.

It is a more typical attitude, even in high places, to cry of possible bankruptcy if we aid the poor nations, as did a certain well-to-do deacon’s wife about MCC’s “Food for Relief” drives after the last war. “After all, we might need all this ourselves someday.” A certain rich ruler of Christ’s day had similar reasons—and handicaps—and his response was similar.

But North America’s affluence is a fact that can’t be denied. When the savings of the American people approaches a trillion dollars; when the “drain on gold” that concerns some is due mainly to investments abroad that will shortly reverse the “drain”; when our tariff manipulations protect us at the expense of poorer nations, we can hardly plead poverty to justify penny-pinching.

In declaring the “war on poverty,” President Johnson asserted that “the richest nation on earth can afford to win it. We cannot afford to lose it.” He no doubt recognizes that if the resources of plenty are not shared, the resentments of poverty will eventually rise to seize them.

While Christianity does not share for that reason, there are indications that North America may be too rich and too religious to share for any other reason.

Too Religious to Share?

Somehow religious “reasons” have emerged to safeguard us from the inequities of our time, and to justify our aloofness.

For example, our extreme avoidance of any responsibility that might resemble or lead to political involvement has isolated us from certain ministries.

For others of us, the priority given constantly to “maintenance problems” within the religious establishment, has scarcely allowed time to hear the cries of world need, or to understand those who have.

Others, while hearing about the world’s cry for bread, have become involved in a lifelong dialogue about how the bread should be wrapped, but alas, it molds and hardens before it gets distributed! And like literature’s “Big Endians” and “Little Endians,” separate groups are formed over disagreement about which end of the breakfast egg should be opened.

Our four-year-old, with an air of having arrived, observed recently that his three-year-old neighbor playmate “doesn’t talk plain” (plainly). “She says ‘tuck’ or ‘twuck’ (meaning truck),” he announced, and one may be assured that he did his bit to establish his correctness by impressing her with her error and by telling the world about it.

Now obviously, opposite poles of contemporary dialogue cannot be equally right, but both may be equally wrong. Because “The Social Gospel” said “tuck” a generation ago, let’s not bypass world need with a noisy “twuck” to deliver our religious cargo.

The Gospel Christ articulated was never separate from its social implications, nor was religious duty divorced from real life situations—if indeed there was any specifically “religious” duty at all. Religion begins or becomes a separate category in life—and sometimes an obsession—when meaning and relationship are wanting.

If we can remain aloof and unmoved by present world need for religious reasons, we are “too religious.”

Mennonites can point to their MCC and VS programs as some indication of response, but we have not done too much. When the rich young ruler slunk into the shadows, Peter boasted “Lo, we have left all and followed . . .,” but Christ’s reply in parable, as well as our North American affluence and isolation, allows us no such boast.

What Then Does the Need Require?

This is a requisition for people! More people in more places in more self-supported ways, to share whatever resources *have fallen to us* that the world needs.

Responsible Christianity involves men with fellowmen wherever needed regardless of risk or rumor of sacrifice.

What it means to be Christian may be translated into the vernacular anywhere by selfless servanthood, but it requires people! People who will translate from a religious manner of speaking into a redemptive way of life the implications of their faith. Life’s meaning is not so much definition as demonstration; not so much announcing as achieving, though where meaning is being achieved, definition becomes eloquent.

In the context of physical need (quoting Barbara Ward again), “What Christianity has brought is not so much the answers as the energy to see that the answers are applied. It has been an extraordinary source of dynamic power and dynamic change. Nothing is scarce but imagination and will.”

She asks further, “Is not this the prime challenge to the Christian conscience? Resources exist on one side, need on the other; can there be any challenge more direct than this? We confront a stark moral issue. The resources to act are available; the need for action is obvious. What shall we do?”

"Be Warmed and Filled"

I remember the "cottage meetings" we used to conduct during college days. These were Sunday afternoon projects organized by the college "Y." We would be assigned certain homes in the poor section of town. Or we would be asked to visit families in the remote pockets of nearby inaccessible mountain valleys. Part of our group was usually a singing trio or quartet. Someone would be assigned the Bible meditation; someone was the regular leader.

Those cottage meetings were precious experiences. We got to know the poor families quite intimately by the repeated contacts with them week after week. It was a welcome change to a busy college study schedule.

Gradually we began to sense the hopelessness that engulfed some of these people. There was just no way out of their poverty, vicious cycle of sickness, inadequate food and shelter, unemployment, and so on. Some of them were Christians but that didn't mend the roof or buy the coal. I am sure some reached an uncertain arm toward Christianity in the hope that this would solve their problems. I do not doubt that the disillusionment of some of them at this very point made them more bitter than ever to the cause of Christ.

Usually we received a kind word of deep appreciation, sometimes with tears, for the singing, the opening of the Scriptures, and for the fellowship. Often a skinny, arthritic arm shook hands with us at the broken-down door or waved good-bye at the cracked and cob-webby window. And we went on our way.

What bothered me most was our inability to do little more for these people than perform a "spiritual ministry." I felt as if James was talking directly to me in his words, "Suppose a brother or a sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourselves warm, and have plenty to eat,' but does nothing to supply their bodily needs, what is the good of that" (NEB)?* But we were college students. Our wallets were flat too. We could do little more than leave a "God bless you" behind. Yet we felt guilty. I still wonder what happened to old Mrs. Fenwick and the Berkley family?

There are ways of doing more than merely saying, "be warmed and filled." There are Sunday-school classes in some of our Mennonite churches which have developed an active program of study and action. They find out about community needs. They follow through with appropriate action. How about it? Does yours?

—Arnold W. Cressman.

*New English Bible. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

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O God,
Creator of us all—
By whose mercy and goodness
We have breath and being,
And faith is born—
Give to us a sense
Of our common need of Thee
And of one another.

O Christ,
Redeemer of us all—
By whose sacrifice
We receive salvation
And love is shown—
Give to us a will
Which responds to Thy grace
And in love for others.

O Holy Spirit,
Sanctifier of all life—
By whose indwelling
We receive divine compassion
And hope is brought—
Give to us a heart
Which yields completely to Thee
And will not shun another's need.



Our Mennonite Churches: Crown Hill

The Crown Hill congregation, Rittman, Ohio, was founded by Swiss settlers in 1825 with Bishop Daniel Steiner as leader. He was ordained to the office of bishop before coming to America. In 1915 the congregation became affiliated with the Ohio and Eastern Conference.

The present membership is 160. Wilmer J. Hartman is pastor; Noah Hilty, minister, and Elmer O. Hilty, deacon. Services of the church are shared with the nearby Mennonite Home for the Aged by means of a loudspeaker system.

Time to Go Home

Our reign as "Die Stille im Lande" is over. Not even the worst case of nostalgia will bring it back because the conditions of our times no longer allow us a choice.

We may become the "fat and lazy of the land," as church historian Wilhelm Pauck suggests, but that is hardly in keeping with our thrifty, hard-working character. The trouble is that we don't know where to channel our energy.

"The world has changed faster than we, and not in the direction predicted," is the way one art critic put it in dealing with his problem. "It is no longer a question of rebellion, but of acceptance, of adaptation. . . . It is no longer a question of accepting this world or of angrily or disdainfully rejecting it. You can't just 'take it or leave it'; you've simply got to take it."

Artists aren't alone in their problem. Mennonites can sympathize. Now that the children have gone off to school and the city market stall has moved right onto what was once the farm's most flourishing cornfield, bringing an unpleasant urban odor with it, most of us stand stunned and ask: "What manner of world is this?"

But the world moves too fast for us to spend all day asking questions. More, the world seems to have little interest in the question. "Don't tell us your family problems," it seems to mock. Maybe we ought to take note of that.

In the meantime we can thank God for the fresh air; for the cool breezes that are blowing through our stagnated Mennonite ghettos. And while we're in a grateful mood we ought to also thank God that some of our brothers have had enough vision to prevent "outside" missionaries from coming in to rescue us from the depths of ethnocentrism.

And we are searching. Turning our practical minds from whether or not Israel will be the locale of the thousand-year-reign, or whether or not we'll know each other in heaven, or whether or not King James was inspired and all other Bible translators semi-inspired, to more weighty matters such as telling our government what not to do in Vietnam and articulating to Roman Catholics very precisely our stand on the virgin birth, we are slowly but surely finding our niche in "this present, evil world."

The remarkable thing is that through the transition, casualties have been comparatively few in number. Oh, we aren't gaining much momentum, but most of us stronger ones are still here. No need to panic.

That's exactly the problem. Panic has a way of stirring up nervous systems and spreading people and we could stand a bit more of that. We've spent enough time talking with each other. It's time for the family visit to be over. It's time to go home. Home to the society that forms the matrix for the church. Home to the world to which Christ came, not to destroy, but to save.

We don't even have time to stop and decide whether our Gospel is primarily "social" or "spiritual." Modern man is

too mixed up to know the difference. Besides, we seem to forget that Christ delivered a "your sins be forgiven" with a "rise up and walk" in the same package. He apparently didn't see a man divided equally into four parts—social, cultural, economical, and spiritual—as so many of us do.

Who are we and what shall we do? When some of the 35 million poverty-stricken Americans live within driving distance of most of us and millions of others across the waters live nearer the animal level than most of us will ever know (not to mention the loneliness, meaninglessness, and spiritual vacuum of the more well-to-do), the question seems rather ridiculous.—Benner.

Why Be Concerned?

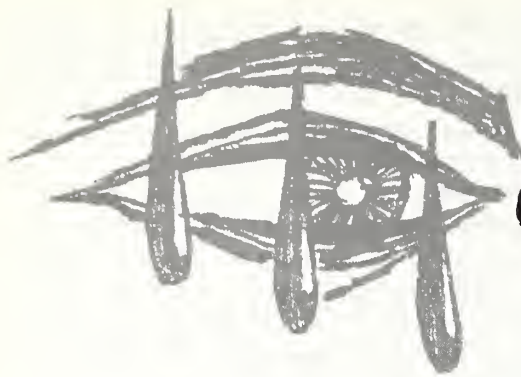
Did you ever hear someone use the words of Jesus "Ye have the poor always with you" as a justification for doing nothing or little about poverty? But Jesus' words cannot be twisted into such justification for selfishness. Jesus was speaking of the perpetual problem of poverty as a pressing concern for His disciples.

Perhaps it is true that poverty is a popular political issue today. It is such because, among other things, it is a human problem. Compassion for the poor is a central concern of Christ and committed Christians. It always was a Christian concern and it cannot be otherwise. Christian concern must be expressed in banishing hunger, disease, and all the evils accompanying poverty.

When Moses brought his people to the threshold of the promised land, he told them, "there will be no lack of poor men in the land that is to be thy home; I must warn thee, then, to be open-handed towards thy brother, thy fellow-countryman, when he is poor and in want. . . . It may be that one of thy brethren will fall on evil days. Do not steel thy heart and shut thy purse against him, be generous to his poverty."

When Jesus spoke concerning the final Day of Judgment, He pointed to the importance of relating ourselves personally to the problems of the poor. Sometimes an editor receives letters telling him that the job of the Christian is to preach the Gospel only and not to deal with social evils and issues. However, such do not read the words of Jesus. Jesus says that a faithfulness and love to Him is measured strictly by the degree to which we minister to the one in need—both spiritually and materially. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me. . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me." According to Christ we dare not take a purely impersonal interest in the plight of the disadvantaged.

As the population increases in wealth, understanding and sympathy for the poor seems to decrease. It becomes as easy as it is pharisaical to blame the poor for their condition. Even the help given can be given in a condescending and condemning way. It is pathetically true as William Stringfellow wrote, "Americans live in a society that has the technical capability to abolish poverty, but it is open to debate whether it is a society morally capable of doing so."—D.



Compassion

Can We Get It Back?

By C. Leslie Miller

While chatting with an aging surgeon friend of mine I asked the question, "Doc, do you ever worry about the time when your fingers will lose their skill?"

He paused and then replied, "No, pastor, but I do confess that at times I worry that the day may come when my heart will no longer feel the suffering of my patients."

One of the most frightening current fulfillments of prophetic Scripture is that men are losing natural affection. Emotions, particularly in the realm of spiritual experiences, are viewed as indications of fanatical trends. Christians can unashamedly weep over the silly sentimentalism of TV and movies, or scream with uncontrolled joy or fury over a home run or touchdown. Yet, the same Christians would be ashamed to display any emotion of contrition or joy in the atmosphere of public worship.

Something is wrong with the evangelical church! It has lost its passion for souls and its compassion for the lost. It glories in its orthodoxy and conservative theology, but it is a dead orthodoxy and a robot type of theology. Seated comfortably in its rocking chair it earnestly sings, "Rescue the Perishing." In beautiful harmony but with dry eyes, its voice reminds us, "See from His head, His hands, His feet, sorrow and love flow mingled down."

May I shock you by saying the greatest need of the evangelical church is not the power of the Holy Spirit. That is ever available, but it cannot manifest itself or operate until there is created the only field in which it can be effective. The power of the Holy Spirit to multiply the loaves and fishes was demonstrated only after the heart of Jesus was moved with compassion as He saw the multitudes as sheep without a shepherd. It was a transformed and compassionate Peter who gave to the lame man the gift of health and movement. Every apostolic miracle and dynamic declaration of the Gospel was born in a human heart filled with divine compassion.

No Sword

The church no longer has the sword in its soul. The Romanist's symbol of the bleeding heart of Mary cannot be accepted by us, but it may have a significant suggestion for

us. Simeon looked up into the lovely face of the young mother and said, "(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed" (Luke 2:35).

"I will greatly multiply thy sorrow . . . in sorrow thou shalt bring forth children" (Gen. 3:16). This divine decision applies spiritually as well as physically, and today as well as in the day of the Fall.

At a Sunday-school convention a pastor told me of his wayward teenage son. "He has broken almost every law of God and man. He is killing his mother with sorrow and is breaking my heart. I've tried everything. What can I do?"

Pressed for attention by other people, I abruptly asked, "Have you ever tried a tender tear?" He went away in anger at my strange suggestion. A year later we met at another convention. He greeted me with, "It worked! It worked! When I got home that night my boy was asleep. As I stood by his bed my heart was flooded with a new and tender compassion. I found myself on my knees clasping my boy to my heart and bathing his face with tender tears. Almost before I knew what was happening he was on his knees beside me weeping and both of us wept our way back to God. Tom's a new boy. Our home is radiant with happiness."

With surprising frequency God works through the sorrow of compassion. All God's great servants have been refined in the crucible of sorrow and have been men who interacted to the tragedies about them.

Moses cried unto the Lord, "If thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book" (Ex. 32:32).

Abram faced the excruciating heartbreak of Moriah.

Daniel agonized in intercessory prayer as he identified himself with the guilt of his people. Dan. 9:3, 4.

Christ was a man of sorrows and acquainted with grief. The rebellious rejection of Himself by the people of Jerusalem broke His heart. He was grieved that His own received Him not when He came to them.

Paul reminded the Ephesian elders, "By the space of three years I ceased not to warn every one [of you] night and day with tears" (Acts 20:31).

To Timothy, the apostle wrote, "Being mindful of thy tears, that I may be filled with joy."

We are trying to produce results with a soul that has never

C. Leslie Miller is adult editor of *Gospel Light Publications*, Pasadena, and pastor of the Hollywood, Calif., Evangelical Free Church. This article is reprinted by permission from *The Evangelical Beacon*.

been pierced by the sword of vicarious sorrow. Never has so much truth been preached with so little passion! Never have so many souls been reached, but the touch has been without emotion or conviction! Never have so many Sunday-school lessons been taught with so little compassion!

In no other historical age have Christians known so much about tragic current events and cared less. Men and women, parents and youth, clergy and laity have been stricken by this strange and terrifying blindness to the implications of worldly and godless trends.

No Ministry

Margaret Mead wrote in *Saturday Evening Post*, "What has happened to those roles which have historically belonged to women? Traditionally they used to care for the young, nurse the sick, lay out the dead, attend women in childbirth, comfort the sorrowful, quiet unruliness, and temper hotheadedness with gentleness and wisdom.

"In these days of great freedom . . . we may well ask: How do we women stand? The answer is simple. We stand very badly indeed. The ancient occupation of bathing the dead is now in the hands of morticians, a male profession for profit. Midwifery, and the loving induction of mother and infant into a satisfactory symbiotic relationship, is now in the hands of male obstetricians followed by male pediatricians. Visiting the widowed and sorrowful is done largely by male insurance agents, again as part of the profit structure of our society. Dedicating one's life to God or human welfare is becoming steadily unpopular. The care of the infirm old has been put as far outside the house as possible and delegated to institutions where gadgets replace tenderness and the television set the friendly personal voice."

In our Christian homes the social has superseded the spiritual. The phone, social engagements, and the TV have evicted the altar of prayer. The cares of life have driven Mary from the feet of Jesus to the place of employment or the festive board of entertainment. Social graces have supplanted the grace of the Holy Spirit. We are too busy to lead our children into the presence of God. We have little time for the Bible, and intensive study of the Scriptures is a lost art.

We worry over calories and vitamins but are not alarmed by spiritual deficiencies.

Comparatively few Christian young people are willing to dedicate themselves to the extension of the church's ministries. Who is to blame for the lack of interest and dedication? Why do so many missionary candidates fall by the wayside or never return to their fields after their first term? Why, with so many evangelistic sermons preached and so many Bible lessons taught, are so few souls saved? Has the age of science canceled out the dynamic power of the Gospel? Are we evangelicals satisfied with our progress? What community change would occur if your church would instantly disappear from its location? Would the unconverted world view it as a tragedy and bemoan the loss of its influence?

Look at the first century church. "The multitude came together, and were confounded . . . they were all amazed and marvelled . . . they were pricked in their heart, and said,

Men and brethren, what shall we do? . . . and fear came upon every soul . . . they were filled with wonder and amazement . . . they marvelled; and they took knowledge of them, that they had been with Jesus . . . all men glorified God for that which was done . . . the place was shaken where they were gathered together . . . with great power gave the apostles witness of the resurrection of the Lord Jesus . . . of the rest durst no man join himself to them: but the people magnified them . . . they were cut to the heart, and they gnashed on him with their teeth . . . these that have turned the world upside down are come hither also."

Is our today's world less in need of a soul-jarring impact by the church? Should we, living in the last perilous days, be content with less spiritual power and influence than that of the infant church?

No Awareness

We have a crisis without an awareness. Constantly surrounded by alarming trends we go blissfully on our way of apathy and heartless unconcern. The international trend threatens atomic annihilation. We, sons of God, shrug off our involvement in politics and policies by accepting the trends as part of our eschatological theology. Marriages are threatened, suicides are multiplying, and men's minds and hearts are cracking under the economic pressures of this age.

So what? Either we have no answers to these problems of life or we don't care to communicate them. The spiritual crisis is even more alarming, but there is no alarm in Christian circles. How many evangelical churches have seriously tackled the grim problem of those who fall among spiritual thieves? Busy with our important church program we pass by on the other side and leave our wounded brother.

The return of the Lord Jesus is a conspicuous part of our hymnology and creed. But how much of a reality is it to us? To many of us the second appearing of Christ is both surprising and inconvenient. We talk about heaven but build for time. We plan for tomorrow but not for eternity.

We have a need without a concern. If we are to salvage our generation we must establish a new set of values. We must desist from measuring success by money and position, rather than by divine approval. We must stop defining security in terms of policies and social security instead of by eternal investments. To protect our spiritual heritage we must cease from seeking first "these things" and relegating the kingdom of God to a secondary position.

We need to become conscious of our unevangelized Jerusalem. Most evangelical churches stand in communities that are basically pagan. Few people in the immediate church neighborhoods know much about the distinctives or mission of the church. The passion and compassion of Jesus seldom pass through the church walls to the families across the street.

While we talk and sing a great deal about missions, all our missionary giving is peanuts when compared to what we spend for cosmetics, aspirins, and recreation.

No Compassion

We have a soul without a sword. We have never vicariously entered into the sorrows and grief of the world. From our

ivory tower of correct theology we tell sinners that Jesus loves them. It is all very professional, impassionate, and impersonal. This is the explanation for our evangelistic impotency. This answers the question, "Why are sinners unimpressed by our lives and unmoved by our message?"

Of course we need the power of the Holy Spirit. But, remember, that power operates effectively only in the field of compassion.

Our hearts are not broken by the things that break the heart of God. Our eyes are never blinked by tender tears, *tears of compassion*. Our will detours around its Gethsemane. We have a Moriah, but it is a mountain of creed without its Isaac bound to the altar. We emphasize the proclamation of the Gospel, but it is a proclamation without a passion.

We need the old faith for the new frontiers. However, that old faith must be bonded to the old compassion, to meet the desperate fears and hungers of the new frontiers.

While traveling up the Kwilu River in the Congo Republic, our boat docked at a native village. Scores of women, arms and heads laden with baskets of produce, crowded aboard the steamer to sell their produce to the crewmen. As one woman stepped across the gap separating the steamer from the oil barge lashed to its side, her foot slipped on the slick deck. Her baskets flew in all directions. As she fell into the water she managed to grasp hold of the edge of the dock with her fingertips.

In sheer terror she screamed, "Help me! Save me!" Scores of her relatives and friends shouted, screamed, and almost trampled on her fingers, but not one person put their produce down to grasp her wrist and pull her to safety. Finally, her fingers slipped and she was drawn beneath the boat by the vicious currents. Far down the river I saw a black hand rise above the surface of the water, and then disappear.

The furious captain demanded, "Why didn't you help her. She is your relative from your own village." As innocently as though no tragedy had been involved, they replied, "But we might have dropped and lost some of our produce had we tried to save her."

Heartless? Yes, but how much do we as Christian parents really care about the spiritual condition of our children? Does the unsaved condition of our Sunday-school students so crush our hearts that we go home from our class to weep and fast rather than to feast? Do we as pastors, conscious of the need for revival in our churches and the lack of power in our evangelism, cry to God, "Give me children, or else I die" (Gen. 30:1)?

Midnight Burden

Late one Saturday evening a pastor was working and praying in preparation for the morrow. He answered his phone and could hear only the sound of a woman sobbing. Then he recognized the voice of one of his finest Sunday-school teachers. "Pastor, forgive me for calling you at this late hour. But my heart is so burdened for the boys in my class that I feel I can't live unless God saves them. Please pastor, please pray for them."

And God did save them! Her lesson, tempered with tears and born in a heart pierced by the sword of compassion,

brought eight boys, every member of her class, to the Lord!

Never was the evangelical church so efficiently organized. Our brains are filled with the finest methods and techniques. We have at our disposal superb equipment and mechanics. In the Gospel of the Lord Jesus Christ we have a dynamic message. The Holy Spirit is ready to operate in supernatural force through the body of Christ. Time is running out on us as the coming of Christ approaches. Combine all these assets and factors with the essential ingredient, the compassion of the love of God, and once again the forces of sin will cry out in consternation, "These that have turned the world upside down are come hither also" (Acts 17:6).

Who Is Superior?

By J. D. Graber

"My child, you have failed because you do not really love these Moros. You feel superior to them because you are white. If you can forget that you are an American and think only of how I love them, they will respond." These words are ascribed to Dr. Frank Laubach by Miss Browne Sampsell in a recent issue of *World Vision*. Dr. Laubach was frustrated and discouraged. Why could he not break through to these illiterate underprivileged people he had come to serve? As he prayed it was as if he heard God speaking to him rebuking him for his lack of love and for his feeling of superiority.

"If we are colored people you must be colorless people." This was the retort of a Negro who could not understand the significance placed by so-called white people on the amount of pigment in the skin. The question of attitude and a feeling of sincere acceptance on a basis of total equality is the most significant factor in helping so-called underprivileged. If we rate them *under* privileged it means that we consider ourselves *over* privileged. The fact cannot be denied that we have much in physical and spiritual values that many people lack, but this makes it all the more difficult to maintain a truly humble Christian attitude that does not get in the way of communicating the Gospel.

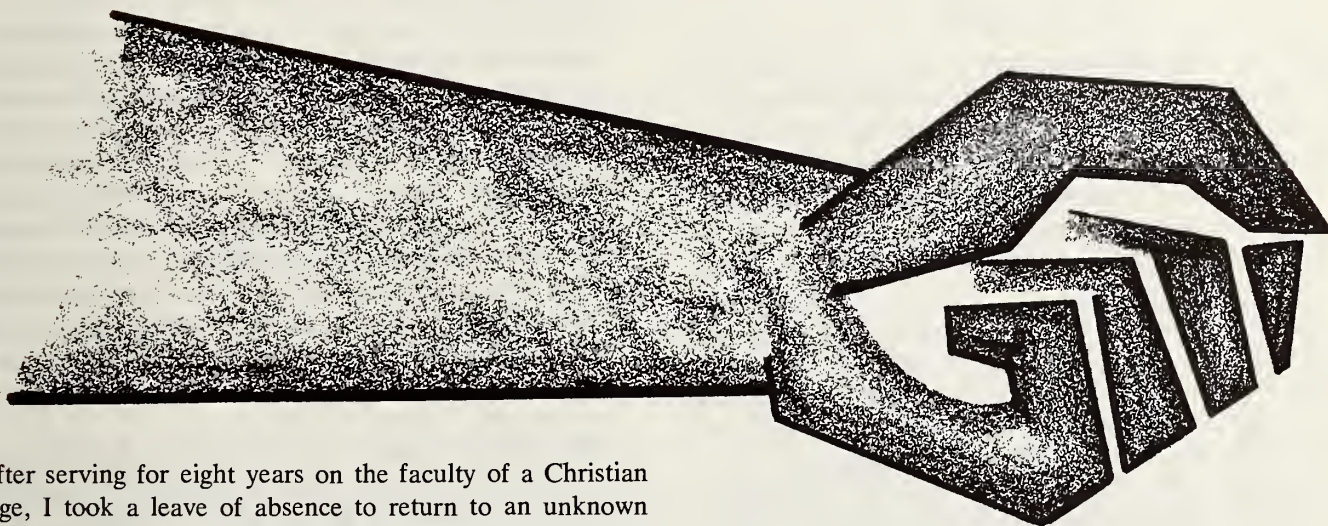
What is the real need of the underprivileged? In our overseas mission promotion there is still a tendency to stress the exotic. We show pictures and talk about leprosy, disease, nakedness, and illiteracy. "When will we say," asks Dr. Horace L. Fenton, "that man's basic trouble is separation from God—and that this is equally terrible, with or without civilization, in a leper colony or in a world where diseases are gradually being banished?"

Compassion is a fruit of the indwelling Spirit of God. The needs among men are appalling. We who have so much will be held responsible for our stewardship. Jesus loved people without God and without hope in the world. He gave Himself unto death for us, for we were all in that category of the underprivileged.

Can we love men as Christ loves them? He loved and gave. How much do I love? How much do I care? Am I ready to make sacrifices in comforts and conveniences? Am I willing to give myself? Let us remember that there is no redemption without sacrifice. Cheap grace is worthless. □

HARD HEARTS and SHUT HANDS

By Gordon S. Jaeck



After serving for eight years on the faculty of a Christian college, I took a leave of absence to return to an unknown which I thought I remembered well—the world. But I was wrong. I found that many things had changed during that time, and I had changed too.

Wandering the streets of New York and New Orleans and Washington, D.C.—Pennsylvania Avenue, up which the executive and legislative members of government make their daily pilgrimage, and up which the cortege of an assassinated President moved slowly; up Broadway where the after-theater crowd surges every night from 11:00 p.m. until 4:00 a.m.; down Basin Street into the French Quarter where the jazz musicians, sidewalk artists, male prostitutes and pimps ply their trade. Yes, I had forgotten how sick our society is. But more than just sick—how frightened, how lonely, how needy, how unconcerned, and how invisible its inhabitants.

But of more concern was the fact that I had forgotten, as a Christian, how to relate to this world—personally or professionally. I have had to stop and ponder for a while some very familiar words in order to gain some perspective on this fresh encounter with a pagan society. In the words of Jesus Christ:

I am the light of the world (John 8:12).

Ye are the light of the world (Matthew 5:14).

I came not to judge the world, but to save the world (John 12:47).

And in the words of the Apostle John:

God so loved the world, that he gave his . . . Son (John 3:16).

My leave of absence was spent in a part of the United States that is almost totally invisible to the rest of the nation—entirely removed from the affluent society which surrounds it. Michael Harrington in his angry book, *The Other America*, describes the situation thus:

The ordinary tourist never leaves the main highway, and today he rides interstate turnpikes. He does not go into the valleys. . . . He does not see the company houses in rows, the rutted roads. . . . Then, too, beauty and myths are perennial masks of poverty. The traveler comes to the Appalachians in the lovely season. He sees the hills, the streams, the foliage—but not the poor. . . . The poor are increasingly slipping out of the living, emotional experience of millions upon millions of middle-class Americans. That the poor are invisible is one of the most important things about them. They are not simply neglected and forgotten as in the old rhetoric of reform; what is much worse, they are not seen.

Formerly director of "Action for Appalachian Youth, Inc.," Charleston, W. Va., Gordon S. Jaeck is chairman of the department of sociology and anthropology, Wheaton (Ill.) College. Reprinted by permission.

President Johnson has made an open declaration of war on poverty. But during the President's second trip in Appalachia James Reston wrote for the *New York Times*:

The presidential party has already been through three states . . . and we have scarcely had time to find the poor. In our Boeing 707 jet we are a flying pocket of affluence talking about poverty. . . . We have been in it all day but we haven't seen it . . . or had a chance to feel it. . . .

My journey into Appalachia was not by presidential jet and not for a two- or three-day survey of conditions with which to begin the war on poverty. During the 14 months there my journey has become a military occupation, with active warfare going on on all fronts. The shock of what I have witnessed of rural poverty and squalor will haunt me as long as I live.

War on Poverty

Action for Appalachian Youth, which has made this odyssey possible for me, began with another President. In May, 1961, President John F. Kennedy established by executive order the President's Committee on Juvenile Delinquency and Youth Crime which reflected his concerns with increasing rates of juvenile delinquency but also with some of the related problems of youth—school dropouts and unemployment.

Seventeen communities in the United States were asked by the President's Committee to study delinquency and youth problems in their home communities and do some creative thinking and planning around its causes, prevention, and control. Charleston, W. Va., was one of these cities.

Sixteen months of research financed by a President's committee grant of approximately ¼ million dollars and staffed by 22 professionals ended on January 31, 1964. Little did we know when we began that the program we designed as an antidote to delinquency in Kanawha County, W. Va., would become the prototype for a new President's war on poverty in an entire affluent America! But, like Mike Harrington's exposé, our study disclosed some shocking and appalling needs, such as:

Only 1 percent of 52,000 welfare recipients with a high school education.

Forty percent of these parents with less than a 5th grade education.

Forty percent of the youth 16-22 in Kanawha County out of school and out of work.

Forty percent of the youth 15-24 left West Virginia during decade '50-'60. Youth whose limited skills, poverty of existence, and inability to communicate would make it difficult for them to find employment anywhere.

In the aggregate across the state of West Virginia, it has added up to 100,000 boys and girls "born at the wrong time, in the wrong place, to the wrong parents . . . in an environment so darkened by ignorance and eroded by poverty that the prospects of their maturing into useful productive parents and citizens are dreadful almost beyond contemplation."

But surely this cannot exist in 20th-century America—a country that boasts the highest per capita wealth of any

nation in the world. Kanawha County, in which we have been working, is West Virginia's largest and most prosperous county. Within its 914 square miles are found the beautiful state capitol; lovely, residential sections; the largest chemical complex in the world; the fourth highest average industrial income in the United States; and an ingenious airport built by shearing off the tops of the mountains and filling in the intervening Coonskin Gap with thousands of cubic feet of dirt. But also within the county's boundaries we found isolated mountain hollows, hidden from the purview of urban native and visitor alike, in which live the rural hollow folk or hillbillies. Theirs is an existence of squalor, ignorance, disease, and chronic demoralization.

Poverty amidst plenty! U.S.A. 1964! But hear these words:

"If there is among you a poor man . . . in any of your towns within your land . . . you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him, and lend him sufficient for his need, whatever it may be. Take heed lest there be a base thought in your heart . . . and your eye be hostile to your poor brother . . . and he cry to the Lord against you. . . . You shall give to him freely, and your heart shall not be grudging when you give to him; because for this the Lord your God will bless you in all your work and in all that you undertake. For the poor will never cease out of the land; therefore I command you, You shall open wide your hand to your brother, to the needy and to the poor, in the land" (Deut. 15:7-11).

But what of all this to us as American citizens—political poverty jazz or cause for militant response to a new kind of warfare? And what of all this to us as followers of Jesus Christ—individually and collectively?

"We will not win our war against poverty," President Johnson declared, "until the conscience of the entire nation is aroused." But this is just the problem. How do you arouse the conscience of a rich, opulent, indifferent society about poverty—or delinquency, or illegitimacy, or child neglect, or narcotics—when most of the people don't see the delinquent, the unwed mother, the child in need, or the young addict! And this takes us to our second word—unconcerned.

Look, But Not Help

Last March, 28-year-old Catherine Genovese was stabbed to death on a quiet Queens residential street after dark. Police reported that 38 neighbors heard her cries for help but ignored them!

In May 18-year-old Olga Romero, nude and ravished, fled screaming from her attacker to the very threshold of a Bronx office building where she pleaded with onlookers to help her. A crowd of 40, attracted by her cries, rushed to the doorway but made no move to help her. The crowd stood silent and immobile!

At the same time, in Atlantic City, two nine-year-old boys drowned while a concerned spectator who had dived into the water and rescued both boys cried for help as he began to swim to shore with them. At least 50 persons

stood watching the drama on the shore but not one made any attempt to go to the aid of the man or the boys.

A *Life* magazine editorial commenting on one of the incidents bitterly indicts all of us and suggests that if reactions of the onlookers "provide any true reflection of a national attitude toward our neighbors, we are becoming a callous, chickenhearted, and immoral people."

But the word that seems to keep coming through in all three of these incidents is "involved." People told police they just didn't want to get involved! And yet concern must always mean involvement.

And how is it with us? Would we have been one of the passive onlookers? How many of us have really seen the poor—or a delinquent boy, or an unwed mother?

As a profession, social work today is confronted almost exclusively with his job of reaching the unreached. But in the one profession totally committed to the direct human and social needs that can be found—where are the Christians?

There are at least 10,000 current social work vacancies for which funds are available but for which qualified staff cannot be found. Further careful estimates indicate that upwards of 15,000 persons would have to be recruited annually to staff necessary expansion of existing services and to man newly developing services. But even with peak enrollments in graduate schools of social work, these 56 accredited schools in the United States last year graduated only 2,476 students.

Social Worker Dearth

The plight of the handful of church-related Christian social agencies in the country is even more critical. Within the past year, the oldest evangelical adoption, child-placing agency in the country had to employ its first non-Christian social work supervisor to keep from losing its state license! A three-month, nationwide search for a qualified Christian social worker had drawn a blank. Recently a Yellowstone Boys Ranch, a bold new inner-city venture with street gang youngsters in New Orleans' Irish Channel district, and two similar evangelical programs for slum children in New York City contacted me with desperate pleas for summer or year-round student help to fill the gap until a corps of Christian social workers is available. And this is to say nothing of the urgent needs for a demonstration of professional excellence by some trained Christian social workers in programs like Action for Appalachian Youth in Charleston, W. Va.

How long can we afford to remain silent and uninvolved? How long can we close our eyes to unmet human need? Every day the toll being taken in wrecked human lives grows greater—the cost in personal tragedy more acute. God's specialty is reaching the unreachable—but what about us?

In Los Angeles General Hospital on June 1, 1926, was born an unwanted, illegitimate baby girl. Both her maternal grandparents and her mother were committed to mental institutions. Her uncle killed himself and her father died in a motorcycle accident three years after her birth. During her mother's stay in asylums, she was farmed out to twelve sets of foster parents. Two families were religious fanatics; one gave her empty whiskey bottles to play with instead of dolls.

When she was a tiny infant, she was put by her mother to board (for \$25 a month) with a family of religious zealots who lived in a sort of "semi-rural semi-slum" on the outskirts of Los Angeles. She was a normal baby, bright, and happy, but when she was about two years old she suffered a severe shock. A demented woman neighbor attempted to smother her with a pillow and almost succeeded before she was dragged away.

When Norma Jean was eight years old, her mother had a nervous collapse and was taken to a state hospital. Norma Jean was sent to an orphanage for two years. "They had to drag me in by force," she says. She hated the place.

At 11 Norma Jean went to live with a guardian, a friend of her mother's who could not always afford to keep her. In the next five years the child was batted back and forth from family to family. In all, she lived in twelve homes—all poor. Once she lived in a drought area with a big family whose members all bathed once a week in the same tub of water.

She was sixteen when she married the first time. Two successive marriages and divorces followed in the next twelve years.

Salvation, Not Success

Norma Jean died at the age of 36 on August 5, 1962, from an overdose of sleeping pill drugs after several unsuccessful suicide attempts in earlier years. But the way Norma Jean, alias Marilyn Monroe, put it to a friend shortly before her death was, "What I needed, in a confused sort of way, was not success so much as salvation."

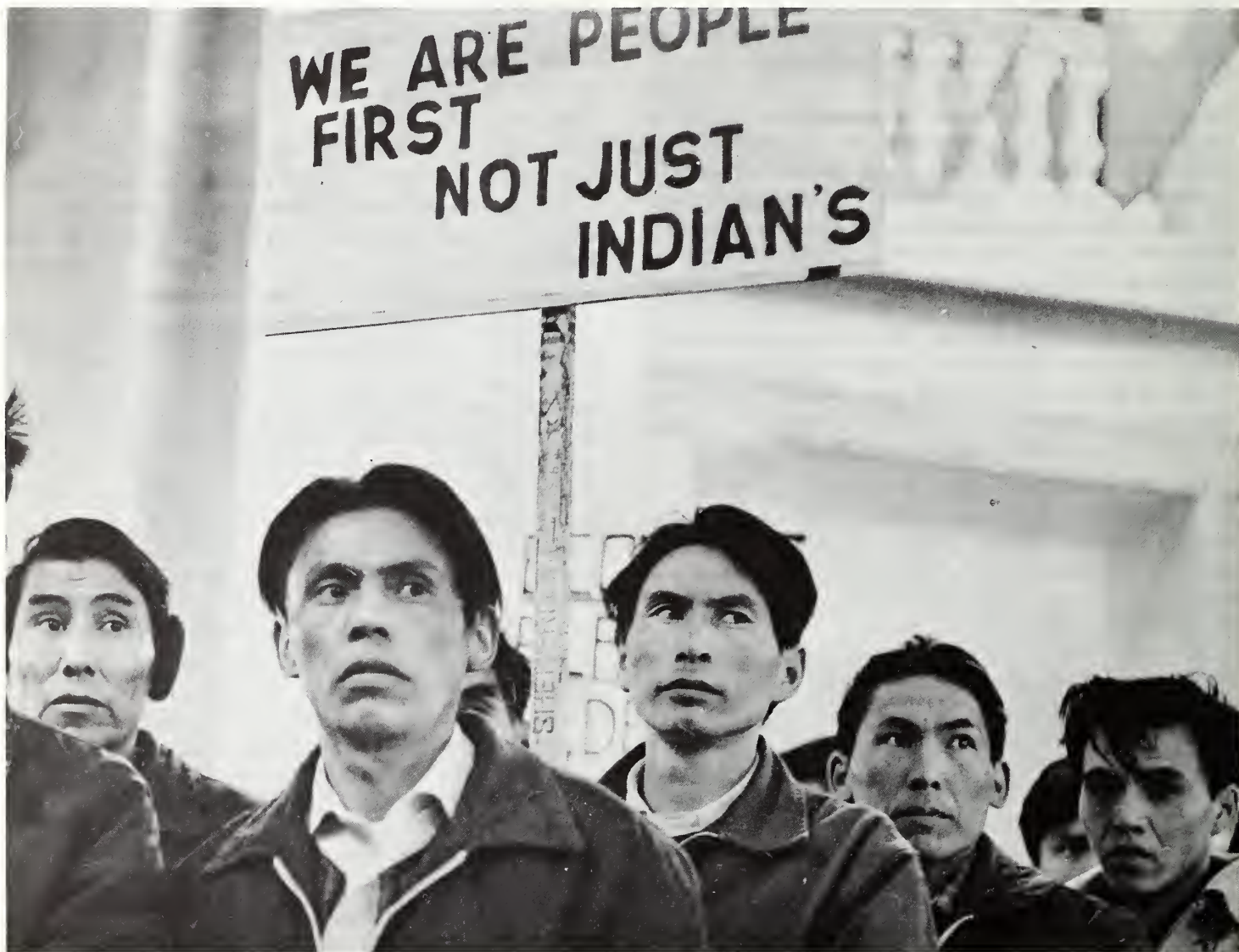
In New York City, in 1953, a probation officer for the Bronx Children's Court began to develop concerns about a 13-year-old fatherless boy showing persistent truancy from school. Investigation revealed that the boy lived with his mother in a three-room apartment in the east Bronx. While his mother worked all day, the boy stayed home to watch television. He gave as his excuse for staying out of school the fact that his classmates taunted him for having a Texas drawl and for wearing blue jeans. The probation officer, in talking with the boy, found him withdrawn, friendless, and in need of professional help. After repeated attempts to get help for the boy against strong opposition from the mother, a court psychiatrist saw the lad briefly and diagnosed him as "dangerous, in need of intensive treatment." The treatment never took place, however, and in November, 1963, 24-year-old, hate-driven Lee H. Oswald triggered an Italian rifle that killed the President of the United States. Strange, that the most notorious juvenile delinquent in history turns out to be a hard-to-reach youth!

And the story goes on. It can never be told in a brief report, nor will it ever be a pretty story. Year after year, new people will move through the scenes described above—new people needing the transforming love of Jesus Christ. The agonizing struggle to transmit this love to the unlovely and the unreached is not the task of social work alone. In the world to which we must move out, it will always be the unreached who crowd in from everywhere holding out their hands for ours. The horrible possibility is that Christians will look directly upon those eloquent hands and not see them!

Northern Alberta: Christianity in the Vernacular

Part I

By Richard Benner



A lot of things have happened to northern Alberta workers and to northern Alberta since Isaac and Mildred Glick, fresh from the ivy halls of Eastern Mennonite College, made their start ten years ago in a newly built granary at Calling Lake.

Since then some 66 VS-ers have come and gone. Most of them have stayed. The rigors of this northland of bush, lakes, mud roads, muskeg, and northern lights seem to ignite the call of the wild smothered by the too-easy living in affluent America.

When asked what made them stay in this hinterland, these ex-volunteers gave a unanimous response: "We found pur-

pose in life up here. We felt we were needed and could contribute something to the life of these isolated communities." That same question put to Ike Glick above the hum of the Cessna One-Eighty as we winged our way over those miles of bushland brought a resolute "part of the answer lies with the home communities." There was no explanation. I knew what he meant.

And they want no pity. Tired of the usual questions by relatives and friends as to how they can adjust to such inconveniences, one ex-volunteer told me if any pity is to be had it is for "those back there," meaning, of course, those

large, concentrated communities where a commitment to the status quo seems to rob life of any adventure and real meaning.

"We are here by our own choice," says Paul Landis, principal of the 400-student Misstassiniy Junior High School at Desmarais. "If we wouldn't be happy here, we wouldn't stay." The Landis five comprise the only Mennonite family located presently at this formerly Catholic and Anglican-populated town.

Social Change

The native people have changed. No longer able to live quietly and harmlessly separated, the one million bourgeois white living in the cities or owning the stores and businesses of the bush towns and the 24,000 treaty Indians living off the meat and fur in the hinterland surrounding some 217 reserves and 10 metis colonies, are learning, sometimes painfully, the need to live and work together. When race riots are the order of the day for Canada's southern neighbor, it is amazing that more open revolt is not evident.

So far, only one demonstration has taken place in front of Edmonton's Legislative Building. A 100-man delegation from Hay Lake, 500 miles northwest of the capital city, came by bus in February to plead for relief from what they termed subhuman living conditions. Revealing that the 1,800 Indians were on 100 per cent welfare and telling of people sleeping on dirt floors at 50 degrees below zero, they petitioned for good houses, electricity and running water, a complete training program, efficient health services, and opportunity to earn a living.

The government and society at large seem committed to integrating the Indian into a non-Indian society. And as the oil rigs move deeper into the bush, bringing jobs, roads, and the white man's leisure-time activities, there seems to be no alternative. Why spend a hard winter following the trapline when one can earn \$600 a month, as some illiterate Indians are doing at the boom town of Fort McMurray, site of recent oil sands discoveries?

Looks at Welfare

The government is also taking a good hard look at its \$1 million annual relief program. Seeing a handout does little for the Indian's already battered self-image, the province just last year initiated a community development program geared to give guidance and advice on all matters to Indians in economically depressed areas.

On the whole integration and welfare issue, a good deal of rethinking is needed on both sides, states Else Rempel of the *Edmonton Journal*. "The non-Indian must abandon his condescending 'Father Knows Best' role and let the Indian stand on his own two feet.

"And the Indian must accept the fact that the land he lost nearly a century ago is a dead issue and no amount of moaning will bring it back. . . . Prodded by the Indians' self-pity, the conscience-stricken government has clucked over the Indians like a brood hen. Caring for them from 'womb to tomb' was the government's credo.

The result of this paternalism, Rempel asserts, is that today

nearly 40 percent of Alberta's treaty Indians are on relief. Instead of alleviating their economic problem, welfare suppressed them.

Indian leaders hold the same view. In a talk, "The Reserve Tomorrow," given in February, Slavey Indian administrator Phil Thompson said, "Years ago, before the white man came to this country, the Indians lived not as a nation, but as a number of tribes all belonging to the same race.

"These tribes were proud, independent, self-sufficient, complete societies—having their own laws, religion, moral code, governing body, economy, and culture. The European migrated to this country with his superior technology and his superiority in numbers. The Indian had no choice but to accept this fact although he fought it for a time."

Wrong Assumption

Thompson went on to say that the white man mistook this superiority in technology to also mean superiority in race, and thus forced on the Indian his society. What are the results? he asks. Indian adults and children living on reserves and suffering from a low standard of living, many on bare existence, many on welfare, with little or no responsibility, with little or no self-autonomy. While the rest of Canada has developed socially and economically, he said, the reserves have remained largely as they were.

"We have moved backwards," he further observed. "We have to learn to handle our own affairs and the only way we can learn to control our own affairs is by being allowed to make our own mistakes. Then we shall be men again. Then we shall have regained our dignity."

What have such changes meant to these hardy church workers of this north country? For many, it has meant a second look at their Christianity and how it is to be presented to a people with a fleeting culture—a people whose history, language, and identity is passing rapidly into oblivion.

In the process of helping the native understand himself, church workers have been forced to take a second look at themselves. "Our primary job as Christians," says Ike Glick, "is to make sense to the local people. If we can't make



Bushmen's Contractors: Co-op developed by brawny Verlin Swartzendruber, ex-VS-er from Kalona, Iowa



Sawmill owner Ellefson: Wanting a spiritual ministry for his sawyer crew.

ourselves understood, there is little use in rehearsing the worn-out clichés to each other. The Christian message is shared best in the vernacular—translated from a religious manner of speaking into a redemptive way of life.”

Invited to Calling Lake by sawmill owner, Roland Ellefson, a member of the Church of God who was interested in a spiritual ministry for his sawyer crew, Mennonite Relief and Service first sent the Glicks there to begin a service ministry. Ellefson also had a sawmill at Smith, 100 road miles west of Calling Lake, and was using Willis Yoder, who along with Linford Hackman had actually pioneered the work in this north country, in a preaching ministry to the sawyer crew there.

Not Getting Next to Them

Through vacation Bible school and Sunday services, initial response from these communities was encouraging. But it seemed apparent to Glick that “we weren’t getting next to the people.” They decided to spend two years at Chipewyan Lakes, some 200 miles north, where the white man’s ways had not yet disturbed the traditional Indian way of life. “We went there to learn the Indian’s life and language,” said Glick. Although not learning the language fully, they did get a good grasp of the Indian outlook.

At Calling Lake, Glick was also made aware of the desperate need of a school in the isolated village of Sandy Lake, some 60 miles north, through Toma Auger, an Indian who came to Calling Lake to inquire about help in getting a school for his children and community.

Upon invitation Glick accompanied Auger back to Sandy to get more specific information on the number of children, ages, school experience, if any, before contacting school authorities in Edmonton. Since Auger was transporting a hay rake back to his village, the trip took the men 2½ days via team and wagon.

Like hosts of other bush villages cut off from the province’s good schools by lack of transportation, Glick found Sandy in the dilemma of either teaching its young on its own, or going to impossible ends to transport its students to the nearest provincial school, some 50 miles through the bush.

But unlike other bush villages here was a concerned lady, Auger’s wife, who had already taken aggressive steps to right this injustice. Writing several letters of explanation to the province’s department of education at Edmonton, she had gotten little response. Glick was the “missing link” needed to carry the Augers’ concern directly to the people who could

do something about it.

Through much persistence, Glick persuaded the department of education that a school was needed. Reluctant to build a school at Sandy because of the migratory habits of many metis (part Indian people), School Administration Head Chalmers told Glick if his organization would supply a teacher and operate as a private school for a year or two until feasibility was established, the department might then be able to organize a school district and put up a building.

The proposal was not left unchallenged. Fred and Elsie Gingerich of Kalona, Iowa, were the first teachers and a small, one-room log cabin was the first schoolhouse. After four months of school, attendance records completely convinced the department and funds were immediately issued for a building.

Today, nine years later, a class of youngsters from Sandy have entered high school and an older student is currently at Hesston College as a prenursing student. “The insistence of a school at Sandy,” Glick told me a few weeks ago as we flew into a beautiful northern sunset, “helped to convince school officials that such a system is needed and workable for many northern Alberta settlements.”

Leave Choice to Individual

Such incidents are Christian witness, thinks Glick. This is speaking the Christian message in the vernacular. He is careful, however, to avoid doing these things for the local people. “Christ in His day exercised a profound respect for human worth, despite human need, and left choices and decisions with the individual,” he says.

Another service ministry having phenomenal success is the recently formed cooperative known as Bushmen’s Contractors in Marlboro. Getting its name from the surrounding deposits of marl, a claylike material used in making cement, the town has seen extremes in both depression and prosperity as industry has come and gone since the beginning of the century.



Pastor Leo Jantzi (r) of Calling Lake is one of the four owners of Moosehorn Market. Jantzi would like to try the lay minister arrangement at Calling Lake.



Sandy Lake had to either teach its own young or find a way through the bush to the nearest provincial school, some 50 miles away.

After the last industry, Imperial Lumber, took flight in 1959, the town again dipped into an economic low. Three years later Bill and Doris Lauterbach came to teach in the local school and to develop a kindergarten.

During the years VS-ers have entered the life of the community, a pool hall has been converted into a youth center, a community baseball team developed by VS-er Sherman Kauffman, a broiler project introduced also by Kauffman, and now this latest cooperative venture, the Bushmen's Contractors.

The daring venture has been developed largely through adventurous Verlin Swartzendruber, the brawny, six-foot, 225-pounder from Kalona, Iowa. Leaving a \$700-a-month Pepsi-Cola salesman position in Kansas City, Swartzendruber and his wife, Lois, entered VS in Marlboro as club leaders for the local youth.

After several months of this ministry Swartzendruber says he saw more was needed in Marlboro than a club ministry and picked up the idea from Ike Glick to go into the woods and clean up bush roads for oil companies. The initial response was anything but encouraging. He managed to round up one local youth to accompany him to the bush.

But Swartzendruber didn't lose heart. Paid on a production basis, the cutter made good money. The word got around. In a few days the men of Marlboro were knocking on his door, begging to go along. This venture has since expanded into a profitable fence post enterprise.

Organize Co-op

Swartzendruber saw possibilities of developing such a project on a large scale and on a cooperative basis. Posting personal investments as collateral, he made a sizable loan from the bank to buy equipment for the operation—trucks, tree-farmer (used to haul post stacks out of bush) and bunkhouses for setting up camp.

Organizing the men into an official cooperative by offering them some 4,000 shares in the company at \$5.00 a share and appointing the board of directors from among them, Swartzendruber as president of the board and Sherman Kauff-

man as secretary-treasurer got the project off to a good start by January of this year.

Today, Bushmen's Contractors has a membership of some 25 men who speak with no small amount of pride of "our" company. According to Swartzendruber, the company now has a contract with Northwest Pulp and Power, the only pulp mill operation in Alberta, to produce 400,000 fence posts and 1,000 cords of pulpwood every three months. A good day in the bush, says Swartzendruber, yields some 9,000 posts. At the time I visited the camp, Swartzendruber was negotiating with the pulp mill for an even greater contract.

"I have never been more satisfied in my life," says Swartzendruber. "When we were making good money back in the States, my wife and I somehow felt we should be saving it for something in the future. And we weren't satisfied to just keep on living for ourselves. We felt we should be involved in some needy project somewhere."

Getting few financial returns until the co-op is able to produce on a larger scale, Swartzendruber wants to get the project established, turn it over to local leadership and move on to doing the same thing in some other community.

Brings Community Spirit

"A miracle" is how teachers Bill and Doris Lauterbach term the progress of the co-op in Marlboro. "It has done more for the spirit of this community than anything else I have seen," says Marie Lotnik, the only storekeeper in town, who came to Marlboro as a German immigrant in 1936.

Mrs. Lotnik says she loves the community of Marlboro. "I enjoyed every moment I lived here," she says. "Here, as everywhere, each is God's child and each has his faults and weaknesses." The homespun philosophy that "there are only two kinds of people in the world—the good and the bad" has won her way into the hearts of the people.

The four couples at Marlboro are just now in the process of beginning a church fellowship in the village. Using Home Bible Studies for the adults and a flannelgraph lesson for the children, they will hold services weekly in the youth center.

(continued next week)

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

The Church and the Poor

By Stanley Smucker

The church in America represents wealth. The middle- and upper-class people are the "backbone" of the American church. The poor, then, often become the objects of Christian benevolence. "Ye have the poor with you always." We who are Mennonites often find our attitudes in line with the popular "do right and you shall prosper" motif. We easily assume that since we have prospered, we must have done right and anyone who has not prospered must not have done right, or at least not as well as we have done.

But there are some few who reject this deceitful and often misleading idea. Just as Job was not any less righteous in the midst of his poverty, neither are any of 35 million poor Americans unrighteous because they are poor. (Sometimes they seem unrighteous to us because they do not accept our middle-class standards.)

Many of these persons lose interest in "organized righteousness" such as might be found in any highly budgeted, finance-minded congregation. Their tithes are always the lowest, their vacations the shortest, their cake frosting the thinnest, and their family car the oldest. So why try to compete in this free enterprise system of religion?

Then we really wonder. Our missionary efforts to these "poor" people often seem so fruitless. We try to help them understand their needs and so we give them things, thinking this will help bring them along the prosperous route. Well, they often do understand! They understand that we have classified them as poor—and our secondhand giveaways are indisputable proof.

Do we need "the poor" in our circles to enhance the beauty of our prosperity? No, they only tend to remind us of our accumulated wealth. We enjoy it! Thus it is better to "let the poor live where their own kind are." Then we can focus our organized benevolence more accurately. We can turn it on and off more easily.

Our financial reports usually give the number of dollars spent in relief and service but rarely show the number of people who were converted from a simple day to day experience to the highly budgeted, tense, competitive kind of existence. No, this is not really what we want. We want people to be able to move from an often poorly motivated dependent life to a more independent life which finds meaning in all the tasks to be done.

God created persons as basically independent, self-determinative creatures. The will to survive is shown to greater or lesser extent in all people. The problem arises in the course

of events that some persons get coerced or coaxed or victimized to such an extent that they become very dependent. In the United States this is approximately one person out of every five. In the scramble for "a better way of life" and for self-improvement and for "doing well," we have left every fifth person in the lurch. We have stepped on many on our way up.

I say this is a terribly high price to pay for our so-called "good American way of life." It just is not so good. Who thinks the American way is better than other ways has blinders on certainly if he has ever pulled his head from the sand in the first place. We wonder about the Bogalosos and the Watts. We wonder why these bottom-of-the-socioeconomic pile don't just accept their place in life "as we have."

The church finds herself (if she will) next door and across the street from every one of these 35 million people. Some places they're in the next block or the next township due to the "processes of social migration." But they are at every church doorstep, they are at every turn in the road, they are on every conscience that is open to facts.

We turn back to the unmet budgets. We turn to the lagging parts of our church program. We turn to the "converts" to our faith which we may have lost. Alongside this we see the highest standard of living ever experienced among our people. Income per family has never been higher among Mennonite people. The summation of this is that we have done well for ourselves but not for those outside ourselves.

I would venture a guess that less than 5 percent of Mennonite people have an average annual income of less than \$3000. How many less I wouldn't know. This is in comparison to 20 percent as a national average.

The federal government, by law, has made considerable amounts of money available to do rehabilitative work among this 35 million people. This money cannot be used for evangelization or proselytization *but* it can be used for education and "Samaritan work." The government is looking for dedicated people to help direct the use of these funds. Here is a chance for persons who are dedicated to perform a ministry among those with less advantages. And the government by law is paying the bill. A few groups in our church have already taken advantage of this. There is more to come. Further information can be received by writing: Office of Economic Opportunity, Washington, D.C. (The writer of this article can give further specific information if anyone is interested.)

Our work is cut out for us. The urgency is that we be found faithful!

Stanley Smucker is pastor of the Spencer Mennonite Church, Swanton, Ohio.

CHURCH NEWS

A Typhoon, Wet Books, and a Missionary

How does Christ reach a man? For Paul Yamade, Hokkaido, Japan, it took a typhoon. And a missionary with some wet books.

Carl Beck was the missionary. Typhoon Jane was the nasty, naughty lady who tore through the Osaka area that hot summer of 1949.

"I worked in a department store in Osaka," says Paul Yamade, "as a book binder. A man came in with a load of books, damaged in the typhoon floods. It was Carl Beck.

"He invited me to his house, to talk English and to visit. And I went. To visit . . . and to be taught English.

"I met Ruth and Rhoda Ressler there, and studied English some more from them. And I studied the Bible with Mr. Beck."

About two years later Mr. Yamade was faced with the possibility of losing the close relationship with the Becks. They planned to move to Hokkaido to a new field of evangelism.

"As I was deeply impressed by Carl Beck's zeal," says Mr. Yamade, "I also decided to go to Hokkaido with them . . . to help.

"As soon as we got to Obihiro, we started to build a new church building. I can clearly remember our first Sunday worship service there, in a rented house."

The Carl Becks' patient friendship with this young man bore fruit. Consistent Bible study with him gave the Holy Spirit the climate to work conviction. "As time wore on, I realized my sin . . . and I came to believe in the Saviour, Christ. I accepted His salvation, I was baptized in our new church building."

Called to Teach

The Lord had plans for Paul Yamade. After a year of growth in Jesus Christ in Obihiro, he felt the call to prepare for teaching. "I went back home to Kyoto and Doshisha University.

"This was a crisis for me. I was the only Christian in my family. And as far as I know, there was no church nor even a Christian in my community.

"The Becks encouraged me. They sent me letters and Christian magazines and books.

"But I could not talk about my new faith in Christ with anyone who understood. I eagerly desired to have friendship in our Lord. But there were no Christians. . . .

"Then when my faith was becoming

weak, I began to hear the Gospel broadcasts on the radio. It was a great comfort and encouragement for me. I was a lonely, exhausted Christian!

"There were Bible correspondence courses offered on the broadcasts. They helped me to study my Bible and to continue to grow in Christ.

"From my own experience, I am convinced that radio evangelism and Home Bible Studies are important, not only for seekers, but also for believers."

Paul Yamade did more than equip himself for teaching. After his graduation he studied in the Seminary for two years.

Now teaching English in a public senior high school in Hokkaido, he doubles in Christian education one day each week at Hokkaido Mennonite Bible School. He and his gracious wife are active workers in their congregation.

Sees Need of Communication

As a representative, Mr. Yamade attended the recent—and first—communications seminar at Sapporo, Hokkaido, earlier this year.

"After this seminar, I must reconsider my message and testimony from the viewpoint of clear communication.

"I learned how I should communicate the Gospel to seekers. Remembering my own experience as a non-Christian, I realize my shortcomings in this.

"I must learn to understand people better. And I must learn to use words and thoughts people can understand."

And Paul Yamade saw again the place of radio broadcasts in reaching out with the Gospel. "We are grateful that the people who live far from our churches, and people we cannot contact personally, may listen to the Gospel on radio.



Yamade and Missionary Beck—to Christ through a typhoon and a missionary with some wet books.

"We thank God for the listeners every month who respond to the Mennonite Hour program. [The Japanese Mennonite Hour is heard on six stations in Hokkaido each week.] And we pray they will come to believe our Lord Jesus Christ and become our brothers and sisters in Him."

Contributions Down

Contributions for the planned program of the Mennonite Board of Missions for the first seven months of its fiscal year (April 1 to Oct. 31, 1965) dropped \$18,000, announces David C. Leatherman, assistant treasurer.

Last year total contributions for the period totaled \$699,000, while this year contributions totaled \$681,000. The same situation had been observed at the end of September when contributions had dropped nearly \$11,000, says Leatherman.

Disbursements during the same period were under the budget, although they were up slightly over expenditures for the same period last year.

"We find this situation somewhat confusing," Leatherman says, "in light of increasing prosperity in North America and serious world conditions. The Gospel imperative still stands, and while our congregations are and should be strengthening their witness and other efforts at home, it would seem apparent that we should not let people down who have come to count on us until they no longer need our help.

"We are praying that God may lead us as a church in finding His will in this situation. We urge all our members to pray and to give as God leads."

The Menno Travel Service office in Holland moved from Koningslaan 58, Amsterdam Z, to Weteringschans 79, Amsterdam C, on Oct. 25. Because of the remarkable postwar recovery of Holland it was felt that the boarding rooms at Koningslaan 58, especially as a student center, no longer served their original purpose. Students can now find and afford to rent rooms elsewhere in the city. MTS felt that it would be more advantageous financially to move from the spacious residence and to maintain just an office at Weteringschans 79.

Paul Kraybill and Aaron Shank, of the Eastern Mission Board, accompanied by their wives, were in Central America on a deputation visit in mid-October. During their stay at Le Ceiba, Honduras, they participated in the first baptismal service held at the mission. Three youth were baptized. John Eby, Lancaster Conference VS and I-W Director, was also in Central America visiting VS units and investigating possibilities for additional projects during this time.

An Urban Commission

By Laurence Horst

"More Mennonite youth should live among the people of our cities. The church has a responsibility in the urban centers."

This was the mandate of Yorifumi Yaguchi, a Goshen College Biblical Seminary graduate, who because of cancellation of plans to teach at the Yeotmal Biblical Seminary in India, spent the summer in a ministry in Chicago.

Encountering Christianity as an interpreter for Howard Charles, Goshen Seminary Bible professor who spent time teaching in Japan churches a few years ago, Yaguchi was converted "through Charles' penetration of the New Testament." He was teaching literature in Japan at the time of his conversion. After some time in the Christian Church, this grandson of a Buddhist priest came to Goshen Seminary to acquire his theological training.

Being asked to evaluate further his stay in Chicago, Yaguchi said:

- Mennonites should come out of their ghettos and live in the world.
- Since we have declared ourselves a nonresistant church—a New Testament church in the Anabaptist tradition, we must live in the world. Our church in the sixteenth century was a missionary church. If the Mennonite Church is not missionary, then it is no longer Mennonite in a true sense. We need to bring the additional message of peace and love.
- Because we take the peace position, we have more love to move us out. This is also an additional reason why we should carry the message. Mennonites in the city have abundant opportunity to witness.
- Only a minority of Mennonites are really trying to communicate the Gospel. However, if we have something pressing to say, we will communicate.
- If we work in a community, we should live among the people we serve.
- We should encourage the rural churches to have more interest in the work of our city churches. We should invite more rural Mennonites to the city to live and witness. They might be teachers who would teach in the community of the church.

Feel City's Heartbeat

The vision for bringing the Yaguchis to Chicago was threefold. First was to bring him close to the heartbeat of the city. One can begin to hear the cry and plea of his fellowman only if he lives close to him—close enough to feel his pains and to wipe away his tears.

The Yaguchi family will be living and working in large urban centers in Japan.



The Yaguchi family: "Mennonites should come out of their ghettos and live in the world."

Our brother caught an insight into the heart of the city through the evangelism workshop conducted annually in Chicago for the Evangelism Class from Goshen Biblical Seminary.

Secondly, there existed a need for additional workers in the heart of Chicago for the summer program. Pastors were busy with summer Bible school, camp, fresh-air, conferences, and servanthood groups and were happy for staff help.

Finally, it is excellent to have a person who can make himself at home in the city community and be a "friend to man"—to speak with the man in the market place, the pastor around the corner, the people in the building who are apartment dwellers, the educators and community leaders.

When the Yaguchi family came to Chicago on July 4, they were provided a "flat" on third floor-front of the Mennonite Community Chapel Building, 1113 West Eighteenth Street, Chicago.

This church is located in a community of 5,000 "Latins" and many others of German, Lithuanian, Slovak, Negro, and other racial backgrounds.

During these months of service Yaguchi was assigned to work with several churches for a week at a time. For one week he taught summer Bible school at Englewood. Another week he did visitation in the Evanston community making excellent contacts with some Japanese people in the community.

Another week was spent at the Bethel Mennonite Church discussing the Bible with servanthood work campers. Another

full week was spent with the new church in Champaign, Ill.

Preaching assignments were kept at Bethel, Chapel, Englewood, Evanston, Lawndale, and Lombard—all in the Chicago area.

Additional assignments were kept by preaching at Robein, Waldo, Metamora, and Champaign in the downstate area. In the Robein area Yaguchi served as a resource person for a youth peace conference.

Serves Through Singing

In most preaching and teaching assignments Mrs. Yaguchi would sing. A music and voice teacher, she did excellent vocal work for the congregations.

It was a privilege to provide transportation for the Yaguchi family to the Illinois Mennonite Conference where the Yaguchis shared in conducting a devotional service. They also took active part in the smaller group discussions of conference.

The Yaguchi family also accompanied me and my family to Mennonite General Conference at Kidron, Ohio. Yaguchi took a deep interest in the conference discussions.

This was followed by the Illinois Mennonite Conference Pastors' Retreat where he shared in discussion and led in one devotional service.

It has been a joy to the Chicago area pastors to have worked with the Yaguchi family. They have been an inspiration to us all. We are sincerely grateful to God for His gifts to the church.

I trust that the experience will also have been helpful to Yaguchi as he observed, studied, and worked in the Chicago area so that he will be better able to serve Christ in the urban centers of Japan.

N.T. at the Movies

A booth outside of a Tokyo theater and a five-minute screen introduction before the showing of a popular religious movie is the imaginative way the Word of Life Press is publicizing its new Japanese translation of the New Testament.

Missionary Don Reber reported this interesting development in Tokyo last month and adds that "the Japan Bible Society is a bit concerned their sales will drop."

After the showing of the three-hour film, "The Greatest Story Ever Told," produced by George Stevens and released by United Artists in February, men are on hand, says Reber, passing out brochures that tell about the new translation.

The Broadway production, now also showing on American screens, has been labeled by **Look** as "the first definitive picture of the Saviour and His Holy Land of 2,000 years ago." It was produced in consultation with churchmen from various branches of the Christian faith.

Carry Christmas Special

Chorus:

(sing in unison) "Peace on Earth."

Announcer:

"Peace on earth? When a man hates his brother . . . because his skin is brown or yellow . . . or pink? And even at Christmas? This is not peace. There is no peace in the world. But you can have peace **in your heart**. You can know strong resilient peace in your life, from Jesus Christ."

Chorus:

"Peace on earth, goodwill to men!"

Announcer:

"This message produced by the Mennonite Church."

This radio "spot" takes one minute and five seconds. It is one of 40 Christmas spots on a disc called, "Christmas Pot-pourri."

Over 900 stations—in every state and nine Canadian provinces as well as Puerto Rico, Haiti, and the Virgin Islands—will carry Mennonite Broadcasts' special Christmas programs.

A second disc carries "The Mystery of Christmas," a six-day, 4½-minute daily series for Christmas week, featuring Charles Hostetter, David Augsburg, and the **Mennonite Hour** singers. Side two of this disc has eleven Christmas carols by the singers.

The short spots are timed to fit into tight radio schedules, and vary in length from ten seconds to one minute and 55 seconds.

The excellent response means that nearly one of every four stations in North America will be giving broadcast time to this message. The spots will begin to be aired any time after Dec. 1.

Aid for Flood Victims

Recent flooding in the southwestern part of Honduras, especially in the capital city of Tegucigalpa, caused thousands of people to lose their homes.

These people now must rely on relief. In Tegucigalpa many were at first housed in schools and other public buildings, but later were transferred outside the capital to a "tent city" the army set up.

The MCC's representative in Honduras is James R. Hess, Eastern Mennonite Board of Missions missionary, made available to MCC on a part-time basis to supervise relief shipments.

MCC has a yearly contingency fund of \$500 for relief purposes to meet small emergencies in that country. Out of this fund James Hess purchased \$200 worth of food that he gave to the National Board of Welfare, which is coordinating the relief work in this emergency.

In response to Hess's observation that the need will continue for some time, MCC responded on Oct. 19 by shipping 3,500 lbs. of canned meat and a ton of baby food, in addition to the 1,100 towels, 832 tropical Christmas bundles, 372 blankets, and two tons of used clothing. A second shipment of new blankets and used clothing is planned for this month.

Projects Now Available

Replacing a worn-out jeep for pastoral visits in the Argentine Chaco and purchasing a film projector for educational work in Appalachia are among the mission projects listed in the recent Mission Board-released brochure, "Projects for Partners."

Purpose of the 10-page booklet is to provide a tool for congregations, Sunday-school classes or departments, families or

other church groups looking for special mission projects toward which to contribute "above their planned giving."

Some 54 projects are listed under the general categories of children services, education, evangelism and church building, literature, medical care, radio, reading rooms and bookstores, and miscellaneous.

Order your free copy from: Treasurer's Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46515.

Join Brook Lane Staff



Upper left: Paul D. Brunner
Upper right: J. Ruth Kelly
Lower left: Chester R. Peachey

A minister-in-training, a social worker, and a director of nursing have recently joined the ranks at Brook Lane Psychiatric Center, Hagerstown, Md.

Paul D. Brunner, B.D., of Wooster, Ohio, was selected as the current minister-in-training for the Center's program of clinical pastoral education for ministers. Run in collaboration with the Hoffman Home for Children, Littlestown, Pa., a residential treatment center for delinquent children, the program provides one year of clinical training and advanced pastoral care study under the direction of Chester A. Raber, Th.D., chaplain of Brook Lane who is an accredited chaplain supervisor.

Brunner will do pastoral care and counseling, marriage and family counseling, accept referrals from physicians and community pastors, counsel with pastors, and collaborate with other professional people.

In addition, he will be expected to carry on a prescribed course of study involving the behavioral disciplines as they relate to theological concepts and pastoral care procedures. He will spend one half of his time at the Hoffman Home.

An ordained minister in the Ohio Conference, he plans to return to the pastoral ministry upon completion of his one-year training period.

Puerto Rico Hospital Dedicates Addition



A crowd of 400 attended dedication for the new addition to Mennonite General Hospital, Aibonito, P.R., on Oct. 10. Dr. Carlos Lastra, secretary of state for Puerto Rico, who is also a very active evangelical Christian, was the principal speaker. The \$340,000 addition now brings the hospital's 34-bed capacity to 50. A new outpatient clinic was constructed as well as some additional offices and warehouse area. Some \$250,000 of the cost was Hill-Burton financed with the remainder being raised from local sources. Employing some 86 staff persons, the hospital has served as delivery quarters for some 5,008 babies, served some 19,517 patients in the hospital and some 181,223 at its clinic since its beginning in 1957. Dr. James Brubaker, M.D., is the medical chief of staff. Wanda Brunk has recently accepted the position as director of nursing services.

Miss J. Ruth Kelly, M.S.W., of Toledo, Ohio, has been appointed to the position of staff social worker at the Center. A native of London, Ont., she is a graduate of the University of Toledo and received her M.A. in Social Work at the University of Michigan School of Social Work.

Prior to her Brook Lane assignment, she was a member of the staff of the Veterans Administration Hospital in Battle Creek, Mich.

Chester R. Peachey, R.N., Belleville, Pa., has been appointed to the position of Director of Nursing. Receiving his B.S. degree in nursing from Goshen College, he has also done graduate studies in psychiatric nursing at the University of Maryland.

He has been a member of the staff at Brook Lane since July, 1962.

Your Overseas Missionary of the Week



Elsie Cressman arrived in Tanzania in August for her third term as a missionary nurse with the Eastern Mennonite Board of Missions, Salunga, Pa.

During her first two terms she served as director of the Shirati leprosarium.

Originally from New Hamburg, Ont., she received her RN training at St. Mary's Hospital, Kitchener, and later graduated from Goshen College. She also attended Eastern Mennonite College, Ontario Bible School, Niagara Christian College, and during her first furlough took a postgraduate course in TB nursing in Toronto.

She is a member of the Biehn Mennonite Church, New Hamburg.

A small chapel in the home of missionaries David Yoders, Puebla, Mexico, was dedicated as a worship center on Oct. 31. Lester Hershey of Puerto Rico, speaker at a morning and evening service, had a ceremony of dedication with a response from the congregation.

FIELD NOTES

To Congregations, General Conference Delegates, District Conference Officers, and Pastors:

All of you will be interested in receiving the following "Progress Report" from Mennonite General Conference.

Oct. 31 closes the first four months of this biennium. Since our meeting in August, our commissions, committees, and councils are all at work carrying out the new directives and approved program for 1965-67.

We are printing 12,000 additional copies of **Our Mission Is One**. This makes a total of nearly 50,000 copies. In many congregations each person follows a copy as the pastor brings a message on the Scriptural theme, "Our Mission Is One." The tremendous possibilities and developments in General Conference for this and succeeding years are both exciting and challenging.

This is to report our contributions for the first third of this year. We received \$23,724.85 against a \$32,000.00 budget for the four months. We need \$8,000.00 per month in gifts to carry out the approved program.

This first four-month period has seen an excellent response. The forepart of any biennium is usually slow. For instance, the first four months of the 1963-65 biennium brought in \$20,174.97. Naturally, this improved response does not necessarily establish a trend, but we do believe that congregations and conference districts more clearly understand how General Conference undergirds them in their work. If this understanding continues to grow, we should not have the big budget problem of other years.

As the General Conference program is interpreted at every opportunity, it will help people to see how their funds are being used.

—A. J. Metzler, Executive Secretary.

Patroba Ondick, international student at Hesston College from Tanzania, received word on Oct. 29 that his two-year-old son died an accidental death. He feels that his family needs him at this time but he also needs to continue his studies. At the time of this printing, his final decision has not been reported.



Ernest W. Lehman, who has recently served in Jordan under MCC, is currently visiting Mennonite churches in Virginia, Maryland, and Pennsylvania. Beginning his career with MCC in 1946, Lehman has also directed a material aid program in the Congo.

Mennonite church workers of greater Oklahoma City, representing three conferences and five church projects, met Oct. 25 for fellowship and discussion. The meeting brought veteran and new church workers together to get acquainted and discuss ways of sharing with one another.

Veteran in the group was D. J. Gerbrandt who together with his wife Linda began meeting with interested Mennonite families a little over eight years ago. They were the founders of the Western Oaks Mennonite Brethren Church in Bethany and are presently assisting in the formation of the Edmond Mennonite Brethren Church in Edmond.

Attending the noon luncheon were O'Ray and Edith Graber and Don and Elvira Schierling of the Mennonite Church Center; Herman and Lois Janzen of the City Rescue Mission; John and Edna Otto of the Spencer Mennonite Church of Spencer; Richard and Ima Heinrichs of the Western Oaks Mennonite Brethren Church; and Vernon and Rubena Wiebe of the Edmond Mennonite Brethren Church.

The next meeting is scheduled for January in Spencer where John and Edna Otto will serve as hosts.

Robert Witmer, head of the sheltered workshop for retarded youth in Paris, France, recently signed an agreement to purchase additional land for this French Mennonite-sponsored ministry. Growing steadily, the Center now provides services for 46 youth, 15 to 34 years of age. Having a yearly operational budget of \$40,000, which is covered by the Social Welfare Department of the French administration, the Center hires six full-time workers and three part-time workers.

Rone Assef, administrator of the Spanish church periodical **El Discipulo Cristiano**, reports a circulation of 2,400 after their four years of publication. Not gaining in readers in the last couple of years, Assef states that his staff will effect an increase in audience as soon as possible.

A recent visit by two Korean agricultural students in the home of missionary Lee Kanagy, Tokyo, Japan, has led the Kanagys to believe that Japan and South Korean countries are trying to forget their past feuds and animosities. The Korean students are two of 40 students invited by the Japanese government to study agriculture in Japan.

The General Mission Board recently received \$1,000 from the estate of Lee H. Yoder, West Liberty, Ohio.

Sara Rush, missionary nurse on furlough from Ethiopia, arrived in the States on Oct. 22. Her address is Dublin, Pa.

NOTICE
No Gospel Herald for
November 30

Martha J. Lutz, missionary teacher in Somalia, returned to the States on Oct. 19 for health reasons. She underwent surgery in the Lancaster General Hospital, Lancaster, Pa., on Oct. 25.

Charles Bauman, Denbigh, Va., left New York for Dar es Salaam, Tanzania, on Nov. 3. En route he visited a trainee friend in Zurich, Switzerland, and the Paul Lehmanns, his former neighbors in Virginia, in Addis Ababa, Ethiopia. Charles will be serving a three-year term, working with missionary Harold Miller in the relief and service program.

Writers' Fellowship, Nov. 28, 1:30, at the Christian Kennel home, Parkesburg, Pa. Go east on route 30 (Lincoln Highway) to route 10 south (toward Parkesburg), south on route 10 to first road right (about ½ mile), straight on Leike road to second house (next door to Parkesburg Mennonite School).

Floyd Hackman was licensed and installed as pastor of the Line Lexington Mennonite Church, Line Lexington, Pa., on Oct. 31.

A cooperative Christian Education Conference is planned by the New York City congregations: Seventh Avenue, Glad Tidings, Fox Street, and House of Friendship; Nov. 19-21. Paul M. Lederach, Scottdale, Pa., Director of Curriculum Development, and Nile Harper, Assistant Professor of Christian Education at Biblical Seminary, will be speakers and resource persons.

Raymond Troyer, director at Adriel School, West Liberty, Ohio, guest speaker at Longenecker, Winesburg, Ohio, Nov. 28.

Lancaster Mennonite Nurses' Association meeting, East Chestnut Street, Lancaster, Pa., Nov. 16, 7:30 p.m. James Mininger, Personnel Director for Health and Welfare, will speak on "Our Changing Health Ministries."

Annual Bible Doctrine meeting, Columbia Mennonite Mission, Columbia, Pa., Nov. 21. Instructor: Aaron M. Shank, Myerstown, Pa.

Nurture for Growth meetings by Paul and Alta Erb, Scottdale, Pa. Maple Grove,

Topeka, Ind., Nov. 7-12; Marion, Howe, Ind., and Plato, Lagrange, Ind., Nov. 14-19; Sunnyside, Elkhart, Ind., Nov. 21-26; Indianapolis, Ind., Nov. 28 to Dec. 1; Bean Blossom, Morgantown, Ind., Dec. 2; Mt. Pleasant, Martinsville, Ind., Dec. 3; Daviess County, Ind., Dec. 5-10; Middlebury, Ind., Dec. 12-17.

The Friendship Mennonite Church at Bedford Heights, Ohio, will be known in the future simply as **The Friendship Church**. The word "Mennonite" was dropped from the name by action of the church on Oct. 14. This action was taken because Mennonite has no meaning or erroneous meaning in the minds of the general public in urban society. The church will continue to be affiliated with the Ohio Conference, and will continue to relate more and more closely with the Mennonite Church at large. In no way does the change in name mean denominational disloyalty or a change in the church's practices and relationship.—Marion Bontrager, pastor.

Aaron Martin, Ronks, Pa., was 90 years old on Oct. 24.

Nelson E. Kauffman, Elkhart, Ind., and J. Otis Yoder, Harrisonburg, Va., guest speakers at ministerial meeting of the Franconia Conference, at Deep Run, Gap, Pa., Nov. 15, 16.

Stanley C. Shenk, instructor in Bible at Goshen College, has accepted the invitation of the Clinton Frame congregation to serve as assistant pastor. Vernon E. Bontreger is pastor of the congregation.

Amos and Josephine Burkholder, Weavers congregation, Harrisonburg, Va., observed their 50th wedding anniversary on Oct. 24.

Dan J. and Ida Fisher, Kalona, Iowa, observed their 62nd wedding anniversary on Nov. 5.

Simon and Lena Gingerich, Wayland, Iowa, observed their 61st wedding anniversary on Oct. 25.

Raymond and Susie Schlabach, Costa Rica, at Bart, Pa., Nov. 10.

Richard and Ruth Anderson, Mexico Wycliff Bible Translators, at Bart, Pa., Dec. 1.

The WMSA at Plainview, Aurora, Ohio, has agreed to give a day a month for work at the Larlham Hospital.

The 15th six-week term of the Conservative Mennonite Bible School and the first twelve-week term of the Conservative Mennonite Institute will begin (D.V.) on Jan. 3, 1966, at Rosedale, Ohio. Instructors: Willard Mayer, principal; Elam Peachey, Elmer Jantzi, John Ropp, Andrew Farmwald, Henry Plank, Wayne Wenger, and Joni Beachy. For further information, write to Willard Mayer, Pigeon, Mich.

Henry Garber, Mt. Joy, Pa., and **John Leatherman**, on furlough from Tanzania, at Strasburg, Pa., Nov. 21.

New members by baptism: one at Argentine, Kansas City, Kans.; four at Clinton Frame, Goshen, Ind.; one at Pinto, Md.; one at Kidron, Ohio; one at Central, Archbold, Ohio; one at Holdeman, Wakarusa, Ind.; four at Crossroads Bible Church, Gulfport, Miss.; seven at Plainview, Aurora, Ohio.

Evangelistic meetings: **Kenneth Mull**, Narvon, Pa., at Kralltown, Pa., Nov. 21-28. **Ray Bair**, Elkhart, Ind., in Spiritual Life meetings, at East Bend, Fisher, Ill., Nov. 28 to Dec. 3. **David Thomas**, Lancaster, Pa., at Hershey's, Kinzers, Pa., Dec. 4-12. **William Miller**, North Liberty, Ind., at Red Top, Bloomfield, Mont., Nov. 15-21. (He will not be at Little White Chapel, Glendive, Mont., but they will participate with First Mennonite, G.C.)

Paul Dagen, Atmore, Ala., at River Corner, Conestoga, Pa., Nov. 13-21. **Myron Augsburg**, Harrisonburg, Va., at Central, Archbold, Ohio, Nov. 21-26. **Harry Y. Shetler**, Davidsville, Pa., at West Clinton, Pettisville, Ohio, Nov. 14-21.

Harold Book, Paradise, Pa., at Meadville, Lancaster, Pa., Nov. 14-24. **Milo Kauffman**, Hesston, Kans., at Bethel, Ashley, Mich., Nov. 28 to Dec. 5. **Sanford C. Oyer**, Protection, Kans., at Salem, Waldron, Mich., Nov. 21-28. **Milton Troyer**, Milford, Nebr., at Plainview, Aurora, Ohio, Nov. 18-25. **Orvin H. Hooley**, Shippewa, Ind., at North Main St., Nappanee, Ind., Nov. 14-21.

Births

"Lo, children are an heritage of the Lord"
 (Psalm 127:3)

Beiler, Melvin L. and Carol Jean (Yoder), Gordonville, Pa., first child, Sharilynn Denise, Oct. 12, 1965.

Bontrager, Devon and Esther (Yoder), Goshen, Ind., second child, first daughter, Debra Jo, Oct. 19, 1965.

Burkey, Galen W. and Nancy (Wenger), Lebanon, Oreg., first child, Steven Gale, Sept. 21, 1965.

Eberly, James and Norma (Steiner), West Salem, Ohio, first child, a son, Sept. 15, 1965.

Gehman, Kenneth and Sara (Frederick), Franconia, Pa., second child, first daughter, Kay Marlene, Oct. 8, 1965.

Geib, Edgar N. and Anna G. (Leaman), Conestoga, Pa., eighth child, fourth living son, Daniel Roy, Oct. 10, 1965.

Gerber, Donald and Doreen (Steckley), Bruner, Ont., fourth child, third daughter, Brenda Jean, Aug. 31, 1965.

Gerber, Franklin and Joan (Carter), Milverton, Ont., first child, Timothy Dale, Sept. 28, 1965.

Good, Evan G. and Marian (Byers), Denver, Pa., second child, first son, Craig Stephen, Oct. 20, 1965.

Graybill, Robert and Sharon (Ebersole), Freeport, Ill., first child, Diane Ruth, Oct. 8, 1965.

Harris, Richard and Eunice (Bachman), Harlan, Ind., first child, Richard Ross III, Aug. 31, 1965.

Hochstetler, Melvin and Emma (Coblentz), Sarasota, Fla., first child, Pamela Kay, Oct. 20, 1965.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 8.

Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.

Six-week term of Conservative Mennonite Bible School and twelve-week term of Conservative Mennonite Institute, at Rosedale, Ohio, beginning Jan. 3.

Ministers' course at Eastern Mennonite College, Harrisonburg, Va., Jan. 10-21.

Ministers' Week Program, Eastern Mennonite College, Harrisonburg, Va., Jan. 24-28.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Holst, Delton and Joanna (Sauder), New Hamburg, Ont., third daughter, Marlene Joanne, Oct. 13, 1965.

Houdeshell, Ray and Esther (Ressler), Denver, Colo., first child, Thad Raymond, Sept. 23, 1965.

Keagy, Robert and Vera (Habecker), Washington Boro, Pa., fourth child, third son, Merwin Roy, Aug. 28, 1965.

Kurtz, Dan and JoAnn (Miller), Uniontown, Ohio, second daughter, Julia Elaine, Oct. 19, 1965.

Landis, Clair and Arlene (Weaver), Ronks, Pa., first child, Carl Lee, Oct. 14, 1965.

Litwiler, Kenneth and Shirley (Slagell), Minier, Ill., first child, Cheryl Lee, Oct. 15, 1965.

Meyers, Paul W. and Evelyn (Alderfer), Perkasie, Pa., seventh child, second son, Timothy Clair, Oct. 17, 1965.

Miller, Dan and Dorothy (Kauffman), Harts-town, Pa., fourth child, second daughter, Sandra Jean, Aug. 26, 1965.

Miller, Ray Lee and Arlene (Lehman), Apple Creek, Ohio, fifth child, second son, Allen Dale, Oct. —, 1965.

Nafziger, Paul and Gloria (Schrock), Phoenix, Ariz., second child, first daughter, Lisa Jo, Oct. 14, 1965.

Newcomer, Eddie and Sally (Zook), Denver, Colo., third child, first son, Edward Newcomer, Jr., Oct. 16, 1965.

Nice, Garrett and Esther (Anders), Souderton, Pa., second child, first son, Garrett Todd, Sept. 25, 1965.

Papke, Don and Irene (Bontrager), Denver, Colo., third son, Sherman Walter, Oct. 13, 1965.

Schultz, Herbert and Shirley (Schultz), Poole, Ont., third child, second daughter (son deceased), Ann Lynette, Oct. 15, 1965.

Slagell, Harold and Ella (Miller), Weatherford, Okla., third daughter, Reonna Richele, Sept. 12, 1965.

Steiner, LaVerne and Mary (Jeanneret), Orrville, Ohio, second daughter, Sandra Elaine, Sept. 21, 1965.

Yoder, Ivan and Edna (Yoder), Dover, Del., second daughter, Donna Michelle, Sept. 7, 1965.

Zehr, Donald and Jean (Snyder), Lititz, Pa., fourth child, second daughter, Linda Ann, Oct. 20, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Kuehn—King.—Erick Kuehn, Archbold, Ohio, Zion cong., and Janet King, Stryker, Ohio, Lockport cong., by Walter Stuckey, July 24, 1965.

Leu—Nafziger.—J. Devon Leu, West Unity, Ohio, Pine Grove cong., and Carol A. Nafziger, Archbold, Ohio, Tedrow cong., by Roy E. Sauder, Oct. 16, 1965.

Lowe—Herr.—Elmer M. Lowe, Manheim, Pa., Church of the Brethren, and Anna Lois Herr, Elizabethtown, Pa., Risser cong., by Clarence E. Lutz, Oct. 9, 1965.

Lutz—Kauffman.—Walter Reinhold Lutz, Holden, Alta., and Inez May Kauffman, To-field, Alta., both of the Salem cong., by Harold R. Boettger, June 25, 1965.

Massanari—Eicher.—Jared Massanari, Goshen (Ind.) cong., and Alice Eicher, Bay Shore cong., Sarasota, Fla., by C. Norman Kraus and Homer F. North, grandfather of the bride, Aug. 21, 1965.

Mitchell—Brenneman.—Kerry D. Mitchell, Belleville, Pa., Barrville cong., and Brenda Brenneman, Belleville, Maple Grove cong., by Elam Glick, Oct. 9, 1965.

Moyer—Derstine.—Donald Moyer, Blooming Glen (Pa.) cong., and Donna Derstine, Telford, Pa., Franconia cong., by David F. Derstine, Jr., Oct. 2, 1965.

Moyer—Leatherman.—Richard B. Moyer, Souderton, Pa., Line Lexington cong., and Mary Jane Leatherman, Souderton, Franconia cong., by LeRoy G. Godshall, Aug. 14, 1965.

Neff—Rohrer.—James Larry Neff, New Holland, Pa., Mountville cong., and Norma Jean Rohrer, Lancaster, Pa., Millersville cong., by Benjamin C. Eshbach, July 10, 1965.

Nussbaum—Hoff.—Darrel Nussbaum, Orrville, Ohio, and Barbara Hoff, Smithville, Ohio, both of the Crown Hill cong., by Wilmer J. Hartman, July 25, 1965.

Osborn—Knox.—James Osborn, Goshen, Ind., and Amanda Knox, Gibson City, Ill., both of the Benton, Ind., cong., by Irvin Nussbaum, Sept. 18, 1965.

Pellicier—Ortiz.—Miguel A. Pellicier, Jr., Baranquitas, P.R., and Carmen Nereida Ortiz, Aibonito, P.R., both of the Aibonito cong., by John Driver, Aug. 14, 1965.

Pickell—Shetter.—Lloyd C. Pickell, Mt. Joy, Pa., Risser cong., and D. Annetta Shetter, Mt. Joy, Glossbrenner EUB, by C. H. Wolfe, Oct. 8, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baker, William Jay, son of Neal and Pauline (Myers) Baker, was born at Wilmington, Pa., Oct. 11, 1959; died Oct. 8, 1965, at the Ephrata (Pa.) Hospital, one of four victims of a silo explosion accident; aged 5 y. 11 m. 27 d. Surviving are his parents, one sister (Beth Lorene), grandparents (Titus R. and Ida F. Myers, and Mrs. Minnie Baker), and great-grandparents (Joseph Horning, and Mrs. Lulu Baker). Funeral services were held at the Rock Church, Oct. 10, in charge of Merle G. Stoltzfus and C. J. Kurtz; interment in Pine Grove Cemetery.

Flisher, Jacob H., son of Daniel F. and Mary (Shank) Flisher, was born at Wakarusa, Ind., Jan. 22, 1883; died at the Mercy Hospital, Nampa, Idaho, Sept. 22, 1965; aged 82 y. 8 m. On Aug. 4, 1912, he was married to Ina V. Berry, who survives. Also surviving are two daughters (Sarah—Mrs. Wilbert Nafziger and Ruth—Mrs. Douwe Hoogterp), three sons (Clarence E.; Paul F.; and Jacob H., Jr., serving as a missionary in India), 13 grandchildren, and 5 great-grandchildren. He was preceded in death by three sisters. He was a member of the First Mennonite Church at Nampa, Idaho, where funeral services were held on Sept. 25, in charge of Harold Hochstetler and David Mann, representing the General Mission Board.

Huntsberger, Samuel M., son of Benjamin and Elizabeth (Martin) Huntsberger, was born near Orrville, Ohio, Oct. 5, 1871; died at the Dunlap Memorial Hospital, Orrville, Oct. 6, 1965; aged 94 y. 1 d. On Jan. 3, 1897, he was married to Ida Ellen Metzler, who died in May, 1960. Surviving are 2 daughters (Sadie—Mrs. Alvin Brenneman and Stella—Mrs. Herbert Lautenschlager), 5 sons (Ira, John, Paul, Raymond, and Samuel), 22 grandchildren, 35 great-grandchildren, one sister (Mrs. Emma White), and one brother (David). Two children also preceded him in death. He was a member of the Orrville Church, where funeral services were held Oct. 9, in charge of J. Lester Graybill and Reuben Hofstetter; interment in Martins Church Cemetery.

Loucks, Malinda Ellen, daughter of Abram and Frances (Christner) Davis, was born at Davistown, Pa., Oct. 20, 1876; died at her home in Scottdale, Pa., Oct. 22, 1965; aged 89 y. 2 d. Her husband, George S. Loucks, preceded her in death on Sept. 11, 1945. Surviving are 4 children (Gladys—Mrs. I. E. Burkhart, Frances

—Mrs. Ellrose Zook, Beulah A., and Georgia Ellen), 5 grandchildren, 5 great-grandchildren, and one sister (Audrice—Mrs. Thurman Espey). Four sisters and 3 brothers preceded her in death. At the time of her death, she had been a member of the Scottdale Mennonite congregation longer than any other member. Funeral services were held at the Murphy Funeral Home on Oct. 25, in charge of Gerald C. Studer; interment in the Alverton Cemetery.

Readers Say

We would like to express some appreciations and concerns for the Gospel Herald which have been the subject of much discussion among people in this area. First of all, we appreciate the "Readers Say" column which can give the Mennonite constituency an opportunity to express themselves. We appreciate the missionary information and pictures and would encourage more of this. We think that satire is an inappropriate literary form to express Scriptural truths and promote deeper spirituality. It has a tendency to put the holy Scriptures on the same level with other literary works which we know cannot compare with God's holy Word. It often is confusing as to what the real meaning of the article is and therefore the reaction of the readers may be varied and their interpretation incorrect. According to Biblical example the direct approach in presenting spiritual truth is the most effective method.

The article, "Is This Our task?" (July 20 issue) by Sanford Shetler was tremendous. It certainly should have appeared as a lead article rather than on the discussion page. It was Scripturally sound. In the past months we have noticed numerous articles presenting a one-sided picture of political issues and civil rights. These leftist views are readily accessible in secular publications. It seems to us that the official organ of the Mennonite Church should be concerned with salvation, spiritual growth, and witnessing.

A number of articles have been printed which we feel are undermining basic Biblical doctrines. Examples of this are the articles, "Divorce and Remarriage—A Current Issue" (Aug. 10 issue) by Amos W. Weaver and "Our Mennonite Oppressors" (Sept. 7 issue) by Curtis Burrell. There is danger in questioning Biblical truth for there are those who are looking for a way to ease their conscience without obeying the Bible. In the article, "Our Mennonite Oppressors," the struggle that the author is speaking about, "the tension is between the oppressed and the oppressors," is none other than the 'class struggle' promoted by Karl Marx and Lenin. If this trend continues we are in danger of losing our nonresistant stand as a church.

The appreciations and complaints concerning our church paper are the feelings of the 39 undersigned. We do sincerely hope and pray that the weak points we have pointed out will be corrected in the following issues according to our faith and belief in the infallible Word of God.—Marion Knox, Halsey, Oreg., and 38 other signers.

* * *

Thank you for printing "Social Justice and Evangelism" (Sept. 14 issue). The article appeared at an especially significant time—following Mennonite General Conference.

I left Kidron with a vague feeling that some of the ideas stated in discussions were not quite consistent with either Scripture or actual life, but I could not pinpoint the inconsistency. Donald A. McGavran's article has clarified the issue.

At Kidron, some were saying that social action and evangelism are one. You do an injustice by separating the two. McGavran says, "As a matter of record, concern for social justice has not converted. Industrial evangelism does not propagate the faith."

At Kidron, some indicated that we must first make the social order Christian before we can evangelize. McGavran refers to the Pentecostal churches in Brazil and Chile to show that we must evangelize first. Only then can we make the social order Christian.

At Kidron, some implied that a minority group of committed Christians could Christianize the social order. McGavran says that "The only place large social action is possible is in countries where the majority of the population are members of Christ's Church."

In my opinion, the approach set forth by McGavran is the most Scriptural. Paul did not focus his attack on slavery. Rather, he focused on Satan's control of men's lives. When enough slave masters made Christ their Master, then the slavery system dissolved. Therefore, evangelism is still the first task of the church although it is not the only task.—John R. Martin, Neffsville, Pa.

Certainly our denominational organ should provide a page for "exploratory discussion" and "Readers Say." A brotherhood is a place of sharing of viewpoints as we seek to know the "whole counsel of God."

Brother Amos Weaver has shared regarding the divorce evil. His concluding sentence, "When one gets started on a true elementary premise, progress on some more difficult and complicated problems becomes possible," is certainly in order.

I believe the Biblical elementary premise is the created significance of sex experience. The regulations of Moses, Christ, and Paul all begin here. Sex experience is only right within the context of a lifelong relationship.

When a married partner violates God's will by becoming "one flesh" with another partner we have different answers as to the extent this has affected or destroyed the original union. We see differently if he goes to the trouble of getting a divorce or not. We can find Bible verses supporting the unconditional security of the original union just as some Christians find Bible verses supporting the unconditional security of our union with Christ. Or we can find Bible verses showing that God-ordained unions are conditioned by abiding in that which brought them into being, whether it be our God-created union with our Lord or our God-created union with our marriage partner.

I personally feel the weight of Biblical evidence rests with the system of theology which recognizes that all the blessed relationships which God planned between Himself and mankind or between man and man are conditioned by man's faith and obedience. So as I seek to be redemptive here and now I begin with the conclusion that some marriages have completely died because the partner or partners have completely destroyed the heart of their union.

—Raymond Byler, Blountstown, Fla.

I appreciated the frank article, "A Layman Looks at World Conditions," by Rudolph Yoder (Sept. 7 issue).

Missed "Prayers of Luke Warm" (Sept. 7). In Aug. 24 issue he started out, "I'm terribly tired tonight . . . don't feel much like praying. . . ." Sound familiar? In these prayers (even the satire) weren't our thoughts sometimes expressed? —Edna Mae Baumgartner, Marshallville, Ohio.

We do especially like the new style—more pictures, missionary of the week feature, editorials, and overall general readability of the publication.—Mrs. John D. Hess, Lancaster, Pa.

Items and Comments

Officials of Lutheran Church-Missouri Synod parochial schools throughout the country have been advised to take advantage of the \$1.3 billion educational aid law passed by Congress.

Dr. Arthur L. Miller, executive secretary of the denomination's Board of Parish Education, said the government aid program "will have the potentiality of enriching the curriculum for those schools that take advantage of it."

* * *

Commissions of the Evangelical United Brethren and Methodist churches meeting jointly at Chicago, completed work on a plan of union and a proposed constitution that, if approved, will unite their two churches into a United Methodist Church.

Both denominations are slated to act on the plan of union and constitution in simultaneous General Conference meetings in Chicago, Nov., 1966.

* * *

Sen. Everett M. Dirksen (R.—Ill.) said at Washington, D.C., that an avalanche of 10,000 protesting letters has convinced him that "churchgoing people" do not like his idea of designating a Sunday as National Election Day.

The Senate minority leader introduced a bill last February which would designate Election Day as the first Sunday in November. Since 1845 national elections have fallen on the first Tuesday after the first Monday in November. In proposing his bill, Sen. Dirksen had argued that a Sunday election would increase the number of voters without interfering with church activities.

"This was an idea I thought was a good one at the time," he said in an interview. "I like to test out these ideas; so I introduced a bill."

* * *

Unskilled use by religious bodies of the mass communication media may be creating "some kind of anonymous church" made up of quasi-Christians which can be a real source of danger to the church, a German broadcasting expert told an international Christian communication conference in New York.

"Through the press, and still more through radio and television, the church is addressing itself to people whom it does not know," said Hans-Jürgen Schultz of the South-German Radio, Stuttgart. "It is influencing an anonymous crowd. Its effect is impossible to estimate."

* * *

Fourteen Amish fathers were found guilty at Hazelton, Iowa, of violating Iowa school laws and each was fined \$24. They

held their religious beliefs barred modern education. All refused to pay the fines and were given 20 days to post \$40 appeal bonds for a district court hearing.

The justice of the peace court record will be transferred to district court where the unpaid fines eventually could become liens against farm property.

The Amish were specifically charged with failures to enroll their children in schools taught by accredited teachers. The 39 children involved are in two private Amish schools taught by Amish teachers who have only eighth-grade educations.

An observer at Hazelton said that officials apparently have decided the only way to get the Amish to comply with the school law is through their pocketbooks. The unpaid fines, should they become liens, could eventually mean loss of property through a sheriff's tax sale. The 14 fathers were told that the charges against them would be brought day after day for each day their children are not in a certified school.

* * *

The coming world order "being forced on us by modern science" will be neither communist nor Western-oriented, according to a churchman who addressed the Grand Assembly of the Metropolitan Church Federation at St. Louis.

Dr. Herman Reissig, international relations secretary of the United Church of Christ Council of Christian Social Concerns told 200 ministers and laymen that Marxist-Leninist communism "seems to be on the wane."

"Communist leaders are not voluntarily changing their minds," he said. "Their minds are being changed for them by nationalistic, technological, and psychological factors. They still recite the orthodox creeds, but their words are losing their relevance and vitality."

* * *

Unless the proposed Church of Canada, which would come from a union of the Anglican and United churches, agrees to the ordination of women, the merger will be opposed by a noted Toronto layman. J. Gordon, influential chairman of the United Church of Canada's Board of Information and Stewardship, also holds that women should be eligible for bishop's orders.

* * *

"Regret" that Pope Paul VI, in his third encyclical, has set "new and narrower boundaries" for Roman Catholic scholars was expressed by Dr. Franklin Clark Fry, president of the Lutheran Church in America and head of the Executive and Central Committees of the World Council of Churches.

The Protestant churchman, who frequently has stressed that theological inquiry by scholars of all religions is a prime requisite in the ecumenical movement, saw

the encyclical limiting free exploration of the Scriptures by Catholics.

* * *

Hungarian archaeologists have excavated part of the Gothic-style Jewish synagogue built in the Buda section of the capital in 1461. Only four similarly designed synagogues are known to exist in the world.

The Jewish community in Buda used the synagogue until 1526, when Hungary was overrun by the Turks. Buda's Jewish population was then deported to Asia Minor, but in 1541 the Turks permitted them to return to their homeland.

* * *

Conservative Protestants are expressing new dimensions of evangelistic concern, says Editor Carl F. H. Henry of *Christianity Today*, and their fresh outlook could be a bellwether for next year's World Congress on Evangelism.

"There is a noteworthy trend toward more self-examination, especially with respect to the Christian impact upon the whole arena of contemporary life," Henry declares.

"We are hopeful that real aspiration for renewal will pervade the deliberations of the congress."

Henry states that the program of the congress will include an examination of evangelism as it relates to education, communications, nationalism, race, and other crucial contemporary concerns.

Henry is chairman of the congress, which is scheduled in Berlin, Germany, Oct. 26-Nov. 4, 1966. It is a tenth anniversary project of *Christianity Today*.

Some 1,200 delegates are expected. They will include church leaders in mainstream denominations and observers.

* * *

The Dutch Mennonite Committee in charge of preparations for the World Conference in Amsterdam in 1967 decided that since non-Dutch participants (Americans, Germans, Swiss, and others) are used to traveling larger distances, it will be no problem for them to stay in Dutch Mennonite homes as far away as the cities of Den Helder and Rotterdam. Hotels in Amsterdam are crowded during the peak of the tourist season. Also the Dutch Mennonite retreat centers (brotherhood homes), Schoorl and Elspeet, will house non-Dutch brothers and sisters.

* * *

The Senate, by voice vote, approved a resolution which would designate 1966 as "The Year of the Bible." An identical resolution in the House is expected to receive similar action soon.

Introduced by Sen. Clairborne Pell (D.-R.I.), it is primarily designed to give official "recognition of the place of the Bible in the culture of our country and of the role performed by the American Bible Society" over the past 150 years.

MEMORITE PUBLICATIONS
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Photo on page 1012 by *Edmonton Journal*

JOHN M. DRESCHER, Editor

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Worthy Thanksgiving

By Wayne North

Probably all of us have at some time been given a favor or kindness for which "thank you" seemed much too small. In searching for adequate words you may have said, "How can I thank you?" To this question you may have received the offhand answer, "Oh, forget it."

If you did not take those words seriously, you probably began to plot how your feeling of gratitude could be shown and the kindness returned in spite of your momentary inability to repay your benefactor.

In Words

Strangely, when we receive gifts from the heavenly Father we also must hear those words, "Oh, forget it." At least we often do just that. If this were His command, it would be the most obeyed one He ever issued. But it is not, and any genuine thankfulness to God will become involved in a search for meaningful expression. We may be so accustomed to and satisfied with the prosaic means of offering thanks that we seldom give serious thought to what might be a more adequate means of expressing gratitude.

This does not mean that there are some new and unusual ways of thanksgiving that no one has ever thought of. But the overwhelming grace of God and our tendency to forgetfulness do demand that our thanksgiving become more worthy in its earnestness and consistency. Some people try to show their thoughtfulness by giving the weird and unheard of. One couple gave a stuffed animal to someone they were fond of. But God does not ask for the unusual. He requires the worthy.

Even though verbal expressions of thanks are so common, words of gratitude are important. Unexpressed ideas are usually not very meaningful to us. Even the most tongue-tied lover manages to get out a few phrases. Without words, thanksgiving remains a warm feeling inside but tends to lack relationship to reality.

And how dumb we remain. Too many of us are like the husband who listened to his wife complain that he never told her he loved her. He replied between comic strips, "I told you fifteen years ago that I love you and if I ever change my mind I'll let you know."

But anyone who seriously seeks worthy ways of expressing thanksgiving soon discovers that even the most eloquent words cannot convey it satisfactorily. The best translation of one's feelings is action. The profession of thankfulness alone

always seems lame until earnest acts give an added dimension of reality to those words.

In Deeds

We suspect profuse words when they are isolated and unaccompanied by proof. And, on the other hand, we cannot remain skeptical when action is joined with words. We are continually bombarded with words and they have become cheap. Mass communication that has become one big sales pitch has made us skeptical and disbelieving. We are becoming immune to words. This does not call for more words or more convincing words. It calls for that which goes beyond words—deeds. It is not adequate to say a grace before partaking of a daily feast or even loudly affirming our "thank you" for adequate crops and more than adequate paychecks.

Imagine what the heavenly Father sees as He looks around the world. Some of His children are destroying vast quantities of potatoes, wheat, milk, coffee, fish while elsewhere one of His other children is dying of hunger every five seconds. He can hardly be impressed with our few words of thanks. Most Americans can talk a good thanksgiving. We have the fine, old tradition of the Pilgrims which we can grow nostalgic about. But we may forget that their thanksgiving was evidenced by their sharing with the Indians out of their meager stores. The Indians, by the way, were "red" and were their natural enemies. We can hardly bring ourselves to share out of our abundance with those of any color.

The result of our thanklessness can only be disaster for all men. The patience of the "plundered poor" will not last forever. The world is too small for that. Their bill will come in for this. If we are not moved by Christian love and gratitude to share our well-being with the unfortunate, they will share their misery and disease with us.

In Sharing

Real appreciation for the Gospel demands that we do more than speak fondly of its blessings. It is only as the Gospel is shared lavishly that it can be the Gospel—good news. Kept and hoarded it becomes only that which condemns and judges us. The world may be hungry for bread, but it is also starving for the truth that sets men free. To withhold it from them means we do not have it to share or else we hold it in contempt.

An alcoholic in utter despair and desperation turned to Alcoholics Anonymous for the help they could give. He immediately found that he was accepted and understood. But more than this, there was a man who was willing to become

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his friend. He became his close companion, constantly keeping in contact, always available when he needed a firm hand and a steady voice. His new friend was willing to sacrifice a whole night in order to see him through the agony of thirst.

But there came a time when he was strong enough to be on his own. And now he found there was only one way in

which he could possibly show the appreciation he had for what others had done for him. Consequently he became the one who was always available, who sat up long nights with desperate men, who steered them around temptation. Having received generously from others he determined to give of himself in return, the only worthy way of giving thanks.

Our Most Serious Danger

By Menno Schrag

Christianity in America, we believe, is in great and mortal danger.

Judging from many signs and indications, the threat is more subtle yet more potent than any since the Pilgrim Fathers—or the 1683 Mennonites—first set foot on this land. It could, in fact, be more deadly than the opposition which tries to strangle the church in the Soviet Union or communist China.

Not that organized religion is about to go out of business. On the contrary, in some respects it will probably flourish as never before. Church membership may not increase much, but neither is it likely to decline. Construction of churches and religious education facilities already has reached a level of one billion dollars a year and the new edifices of the future can be expected to be even larger and finer.

What then is the danger? Probably it would be better to first state what the danger is not, or at least what the lesser dangers are. Serious as a decline in doctrinal orthodoxy can be, we do not believe that the greatest pitfall at the moment is liberalism or modernism. Neither do we believe it to be atheism or communism. All of these, of course, are grievous enemies of the faith and should not be minimized.

In our considered opinion the No. 1 peril presently facing American Christendom is our unprecedented prosperity. But why should prosperity be bad? It is what this prosperity is doing to us, to our sense of values, and to our Christian faith, that is so utterly serious. From this peril no one—whether minister, teacher or layman, employer or employee—is exempt.

As someone has put it, "Nobody works for a job anymore, only for money." Incredible as it may seem, despite the fact that per capita earnings are the highest in history, everybody grumbles that he is underpaid. Preachers must live on a starvation income . . . public school teachers' and college professors' salaries are pitifully out of line . . . labor union scales are so outrageously low, another strike may be called any time . . . even big industry, with such exorbitant taxes to pay, groans under a crushing load.

The situation in the church isn't much different. Voluntary recruits, doing their work for the love of the Lord, are getting scarcer. At the same time the roster of paid secre-

taries, paid organists, paid singers, paid solicitors (and perhaps soon also paid Sunday-school teachers) is expanding by leaps and bounds. This dollar-chasing business has got all of us caught. The sooner we admit it the better.

Whenever the church was threatened by modernism, "defenders of the faith" arose. When we found communism encroaching upon our way of life, aroused citizens joined hands to do battle. But how can you fight prosperity? Even when you know that this prosperity enervates your spiritual zeal, blinds your soul, and in the end makes you forget God?

Many a live, witnessing church of the past lies buried not under swords and blood, but under the soft, green turf of an affluent life.

A Prayer

for this week

Thank you, Father, for this day. For this package of hours I am unwrapping minute by minute. You know how I reach for each treasure, eager to touch and feel and taste, eager to uncover the secret hidden in every particle of time.

Teach me, Father. Teach me how to use these gifts so that people will think well of you. Show me how to invest wisely each fleck of gold for a high return, a margin of profit for your kingdom. Keep me from letting the precious stuff dribble away through my fingers, leaving only the stain of age. Help me understand enough about your business to want to be a good manager.

Father, all I have left from yesterday is the wrapping paper. Today I'd like more. Help me use the gift rightly—so I can keep it, always.

Thank you, Father.

—Urie Bender.

The Best Things

Robert Louis Stevenson once said: "The best things are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of right before you. So do not grasp at the stars, but do life's plain, common work as it comes, certain that the daily duties and daily bread are the sweetest things of life."

Mountains in the Lake

Dr. Stromen, the man who did the very extensive youth study for the American Lutherans, was in Pittsburgh recently. He explained that one of the most significant discoveries of the study was the fact that parents and youth sponsors just did not sense at what points young people were troubled. He showed a profile, a graph, that had high points at all those places where youth themselves said they had difficulties. The low points indicated where young people said they had no pressing problems. On the same sheet Dr. Stromen showed a profile of sponsors and parents. These persons were asked how they thought youth would answer the questions.

The shocking thing was that the older generation answered almost exactly opposite to youth. Their profile, appearing under the profile of youth, looked like the Rockies reflected in Lake Louise. Where adults thought young people would surely be in trouble, young people said they weren't. Where parents and sponsors were certain youth had no questions, they had the most.

On the matter of Christian assurance, as an example, parents were certain that the strong emphasis on justification by faith alone in all Lutheran Christian education programs would have paid off. They were sure young people would say, "Yes, we have peace; we feel forgiven." Youth answered exactly opposite. They were not sure they were saved.

This is one area our own Youth Nurture Study of several years ago did not probe very deeply. I wonder whether Mennonite parents and youth sponsors would show up much different than the Lutherans on such a profile.

One branch of Lutherans, the Missouri Synod, was certain that its strong conservative emphasis and its Biblically oriented teaching would surely make its profile look better than the more liberal American Lutherans. But there was little difference. I am afraid we would be no exception either.

The only bright spot in this part of Dr. Stromen's report was that occasionally some parents or sponsors turned up who thought almost identically with their youth. Their profiles ran parallel—up the peaks and down the valleys. These people were, of course, the best persons to work with young people because they understood them, they sensed their needs, they had what the psychologists call empathy. They were able to enter into the feelings of their youth. Probably they also had a deep concern for the spiritual welfare of young people.

All this suggests strongly that communication between one generation and the next must, somehow, be kept up. One of the best ways I know of is the Sunday-school class that has in it both youth and adults. Try it.

—Arnold W. Cressman.



The Lapidary

by Jean F. Flatt

Man gathers roughened native rock
To polish vigorously, and show
The gleaming patterned core within.
God has this power too,
And uses strange abrasives
To make us shed our outer cloak
Of sloth, of arrogance or self-concern.
Whatever form His polishing may take,
It liberates the beauty of a Christian soul.

I do not pretend to know the answers to why God called you and Joanne home so soon. I only know that I trust His wisdom, and I love Him with all there is in me. "In Him . . . [I] live, and move, and have . . . [my] being." He sees the end from the beginning.—Dale Evans Rogers in *Dearest Debbie* (Fleming H. Revell Company).



Our Mennonite Churches: Yellow Creek

The Yellow Creek congregation, Goshen, Ind., was established in 1848. The congregation has been meeting in its present building since 1912. John D. Zehr is pastor. James Wenger, a senior at Goshen College Biblical Seminary, is serving as assistant pastor. Membership is 329.

The Attitude of Gratitude

Gratitude is an attitude. A thankful heart does not depend on much or little. It is a thing of the spirit—the result of a healthy spirit. Thanksgiving is the result of right thinking. In fact, the word “thank” in old Anglo-Saxon English (around 1150) was closely related to the word “think.” The Scripture reminds us to think on God’s mercy and goodness. Such thinking results in thankfulness.

How often do you whisper a sentence of thanksgiving prayer to God? We begin to fulfill God’s purpose by offering up our thanksgiving. “Enter his gates with thanksgiving.” William Law, one of the great men of prayer of the eighteenth century, wrote, “If any one would tell you the shortest, surest way to all happiness and perfection, he must tell you to make a rule to yourself to thank and praise God for everything that happens to you.” Stephen Neill writes, “Practice a grateful faith moment by moment.”

Again Law says, “The true saint is not he who prays most, or fasts most . . . , who gives most alms or is most eminent for temperance . . . or justice; but it is he who is always thankful to God, who wills everything that God wills, who receives everything as an instance of God’s goodness, and has a heart always ready to praise God for it.”

Yes, gratitude is an attitude. How else explain Christ’s prayer of thanksgiving in face of the cross? How else explain Paul’s writing that joy epistle Philippians from a jail cell? How else explain the first thanksgiving on American soil? The right attitude makes it possible to thank God even for thorns.

A selfish, self-sufficient, and proud attitude does not say, “Thank you” sincerely. The attitude that we deserve what we have merely leads to the sham thanksgiving of a Pharisee who prays, “O God, I thank thee that I am not like the rest of mankind, greedy, dishonest, impure, or even like that irreverent and godless neighbor next door.”

Then, too, one can be grateful for the wrong things. At least we reveal ourselves by our prayers. Some years ago Elmer F. Sudermann wrote: “As long as our great goal in life is to get harder and harder butter on softer and softer bread, we will give thanks for the deep freeze and the refining processes of the flour mills. As long as our great goal is to achieve air-puffed softness in our life, we will be thankful for four walls with a plush carpet, a fireside, a cozy corner, a reclining chair, a pair of slippers, a pipe, or something to drink. As long as our goal in life is to be personable and successful, we will be thankful for the toothpaste that keeps our teeth in shining order and our breath sweet, for shampoo that keeps our hair beautiful, for clothes that keep us immaculately groomed, for the soft drink that brings out the best in people.

“As long as our great goal in life is to make more profits, we will give thanks even for the evils of the profit system,

forgetting that we also ought to be thankful for the prophets who speak a word of judgment on our often exclusively selfish and material concerns. As long as our great concern in life is to gain peace of mind, we will be grateful for those who in the name of religion give us mental sedatives to ease us to sleep at night and tonics to stiffen our backs in the moving, but do not call us to repentance for our pride and depravity.”

Yes, true gratitude is an attitude—toward God, others, ourselves, and the things of this life.—D.

What Would Happen?

In the center of prosperity ourselves and while most of the world is weakened by war and hunger, we are past due in looking carefully at what God is expecting of us. Most American Christians will spend more for Christmas gifts in a few days than we give all year for the cause of Christ and the church. How hypocritical it must sound to then say Christ’s work is the most important in the world. Really, our treasures are toys, our giving is to ourselves, and our interests are not so much Christ’s as our own.

On page 1041, this issue of GOSPEL HERALD, is an article, “That ‘Extra’ Christmas Gift.” At the bottom of the page is a coupon which can be filled out and sent. Several years ago the idea of a Christmas Sharing Fund was started. It is an effort to encourage each family and person to include Christ and His church in Christmas giving.

What would happen if we really took the cause of Christ seriously? What would happen if we gave to His work an equal amount to that which we spend on gifts this Christmas? It seems almost ridiculous to suggest so small an amount as \$5.00 per family or individual wage earner when the Lord blesses us as much as He has in our land and when the need of our world materially, physically, and spiritually is so great. Some are certainly willing to share a day’s wages. Others can give much more than this. Think also what could be done if each family or wage earner in the church would give an “extra” \$5.00 this Christmas. Next month most would not miss such a gift. Yet it could be multiplied by the Lord.

There is no doubt that all of us can find some excuse not to give. But will such an excuse stand in the last day? When we honestly present our excuses before God Himself, we see how really insufficient most of them are. Will you respond in a ready and willing spirit? Christmas is Christ. Remember Him and His church this Christmas season.—D.

A Definite Amount

Unless people are ready to make a definite commitment to the Lord they are not ready to give proportionately. Proportionate giving requires a portion, a definite part of the entire income.

Pro-portion-ate giving is giving a portion for Jesus and His cause. That calls for a definite amount or percentage.—*Stewardship Facts.*

Northern Alberta: Christianity in the Vernacular

(Last of a two-part series)

By Richard Benner



Ignorance and squalor are not the only distasteful ingredients of developing fringe areas such as northern Alberta. Disease and untimely death also enter the life of these isolated communities.

Health services have not kept pace with industrial development of this emerging province. Black smoke puffs shooting up from newly discovered oil wells can be spotted most anywhere, but hospitals are a much more rare sight.

Early this year the VS Office was able to help bridge this health gap with the volunteering of John Rutt, M.D., the tall, lean, serious doctor fresh from his internship at Lancaster (Pa.) General Hospital. A native of New Holland, Pa., he had gotten his medical training at Hahnemann Medical College in Philadelphia.

The first resident doctor to come to the industrial town of Slave Lake, Dr. Rutt and his wife, Becky, fulfilled in March the last of the town's requirements for the establishing of a hospital. In the meantime, however, Dr. Rutt has to treat his patients at High Prairie Providence Hospital, 78 miles southwest, or at Athabasca, 90 miles to the southeast.

Dr. Rutt has made it known to province health officials that if they can begin construction of a hospital in Slave Lake by the end of his two-year VS commitment, he will continue his practice in the community.

Regarding their medical service as a redemptive witness in itself, the Rutts, along with newly arrived teachers Lloyd and Lois Miller, from Goshen, Ind., have no intention of imposing another "church" on the community through Mennonite auspices, but rather are trying to fit into the current evangelical scene.

Second Thoughts on Integration

The workers' close relationship with the Indian and métis also gives them second thoughts about the practical outworkings of the government's philosophy of integration.

While also committed to the ideal in general, the workers seem very sensitive to some of the problems involved in the social changes. First, there are the differing categories of Canadians having Indian ancestry in the province. Historically, the term "Indian" referred to the specific group whose names are registered as Treaty Indians in Ottawa, Ont., the dominion's political headquarters. The term "métis" referred originally to people of mixed French and Indian background, and the term "half-breed" referred to people of mixed Indian and British, mostly Scottish backgrounds.

Obviously, the groups bring differing orientation to the integration issue. Protected by reserve rights and government welfare, the Treaty Indian is reluctant to give up his traditional way of life, but at the same time is not averse to the financial blessings accompanying the government's attempts to integrate (the 100 percent financing of a \$14,000 house in a white neighborhood, for instance, at 4 percent simple interest with 20 to 25 years to pay).

Many of the métis and so-called "half-breeds," on the other hand, having been partially rejected by both the white and Indian society, want to rid themselves entirely of any Indian ancestral identification. They resent obvious attempts at integration and would rather be considered "white," even if that puts them in a lower economic class.

Bill Lauterbach's teaching experience at Marlboro, a community with a predominantly métis population, made him aware of the inappropriateness of forcing integration there. Reluctantly accepting a policy of gradual integration, the community just recently petitioned the school board to allow its students in at least the first six grades to remain at the local school.

"The school board accepted the petition," reports Lauterbach, "admitting that their integration plan had been an obvious failure. The Indian students tended not to mix with the white children; attendance dropped considerably; repeated

failure in competition with the white children discouraged continuing education; and the community support of the centralized schools had become negative."

The Lauterbachs believe that integration will take place naturally if the Indian child is allowed to develop in his formative years within his own cultural setting. He should receive education equal in quality to the white child, but he should be taught by Indian teachers who are equipped to interpret to him the values of non-Indian culture. With their knowledge of two cultures, the Indian teachers, think the Lauterbachs, are better able to bridge the gap between the cultures when conflicts occur.

By contrast, newly arrived teachers, Lloyd and Lois Miller, at Slave Lake observe that Indian and white children mix freely at school, scarcely aware of their racial differences. Slave Lake, a predominantly white community, is one of the four areas to which a community development officer has been assigned to work with the economically depressed natives.

Self-respect Another Problem

Another gap in the integration process is the assumption that the Indian, who for centuries has been portrayed as the villain and savage, will somehow automatically become a self-respecting individual in white society.

An attempt to give the Indian some pride in his cultural past and to use native arts for economic betterment is the goal of the recently organized Team Products. Initiated by Ike Glick during his two-year pastorate at Edmonton, the non-government, non-church sponsored organization is a coordinated handicraft program for Indians and people of Indian ancestry aimed at promoting production and marketing of their arts and crafts and related industries to provide income and wage employment to Indian people.

Encouraging the Indians to revive production of native artifacts such as moosehide items—gloves, footwear, handbags; birchbark work—baskets, canoes; painting—in oils and water colors; duffle parkas, shoulder bags, carvings, baby rattles from skins, drums, snowshoes, and beadwork, Team Products is to bridge the gap between producer, supplier of materials, and the purchaser.

So far six communities have participated in the program and business is averaging from \$600 to \$1,000 per month, and could expand if help was available. That help is forthcoming as just recently the Federal and provincial governments have made a \$101,000 grant available to the organization. This is to be issued over a three-year-period.

Praising the self-help project recently in an editorial, the *Edmonton Journal* called Team Products "an imaginative experiment pioneered by the field workers of the Mennonite Service Organization, an American-based humanitarian group ordered on Peace Corps lines.

"It is a fine example," the editorial continues, "of action, rather than mere talk that, regrettably, is so often characteristic of well-meaning sympathizers in Canada. . . . Only through self-help and self-management enterprises will Alberta's Indians and métis ever learn the basic skills they will

need to better their miserable and too-often-hopeless condition."

Governed by an eight-member board, including representation from the legal and teaching professions, government and Indians themselves, the organization's official strategy is (1) to create structure (non-government) in order to foster better atmosphere for self-help by which the gap can be bridged between these communities and markets; and conversely between wholesalers of certain raw materials and the community; and (2) to make available technical assistance, training, and loans wherever possible and required to encourage local self-help enterprises.

There is a wide-open market also for pure preserves and jams from bush berries and Team Products is participating with the Anzac community to put on the gift market a distinctive "pure" jam product from wild berries. Experimenting with different types of berry plants at Anzac is newly arrived Harvey Yoder, 1965 agricultural graduate of Penn State University.

How Build Church?

What do bringing in schools, bushmen's co-ops, medical aid, taking stands on integration, and developing native arts have to do with building the church of Christ in northern Alberta? Very little, say some. Very much, thinks this observer who spent two weeks listening to and observing church worker, volunteer, community developer, and native.

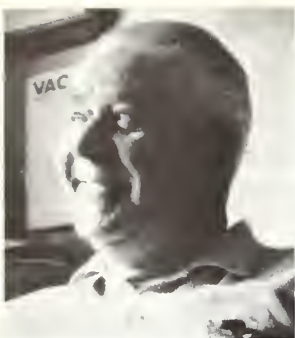
True, a visible church in conventional terms is hardly evident. But ten years is a short time for workers to move into an unknown culture (in such rapid transition), establish confidence, and convince the local people that their "Christ" is so much better than the one they already know through transubstantiation.

The church is being built in men's hearts and that's more permanent than church benches in any case. A genuine concern for their total welfare goes a long way in convincing an unsure people that there is certainty and genuine concern in Someone higher than both the white man and the Indian.

And as elsewhere where American Christians take their Gospel, as Dr. Linwood Barney pointed out at a recent conference for Alberta workers, they have trouble "preaching



Doctor Rutt: Looking for a new hospital.



Canadian Utilities manager Dunkin—
"The church can help 'debush' these
people."

the Christian faith without imposing their cultural practices on the people they are trying to reach." To overcome this hurdle also takes time.

It is my opinion, in summary, that the commitment, imagination, and tools are plentiful with these hardy northern workers. The following immediate problems are nonetheless very real.

Church workers, most of whom are "imports," finding a satisfactory relationship with the Alberta-Saskatchewan Conference. As mission board president, Stanley Shantz, of Edmonton, puts it, "We must be able to relate positively to the work as it emerges among these Indian peoples. It takes dedicated people, not more money." The northern Alberta work presents a new dimension in mission work for the 61-year-old conference established largely through colonization.

Learning to work with the Roman Catholic and Anglican church in a way that will invalidate suspicion aroused by another "competing" denomination. By its very presence, the Mennonite Church raises the question from the native, "Now what do you want from us?"

Laying aside conventional concepts of church structure in order to let the native church emerge. Community developer Douglas Babcock of Slave Lake has been led to believe the church and government are hampered at the outset when they try to aid local communities because "they have preconceived ideas as to what constitutes proper change for the native." Rewording his accusation, it might be said that the church has not always been open to Spirit-led ways of building the church which might take on unorthodox-appearing forms.

For the most part, the workers are aware of these problems. In fact, they are the ones outlining them. But perhaps Bob Dunkin, a Canadian Utilities manager at Fort McMurray, had the most astute observation of all when asked how the church can fit into the many problems of northern Alberta. "It's a long way from the bush into a plush \$14,000 home," he said. "The church can help 'debush' these people."



Linford Hackman (left),
itinerant pastor for the
northern Alberta churches,
bids farewell to Willis,
Florence, and Edward Yoder
of Smith.

Recasting his comment, I suppose he was saying that the church worker can bring the redemptive relationship so often missing in government integration programs and other humanitarian ideals.

Change will probably quicken its pace for this thawing northland. And to the extent that it awakens both church worker and society to their limitations in meeting it adequately outside of divine intervention, it is good. □

Missions Today

Don't Send Me—Send My Check

By J. D. Graber

Men, not money, make the mission. It might be more accurate to say that it is men plus money that makes the mission. This also sounds too secular unless we assume, as we must with men who are consecrated to the Lord's will, that the work is actually the Holy Spirit's work. He uses men, and Spirit-directed men use money, and all kinds of means, bringing all this into the captivity of the Spirit.

It is easier to give than to go. We are correct in saying that the Lord does not want our money—He does not need our money. He wants us. Sometimes our giving actually takes the form of a bribe to God. Have we not given a good, liberal gift to the cause? What more does God want? Why can He not be satisfied? But all these questions are wrong. God is never satisfied with anything we give that is less than ourselves. The poet said truly, "The gift without the giver is bare."

But we need to give money. Statistically speaking most church members will remain at home engaged in what is often referred to as "secular employment." This is good and proper. We serve God truly in our everyday tasks and duties, and we honestly express our love to God and prove our consecration by our gifts of money. The wrong comes in being engaged in secular tasks and in *not* considering that this is God's will for us and in not doing our daily tasks as unto the Lord.

All are called: some to stay, some to go. Since I can serve the Lord by engaging in business or in other secular employment, I'll try to get the best paying job I can. But God may be calling me to leave my nets and follow the path of poverty in obedience. We have here a built-in paradox: we can serve God anywhere and all our tasks are "spiritual" tasks when we do them as unto Christ. But what about full-time service?

Leave all and follow me. This call comes to some people. Christ needs some, whom He selects, to be "shock troops"; to be full-time workers in various places; to sacrifice home, friends, and ease as a symbol of true and full discipleship. In Antioch all those listed were in God's will, but for Saul and Barnabas God's will meant going out on the road. For the others it meant continuing the work at home.

What is your call? Are you willing to go or to stay or to give—not what you rationalize but what God wants?



BOOKS for Christmas

1965

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edited by Harold Lindsell, Ph.D., Vice-President of Fuller Theological Seminary

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Tells the story of how the words and music of "Silent Night" were written and sung. There is plenty of wonder and imagination in the story to keep a child's close attention. The illustrations are delightfully full of color. This is a real Christmas story. Ages 6-10. \$1.25

ROBERT ROWS THE RIVER

by Carolyn Haywood

On one of Robert's early morning rowboat trips down the Thames, he discovered a new friend, Aaron, and his pet monkey. Robert wanted to include Aaron in his former group of friends, but because Aaron was a gypsy boy his friends were suspicious of him. In the midst of humor, suspense, and good writing, Miss Haywood shows the fallacy of cultural and racial prejudice. Occasional pen sketches. For ages 8-12. \$3.50

MEETING WITH A STRANGER

by Duane Bradley

How far can you trust an American stranger? That question bothered Teffera, a young Ethiopian shepherd. Sam Jones seemed nice enough, but suppose he intended to kill off Teffera's flock of sheep instead of improving it, as he had said? Teffera devised his own test for detecting the stranger's real motives. Intensely interesting from beginning to end. Full-page illustrations in black and white add to the authentic portrayal of Ethiopian life. For readers 8-12. \$3.75

ROOSEVELT GRADY

by Louisa R. Shotwell

Roosevelt, one of the Negro Grady family, wanted to learn about "putting into." He was tired of "take away"—the only kind of life the migrant Grady family knew. Yearnings of migrant children are well pictured. Ages 9-12. Cloth \$2.95; paper 50¢

RAMON'S WORLD

by Dave Hill

What's it like to be a member of a migrant family? To always be on the move? To work, work, and work? To live in shacks and be hated for it? To never have enough money? Here is migrant life as 11-year-old Ramon saw it. 1966 GMSA Reading List selection. \$2.50

PRAIRIE PALS

by Alice Deckert

A new series of stories about two boys, Nick and Gary, written for ages 9-12. The setting is in western Canada. Stories tell of fun and adventure in all four seasons. 1966 GMSA Reading List selection. \$2.50

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by Ruth Unrau

The story of an 11-year-old girl and her personal problems during one summer's vacation. Although her problems were many, they sum up into one—that of "growing up." \$2.75

MITSY BUTTONWOOD

by Edna Beiler

A second book of stories about the Buttonwood family—six irrepressible youngsters and their sensible parents. Their mountainside farm, their homey kitchen, their games and their pets, and their family living are all here in another dozen stories. \$2.50

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by Etta de Gering

Another interesting biography of a man who used his life to serve the handicapped and opened a new world to those afflicted by deafness. Black-and-white sketches by Emil Weiss. Ages 12-16. \$3.75

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by Ester Wier

David started out as a boy without a name, a crop picker with no one to look after him but himself—a loner. But when he lay exhausted in the sheep-grazing mountains of Montana, he found someone who cared. He discovered people—friends—who were concerned that he learn to love, to be loyal, to care for someone besides himself. A topnotch adventure story. For ages 9-14. \$3.75

LARRY AND KATHY

by Esther Eby Glass

This is the third appearance of the Miller Five family. Larry, Kathy, and Mom move to town for the year during Dad Miller's hospital experience. During the year Larry and Kathy learn a lot about city life. Exciting, real to life. 1965 GMSA Reading List selection. \$2.50

THE MILLER FIVE

\$2.00

AUNT NAN AND THE MILLER FIVE

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THE THREE GIFTS

by Dorothy Clarke Wilson

This is a fictional story about the 13-year-old boy, Jesus. It answers the question of what happened to the Wise Men's three gifts. Jesus, in using these gifts, discovers some important things about people and the way to help them. A story well related to the teachings of Jesus. Will be enjoyed by everyone from ages 10 up. \$3.00

SHADOW OF A BULL

by Maia Wojciechowska

Being the son of Juan Olivar, the greatest bullfighter in all Spain, had unwanted implications for Manolo. The whole village of Arcangel assumed that because he was the very image of his father, he too would be a famous torero. But no one bothered to ask him. Pushed into combat by their high expectations, Manolo tried desperately to fight against fear and losing his self-respect. Good advice helped him to decide what he knew was right for him. 1965 Newbery Award winner. Ages 11-up. \$3.50

TOLLIVER

by Florence Crannell Means

Tolly was graduating from college, and was engaged to a premed student. The world looked bright—until her fiancé was caught cheating in his final exams. For Tolly, it was the beginning of disillusionment. She blamed the white men, who had denied Sojer, and many like him, a good basic education. As she began teaching, and saw the same tragedy over and over, her bitterness grew. It took some jarring experiences to help her realize her own attitudes. In identifying with the characters of this book, you will feel the sting and rejection and hate, and see the basic results of discrimination. 1965 GMSA Reading List selection. \$3.25

BERRIES GOODMAN

by Emily Cheney Neville

Before Berries' family moved to Olcott Corners, he was scarcely aware of racial and national differences. But when he became pals with Sidney Fine, a Jewish boy, he discovered his new neighbors were conscious of the differences, and trouble began. A near-tragic accident on the ice caused Sidney's overprotective mother to blockade their friendship, and Berries saw how powerful prejudice is. For ages 10-14. \$2.95

IT TAKES ALL KINDS

by Florence Crannell Means

Sixteen-year-old Florette is an ugly duckling type of heroine, living with her desperately poor family, luckless father, dumpy mother, pretty younger sister, and retarded brother. When, because of automation, they move to a run-down shack at the edge of a town dump, Florette becomes the mainstay of the family. And because of several interested, discerning teachers, Florette finds that, really, "It takes all kinds to make a world." The theme of poverty makes this excellently written book important now. 1966 GMSA Reading List selection. \$3.25

THERE IS A TIDE

by Elspeth Bragdon

"Uncooperative" was how Nat's innumerable teachers described him. Getting fired from school was nothing new; that's how, in the middle of the school year, Nat found himself en route to Outcrop, a house on an island off the coast of Maine. He was accompanied by his uncompanionable writer-father. Nat learned much on the island about getting along with people—even his father. Mystery and adventure, introspection, and understanding for ages 10-14. \$3.00





Books for Youth

FACE YOUR LIFE WITH CONFIDENCE

by William E. Hulme

This book will help you discover what your problems are, and how you can conquer them with God's help. Written in the form of interviews. Fifty-one young people came to Dr. Hulme to tell him their problems. In these people you will find yourself many times. The book is divided into six parts: Founding Our Faith; Getting Along with Yourself; Your Family and You; Fitting into the Group; You and the Other Sex; and Reaching the Goals You Want. Written especially for youth but many adults have found it helpful, too. **\$3.95**

LIVING WITH MYSELF

by William E. Hulme

In this guide for young adults, the author probes the question, "Who am I, really?" He guides in self-examination of guilt feelings, hostilities, and fantasies, and shows how escapism, defeatism, and hostility can isolate you from God and fellowmen. But he believes these barriers can be removed, that freedom and peace and joy can be part of life. **\$2.95**

JOHN DOE, DISCIPLE

by Peter Marshall, edited by Catherine Marshall

Twelve of Peter Marshall's sermons have been chosen especially for their appeal to young people. However, since problems such as morals, freedom, temptation, and life goals confront every person, the book offers much for any youth or adult. Before each sermon Catherine Marshall relates the incident which caused this particular sermon to come into being. The book reveals Peter Marshall's sense of high adventure in a life deeply committed to Christ. **\$4.50**

BECOMING A CHRISTIAN

by Rosalind Rinker

Practical and usable insight into the utter simplicity of meeting God. Filled with illustrations from real life. Covers three areas: What Is a Christian? Who Can Become a Christian? Growing as a Christian.

Cloth \$2.50; paper 89¢



DAWN OF DEVOTION

by Sarah Anne Jepson

This daily devotional book will also provide for its user a general Bible education. It takes up most of the major ideas of the Bible and in addition provides introductions to the most important Bible characters and all the books of the Bible. All this is done in a devotional manner which assists the reader to worship as he learns. Very popular among young people who have used it. **\$3.50**

WHY WAIT TILL MARRIAGE

by Evelyn Duvall

Presents in frank and specific language the reasons for premarital chastity. Mrs. Duvall demolishes the popular falsehoods concerning sex before marriage, without resting on the purely authoritarian approach. At the same time, she constantly shows the reasonableness behind the religious authority. Though addressed to teenage readers, parents, counselors, and pastors will also find much of value. **\$2.95**

BETTER WAYS OF GROWING UP

by John and Dorothea Crawford

Written to help young people face honestly questions such as: What do I believe? How do I face important problems? How level-headed am I? Much help toward healthy self-understanding. Paper **\$1.75**

DAILY LIFE DEVOTIONS FOR YOUTH

by Walter L. Cook

Short devotions for youth, written with genuine dignity of language coupled with good insight and apt phrases. Deals with the particular problems and pressures teenagers face. **\$2.95**

THE GIRL THAT YOU MARRY: A Book for Young Men About Young Women

by Eleanor Boll and James Bossard.

Most fellows know the biological differences between the sexes—this book explains just why girls behave and think as they do, their (to fellows) unreasonable behavior, their likes and dislikes. It follows the girls from youth to middle age, providing great insight all along the way. The purpose is mainly for masculine understanding, but girls may learn much, too. Every young man owes it to himself to read this. **\$3.25**

THE MAN THAT YOU MARRY: A Book for Young Women About Young Men

by Eleanor Boll

A treasure trove of information on how boys get the way they are, what men like and don't like about women, what a girl can do to make her marriage the perfect relationship she dreams of. A book every girl should read, and one she can eventually share with her husband, and later her daughters. **\$3.25**

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That "Extra" Christmas Gift

By H. Ernest Bennett

As another Thanksgiving and Christmas season rolls around in this nation of abundance, we as a people and a brotherhood have much to be thankful for.

But as we look beyond our national borders, this abundance is exceeded by human tragedy and poverty in such critical places as Vietnam, India, Pakistan, and Algeria. Our own flood, wind, and earthquake disaster areas are not exempt from suffering.

As a brotherhood we have responded well to this human tragedy. But much more can be done. Christian compassion and the joy of the Gospel message are needed by many. Surely with this "extra" tragedy existing in our world, we can consider giving a little "extra" help.

Many of us go to "extra" effort during our Thanksgiving and Christmas celebrations. Our gift exchanges include extras. Our dinner tables often look a little "extra" at family gatherings. We go to "extra" expense to get together with our loved ones, and to send greetings to our friends.

Such gestures are good and legitimate for maintaining close ties in our fast-moving world. But just as important (and maybe more so) is the witness and service of the church.

"Extra" Used for "Special" Need

A "Christmas Sharing Fund" has been set up to receive your "extra" gift this year. Sponsored by a Committee on Coordination as a united effort for the General Mission Board, our General Conference programs, and our colleges, it has been suggested to each of these boards and colleges that these gifts be used for some special need and that will represent a significant expression of Christian love and service.

It is proposed that this "extra" giving be an individual and family project rather than a congregational one. It is suggested that each family or individual wage earner plan extra giving and send it directly to the "Christmas Sharing Fund." Your gift can be sent along with the coupon provided below



Do you care enough to share . . . with war-weary Vietnamese?

to me at the Mennonite Board of Missions, Elkhart, Ind., the agency serving as the receiving office for the fund.

This gift becomes meaningful only as it is given cheerfully, in an expression of gratitude, and as it represents a commitment above our regular giving. As we shop, wrap our Christmas gifts, and plan for our annual holiday dinners, let us slip a little "extra" along for those in worse circumstances.

An "extra" \$5.00 would not be missed by most of us, and yet, this gift, added to the same of thousands of others across the church, may mean the difference between life and death (both physically and spiritually) for one more soul.

Interdependent—To What Degree?

The degree to which the whole world is interdependent is illustrated effectively in the following: "An American soldier wounded on a battlefield in the Far East owes his life to the Japanese scientist, Kiasoto, who isolated the bacillus of tetanus.

"A Russian soldier, saved by a blood transfusion, is indebted to Landsteiner, an Austrian. A German is shielded from typhoid fever with the help of Metchnikoff, a Russian. A Dutch marine in the East Indies is protected from malaria because of the experiments of an Italian, Grassi.

"A British aviator in North Africa escapes death from a surgical infection because of a Frenchman, Pasteur, and of a German, Koch, who elaborated a new technique.

"Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from small-pox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured of pellagra through the researches of an Austrian." — Rockefeller Foundation Annual Report, 1941, the year before Pearl Harbor.



Christmas Sharing Fund

Enclosed find \$ _____ for the
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to be shared by:

- Mennonite Board of Missions
 - Mennonite General Conference
 - Mennonite Church Colleges
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Mail to: Name _____
H. Ernest Bennett Address _____
Box 370 _____
Elkhart, Ind. 46515 _____

The Congregation in Mission

By Paul Peachey

This year's General Conference theme at Kidron, "The Congregation in Mission," was a triumph of sorts. The congregation once more is to be accorded its rightful place. At least, that is what the Conference seemed to say.

The emphasis was timely. Institutions were not originally a part of the Swiss Mennonite tradition. Under conditions of persecution, institutions could not develop. Whether Swiss Anabaptist theology would have permitted the rise of institutions, had this been possible, is now disputed.

In any case, only in recent decades have American Mennonites developed institutions on a serious scale. This meant conference machinery, special agencies, and professional church workers of various types. But once begun, the institutional momentum has become almost overwhelming. In the excitement, the congregation sometimes was almost forgotten. At best, however, a conference theme can hope only to influence theoretical orientations. The real task still lies ahead. We now confront the question: Are the congregations, as they are presently constituted, able to perform the functions which once more are returned to them?

Often when we discuss the relation between congregational and episcopal or conference authority, we think in secular terms. We prefer "democratic" to authoritarian government. Yet important as that distinction may be, it really is not the issue here. Or when we talk about lay responsibility or participation in the church, we think of a broader distribution of institutional functions — committee busywork. This, too, misses the point.

The central objection to excessive church machinery is rather that the binding and loosing, the shaping of Christian destiny, must be achieved at primary levels of fellowship. Certainly a congregation is closer to this central task than is a conference. But even the congregation as now conceived is in effect a synod. Several hundred people revolving around a building devoted to impersonal liturgical exercises, without being carried by smaller units of responsible fellowship, can hardly realize this primary function.

In Mennonite history, institutional conferences or bishop boards tend to increase in importance as the primary levels of church life decline. By the same token, the more they increase, the more the primary levels are likely to atrophy. Someone else assumes their responsibility.

Unless the trend toward greater congregational autonomy is carried by recreation of primary units of life within the present congregation, the recovery of congregational emphasis may mean further loss rather than gain. Every congregation must now ask itself: Are we ready for the franchise?

* * *

It is more holy to *play* in the right spirit than to *pray* in the wrong spirit.—John A. Morrison, in *The Gospel Trumpet*.

Prayer of Thanksgiving

By Esther Shenk Buckwalter

Our Father:

We would not thank Thee like the Pharisee of old,
Praying in arrogance and pride. So bold
He was. We bow our personalities to pray
In thankfulness and deep humility today.

We thank Thee for the spiritual things of Thine
That even we who trust in Thee cannot define:
Thy love, the depth and height and breadth of which defy
All boundaries of human thought. Though we may try
We always underestimate Thee. How can we
Who are so finite, understand infinity.

We thank Thee for our Lord, the Son of God, who died
And rose victorious; for the church, Christ's Bride;
The Holy Spirit and the sweet incense of prayer;
And for our ministers and leaders who must bear
Increasing burdens; for people who would burn
Their lives out, gladly, to see one soul turn
To God; for loving parents, teaching us from birth
To follow Jesus, risen Saviour of the earth.

We thank Thee for the happy times and joys of life;
The tender love between a husband and his wife;
For children, sweet with innocence of babyhood;
For teenagers; for loyal friends who understood
Some urgent need. We thank Thee for the losses and the pain
In life, and trust in Thy rich promises of gain.
Thy sunshine, rain, fresh air, and rhythmic seasons,
The beauties of Thy earth, increase the reasons
Why we will thank and praise Thee yet again.
In Jesus' holy name we pray, Amen.

A Wish

The skeleton of some people is mostly "wishbone." They spend their time wishing for benefits to be heaped upon themselves.

The Bible records the wish of an elderly man in behalf of one named Gaius. The content of this wish is for good health, but on a most unusual condition.

Generally, we pray for God to give us good health, with tongue in cheek that if He does, He may expect us to believe in Him and serve Him.

But the Apostle John turned it around. He prayed for Gaius, that the condition of his body might match the condition of his soul! How would you like a personal prayer for you like that?

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III John 2).

—Paul Showalter.

CHURCH NEWS

Should Mennonite Youth Serve in Watts?

By Jesse Glick

Only the most isolated missed the screaming headlines heralding bloodshed and riot this summer in the poverty-locked Watts area of Los Angeles.

The disturbance was not confined to Watts, however. Property destruction occurred in scattered locations throughout the south central Los Angeles area.

Many are the explanations trying to pinpoint the cause. A few statistics may help put the underlying causes into proper perspective—the invisible boundaries that the unsophisticated white person never sees. In Los Angeles County, 85 percent of the nonwhite population live in 1.5 percent of the geographical area.



VS in Los Angeles: "Build bridges of understanding in riot-torn Watts area." A Negro woman is shown here shouting expletives at police from the porch of her home during the August riot of the Watts area. Police fought an estimated 7,000 Negroes from dusk to dawn in vain efforts to halt the early stages of the rioting. Credit Wide World Photos.

Population density in Watts is 14,000 per square mile compared with 4,800 for the county. In the south central area, 35 percent of the housing units are substandard while in the county as a whole only 5 percent of the housing is substandard.

A Negro psychiatrist pointed out some conditions more directly contributing to the oppressive situation of life in Watts. There is a breakdown in Negro family life. The basic cause of this breakdown can be traced to slavery days when white masters broke up families for commercial profiteering. Since slavery days, the oppression of the Negro family head has continued to severely disrupt normal family relationships.

One half of the Negro children have

lived in broken homes during their childhood and teen years. People in the south central area have been victims of white economic exploitation. Poor quality goods, for example, are sold by white merchants at high prices. Many are disillusioned because they came from the South hoping to find work in Los Angeles. These expectations have repeatedly been dashed. Only the poorer jobs are open to them.

In the south central area there are many well-educated Negroes who are unable to find work. And, of course, there are masses of uneducated persons who never will be given the opportunity to work. There is a 50 percent functional literacy rate and 18 percent of the adults there have never read.

Closed Doors

Local and city governments have been unwilling to listen to the voice of the majority of the south central area; to the folks of goodwill earnestly concerned about their community; to the folks who would be only too glad to better themselves if doors closed to them were opened.

Those in authority have taken no initiative to even open channels of communication. After the riot they locked these doors even tighter by sending police without search warrants into Negro homes to search for looted goods. Police seized anything that looked new and for which a family had no proof of purchase.

This "hoodlumism" on the part of the police force tarnishes even more an already badly tarnished image. Police harassment of the Negro citizenry is a "normal" part of life in south central Los Angeles. A Negro lady tells of a cop stopping her to give her a traffic ticket. "He just stood there and said, 'Get out, nigger bitch.'"

The majority of the churches within and without the area have shown little interest in a prophetic witness and in a social and spiritual ministry to their communities. Immediately after the riots the Council of Churches of Southern California created a Commission on Church and Race. Mr. Sanderson, an atomic scientist, gave up a \$20,000-a-year job to head this commission.

Should the Mennonite Church send VS-ers to Watts? It's obvious VS-ers could do little in changing the economic, political, and police situation of the downtrodden area.

Mr. Sanderson and community folks with whom we talked believe VS-ers could

be of significant help staffing reading and tutoring centers for adults and children, establishing day-care centers for children, working along with the community—with organizations and individuals—in a variety of projects aimed at creating opportunities for adults and young people to help themselves.

Tired of "Welfareism"

Watts folks are tired of government "welfareism." They are primarily interested in organizing and developing their own community betterment organizations. They welcome only those "outsiders" who are willing to work under the direction of local folks and organizations. "Welfare workers" operating under the direction of some remote government or church office are not appreciated.

If VS-ers were sent to Watts, they would work under the guidance and counsel of competent Christians who are members of the Calvary Mennonite Church located in south central Los Angeles. LeRoy Bechler, pastor of the Calvary Church, wants the VS-ers to help establish a vigorous spiritual ministry in Watts as well as participate in community development projects.

Can the VS Office of our church support a Watts project? Financially, the road ahead appears rough. Currently operating with a deficit, a certain feeling of frustration appears when the tremendous need for a Christ-centered witness in Watts cries to us as Christians. We are going through a critical period of decision making. Shall VS-ers live and serve in Watts? Can we as a church support such a project with personnel and funds?

More violence is ahead for Watts—perhaps another riot. Government officials and police are seemingly fanning the smoldering embers with no understanding that in their hands lies much of the immediate responsibility for the violent protest of this past summer.

Should the church, through her young people and with the support of the adults, get involved in such a situation? Do we have a message that is worth sharing with the citizens of Watts? Do we really believe the Gospel of Christ can transform persons and situations both spiritually and socially? Dare we put our money where our mouth is?

A Probation Officer's View

A Christian probation officer in Los Angeles pointed his finger at economic conditions, Proposition 13 (a recent amendment to the California Constitution, adopted by popular initiative, which not only wiped off the books all existing fair-housing legislation but permanently disenabled the legislature from enacting such laws), and the attitude of the police as important factors at the root of the riots. He went on to say:

I have expected this riot for the past year. I saw a riot start in San Francisco last summer. The San Francisco Negroes were much more vocal than the Los Angeles Negroes and the city of San Francisco was paying more attention.

The Negro community in Los Angeles, lacking the sense of identity or cohesiveness of San Francisco, seemed to be waiting. The smoldering hatred was in their eyes, but there was a tinge of hope. Jobs were promised by the war on poverty. But the war on poverty was lost to local politics and union resistance to apprenticeship liberalization. The moving and growing Negro population sullenly waited.

Requests for a civilian review board of police mistreatment and demands for Negro choice of anti-poverty board representatives were disdained, as were requests for grass roots meetings with the mayor and police chief.

In recent months I saw a Negro arrested for car theft—his face jammed into a chain link fence, his arms twisted out of sockets, offering no resistance. I sent letters to the two Los Angeles newspapers, never to have them printed. I, too, somewhat sullenly waited.

Lacking any encompassing leadership or organization, the Negro community is sentimentally influenced by the Muslims, who have gained sympathy by attracting police hostility. The Muslims have preached inevitable race war, and no one has refuted them. The Muslims are near heroes to the Negro community today. Their fanaticism seems determined to bring on a full-scale race war.—Reprinted by permission from *Eternity Magazine*.

Krabill Reports

"Mennonite Central Committee has a unique role to play in Vietnam, not only in terms of its concern for a peace witness, but also in its ability to relate well to the national church, the Christian and Missionary Alliance, and other religious groups in the country."

This was the observation of Willard S. Krabill, M.D., after his return on Oct. 28 from a two-week tour of Vietnam. As a representative on an eight-man team sent to Vietnam jointly by the U.S. government and the American Council of Voluntary Agencies for Foreign Service, he assisted in making an on-the-spot appraisal of the Vietnam refugee situation.

"The refugees in South Vietnam are an overcounted and overstressed group of people and not necessarily more needy than many other segments of the population," observed Krabill, who served in Vietnam under MCC from 1955 to 1958.

"Much of the current pressure for us to help refugees is politically motivated. Most of the displaced persons are 'tactical refu-

gees' created by U.S. and South Vietnamese military operations."

Military personnel frankly told the delegation that military activity in the months ahead will create more refugees. "So get ready for them," they challenged.

Krabill urged that the MCC's program build-up be aimed at the overall needs of the Vietnamese people, not just the refugees. "We want to be welcome in Vietnam and useful there whenever peace comes, regardless of the complexion of the government in power at that time."

The danger of having the MCC's work identified with the United States government's war effort is a problem, said Krabill. "But the only way to avoid identification problems in a war zone like this," he concluded, "is not to be there at all. I feel (however) that MCC needs to carry out a ministry of reconciliation in Vietnam today."

Give to CROP



With the fall harvest comes an appeal to farmers to give to CROP (Christian Rural Overseas Program), the collection agency for Church World Service. CWS distributes food and community development materials in 40 overseas areas. Arrangements have been made with CROP for allowing Mennonite Church members to designate their contributions for use by Mennonite Central Committee by indicating this on their CROP receipts. This can also serve as part of the total Relief and Service giving for the member's particular conference. A total of \$128,685 in CROP contributions was channeled through MCC in 1964. Shown here (left of chute) is Vernon U. Miller, Goshen, Ind., who is chairman of Elkhart County's Friendship Acres.

Your Overseas Missionaries of the Week



Quintus and Miriam Leatherman returned to the States last month from England for a three-month furlough. They have served their third term with the Mennonite Board of Missions, Elkhart.

Serving as hosts of the Mennonite Centre in London, the Leathermans have watched the centre gradually develop into a hostel for foreign students, in addition to furnishing reading material on Mennonite interpretation of the Gospel. A congregation has also been formed, meeting in the chapel room for its regular worship services.

A school administrator for many years, Quintus is a graduate of Goshen College and received his master's degree from the University of Pennsylvania. He is originally from Souderton, Pa.

Also from Souderton, Mrs. Leatherman (the former Miriam Detweiler) is a graduate of the Grand View Hospital School of Nursing, Sellersville, Pa.

The Leathermans have three children—Lois (Mrs. Stanley Yake of Blooming Glen, Pa.), Rachel (Mrs. Richard Graber) and Philip, both of Sellersville.

Praises Missionary Spirit

The usual despairing of the lack of missionary zeal on the part of our large rural churches was reversed recently after missionary Earl Schwartzentruber spoke to a large congregation in northern Indiana.

"This is a missionary church!" evaluated Schwartzentruber. "As we shared our experiences with them, and listened to their reports and testimonies, ranging from children's missionary-quarter-funds, to young people's 'koinonia groups,' to establishing another church in California, we felt that somehow we were all caught up together in the great mission of the church."

Schwartzentruber, his wife Genevieve, and family plan to return to Argentina in early January for their second term of missionary service.

FIELD NOTES

NOTICE

No Gospel Herald for
November 30

Personnel Needed: Secretary for Science Department; Secretary for Staff Personnel and Student Finances. **Agency:** Goshen College. **Contact:** Walter Schmucker, Goshen College, Goshen, Ind. 46526.

Henry Diener was installed as pastor for Riverview C.M. Church, White Pigeon, Mich., Sept. 19. He also serves as principal for Clinton Christian Day School, Goshen, Ind. His address is 301 East Berry St., Middlebury, Ind. Telephone: 825-2146.

Effective Nov. 1, 1965, the name of the Mountain View Mennonite Church, Mountain Home, Ark., has been changed to the Buffalo Mennonite Church.

George Brunk, Harrisonburg, Va., speaker at Mt. Airy, Md., Saturday evening and Sunday, Nov. 27, 28.

Harley D. Troyer, Route 1, Middlebury, Ind., was ordained as minister to serve the Griner congregation, Conservative Mennonite Conference, Nov. 7. Ivan J. Miller officiated, assisted by Albert H. Miller, Joni Beachy, and Clarence Yoder.

Crist T. Borntrager, Route 1, Middlebury, Ind., was ordained as minister for the Pine Ridge congregation, Nov. 7. Ivan J. Miller officiated, assisted by Albert H. Miller, Joni Beachy, and Eli D. Miller. Phone: 825-2731.

Annual ministers' week at Rohrerstown, Pa., Dec. 7-10, sponsored by the Lancaster Conference. Out-of-conference speakers include Daniel Reinford, Franconia; David Showalter, Harrisonburg, Va.; and C. J. Kurtz, Elverson, Pa. Sessions daily, 8:00 a.m. to 3:30 p.m.

The Britton Run congregation has changed its name to Valley View Mennonite Church, Spartansburg, Pa., because of the changed location.

Robert Gerber was ordained on Nov. 7 as minister to serve the Bourbon Mennonite Chapel Church, an outgrowth of the North Main Street congregation, Napanee, Ind. Paul M. Miller, Goshen, Ind., preached the ordination sermon and Homer F. North officiated in the ordination.

Reuben and Daisy Clymer, 1520 Harrisburg Pike, Lancaster, Pa., observed their 63rd wedding anniversary on Nov. 12.

Fred E. Augsburger, Youngstown, Ohio, at Lynside, Lyndhurst, Va., over Thanksgiving weekend.

Ralph Gunden, member of the board of Menno Travel Service, was a guest of Pan American Airways for an eight-day excursion to Africa. He stopped at Dakar,

Senegal; Monrovia, Liberia; Abidjan, Ivory Coast; Cotonou, Dahomey; Douala, Cameroun; and Conakry, Guinea, where he investigated the possibility of college students studying at universities in Guinea under the exchange program of the Council of Mennonite Colleges.

John H. Koppenhaver, Hesston, Kans., at Hopewell, Kouts, Ind., Nov. 28.

Christian Nurture Conference at First Mennonite, Kitchener, Ont., Nov. 28, 2:30 p.m. Dr. C. Pitt, Toronto, guest speaker.

MCC Ontario annual meeting at First Mennonite, Kitchener, all day, Nov. 27.

J. D. Graber, Elkhart, Ind., in missionary rally at Willow Springs, Tiskilwa, Ill., Nov. 24-28.



Dan Nisly is currently serving as administrator of Maple Lawn Home, Palmyra, Mo. A former VS-er at nearby Hannibal, he came to his post in April from Salem, Oreg. The 61-resident home for senior citizens is owned by Marion County and under the control of the county court, but has been leased to the Mennonite Home Association. It provides a home and care for indigents who otherwise would have no home, medical attention, or nursing care necessary for senior citizens.

New members by baptism: ten at Valley View, Spartansburg, Pa.; four at Pleasant Valley, Bath, N.Y.; one at Petoskey, Mich.; two at Roanoke, Eureka, Ill.; thirteen at Mellinger, Lancaster, Pa.; seven at Poole, Ont.; eight at Chestnut Ridge, Orrville, Ohio.

Gordon Bauman, pastor of Berea, Alma, Ont., will serve in a ministry on local TV programs, Nov. 29 to Dec. 3.

David Showalter, Harrisonburg, Va., at Cambridge, Honey Brook, Pa., Dec. 4, 5.

Evangelistic meetings: **Andrew Jantzi**, Sarasota, Fla., at Elizabethtown, Pa., Nov. 14-28. **William R. Miller**, North Liberty, Ind., at Berea, Alma, Ont., Nov. 28 to Dec. 5. **Lloyd Hartzler**, Broadway, Va., at Freemanville, Atmore, Ala., Nov. 14-21. **Sanford C. Oyer**, Protection, Kans., at Salem, Waldron, Mich., Nov. 21-28. **Robert Detweiler**, Goshen, Ind., at Bon Air, Kokomo, Ind., Nov. 21-24. **Jesse Yoder**, Cleveland Heights, Ohio, at Petoskey, Mich., Nov. 28 to Dec. 5.

Glen Sell, Columbia, Pa., at Slate Hill, Shiremanstown, Pa., Nov. 21-28. **Paul M. Miller**, Goshen, Ind., at Yellow Creek, Goshen, Ind., Nov. 28 to Dec. 5. **Ray-**

mond Charles, Lancaster, Pa., at Zion, Broadway, Va., Dec. 2-5. **Russell Krabill**, Elkhart, Ind., at Bethel, Wayland, Iowa, Nov. 21-28.

Bible Conference, Slate Hill, Shiremanstown, Pa., with Paul M. Miller, Goshen, Ind., as guest speaker, Nov. 25.

Nine youth from Jamaica Mennonite churches are currently in Bible training, according to missionary Warren Metzler. Six are enrolled at the Jamaica Bible School in Mandeville, two at Torrington Bible School in Savanna-La-Mar, and one at Eastern Mennonite College.

The Mennonite exhibit displayed at the recently expired World's Fair in New York City is currently making its rounds to Mennonite college campuses. Set up at Goshen College on Nov. 10, it is to remain there for a couple of months. Artist Kenneth Hiebert is expected to attend the exhibit sometime during its display.

Robert W. Miller, director of MCC Overseas Services, and Frank L. Hutchison, of Church World Service, left New York on Nov. 2 for a three-week trip to Vietnam. The trip is a preliminary step in shaping the expanded MCC program in Vietnam. The men were to meet with William T. Snyder, executive secretary of MCC, in Frankfurt, Germany. Before program expansion can take place, the type of work and personnel required must be determined. Also, new locations must be considered and selected.

Jesse Glick, associate director of I-W services, and **Gordon Dyck**, secretary of the I-W Coordinating Board, were recently appointed by the I-W Coordinating Board to serve as editors of the **I-W Mirror**, a monthly paper for all I-W's of the Mennonite Central Committee constituency. The paper will continue to be printed at MCC headquarters, Akron, Pa.

New I-W sponsors: **Kermit Styer**, Souderton, Pa. — assigned to Norristown men; **J. P. Wenger**, recently installed pastor of Argentine congregation — assigned to Kansas City, Kans., men; **Theron Weldy**, pastor of Sunnyslope congregation — assigned to Phoenix, Ariz., men; **John Garber**, pastor at Des Moines, Iowa — assigned to Des Moines men.

James Blough, Hesston, Kans., leaves for Araguacema, Brazil, on Nov. 24 as an overseas VS-ers. He will assist in community development.

George Hansen, Duchess, Alta., leaves for India as an overseas VS-er on Nov. 24. Living at Shantipur, he will assist in the local leprosy home and hospital.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 8.
Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Birky, Wayne C. and Betty (Beard), Foosland, Ill., fifth child, third son, John Christopher, Oct. 24, 1965.

Blank, Lester and Mary Lou (Lauver), Tlaxiaco, Oax., Mexico, sixth child, third son, Paul David, Aug. 17, 1965.

Brubaker, Paul K. and Dora (Herr), Mannheim, Pa., second child, first son, Gregory Lynn, Oct. 11, 1965.

Herr, Elwood and Janet (Thomas), Sterling, Ill., third living child, first daughter, Denise Joyce, born Sept. 19, 1965; received for adoption, Oct. 14, 1965.

Kennel, Arthur and Lois (Ruth), Stuart, Va., first child, Susan Elizabeth, Oct. 12, 1965.

Lind, Allen and Sara Jane (Peachey), Montpelier, Vt., second son, Jerrell Ray, Oct. 23, 1965.

Martin, Roy and Edna (Groff), Lancaster, Pa., third child, second daughter, Nancy Jeanne, Oct. 26, 1965.

Miller, J. Robert and Irene (Peifer), Liberty, Pa., fifth son, Dale Lavon, Sept. 25, 1965.

Miller, Ora and Lois (Frey), Shipshewana, Ind., third child, first son, Ross Allen, Oct. 27, 1965.

Musselman, Marshall L. and Mary (Cressman), Eimira, Ont., fifth son, Larry Dean, June 4, 1965.

Nofziger, D. Leo and Alverda (Stutzman), Lebanon, Oreg., fourth child, first daughter, Tina Marie, Sept. 2, 1965.

Petersheim, Emanuel and Mary Edna (Kinsinger), Huntsburg, Ohio, third child, second daughter, Joyce Melodie, Oct. 10, 1965.

Rittenhouse, David and Brenda (Feisner), Lansdale, Pa., fourth child, second daughter, Denise Lynn, Oct. 24, 1965.

Roth, Milton and Wilma (Yoder), Milford, Neb., fourth living child, third daughter, Janell Joy, Oct. 6, 1965.

Schlabach, W. Ernest and Marilyn (Myers), Luray, Va., first child, Diane Lynn, Sept. 13, 1965.

Steiner, Elno and Mabel (Smeltzer), Elkhart, Ind., fourth living child, second son, Donald Lynn, born Sept. 30, 1965; received for adoption, Oct. 22, 1965.

Stutzman, Earl and Barbara (Miller), Albany, Oreg., fifth child, fourth daughter, Shirley Jean, Oct. 14, 1965.

Wadel, David N. and Ruth (Blank), Christiansa, Pa., fourth child, first daughter, Judith Ellene, Oct. 26, 1965.

Waidelich, Donald and Barbara (Garwood), Fort Wayne, Ind., second child, first daughter, Debra Irene, Oct. 12, 1965.

Weaver, Daniel and Frances (Cook), Staunton, Va., first child, Dana Joy, Sept. 29, 1965.

Yoder, Arthur H. and Naomi (Swartley), Doylestown, Pa., first child, Arthur Henry, Sept. 19, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer—Beachy.—Ronald Alderfer, Harleysville, Pa., Salford cong., and Constance J. Beachy, Alden (N.Y.) cong., by David P. Beachy, Aug. 21, 1965.

Bauman—Patterson.—Aden M. Bauman, Elmira (Ont.) cong., and Joanne Cecella Patter-

son, Milton, Ont., Omagh Presbyterian, by Howard S. Bauman, Oct. 7, 1965.

Caldwell—Hershberger.—Harold Caldwell, Hartville, Ohio, Church of Christ, and Donna Hershberger, Hartville Mennonite, by Donald Rutledge, Sept. 13, 1965.

Clemmer—Stoltzfus.—Dennis Clemmer, Souderton, Pa., Bertolet cong., and Fern Stoltzfus, Elverson, Pa., Conestoga cong., by Walter Alderfer, Oct. 2, 1965.

Freed—Halteman.—Arline Freed, Earlington, Pa., and Sandra Halteman, Souderton, Pa., both of the Franconia cong., by Curtis Bergey, Oct. 16, 1965.

Hess—Good.—David S. Hess, Lancaster, Pa., New Danville cong., and Jane W. Good, Lancaster, Strasburg cong., by Clayton L. Keener, Oct. 16, 1965.

Kauffman—Alderfer.—Lyle D. Kauffman, Harrisonburg, Va., Lindale cong., and Rhoda D. Alderfer, Lansdale, Pa., Plains cong., by John E. Lapp, Oct. 23, 1965.

Kehl—Martin.—Harvey H. Kehl, New Dundee, Ont., Blenheim cong., and Arlene Martin, Elmira (Ont.) cong., by Howard S. Bauman, Oct. 9, 1965.

Liechty—Gingerich.—Leon Wayne Liechty, Spencerville, Ind., Leo cong., and Ruby Pauline Gingerich, Ligonier, Ind., Wawasee Chapel, by John C. King, Oct. 16, 1965.

Liestman—Heiser.—Dean Liestman, Mahomet, Ill., and Sharilyn Heiser, Dewey, Ill., both of East Bend cong., by J. Alton Horst, Oct. 23, 1965.

Longoria—Miller.—Maximiliano Longoria, Calvary cong., Mathis, Texas, and Barbara Miller, Upper Deer Creek cong., Wellman, Iowa, by Morris Swartzendruber, April 17, 1965.

Melendez—Ortiz.—José del Carmen (Carmelito) Melendez and Aida Maria Ortiz, both of Coamo, P.R., by Addona Nissley, assisted by Enrique Ortiz, brother of the bride, Oct. 15, 1965.

Miller—Borntrager.—James Miller, Hartville (Ohio) cong., and Martha Borntrager, North Canton, Ohio, by Rudy Borntrager, Sept. 10, 1965.

Miller—Harnish.—Larry Miller, Morocco, Ind., Burr Oak cong., and Miriam Harnish, Neffs, Pa., by Harvey Chupp, Sept. 25, 1965.

Moyer—Bontrager.—E. Bruce Moyer, Telford, Pa., Rockhill cong., and Muriel Bontrager, Alden (N.Y.) cong., by David P. Beachy, Sept. 11, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Shetler, George W., son of John and Cora (Erb) Shetler, was born in Washington Co., Iowa, June 24, 1898; died at his home in Sarasota, Fla., Oct. 6, 1965; aged 67 y. 3 m. 12 d. He was married to Maude Miller, who survives. Also surviving are 5 sons (Maynard, Marilyn, Merle, John, and Rollin), 3 daughters (Alice—Mrs. Daniel Schrock, Mary Lou, and Myra Lee), 20 grandchildren, 2 brothers (Richard and Willard), and 2 sisters (Mrs. T. P. Moore and Mrs. Raymond Yordy). He was a member of the Bayshore Church, where funeral services were held Oct. 11; T. H. Brenneman, assisted by Melvin Stauffer, conducted the services; interment in Palms Memorial Park.

Zuercher, Leroy S., son of Peter and Adaline (Lehman) Zuercher, was born in Allen Co., Ohio, Oct. 30, 1886; died July 6, 1965; aged 78 y. 8 m. 6 d. On Nov. 23, 1910, he married Carrie Light, who survives. Also surviving is one sister (Cora Weaver). Two brothers and one sister preceded him in death. He was a member of the Salem Church, where funeral services were held July 9, in charge of Richard Martin.

Readers Say

Thank you for your conscientious replies to my article on "Divorce and Remarriage." I would like, if I may, consider the various points you raise in the Readers Say column.

The sin of breaking the marriage bond is called adultery in the Bible. A legal procedure of divorce does not make it any less sinful, for only the sinful act of unfaithfulness can really break the bond. So the two involved in the sinful act are the guilty ones.

First: in both Matt. 5:32 and 19:9, Jesus makes the two who marry after the legal divorce the ones guilty of adultery, that is, of really breaking the marriage. This sin of adultery is not canceled out by a legal divorce decree because of incompatibility, etc. In neither of these passages does Jesus label the legal separation adultery. He says the man who puts away his wife (his faithful wife) causes HER to commit adultery, i.e., to actually break the marriage when she remarries. A man does not break the marriage bond when he puts away his unfaithful wife, she had already done that.

I'll admit this aspect is more clearly seen in the German versions in which Jesus says, "Er bricht die Ehe," literally, "He breaks the wedlock." And Paul says, in the German again, "She shall be called a marriage-breaker-ess."

Since adultery in Scriptures means marriage breaking, the expression "living in adultery" is absurd and it is no wonder it never appears anywhere in the Bible. It would be like saying "living in marriage breaking." Adultery, breaking the wedlock, is an act, not a state or condition. So as one who kills shall be called a murderer, so one who commits adultery shall be called an adulteress, because of the act committed. To break up a second marriage would constitute a second act of adultery, breaking another marriage.

Second: 1 Cor. 7:2 forbids us to require them to live separately lest they be tempted to sin. We have no option here. In verses 10, 11, she could hardly REMAIN unmarried if she had not first become unmarried. Menno Simons and his fellow bishops ruled in 1554 that if her husband broke the marriage bond by sin or remarriage, she was free to remarry because the bond WAS now broken. See *Menno Simons' Complete Works*, pp. 1041, 1042, articles 4 and 5.

Third: In Romans 7 Paul uses the woman's marriage status under the law ONLY to illustrate how the believer is NOW FREE FROM THE LAW by the death of Christ. How can we claim Paul is quoting the law here for the believer when in the same breath, verse 6, he says we who are in Christ are now delivered from the law? And then goes on to the end of the chapter to show the utter helplessness we are in under the law, with Christ as our only hope. Verses 24, 25.

In Gal. 5:2, 3, Paul gives the principal of law observance that if you insist on following one part of the law you obligate yourself to observe the whole law. So if he is tying us to a part of Israel's divorce law, we are tied to the whole of it. Such a thing he would never do.

Deut. 24:4. God permitted, but never commanded, divorce, remarriage, bigamy, polygamy, and on occasion, mixed marriages. But to return to a former husband after a marriage had once been broken He NEVER permitted. This command has never been revoked. Neither is there any command or inference in the New Testament a second marriage, however sinfully contracted, should be broken up. But Ezra's procedure of separating from an ungodly companion is forbidden in the New Testament. 1 Cor. 7:12, 13.

Deut 14:3, 8; Isa. 65:4; Num. 5:2, etc. Eating certain meats, touching a dead body or a diseased body, were a part of Israel's ceremonial laws, mostly relating to health and hygiene, the abomination consisting mainly in a physical defilement of contamination when antiseptics and modern food processing were unknown to men. In their ceremonial aspect these forbidden things symbolized spiritual defilement. Israel's ceremonial law came to an end for us in Christ. Rom. 10:4 and many other Scriptures.

But God's moral law is an unchanging law even as God Himself cannot change in His own nature and person. "Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; [He] may not take her again to be his wife, after that she is defiled," are commands with deeply moral implications, therefore eternal, unchanging, and abiding.

Not until in this present century did the Mennonite Church adopt the Roman Catholic dogma of the indissoluble idea of marriage which our Anabaptist fathers rejected. I praise the Lord we did not adopt their vicious doctrine of simply counting as null and void any marriage not performed by our own church, or any marriage in which some imaginary flaw of mind or heart intent can be found, as the Catholics still do.

Divorce and remarriage is a terrible and destructive evil. I'm glad our church takes a strong stand against it. And I sincerely hope she will soon come to see, accept, and adopt the fully Scriptural, redemptive approach in dealing with those who have become involved in this sin.—Amos W. Weaver, Ronks, Pa.

Just read your page on "Unfaithful Conservatism," written by Paul M. Lederach. I think this is the most confusing double-talk I ever read on conservatism. . . .—Marlin Good, Denver, Pa.

Howard Burkholder's letter in October 12 Gospel Herald seems to me to be begging the question in relation to the challenge of the city in our day. In spite of all the problems inherent in living in the city, if we are to have an "urban mission," someone is going to have to leave the comfortable rural community to carry it on. One cannot develop communication with people in the city unless he lives with them and identifies with them.

The appeal in the symposium came from workers who have identified in just that way. They haven't deserted the church, they seek instead to help it develop in the context of the city. Unless they do this, they are saying that God is limited and that He cannot develop His church wherever men are found.

They are not expounding the values of city over country, they are protesting a traditionally oversimplified viewpoint which all churches have carried for generations that it is impossible to be the church (be Christian) in the city. They are appealing for the same kind of understanding and appreciation which has brought acceptance to overseas missions and overseas missionaries and to those who come to Christ through their work.

And finally these "city missionaries" of ours can help us in seeing the pervasive ways in which the city is really taking over our "country" life. They can help us to see how irrelevant our rural attitudes become when we begin to witness even to our country neighbors whose thinking is often profoundly influenced by city culture. And, incidentally, they may also help us to illuminate our overseas mission and to see it more clearly for what it is and must increasingly become: a witness to the most of mankind in every country who live in the city.

It would seem to me that whether we like the city or not, if we're going to be faithful disciples in our age, we're going to have to

come to terms with the city and find our mission in the city and the culture which derives from it.—Boyd Nelson, Elkhart, Ind.

Items and Comments

More than 250,000 Korean boys and girls attended vacation Bible schools sponsored by Seventh-day Adventists this summer. C. A. Williams, president of the Korean Union Mission of Adventists, said this was a record-breaking figure for 1965, surpassing by many thousands the number who attended in 1964.

Ralph S. Watts, Jr., Sabbath School secretary of the church headquarters in Korea, said one church recorded a total enrollment of more than 40,000 youngsters at Bible school during the summer.

A Kitchener, Ont., church has become the first in Canada to discard its regular Sunday evening services in favor of a program of ballet, folk singing, and religious plays. The new program went into effect at Trinity United Church on Oct. 3.

Rev. Frank H. Morgan, minister of the church and author of one of the textbooks in the New Curriculum used by United Church Sunday Schools across Canada, says the evening church services were eliminated for two reasons: poor attendance, and "they're only a duplication of the morning worship service anyway."

The Episcopal Bishop of California, Rt. Rev. J. A. Pike, is taking a sabbatical in England where he hopes to make some decision about his faith.

"I've reached the point in my religious thinking," he says, "where I'm sort of out on a limb. The unbelievers predict I'll go farther. The fundamentalists warn that I must go back or fall off the limb. I have to decide for myself."

Bishop Pike has had a varied background. A Roman Catholic until his college days, he became an agnostic, was married, divorced, remarried, became a lawyer, served as a naval officer, finally being ordained an Anglican priest in 1946. Now 52, he is visiting liberal theologians in Britain where he hopes to test his ideas against the thoughts of other men in a more liberal atmosphere.

Pope Paul VI's trip to New York has been described by a well-known Lutheran editor as a public relations move conceived to "strengthen his image" and "divert attention from the collapse" of the Second Vatican Council.

Dr. G. Elson Ruff, editor of *The Lutheran*, biweekly of the Lutheran Church in America, said in the Sept. 29 issue that he "can't imagine what Pope Paul may say at

the United Nations assembly that will be worth the price of an airplane ticket from Rome."

While the Pope's words should be "heeded respectfully by persons of every faith or no faith," the editorial said, they will have "no relevance to the rough power struggles that are the reality of world politics. If the Pope has the desire to say something which could set millions of people free to live with one another in peace and love," Dr. Ruff wrote, "the place to say it is at the Vatican Council in Rome. . . ."

In following comments, Dr. Ruff acknowledged that "maybe the Vatican bureaucrats are right" and stated that there are millions of people "who crave the voice of authority . . . [who] want to be told what to believe and do."

Only 8 percent of men in Spain attend mass regularly according to *Catholic Action*. Eighty-six percent have no contact with the church except for baptism, matrimony, and death. In the 18th century there were 65,000 priests for 9,000,000 Spaniards. Today there are only 25,000 priests for 30,000,000 people.

"Except for a few fanatical ecumenists, there is no widespread interest in the Blake-Pike Plan," a leading Methodist ecumenical spokesman said of his denomination. Addressing his remarks to the National Methodist Public Relations Conference at Washington, D.C., Dr. Charles C. Parlin of New York said sentiment for the consolidation which would unite six of the major U.S. denominations into a 22 million-member church is not very popular in Methodism.

The Blake-Pike Plan would unite the Methodists, Episcopalians, the United Church of Christ, Disciples of Christ, United Presbyterians, and Evangelical United Brethren Church.

United States military action in Vietnam was described as "tragic" by Anglican Bishop Glyn Simon of Llandaff, Wales. Dr. Simon said that the conflict in Vietnam was a civil war and the original intention had been to bring about a united government and not to create an independent southern state. Now, he contended, the United States, a powerful supporter of the United Nations, has bypassed that organization and sent in military forces "at first in the guise of advisers and now in full-scale military intervention."

Lauding Pope Paul's peace mission to the United Nations, a noted minister urged him to go one step further and call for a world assembly of religious leaders "for the specific purpose of working out a united program of peacemaking."

Dr. Stanley I. Stuber, an American Bap-

tist guest at all the Vatican Council's four sessions, said the Pope's address before the General Assembly "must be followed by action on a world scale so that the secular world will know that we have more than words to contribute to peace."

Asserting that peace "will require much sacrifice of various kinds," Dr. Stuber said, "If Pope Paul should issue the call, I believe non-Catholics would join him on an equal basis in a realistic crusade for a peaceful world."

* * *

Plans are being made for scores of meetings at state, regional, and local levels for celebration of 1966 as "The Year of the Bible" in honor of the 150th anniversary of the American Bible Society.

* * *

A French mother of five who set out five months ago on foot in a pilgrimage to the Holy Land was forced to halt in Istanbul when the donkey that carried her belongings became ill. She is Madame Genevieve Dubos-Troszczynski, the wife of a Pole, who started the pilgrimage from her home near Le Havre last July in thanksgiving for a son's recovery from a serious illness. Her four sons and a daughter are being cared for in France by a Catholic institution.

Madame Dubos had so far covered 2,300 miles—traveling through Germany, Austria, Yugoslavia, and Bulgaria—and had only 125 miles to go before setting foot in the Holy Land. When she reached Istanbul, she was given a new pair of shoes to replace one she had worn down.

* * *

Churches must take to the tourist resorts, national parks, ski lodges, and coffee-houses to reach a population whose leisure time is constantly increasing. "The church needs to be where the people are in their new leisure," the Rev. Warren Ost told delegates to the National Recreation Congress.

Leisure is no longer a matter of filling a spare hour or two in a "neat little community with a village green and four churches on the four corners," Mr. Ost observed. "The new crisis in leisure is going to come from people who have large blocks of spare time because of longer lives and shorter work weeks. They will not be where the church is now."

* * *

Classes were started Oct. 19 in a new nondenominational college in the Lower Rio Grande Valley of Texas. New Life College and Affiliated Schools is located eight miles southeast of McAllen, Texas. Dr. Fred Jarvis, founder and president, was a missionary in Japan and Formosa for many years. The school will stress missionary training. He reported 600 applications were received from students in 20 Central and South American countries before the school opened.

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Cover photograph by Harold M. Lambert

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Volume LVIII, Number 47



"Bible-Believing" Christians

By James M. Lapp

Now don't misunderstand me! I believe the Bible to be the inspired Word of God. My appreciation for the Book is growing each year of my life. Each time I read its message I become keenly aware that the Scriptures contain treasures I have not yet uncovered. Moreover, I have known no greater thrill than to look into the Word with friends, there to find answers to problems we have raised in conversation together. Then in humility, I have been forced again to admit my own need before God as the Word discerns the "thoughts and intents" of my heart.

What Is "Bible-Believing"?

But there is a question that has been growing in my mind for some time now. The question is this: What does it mean to be a "Bible-believing" Christian? How does one redeemed by Christ view the Scriptures? The question has arisen because of several problems I have faced. Let me relate them to you.

Several weeks ago, I attended a certain dinner meeting, carrying my RSV New Testament and Psalms, which I regularly carry on such occasions. Not long after I arrived at the meeting, I got into conversation with a young man about my age, who recently graduated from seminary. To further our acquaintance, I inquired about the school he attended, and his evaluation of their program. His reply was, "If you want a school where they believe the whole Bible is the fully inspired Word of God, you can't find any better." This sounded great, but the tone of his voice and the manner in which he gave his reply brought immediately to my attention that RSV in my pocket. I had the distinct impression from our conversation that for him believing the Bible did not include my RSV. I was rather guarded with the cover of my Bible the remainder of the evening.

The problem has come up in a little different form in my contacts with Christian young people. Many of them have a problem keeping their walk with God alive and meaningful. Often they feel rather guilty because their personal devotional life is barely limping along. Upon inquiring, I find that many of them are reading out of the King James Version of the Bible. Now these youths believe the Bible, but often their belief is clouded by misunderstanding and is grounded in the archaic nature of the words. Ought these young Christians feel guilty if they do not find Bible reading enjoyable? Can they really believe the Bible if they stumble and falter over words used only in their religious language? How can the

Bible prompt faith and be the means of spiritual growth? Need they fear using a modern translation of the Scriptures?

A third observation I have made in contacts with Christians of some denominations other than my own. These persons profess a very high view of the Scriptures—infallible, plenary, verbal inspiration. They tend to use their view of Scripture as a starting point in judging the quality of other persons' faith. But when we begin to speak of the love Jesus expects us to have for our enemies and relate this to our nonparticipation in military service, their "infallible" Bible somehow seems not to speak too pointedly on this issue. So I begin to ask, Do they really have such a high view of the Scripture's inerrancy if on such a central issue they allow their answer to be determined by what is most expedient? Are they really "Bible-believing" Christians?

Some Things Are Clear

In thinking about what it means to be a "Bible-believing" Christian, several things have become clear to me. Nowhere do the Scriptures suggest that to be a Christian means first of all adopting a specific definition of inspiration. Nor is our view of the Scriptures given as a criterion for judging the quality of another Christian's faith. Furthermore, no one translation of the Bible (Hebrew or Greek) is assumed to be the more reliable, for both were used in the New Testament church.

Rather, the basic concern of the Biblical writers seems to be—How does one view Jesus Christ? What do you believe about Him? Equally important to II Tim. 3:16 is verse 15, which suggests the very purpose of the Scriptures is "to instruct you for salvation through faith in Christ Jesus." To those of the first century who were bound to their Bible as the means of their redemption, Jesus said, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life" (John 5:39, 40, RSV). Clearly Jesus meant to say that salvation is a faith relationship with the living Saviour, which can be missed even though you pride yourself in a high view of the Scriptures.

It is alarming if Christians begin to substitute any other center or foundation for faith than Christ Himself. The Scriptures are the record of God's revelation in Christ and offer guidance for living according to the Spirit. But in this day of multiplicity of versions one's faith can easily be shaken if he cannot see beyond varying Scriptural wordings to the Lord who desires our loyalty and attention. While modern translations and scholarship may provoke unrest in the hearts of some Christians, they also do us the service of seeing faith

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as a living relationship with a contemporary God and not a mere clinging to a seventeenth-century wording of this faith.

Our Main Problem

The other day I came across this quote by Stephen F. Olford; it seems to be right to the point. "Our main problem is not liberalism, nor even neoorthodoxy; that which threatens us is a subtle, objective approach to the Bible, to theology, and to preaching in general, which is unrelated to holy living. . . . Oh, that God would teach us that it is just as important to be spiritual as to be sound in our approach to the Bible, just as vital to be obedient as to be orthodox, and that the purpose of revelation is nothing less than transformation of human lives" (*Heart-Cry for Revival*, Fleming H. Revell Co.).

I am a "Bible-believing" Christian and I trust you are also, but let's not stake our faith on some definition of the Scriptures by which we judge one another. Rather, let us personally meet the living Christ and introduce Him to others. Let us search the Word, and find there the witness to Him who is Himself Life. May we never hold to a view of the Scriptures that prevents our vital contact with Christ or our appreciation for the variety of ways He works in the lives of others.

Let us not be only "Bible-believing" Christians but Christ-redeemed members of His body who walk in the reality of His power and presence. □

How Young?

It has been said that whether one feels young or old depends on one's attitude toward life.

Youth are anxious to grow up, adults anxious to keep young in spirit yet profit from experiences of the past. Youth and adults might well consider the following as ideal attitudes:

One should be young enough to want success, but old enough to know it should never destroy health or character. One should be young enough to want money, but old enough to know that true wealth consists not in the abundance of things one possesses. One should be young enough to want popularity, but old enough to know that better than popularity is the joy of self-forgetful loving service.

One should be young enough to want a good time, but old enough to know one cannot put pleasure-seeking first in life. One should be young enough to have enthusiasm, but old enough not to let one's enthusiasm run away with him. One should be young enough to want to be beautiful, but old enough to know true beauty comes from within. One should be young enough to seek for the Truth, but old enough to know that it is most often found in being faithful to the task in hand.

* * *

The word "courage" comes from the Latin word for "heart." Fearlessness is not a matter of head-knowledge of the situation, but a matter of the heart. Fearlessness is believing God is able.

Arthur House Stainback in *Illustrating the Lesson* (Fleming H. Revell Company).

Missions Today

Personal Involvement

By J. D. Graber

American churchmen are giving far more to missions than ever before, stewardship statistics tell us. "But without personal interest or commitment," remarked a recent writer. He also remarked that this is the fruit of the present-day denominational system of finance and promotion and of the local use of the every-member canvass and the weekly envelopes.

Depersonalized giving is dangerous. Not that planned giving of a fixed sum in the weekly offering is depersonalized giving. But the danger lurks close behind. There is a built-in tension here. We certainly believe in and promote planned giving. This is, we believe, the most responsible way of discharging our stewardship duty. But our giving can in this way deteriorate easily into a mere financial transaction; a mere giving to the budget.

If there should be a financial depression, notes our mission writer, the whole bottom could suddenly drop out of the support of missions. During the great depression of the late twenties and the early thirties most mission boards suffered tragic loss of income. But that was not true of all of them. Where there was a real personal involvement and where giving was founded on spiritually motivated conviction, there was much less reduction in giving.

Is project giving the answer? Not exactly. But there are many projects toward which we can direct our giving, and many people still require this kind of specific relationship to their giving in order to feel satisfaction. But this need not be a substitute for regular planned giving. The whole Mission Board budget is "project" or "personal" giving. There is no such thing as missions in general. People and projects are involved all along the line.

Inform yourself. Pastors, inform your congregations. Do not let the weekly envelope giving deteriorate into a mere omnibus financial transaction. When we place our offering into the envelope, we should be able to follow the gift intelligently with our interest and prayer as it goes far and near to enable the church to do her task in witness, outreach, service, nurture, and in all the ways that have been planned together.

Keep up the personal touch. Individual missionary supports are within the budget. Get acquainted with, correspond with, and pray for the missionary you support. This is one way of keeping our giving personal and still keeping it within the regular, weekly offering. There are projects, also, special sections of the task, and specific items to which our gifts can be directed. Above all, *give to Christ and not merely to the budget.* □

After a sermon on "Recognizing Our Friends in Heaven," the pastor was sent a note telling him how good the sermon was and suggesting he preach the next Sunday on "Recognizing Friends While Here on Earth."—Arthur House Stainback in *Illustrating the Lesson* (Fleming H. Revell Company).

The New Leisure

At a leisure-recreation conference in the heart of the designated poverty area, Appalachia, speakers said repeatedly, "We must get rid of the Protestant work ethic." What they meant, of course, was that the way we viewed *work* in the past no longer fits.

Nowhere in the world has work been so universally lauded as in America. Nowhere have Christians made leisure and sinfulness as synonymous as we have. This was understandable. It was here that a new country had to be cut out of the receding frontier. So we accepted Ben Franklin's distilled wisdom in such quotes as "Early to bed, early to rise, makes a man healthy, wealthy, and wise." Of course it did. All those industrious Mennonite neighbors proved it every day.

And we were able to back it up with proof texts from the Scriptures like, "If any one will not work, let him not eat" (11 Thess. 3:10b, RSV). The only thing was we interpreted it to mean that if we were ever caught not working we shouldn't be allowed to eat for a while either. God would surely frown on us if we slowed down. He liked people who worked while it was day, for the night was coming when no man could work. We insisted on a good literal interpretation of that passage.

Now what about these people whose on the job hours are being reduced because of technology? (In New York a union has actually a court case for a 25-hour work week.) There are firm predictions that in a few years 10 percent of all the labor force will be able to produce all that can be consumed. Companies are retiring their workers, some as early as fifty-five. Some are considering regular sabbaticals and extended vacations. (A steel company is giving three-month paid vacation blocks to certain of its men.)

The people with the rigid Protestant work ethic are caught in the bind. They either "moonlight," get an extra job, or work very hard at their hobby. You can ask almost any of these persons and they will tell you they are extremely busy. Hardly any will admit they have much leisure because they would feel judged in the admission.

Is the new leisure an issue in your congregation? What does the Bible have to say? Does God's own work-rest rhythm give us any hints on how we might see life holistically? Talk about it in your Sunday-school class sometime.

—Arnold W. Cressman.

Martin Luther couldn't understand how God could put up with man. "If I were God," he said, "and the world had treated me as it has treated Him, I would kick the wretched thing to pieces." And I suppose he would have.—J. Wallace Hamilton in *Serendipity* (Fleming H. Revell Company).

Dear Brother Who . . .

Dear Brother-who-is-not-always-right,

Neither am I. And I am occasionally struck by how terribly wrong I've been in my understanding of particular parts of the Bible. Take the matter in Matt. 18:15-17 for instance.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Somehow that Scripture, particularly the last part of the seventeenth verse, had always been comforting to me. I had taken it to mean that when I had done all the things that are required, then, if my brother would not be reconciled to me, I could give up. Having done what I reasonably could, I was entitled to dismiss the matter from my mind.

Now I don't mean that I actually did all that was required in the way of seeking my brother out, and taking witnesses, and even trying to be reconciled to him through the church. Oh, no! I wasn't *that* literal! But after I had made some feeble unsuccessful effort to be reconciled to my brother, then I felt justified in scratching him off my list, in treating him as a heathen and a publican, an outcast with whom I was not obliged to have any further dealings.

Oh, my brothers! How can we who know our Lord fall so far from the truth? We are called to be followers of Jesus. And how did He treat the publicans and the heathen? Did He cast them off and have nothing further to do with them? Not at all.

He ate with them, acted lovingly toward them, healed them from physical and spiritual infirmities. It was for them, and for me, that He went the whole way to death on a cross to show the extent of His abiding love. He went without expecting them, or me, to meet Him halfway or do anything in return.

Thinking on these things I reread the Scripture. I did not feel righteous now. I saw clearly that those whom I had cast off as not worth trying to save were still my obligation. I was to treat them as He has treated me.

In his Daily Study Bible Series, William Barclay sums it up in a single sentence of unmistakable clarity:

"This, in fact, is *not* an injunction to abandon a man; it is a challenge to win him with the love which can touch even the hardest heart."

How you interpret the Bible makes quite a difference, doesn't it? I see I have my work cut out for me.

Unmistakably,
Amos Amor

Approaches to the Bible

Someone described different approaches we take to the Bible. One is the "quiz program" approach. This is the attempt to use the Bible to merely find answers. It resembles a game. You have a question. Look in the Bible for a quick answer. But the Bible also asks questions for us to answer. These are such central questions as "Where art thou?" "How long halt ye between two opinions?" "Lovest thou me?" "Will ye also go away?" The Bible is not merely an answer book for all our little questions.

Another approach is the "cafeteria" approach. This approach assumes we can take what we want and leave the rest—always with an eye on the cost in the end. Select what we want, it says. If we don't like certain teachings, or if too costly, skip over these. But if we like what the Bible says about God's love, we must also receive what it says about God's justice. If we honor what the Bible says about heaven, we must also believe what it says about hell. If we take what it says about grace, then also we must see what it says about the seriousness of sin.

Then there is the "readers' digest" approach. This is the attempt whereby we seek to take out parts, attempting to keep the essential message. So a few dozen verses present all the essential doctrines of the Bible and, if we know these, we are sure to be saved. The whole teaching of Scripture is too extensive, and so we decide to digest it or condense it.

Of course, in an age of science, we could expect the "laboratory" approach. That is, today we try to put the Scriptures in the test tube of science. We ask, Does what the Bible say fit our findings? If it fits, it is fine. If it does not fit, we refuse the Bible. We attempt to make the Scripture fit into the findings and philosophies of man. But the Bible was written to present Jesus Christ, not as a textbook on science or philosophy. We are told to "search the scriptures" for they testify of Christ. "These [things] are written" to show us Christ and that believing on Him we might have life through Him.

Still another approach to Scripture is the "proof text" approach. This is basically the approach which seeks to search for those Scriptures which buttress or prove our point of view. The problem is that people have used the Scripture to prove nearly everything imaginable. The Bible becomes a source of ammunition rather than admonition.

So on and on we could go describing different approaches to the Scripture. How should we approach the Bible? Why not approach it more as a "love letter"? It is God's letter of love to us. So we are not interested only in one part or a phrase here or there. We are not merely interested in the opening or closing of the letter. We are interested in all the One who loves us has to say to us. And as those who love Him, we love to respond to His wishes.

The Bible is God's message to tell us of His method in meeting our need. Still the message of God tells us how He shatters strife, binds bleeding hearts, and holds forth hope for our homes, communities, and world. Here is the salvation story. And we understand God best in His supreme manifestation of Himself and His love in Christ our Saviour and Lord.

We complain that governments of some countries hinder the use of the Bible. But we do not use it as we ought. It is the neglect of God's Word on the part of God's people which finally allows rulers to declare its use unlawful. The Bible is pushed out of homes and hearts long before it is pushed out of schools, churches, and nations.

The psalmist said, "I will not forget thy word" (Psalm 119:16). And he advances in this psalm about a hundred reasons why he has not forgotten it. The truth is that many today have forgotten it and even advance a hundred reasons for neglecting it. There is so much else to read. We are so busy. Families are flooded with all kinds of literature. Then, too, we study about the Bible so much we have little time to study it.

An unknown author writes concerning the Bible: "This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and be remembered forever. The Bible involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents."—D.

Our One Need

With the development of foreign mission boards in virtually all the communions, 1810-1840, it became necessary to organize the stewardship movement in order to have the resources to support missions, both national and foreign. During the twentieth century, however, the missionary frontiers have changed from those of a geographical nature to those of an economic grouping.

It is now apparent that the preaching of the Gospel, wherever and however this is done, is essentially the one mission of the church—the whole of the Christian Church is missionary by its very nature. All men, rich or poor, educated or illiterate, are in need of the Gospel of Jesus Christ. The method of presentation differs from situation to situation and from person to person, but the oneness of all men in their need for Christ is now apparent.—*Stewardship Facts*.

"To Know Her Was to Be Her Friend"

A Tribute to the Late Barbara Snyder



She was an international figure in her own right. No, she didn't make the newspaper headlines, but the impact that snuffed out her life that still, early morning of July

27, sent a reverberation around the world as one by one her friends received the tragic news.

Barbara Snyder, 34, mother of three, was accompanying her husband, Mario, back to Argentina this summer for their second term as missionaries. Leaving the home of friends, Mervin Millers of Scottdale, Pa., they headed for New York City—their place of departure. Less than five miles from Scottdale, the family met with tragedy when, on the crest of a hill, their car collided head on with another car. Barbara was killed instantly and her family hospitalized. Occupants of the other car were also hospitalized, but released the same day.

Attendees of her funeral gave ample witness to Barbara Snyder's widespread friendship. Three carloads of Latin Americans from Chicago, five missionary couples, two Argentine youth, and North American school friends remembered too well to stay away.

Others, including the president of the board of Abbot Laboratories, for whom she worked a summer in Winnetka, remembered her with flowers and with other expressions of affection.

Upon request, several of her friends give verbal tribute to her in the following.

Never Needed to Pretend

Friendship is a miracle of understanding, of mutual enjoyment, of acceptance, and of being yourself to another person. I have never listed Barbara's qualities to see what made her friendship such a treasure to me.

Perhaps it was her gaiety. Barbara took life seriously. As a teenager she decided she wanted her life to have eternal significance. She loved serious discussion. She was sensitive, but there was always laughter and wit. I still hear her laughter.

Her spontaneous friendliness captured me. It was really more than friendliness. It was an involvement in what you were saying or doing. It was a willingness to go deeper than what you were saying. It was her saying, "Come live with our family," or "Let's spend our vacation together," or "How good to see you!"

I felt comfortable with her love for the earth. Barbara was God-oriented. She thought of everything in terms of God and yet she wasn't pious or unrealistic. She liked nice clothes, antiques, the arts, mysteries, and a good joke. I never felt I needed to pretend my battle was won with Barbara.

Her honest acceptance and growing knowledge of herself was refreshing and challenging. It made her unaware of the wealth, intelligence, power, or prestige of anyone. She seemed to see beyond and behind and was distressed when she saw others seeing only the surface.

She had no glamorous ideas of her own accomplishments. I know she considered herself an introvert, but if this was the case, she was certainly an introvert filled with God's love and concern.

I was struck with a sense of fulfillment as she told me only minutes before her death, "I feel I learned to know who I am and what I really want in Argentina." I saw Barbara then as a free person. She has inspired me to look more purely to Christ and I can only say, "Thank you, God," a thousand times for Barbara.

—Mrs. Mervin (Arlene) Miller, Scottdale, Pa.

Gave Priority to Mission

Something made me love Barbara unconditionally. I believe it was her happy, overflowing, and hospitable spirit.

In the home, the main responsibility falls on the wife of the pastor. My dear sister did this so well. I always admired the gentle way in which she offered this service to all in spite

of her many other duties. Even though she had three children to care for, she gave priority to her Christian mission.

She was sincere. Finding it hard at first to express herself in Spanish before a group, she tried to listen to avoid errors.

I remember well the time we were invited to a women's meeting and I suggested that she have the message and I would lead the meeting. "Will I be able to do it well enough?" she asked me kindly but with a red face. I said, "Let's pray, and the Lord will give you the right thoughts and words."

And so it was. She shared a message on prayer and her words, kind and clear, reached each of the hearts present. When finished, her face lit up with joy and later, in privacy, she said, "I think I am losing my fear of 'talking in Spanish. . . .'"

—Mrs. Teresa Comas, schoolteacher and wife of Argentine pastor.

Honesty Lingers On

Above all of Barbara's attributes, one stands out: the way her personality seemed to absorb others. To know her was to be her friend.

After being separated for many years, it was refreshing to have her close by during their recent furlough. Even though 20 years spanned our classmate friendship, her return offered the kind of relationship that doesn't diminish with physical absence.

The day before the Snyders left Hesston for Argentina, she shared with me, as we were clearing the dishes from the table, how we busy mothers can and should witness by opening our hearts and homes in simple "friendly fellowship."

She encouraged me to informally invite other young mothers into my home: "Have a cup of coffee, share deeply together, come to know each other in a personal way. People tend to be too superficial around here! They see each other week after week—every day, in fact—and yet never find out what the other's spiritual problems and struggles are," she said.

So her honest, unpretentious nature goes on speaking to me. I can only pray in response: "Lord, help me to have a part in closing the gap she has left."

—Mrs. Helen Hershberger, a Hesston College friend and co-member of a ladies' quartet.

Love of God Incarnated

In her home, I felt very much at home—her way of greeting, an embrace accompanied by a sincere unforgettable smile which said: "I love you."

In those embraces I could feel transmitted an affection and sympathy such as no other person seemed to have.

Today I know I shall not be able to enjoy that love embrace here on earth. My friend already has met face-to-face our common Friend—the Lord Jesus.

I feel that I should work among women and do what those who left no longer can do. Barbara will not be in Argentina to smile, to offer us her sincere friendship, to show us the

Way through her happy, optimistic life.

But we who saw how the love of God can be transmitted through a friendly personality such as Barbara's can put ourselves to the same task.

—Mrs. Alicia Assef, wife of Rone Assef, and one of Barbara's first acquaintances in Argentina.

Inspires a Worker

I had a record called "God's Trombones" given to me by friends in North America. But since I couldn't understand English very well, I decided to give it to Barbara.

Rejecting the gift because of what it could do for me, she promised to translate the words into Spanish so that "you can appreciate the wonderful story of God's creation and get an idea of our future heavenly home."

I wasn't much interested (for I was concerned only with the music), but her enthusiasm was so catching that I kept it and have often listened to it since.

Her encouragement in my music ministry also lingers. When I told Barbara I was studying choral direction at the Union Seminary, she became most interested and showed me some books about the possibilities of serving Christ through this ministry.

Inspired by her enthusiasm, I am still at it today. She always encouraged us to use our talents for God and the work of the church.

I cannot forget, either, her dedication and enthusiasm while patiently organizing and directing a choir made up of people from the three Buenos Aires churches. That was in 1960 when she had just arrived in the country.

She not only led us in presentations at the two large churches, but insisted that we go also to the small mission church where Bro. Luayza, a 75-year-old retired minister, was pastor. She didn't stop with that. When he asked us to visit the hospital and sanitarium, she literally made some of us more reluctant ones *want* to go in spite of the hot summer sun.

What a blessing it turned out to be! Many old and sickly people just begged us to come back and sing for them.

We need more missionaries in Latin America like Barbara. God grant that they can come and help us.

—Rone Assef, administrator of *El Discipulo Cristiano*, a Spanish Christian nurture magazine, and an accountant for General Motors in Buenos Aires.

Intellectual Interests Stimulated

Barbara was an avid reader in a lot of fields. (My teenagers used to bring books back from her library.)

She often challenged and broadened my thinking. Frequently I lament that women (of whom I am chief) read and think things through so little. Barbara had ideas and opinions to offer and this makes for an interesting and stimulating friendship. Even now I am inspired to renew my personal efforts along this line.

Her influence on others in Argentina should not go without mention. I recall how she received into her home, and

listened sympathetically to the concerns and preoccupations of an ex-nun, Miss Clara Briat, who had just become a Christian.

And then the several young people from our Floresta church who over and over traveled across town on the bus to enjoy her fellowship and assist in the new work being started in Villa Adelina. They *wanted* to visit and help in this mission outpost, because they saw a woman and mother who was heart and soul in the Lord's work.

—Mrs. Dorothy Brunk, former co-missionary in Argentina now residing at Lima, Ohio.

Bridge to God

Eight years ago I came to Chicago for a two-week summer Bible school teaching stint at Second Mennonite. It was so enjoyable working with Barbara that I stayed the entire summer.

Added to that was another six months during which time Barbara and I became as sisters. Able to share personal problems with her, I was aided in my Christian growth.

I recall especially the informal discussion she led in our adult Sunday-school class in Chicago just last December. She emphasized how important it was that our deeds are bridges over which others are led to Christ.

She underlined that we should witness to others, but that our own lives can do more in revealing Christ to others. Barbara herself was an excellent example of that bridge that led others, including my husband, to search for a closer relationship with God.

—Ruby Yoder Campos, who lived with the Snyders in Chicago for several years.

"What About the Sermon?"

I shall long remember Barbara's pointed question to her Hesston Sunday-school class two weeks before her accidental death.

"What are you going to do as an individual and as a class about the sermon you heard this morning?" I had preached about the Holy Spirit in the life of the church.

"Are you going to be challenged by what the Spirit has opened to us this morning? Or are you going to continue to act and live in the same ordinary routine?"

The searching question found no immediate response until it was bounced back at her. "I feel, if I were called to stay here, as I hope each of you truly is called if you remain here," she said, "that I would be concerned about communicating the Gospel more in the neighborhood."

She didn't stop with that. "You people in Hesston are so busy! Just this past week you have been telling us how you have been wanting to have us in your home, and how you hoped you'd have time to fellowship and you just didn't get that evening meal prepared because it had to have all the fuss . . . so we just couldn't get together . . . because you didn't have time.

"Why don't you take time to share with one another? We let this affluent society dictate to us the way we should live and entertain. Consequently our ministry to one another is destroyed."

Barbara's meaningful prayer experience will also stick with us. We well remember her telling some of her friends that when she prays she concludes by reminding Jesus to say "hello" to her aunts and uncles and all the good friends who are with Him in heaven.

Now she is with Christ herself. No wonder that in her family circle there was much discussion about heaven.

Barbara often spoke to us about priorities and that we should choose between the many good things that there are to enjoy. She insisted that we remove our masks and not be content with a life of ease and selfish enjoyment in the abundance of things.

Taking time in life to be open and sensitive to the needs of others should be one of our priorities. We should learn this from Christ who always was accessible and friendly to all kinds of people.

—Peter Wiebe, pastor from Hesston, Kans.

Fitting Finale

Her zest for life was contagious. For Barbara, the Christian life was expressed in acts of Mary rather than of Martha. She always had time to be a friend!

At one time her conviction in this prompted her to exhort us to "quit hurrying around and start doing something about the frenzy of activities rather than just talking about them."

It was only in the last several weeks that Barbara learned to play the trumpet for use in street meetings in Argentina. In one of our last visits, I vividly recall Barbara joyful announcing, "I would like to play my last song for you before I pack the trumpet." That song was "When the Saints Go Marching In," a fitting finale to her earthly song.

Our discussions of heaven and the life hereafter have taken on new meaning, having known this dear friend.

—Mrs. Miriam Byler, faculty member of Hesston College, was a Hesston and Goshen College friend. Miriam's husband Lowell, also a Hesston College professor, was teaching Barbara how to play the trumpet while on furlough.

In Love with Her Product

The key to Barbara's success seems to lie in her full-time commitment. Like a salesman, she was in love with her product and went all out to share it with everybody.

In Barbara we had someone with whom we could share our problems—someone who went out with us to enjoy the many good things of life. She was a person loved and loving. We in Chicago say, "She has fought the good fight, she has finished the race, she has kept the faith, and will be awarded the crown of righteousness."

—Natty and Irma Ventura, members of Lawndale Mennonite Church, Chicago, where Snyders served 1953-60.

The Challenge

A minister's wife has to take a lot. When we were courting at Goshen College, she never bargained to be a pastor's wife nor for the task John Litwiller left us in the big and wicked city of Chicago.

Yet she fitted in, and I wish to testify to the four corners of the Mennonite Church that: *A country girl from the beautiful hills of Iowa can go to the city . . . adjust, and make a wonderful contribution to the kingdom of God.*

Let more young people prepare themselves properly and be not backward, afraid, or apologetic to enter our urban centers, for there Christ already has walked the streets, and is anxious to empower them for a service of compassion along Maxwell Street as well as on the Gold Coast.

In fact, these people wait for you, young Mennonite, to show the way of peace, and do deeds of justice and mercy without blowing your own trumpet. Tell mother and father, preacher, and bishop to pray for you, and help you go.

—Mario, her husband.

A Fresh Look at Church-State Relationships

By Larry Kehler

The early Anabaptists knew only governments that persecuted them. They received little protection from the political order and experienced no religious liberty. They had good reason to condemn the state as altogether evil. The situation in the United States, Canada, and a number of other nations is vastly different today. Government is no longer the deadly enemy of nonconforming religionists that it once was. The old concepts of the state, as well as those of the church, are no longer adequate or accurate. They need to be thoroughly reexamined.

The MCC Peace Section sponsored a year-long study of the relationship between the church and the state during 1964-65. Twelve study groups in the U.S. and Canada met 78 times during the year to probe some of the more sensitive spots in the relationship between the political order and the church. Each group was assigned a specific problem. A group from the Mennonite seminaries at Goshen and Elkhart, and another from Winnipeg, for example, concentrated on the Biblical, theological, and historical perspectives. The others focused on such concerns as economic benefits to churches and church-related institutions, public morality, national loyalties, political participation, and the state and the establishment of religion.

The study process was climaxed Oct. 7-9 when 47 representatives of various Mennonite and Brethren in Christ groups met in Chicago to continue the discussion and to attempt to come up with a possible statement of guidelines. Summaries prepared by the 12 groups served as background papers for the conference. Thirty-four of the participants had been active in local study groups.

Only five of the 47 men at the conference—a lawyer, a social worker, a publisher, an automobile dealer, and a contractor—were not directly employed by churches or church-related agencies. Some saw this as a weakness. It was pointed out, however, that a much broader cross section of the churches' membership had been represented in the study groups, which had a total of 160 participants.

The conference spent the final morning studying a report

prepared by a findings committee on the basis of the background papers, the discussion of the first two days, and a presentation by Franklin Littell, professor of church history at the University of Chicago. The findings did not gain the final approval of the conference, but they are being worked at by the findings committee and will be resubmitted to the conference participants before they are released to the churches.

Basic Understandings

The circle around the church should be drawn between faith and unfaith, Paul Peachey told the conference at one of its first sessions. "It is our indiscriminate use of the word 'church' that creates so many problems for us."

"We see the church, the body of Christ, as rooted in specific events in history, in the incarnation, the crucifixion, and the resurrection, when God assumed the form of man and lived among men," stated the initial draft of the findings committee report. "The visible, human character of the church is experienced primordially in local gatherings for worship, decision-making, witness, and service. It is also experienced in a derivative way, in task-related institutions (mission agencies, schools, hospitals). It is expressed in still another way in the service of individual Christians in society."

The conferees agreed that in view of the marked differences between states and the development of such concepts as representative government, limited government, and public welfare in recent decades, they could see "no clear basis, Biblically or historically, for the existence of one standard ideal definition of the state as the state must actually exist in a world of Christians and non-Christians."

"God deals with man at his own level," said Albert Meyer in one discussion group. It is His accommodative will that we use the state to maintain order, but His ultimate will is that we all belong to the kingdom.

There was a suspicion voiced by some that Christians, including people of Anabaptist heritage, were beginning to feel too comfortable with the state. "It can become much

more demonic than we are experiencing it now," cautioned one participant.

Despite the democratization of the political order here, it still has the "sword character," whereas the church is characterized by the cross. "To the extent to which a given political system displays the 'sword character' coercion," summarized the findings committee, "the attitudes of the Christian should be as it was in the New Testament: Christians are to accept its authority . . . and to pray for its bearers."

In Western civilization there seems to be an expanding "middle ground" between the "sword-bearing authority" and the "kingdom community." It consists of "the organization of the total community for purposes common to most men, yet distinguishable both from the actual wielding of the sword and from Biblical faith."



An informal discussion group at the church-state conference (l. to r.) Harold Bauman, Howard Baumgartner, Richard Burkholder, and Virgil Vogt.

This middle ground is described differently by various groups. Some see it as "neutral"; others as "captured territory"; and still others as the "promised land." One study group suggested that "battleground" might be a more appropriate description.

"We would recognize," they pointed out, "that in this terrain two forces, and ultimately only two, are at work; but in the noise of battle it is not always clear who is fighting on which side. . . . There are points at which there can be real opportunity for the cause of good; at other times and places real defeats."

Schools and welfare agencies were cited as two of the institutions in the middle ground.

"If a figurative term like 'battleground,'" the study paper continued, "is the best designation for this realm in which 'men of goodwill' find themselves able to work together within limits for the attainment of good human purposes, not immediately identified with the obedience of faith, but somehow reconcilable with and even dependent upon that obedience, it would then follow that the most faithful way to provide guidance for Christian strategy would be to continue to begin the concept of the extreme poles of the sword and the cross as the most illuminating perspective from which to find guidance also in the intermediate realm."

"This does not mean," clarified the findings report, "that

the realm in which Christians actively collaborate can be confused with the church. In its organization and its objectives this realm of common endeavor is still a 'battleground,' a world of conflict and temptation distinct from the church, whose members work in its midst."

The findings committee's tentative statement, according to two of the theologians at the conference, succeeded in demythologizing the term "state," but didn't quite come to grips with the term "church."

Church Institutions and State Aid

The matter of economic benefits to church-related organizations was one of the chief problems discussed. Should the church use any funds (such as taxes) obtained by compulsion? Are we part of the establishment if our churches and institutions enjoy a tax exempt status? These were some of the specific questions raised by the conferees.

The main focus was on church-related colleges, which are heavily dependent on economic assistance. The findings report drew broad guidelines, such as the following: "The character and mission of the church requires that support for its central activities be provided by voluntary contributions only; and expenditures of public funds should be limited to public services." But these statements were judged by some college administrators present to be of little assistance in making decisions on specific problems.

Wesley Prieb stated that he would favor the tentative acceptance of federal funds for education, but with a clear recognition of the following dangers:

1. Federal aid ends to distort the balance between a religious group's exclusiveness and inclusiveness.
2. The flow of money affects the character of an institution. It can become too accommodating and lose sight of its primary purpose. Furthermore, institutions must ask themselves what effect continued governmental assistance will have on them 50 years from now.
3. What does governmental aid do to the church's prophetic witness? The Anabaptist witness has usually been most dynamic and vital when done from a stance of nonconformity. The tax dollar forces a sort of neutrality on its recipients.

The Dangers of Institutionalism

"Nothing is so difficult to kill," Franklin Littell told the conference, "as an institution which has outlived its usefulness." The problem seems to be that an institutionalized activity tends to become its own justification.

"We need constantly to reevaluate our projects, old and new, and to remind ourselves that the overall advancement of the kingdom may require the termination of undertakings we have held dear," said the findings report.

Leo Driedger proposed that the commencement or continuance of a certain institution should be based on affirmative answers to two questions: Is the venture a dynamic thrust (witness)? Is it supplying a needed service? And, if so, do the people served recognize it as a vital service? If these questions cannot be answered affirmatively, the institution's witness is blunted, and it is time that new channels of witness be sought.

"It may be that precisely at the time when the success of a church institution has caused the larger society to see its own responsibility, the church should relinquish its proprietorship," suggested the findings. "When the state offers a subsidy for a specific church project, be it a hospital, school, or home for the aged, we should not only ask ourselves whether state funds should be accepted to perpetuate the institution, as a church institution, but whether the time may have come for the church to relinquish the venture to the larger community and move on to new areas of pressing need."

"Has the time come," someone asked, "when we should concentrate less on competing with the state in areas such as higher education and hospital care, where it has accepted a large share of the responsibility, and consider pioneering in more neglected areas? What are the projects the church should relinquish? What are the areas in contemporary society in which the church should pioneer?"

Church and State in Public Life

The conference attempted to prepare specific guidelines to help individuals and congregations make ethical decisions in some of the newer situations which have confronted them in public life.

Although there was not complete agreement on this point, most of the participants agreed with the findings committee when it said, "Commitment to the free church necessitates acceptance of the secular state. Such a state cannot engage in or promote religious acts without violating its basic integrity. Thus, the discontinuance of state-required religious exer-



Franklin H. Littell addressing a dinner meeting at the church-state conference, Oct. 7-9.

cises (prayers, Bible reading, baccalaureate services) in the public schools conforms to Anabaptist insights."

There was a tension on this question as well as on others between wanting to use every possible opportunity to proclaim the Gospel and realizing that if the churches of Anabaptist heritage want this freedom, all other religious and secular groups should have the same opportunities. Furthermore, if Christians are serious about the separation of church and state, they should not ask for or expect the government to impose one group's particular moral code on the general public.

Copies of the 124-page book of background papers for the church-state conference are available from the Peace Section, MCC, Akron, Pa. 17501, at \$1.00 each.

The "Extra" Christmas Gift

Talking Gifts

By Daniel Kauffman

All gifts say something. Some say "Thank you." Other gifts say "Please," "I love you," or once in a while "This is a nuisance." A gift is a sign or expression of our sentiment.

Is it possible for a Christmas gift to say something about Jesus Christ? A gift does not point to Jesus Christ simply by being given on or about Dec. 25, nor by a card with a religious verse attached. How can a gift point to Jesus Christ?

Jesus said on one occasion, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

On the face of it this would seem to qualify any service done for fellowmen as Christian. However, the context in which Jesus spoke indicates that He had in mind service of a special sort. He made reference to service to the hungry, the naked, the lonely, the sick, and the prisoner—service where there was no thought of return, not because there was no possibility of return, but because the action was done for love's sake. Service done in the hope of some sort of reward or recognition is not what He had in mind.

Gifts say many things depending on the motive of the giver. But only the gift that is gracious, no strings attached, in the spirit of Christ's giving of Himself for the world, is the gift that Christ would own as to Himself.

At the first Christmas the Wise Men brought gifts as a token of their love and worship. What does this tell us about the extra "special" gift we should make to our Lord this Christmas?

The church has established a special "Christmas Sharing Fund" which is to be divided between Missions, Higher Education, and General Conference. This gift will speak of your love. It helps to make possible the continuation of Christ's work.

Send your gift to H. Ernest Bennett, Box 370, Elkhart, Ind., with the coupon below. This year make one of your gifts "talk" for Christ.



Christmas Sharing Fund

Enclosed find \$ _____ for the
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to be shared by:

- Mennonite Board of Missions
 - Mennonite General Conference
 - Mennonite Church Colleges
- (Goshen, Eastern Mennonite, and Hesston)

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Box 370 _____
Elkhart, Ind. 46515 _____

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

This Mennonite Image Business

By Robert J. Baker

These seem to be excellent days in the Mennonite Church in which to be disturbed. I believe I am no exception. I am disturbed by what has happened to our feelings of adequacy and self-respect as we have worried over the Mennonite image projected to the world.

And one must admit that there has been a good deal of talk about improving the Mennonite image. What we have been saying, of course, by raising such concerns, is that all is not well with the original which produces the image reflected to the world. So for some time now we have been poking and prying, sifting and stirring, diagnosing and determining the patient's ailments. And as we have looked at ourselves for the past twenty years, seemingly we have seen little good in ourselves. We have become ashamed of ourselves.

Different Aspects

Now it is one thing to be ashamed of yourself as an individual, but I feel it is a horse of an entirely different color when you condition yourself to be ashamed of everything associated with a particular culture to which you have been a part. As an individual Christian I have ample reason to be ashamed of some of my acts and thinking. But I do not condemn Christianity as a whole. A smudged pot should not call a kettle black.

Christians and Mennonites are not to be equated, but I believe that the above statement about judging all of Christianity because of one's shortcomings might also be applicable as we think about it in the world of Mennonitism. My own personal shortcomings and the shortcoming of a minor segment of our group do not invalidate the group as a whole.

And neither should a minor disagreement with Mennonite doctrine suddenly sour me on the entire church. I have had many upset stomachs in the past and I have not found a one of them to be fatal. To condemn my entire body because of a stomach ache is ridiculous. I probably caused the stomach ache through my own intemperance.

The pendulum seemingly has swung from a position in the past where the Mennonite placed himself two levels above a Baptist and four levels above a Presbyterian, to the present position where we look at the Mennonite Church with scorn and snickering. When a group or a culture looks at itself through despising eyes, I wonder how long the group or culture will be there to despise. With this crude observation I un-

doubtedly identify myself as a layman and not as a sociologist. But being such an amateur has some advantages. With such a status you are just naive enough to know you don't have all the right answers and simpleminded enough to raise some questions even if it means exposing your ignorance and tying quaint little labels on yourself.

My Mennonite ancestors cannot be traced back to the Reformation. In fact, my Mennonite ancestors cannot be traced back at all since I am the first one of our *Ausländer* lineage to join the group known as the Mennonites. It is difficult, however, for one of even my short connections with the Mennonites to comprehend at present what seems to be a growing sense of shame found among some of our people because they are our people. There is nothing wrong with the Mennonite Church that some good old-fashioned knee bending won't cure.

We are not outmoded. God has not abandoned us. We have not gone to the dogs. We are not lost in traditions. We have not despised our birthright nor sold that which is dear to each of us for a mess of pottage. We are not stuffed with conservatism. We need not be diluted down with worldliness. The past is not to be sneered at; the future is not to be feared. We may be in danger of talking ourselves into deep trouble because some feel we are beyond saving, and others feel they wouldn't want to save anything if they could.

Be Christian

First, I desire to be known as a Christian, but I have never been ashamed to be labeled as a member of what is called the Old Mennonite Conference. And neither have I been proud of it. I am simply happy to be a part of it. And, frankly, I would like to be so labeled until God has arranged a better place for me, either here upon this earth or up there in the mansions of glory. So in these days of calculated coolness where emotions are supposedly kept under wraps and we look at everything with hard, scientific logic, lo and behold, I find myself loving the church.

I love this group because they love me. Now, not everyone loves me alike, but nevertheless they do love me. It is the nature of our fellowship to love one another; so I return the love I feel. I care not what your conference is; I just know that I love you, that I appreciate you. And I need you. The brotherhood becomes important to me, the brotherhood labeled as Mennonite.

When someone asks me to what church I belong, I tell him. We are not guilty of some gross sin. We have no more skeletons in our closet than other denominations. I am not defen-

Robert J. Baker, Elkhart, Ind., is a schoolteacher and well-known writer for numerous periodicals and Sunday-school helps.

sive at being a Mennonite. When I identify myself as a Mennonite, I do not quickly try to distinguish myself from the Amish or apologize for our church practices. I can learn a few things from the Amish and I am ashamed of none of our church practices. I do not bemoan our conservatism or anguish over the fact that we are named after a man instead of a movement. We could have far worse things to our credit than this. I do not declare as some do that we are 25 years behind the times, nor do I say that our only salvation is amalgamation with some other group.

Why should I be ashamed that I am a Christian identified with the Mennonites? Should I be ashamed of our Mennonite Church because some of our young men set a bad example in I-W service? Should I condemn the church of my choice because some of our young people are too worldly, because some of the others are too plain? Nonsense! One swallow does not a summer make. There are many of our young men who have set a good example in I-W service. Not all of our youth by any means have fallen down to worship the gods of style, sex, materialism, and what have you.

And I am in no position to judge someone tagged as too plain. Frankly, I doubt if there is such a thing. I doubt if God has certain standards of fashion to which I must rise to be normal. Plainness may not be a virtue, but neither is it a crime. When I see a sister on the streets of Goshen with a devotional covering on her head, I do not duck down some alley or nervously bend over to tie a shoe lace that is already perfectly tight. I respect her.

If the church to which I belong seems a little odd to the average man on the street, is this a signal to punish ourselves by much beating of the chest on our part and some hurried, intimate conference with the "offended" world to find out what will make us more acceptable to them? I rather believe that the Christian will always be looked at by many as somewhat of an odd ball. In the culture in which Jesus lived, He stood out like a sore thumb as He became the conscience of Judea and Galilee. He cut across the stream of humanity. He battled against the current. Mennonites today deserve no easier life.

No Need to Apologize

Now, what am I saying? I hope that I am saying this. As Mennonites, we do not need to apologize for the church. I apologize for myself, perhaps for some other individuals in the church, but not for the church. That she needs some inner work of the Spirit to move her outward, this I would not deny. So do I. I seek a closer walk with the Master, and so does the church. If a valve goes bad on my automobile, I do not junk the car. Daniel Kauffman has taught me about stewardship and I believe that some of that common sense is transferable to my thinking concerning the Mennonite Church as a whole.

I teach in the public school system. In the school where I teach we have a school loyalty. We cheer for the home team. We want our school to win, and we play to win, trying to play fair, remembering the rules of the game. We do not condemn our school. We do not say that it is either miserable

or impossible. I should feel the same about my church, the Mennonite Church. I admitted she needed to do a lot of knee bending. I would like to see that happen, and then I believe that God would raise our image in both our own eyes and those of the world.

But whether the image is raised or not, the knee bending is what we need. We need that a great deal more than we need our present rushing about, screaming and shouting, dashing off manuscripts and sizzling letters, giving up this, surrendering that, demanding and cajoling, operating here, suturing there, until the church has been sliced and pounded, whipped and chastised to the point where she can only sit and lick her wounds.

It may be the time to quit kicking ourselves.

Prayer Requests

Pray that those already serving in Algeria may continually grow in their ability to communicate Christianity across language and cultural barriers.

Pray that the Gospel of Mark in Toba may soon be ready to be published, that those engaged in preparing the text for the printers may let no error pass.

Pray for the Tobas as they meet in annual regional conferences, that questions of personal position and other trivia may be sublimated to the preeminence of Christ.

Pray for the Tobas as they face the difficult task of church building among their own people, that their faith in Christ may not be dimmed by the forces which would destroy them.

Pray for Clarence Rutt and his family in Indonesia as they face much danger due to the mounting tension in that country.



Our Mennonite Churches: Hesston

Shortly after the founding of Hesston Academy and Bible School at Hesston, Kans., the Hesston Mennonite congregation was organized on Oct. 3, 1909, with 22 charter members. A Sunday school was organized that first Sunday to be held in the afternoons. That same month the congregation was received into the Kansas-Nebraska Conference.

The congregation rented its place of worship from the college, first in Green Gables, later in the Administration Building, and then in Hess Hall, until the present church building was finished. It was dedicated May 27, 1956. The present membership is 475.

The Congregation Worships in Mission

By Paul M. Miller

Must the congregation include world missions and evangelism in the emphases of the gathering for worship? Why not concentrate rather upon gaining a new glimpse of God's sovereignty, holiness, glory, and grace? Why not focus upon offering up a pure worship of adoration and praise so that the congregation here in the church militant is blending its cries with the "Holy, Holy, Holy" of the church triumphant? Why not seek a renewal of God's grace so that unclean lips are cleansed? Are these tremendous realities not enough? Must one go on and bring into worship the concern for lost souls? After all, are not some sincere persons telling us that evangelism occurs only in our scattered life, whereas worship is a renewal of our faith during our gathered life?

God's Very Nature Calls the Congregation to Mission

Anyone who glimpses God aright will discover that even now His lips are moving, even now He is talking about His mission to lost men. It is impossible to encounter God face-to-face and not be forced to think about evangelism.

This passionate desire to cleanse men of their uncleanness called Isaiah to consider mission just as real as if he had been called by name. When Abraham met God in worship on Mt. Moriah, he felt God's yearning to bless all the kindreds of the earth so keenly that he surrendered his only son Isaac to be used as God willed. When Peter met God on the housetop in worship, God's passion for Gentile evangelism drew Peter's race prejudice from him.

A congregation can avoid worshipping God in honesty and truthfulness and so evade God's call into mission. Or, believers can insulate themselves from the immediacy of true worship by concentrating upon their own aesthetic experience, or by retreading their own cultural preferences. These substitutes for true worship will not bring evangelism and mission into the center. But genuine encounter with God will have to consider mission because God by His very nature is preoccupied with mission.

A Renewal of Covenant with the God of Mission

The very form or mold into which the worship gatherings of God's people have been cast is that of a covenant-renewal ceremony. The tabernacle in the wilderness was Israel's way to take the king's throne with them. The prophets' preaching often came in the portion of their worship when the terms of the covenant were being reclarified, when the blessings and the curses were being outlined, and when God's people were being called to stand to the covenant. The system of sacrifices

and offerings represented the tribute brought to the reckoning day. Notions of appeasement tended to creep in, but renewal of the covenant was the central reality of Israelite worship.

New Testament worship moves on to a renewal of the new covenant made and sealed by the death of Christ.

God's Missionary Deeds Should Be Preached

Just as every covenant-renewal ceremony included a proclamation of the gracious deeds of the sovereign Lord, so Christian worship should include a preaching of the saving acts of God in Christ. The epistles which Paul wrote and which were to be used as liturgies all include a recital of God's deeds of mercy and grace. It is through the preaching that the saving acts of God in the incarnation and the resurrection are made to become contemporary in their saving power.

It is through preaching of the terms of the covenant that God's living Word addresses the heart of the unsaved and stabilizes the saints. It is through preaching of the Gospel that believers enter rest of soul and the thoughts and intents of the heart of every worshiper are laid bare.

Preaching of the terms of the covenant preceded the covenant-renewal meal—the Lord's Supper. Acts 20:7-12. Preaching gained even more in centrality after worshipers could no longer rely upon the remembered words of Jesus and came to rely upon the inspired writings of Holy Scripture. The closing of the canon helped to set preaching into the center of Christian worship in a way which was not yet evident in the services of worship reported in the New Testament writings themselves.

Instruction for Stewards Should Be Preached

God's covenant people need to be reminded again and again of the will of their sovereign Lord. It is not enough to proclaim God's acts of grace, but man's response and obedience must be preached too.

If these admonitions about holy living are shorn from their context within a covenant-renewal ceremony, they quickly tend to degenerate into legalism and scolding. It is only after the mercies of God have been allowed to beseech men that they can really present their bodies as a reasonable service and so complete the liturgy of true worship. Then, and only then, is promised the renewal of their minds which will make meaningful separation from the world possible.

Worshippers Should "Stand to Their Covenant"

The congregation should respond, "All that the Lord hath spoken we will do" (Ex. 19:8). The worshipers should present their very bodies and personalities to their sovereign missionary God anew. The covenant-renewal ceremony is only half completed if God's mercies have been presented

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but if His people remain silent and unmoved.

The covenant-renewal meal should be observed at the climax of more services of worship. In this meal the worshiper renews his covenant with the God of mission.

When Jesus discussed worship, He focused upon the quality of the response the servant was making to his sovereign. He insisted that worship must be in truth. He examined the mite which the widow was giving, the alibis the Pharisee was making, the publican's cry for mercy and forgiveness.

In the worship encounter, just as in the ultimate encounter after death, the God of missions asks what each servant has done with His talents and pounds. Worship should force each participant to examine anew the extent of his faithfulness as a laborer together with God.

Discuss What Faithfulness in Mission Calls For

Believers should meet often in discussion sessions in which their Lord's call to faithfulness is faced together. Such an awed seriousness should pervade these informal gatherings that even an unbeliever might feel convicted by the power and reality of the meeting.

The congregation should always bind and loose and give their consensus of opinion in such a way that it aligns with the program of God in world mission. If our congregations try to bind something upon their members which is out of line with effective evangelism and world mission, then they must have misunderstood the will of God.

Should Edify the Congregation—for Mission

The Corinthian congregation doubtless "enjoyed" its worship services in which they spoke in tongues. But worship is to edify and strengthen for mission and not merely to make the saints feel good for the moment. Paul said that worship which edifies should be preferred.

Should Allow Some Spontaneity Too

Some services of worship should provide for and encourage spontaneous expression. There should be testimonies about God's recently experienced acts of mercy and grace. There should be intercession for kings because God wants all men to be saved. I Tim. 2:4. "Amen's" can strengthen conviction as one worshiper after another endorses the common faith. Doxologies of praise might well be mingled in the prayer meeting of worship much as they are interspersed in the epistles. The worshiper in the early church cried out "Abba" (My very own Father), as he grasped anew the overwhelming reality of God's grace which was just suited to his need. There should be some services of worship in the congregation when the attention is focused upon that which the Holy Spirit is doing newly in the lives of members, as well as right here and right now in the meeting.

Worship Should Climax in Giving for Mission

Worshippers first give their own selves to the Lord as part of the climax and response to God's grace. And then, according to God's will and leading, they should bring their tithes plus their offerings forward to present them to the Lord. Their earnings of the week represent their very life energies, a portion of their whole life pilgrimage and work. Giving of their time, talent, and treasure to their Lord and King is a necessary part of every covenant-renewal ceremony of worship.

Almost every epistle reveals this pattern of liturgy. The giving of money is mentioned near the close and climax of the Pauline letters which were often read as the heart of the service of worship. The sacred and joyous act of presenting the offering to God should be raised to the reverent dignity of a holy ordinance, surrounded by prayer, Scripture, and praise. Paul said that the congregation at Philippi was to know that their gift for missions was an incense. They were privileged to offer it to God as their hearts' adoration.

Should Merge into Mission and Evangelism

If every Christian is saying, "Yes, Lord," it is hard for the unsaved person in the midst of the worship climax to go on stubbornly saying, "No, Lord." If worshipers are thrusting forward in spirit to lay their lives and their offerings on the altar before God, their example provides a strong call to their children and unsaved friends who are present in the meeting. The Spirit of God who is saying "Come" to the saints who are to renew their covenant will also be saying "Come" to any wandering one who needs to come home to his Father's house.

The more the worshiping congregation is responding in spirit and in truth to the Father's seeking, the stronger is the call to the prodigal son. If the parting benediction has in it the note of hope for the Lord's return, then the unbeliever is called by this sober reminder of his death and final destiny. Worship and mission should be joined and fused in one mighty reality.

A Few Cautions

Mennonites are in danger of being influenced from many sides as they plan their services of worship. From some sources they are being told that their own heritage should point them to a mere "discussion-meeting" type of worship as the norm for nearly every gathering. As Harold S. Bender used to say repeatedly, this represents a selective reading of Anabaptist history, and actually owes more to Quaker ideas than to the Anabaptist ones. On the contrary, the Biblical pattern of the covenant-renewal ceremony, and our own Anabaptist heritage alike, point us to a service of worship in which an exposition of the inspired Scriptures is absolutely central.

Paul did not urge the "model" of the carnal congregation in Corinth as the desirable pattern which Titus was to advocate in the emerging church in Crete. Rather, he spoke of "[God's] word through preaching" (Titus 1:3). In our own Anabaptist Mennonite tradition preaching was so important that the central servant of the congregation was most often referred to as "preacher."

A second threat comes from the liturgical revival movement. This brings the temptation to confuse worship with a merely aesthetic experience. The beauty of symphonies of sound, vaulted arches, dim religious lighting, heavy medieval symbolism, majestic pageantry, impressive art forms can become an anesthetic to dull the voice of the living God as He confronts His stewards and seeks for a new response to His sovereign grace. Likely Mennonite congregations should plan for discussion meetings following the sermon when members discuss soberly what obedience means for radical discipleship in our present situation. □

Readers Say

I anticipate that the Mennonite response to Pope Paul's approach made Oct. 4 to the United Nations Assembly in making an appeal for peace will be heartily endorsed by most of our Mennonite constituency. It is encouraging to hear a great majority of Christendom represented by the pope uniting in a common recognition of war as a great social evil.

But the pope in this same appeal uttered another statement by the same basic premise, respect for life, on the issue of birth control. He said "Respect for life, even with regard to the great problem of birth, must find here in your assembly its highest affirmation and its most reasoned defense."

"You must strive to multiply bread so that it suffices for the tables of mankind and not rather favor an artificial control of birth, which would be irrational, in order to diminish the number of guests at the banquet of life."

While in advance I unite with many anticipated voices in endorsement of the pope's cry in the night for peace, I want to raise my voice also in endorsement of this noble statement on the current issue of birth control and the population explosion.

Will the Protestant Church force the Catholic Church to fight alone in maintaining a continuing sober and restrained application of birth control? Or will the mores and then the laws be changed by sociological pressures to unrestrained birth control?

Since as a minority religious group we have lifted up the standard of peace, can we not at this hour of strong sociological pressures for artificial birth control maintain the sacredness of life in the realm of procreation? Can we not divert the effort in the artificial prevention of life to an effort "to strive to multiply bread so that it suffices for the tables of mankind at the banquet of life"? Will our minority group join the popular sociological swing or will we be a prophetic voice in providing "the banquet of life" for future generations?—Allen H. Erb, Hesston, Kans.

The editorial, "The New Morality" (Oct. 12 issue), is timely and intriguing. The statement, "The new morality now seeks to change the creed to fit the mode of man's behavior," is well put. Also, "having failed to 'Christianize' culture, the next step is to 'culturize' Christianity. Since man will not stop sinning, quit calling it sin."

The exponents of "The New Morality" are not alone in using this convenient method of exposition. Church groups have done and are still doing precisely the same thing.

Browsing through photograph albums of yesteryear, one discovers that the headgear worn by the ladies allowed the wearing of a veiling, as taught in Scripture, with acceptable consistency. However, changing styles "culturized Christianity" to suit the new models; and today the prayer veiling is almost a thing of the past, even in the Mennonite Church.

Many of us recall when returned missionaries displayed anklets, bracelets, ornaments for the ears and even nose rings, commonly worn by the so-called heathen. It was understood that these ornaments were discarded by those who accepted Christianity. This act was in harmony with the teaching of Scripture re the adorning of the body. . . .

Obviously the writer of the editorial is not sympathetic with the methods advocated by "The New Morality" exponents, and rightly so. From this basis therefore we would be well advised to note carefully in how many areas of our church activities and Bible interpretation this method of attempting to "culturize Christianity" has been given priority rating.

Since this method cannot be condoned in non-Christian circles, it becomes dogmatically imperative the Christians religiously refrain from resorting to this fallacious method, and adhere to the great commission of making Christ known to lost individuals, according to the unmistakably clear teaching of Scripture.

—S. C. Brubacher, Ayr, Ont.

We were glad to note the Readers Say column stayed after a question had been raised about its worth. It is here that one can take the pulse of the church in general, but at times this is disturbing—when it doesn't have a spiritually healthy beat.

Some seem more interested in picking faults than in building up. Now I may be accused of doing this very thing, when this letter is read. We rejoiced to see Luke Warm gone, because surely no one could be foolish enough to think God would answer such prayers. As another writer had stated, it seemed like taking God's name in vain. In the last issue, Oct. 19, several have requested to have Luke Warm back again. If he must be brought back, couldn't we name it Luke Warm's Meditations and leave the Lord's name out?

In any event, let us remember to pray for our editor, because it takes far higher than human wisdom to wisely edit a God-honoring paper.—Mrs. Irvin Beachey, Salisbury, Pa.

The change in direction in the Gospel Herald is good. The format as well as the type of material brings a response from me. Most of the response is beneficial. Some is not. Unfortunately, many of us are afflicted with a malady of reaction. Whether we are laymen or ministers, whether we are trained or untrained, whether we are leftists or rightists, our reactions show so clearly in some of the articles and in some of the letters to the editor. I wish we could spend less time reacting negatively to opposite viewpoints and spend more time giving creative leadership. There is no creativeness in negatively reacting to others.

A number of us are looking for the Lord to send the Mennonite Church a leader who will speak His word to us in our day by giving us creative leadership. We need a John F. Funk, a John S. Coffman, or a Daniel Kauffman for our day. We are growing weary of liberals unjustly criticizing conservatives, of conservatives doing the same to liberals, of the trained negating the views of the untrained, of the untrained reacting similarly. I believe the Lord will send this man. I hope He doesn't wait too long.—Lloyd Weaver, Jr., Newport News, Va.

Thank you for the article "The New Theology, New Morality, and New Evangelism" by Billy Graham (Oct. 12 issue). That article points up current trends in theological thought, the resultant conduct in light of such thought, and then also the futile attempt of religious man to reconcile his conduct with his creed. Such an article, while it surveys the issues of our day, leads us back to a Biblical foundation and gives us eternal verities to stand upon. "God is constant; The Word of God is constant; Our Lord Jesus Christ is constant; The way of salvation is constant." This is all done without the air of controversy. We need more such articles. I have also appreciated your editorial on the same subject. May I suggest that we read these again?—Jesse P. Zook, Austin, Ind.

I want to express my appreciation for Howard C. Yoder's reply to "Is This Our Task?" (Oct. 12 issue). I too was disappointed in the response to "Is This Our Task?" and agree with Loren Lind when he stated that "a more ap-

propriate response would have been a long and sustained silence" (Readers Say, Oct. 5).

Arnold Cressman in his statements, "Nurture Lookout" (Oct. 12), pointed out the fact that we as Mennonites must make the decision either to "be the conscience of society" or to be the "fat and lazy of the land." Perhaps these many letters of approving response to "Is This Our Task?" reflect a deep fear in the church of being this "conscience of society." We enjoy the "radical middle." Are we Christian enough to face up to our present cross?—Earl Sears, Flanagan, Ill.

I can't well refrain from telling you how I rejoiced to read your editorials on "Ho Laos Tou Theou," and "The New Morality." Also "Crisis and Education," and the articles by Smith, Krahn, and Erb.

In the article by Melya Kauffman, I am not too competent to judge, but I wish she had not so nearly equated and identified the American nation and Hesston College under "Widening Dedication," on page 833. These items of course were not the only items to be appreciated, but they had especial merit, at least in my mind.

"The Prayers of Luke Warm" I thought were taking the idea of satire beyond Scriptural warrant.—Shem Peachey, Quarryville, Pa.

Evidently "Luke Warm" died; we haven't heard from him lately. I failed to see his obituary in the Herald; or wasn't he a Mennonite?

Judging from the "Readers Say" column, there were two classes of people who heard him pray—the convicted and the offended. I confess I found myself mirrored more than once in his praying.

Lazarus, whom Christ raised from the dead, proved offensive to some in his day due to the testimony his presence gave. I believe it's time for Luke Warm to be raised.—Dean Hochstetler, Nappanee, Ind.

In reading the Howard C. Yoder reaction to "Is This Our Task?" I feel the writer is rather confused in what he believes. The statement, "I did not march at Selma, and I have some reservation as to whether this is the most effective way to challenge the faithless office holders," is in a nutshell the same thing Bro. Shetler said in his article. The rest of the statement, "but I certainly honor and support those who were concerned enough to march, since no one was trying any other way," presents in the first part a strange paradox, and in the last part an assertion one must question as to authenticity.

I was impressed with a report in the Herald concerning a group of Mennonites who entered the Deep South and at their own hazard rebuilt a church that had been bombed by southern radicals. The work was sufficiently completed that a service was held 21 days from the time of starting. The white population was caused to feel ashamed and strongly sympathetic by this courageous Christian gesture. This was a message they could understand—how much better and more Christlike than the senseless march that tends more to antagonize the race problem than to heal or solve anything!

Our Mennonite position is that Christ teaches us to build, not to destroy. We go the second mile to rebuild what others have destroyed. We avoid not only hurting and destroying, but propaganda that fosters the hatred behind it.—Marcus Lind, Salem, Oreg.

We are so thankful to have the "Prayers of Luke Warm" discontinued. What a burden to have to read such!—Geo. B. and Hannah E. Hilty, Hammett, Idaho.

CHURCH NEWS

Milestone for Spanish-Speaking Church

By Rosemary Wyse

For many years southern Michigan and northwestern Ohio have had an influx of summer migratory workers moving in from Texas and Mexico.

These Spanish-speaking families assisted area farmers in picking pickles, tomatoes, and fruits. They found the work was difficult and required long hours. In addition, the paycheck was seasonal. Then industry quietly beckoned to them with its regular hours, adequate weekly wage, and improved working conditions.

At the end of harvest, a few remained behind to seek jobs in the local factories. They enrolled their children in the public schools, bought homes, and began participating in community activities. Their success attracted relatives still living in Texas and Mexico and each year more families were assimilated into the northern communities.

Throughout this transitional period of their lives, their spiritual needs were often neglected because of the language problem. Church attendance was impractical because they spoke little English and the northerners spoke no Spanish.

Learns Language at 40

But William Flory of Archbold, Ohio, sensed the need and during his "off hours" began studying Spanish even though he was well past 40. He visited the homes attempting to use his new language and to communicate his faith in Christ. Slowly a group of believers from the Archbold area

formed and began meeting in an old school-house.

The work progressed and in 1955 this small group began an outreach work in Defiance, Ohio, another center of Spanish-speaking people located about 20 miles south of Archbold. Here, too, a nucleus formed and the members of the Archbold Good Shepherd congregation asked the Mennonite Board of Missions, Elkhart, to assist them in developing the work in Defiance.

In the spring of 1958, the Victor Ovando family moved from Texas to Defiance to assume leadership. The Mennonite churches or northwestern Ohio cooperated with the Board in locating and furnishing a house as well as a place of worship. Located above an old store, it was extremely drafty, however, during the winter months.

After five years of work, the Ovando family responded to a call in Chicago and Ruperto Guedea acted as pastor for a year. Then William Flory was asked to pastor both congregations. He accepted and often preached at both places on a Sunday morning. Lay leaders were also being prepared and in April of 1963, the sudden death of Bro. Flory left his assistant, William Tijerina, alone with the work.

God Prepares Leadership

But God was preparing a helper. While Bro. Ovando was pastor, the brother-in-law of one of the members requested immigration papers from Mexico and asked for the

signature of some responsible U.S. citizen. A member of the Area Committee signed and Mr. and Mrs. José Armando Calderón moved to Defiance.

In Mexico he had had a secondary education, but could speak no English. Both began attending services, reading the Bible, and later accepted Christ as their Saviour. Then they moved back to Texas.

After Bro. Flory's death, several members called or wrote to Bro. Calderón asking him to return to Defiance. This he did and in July of 1965 he was licensed to serve as pastor. At present there are seven members and the average attendance is about 40.

Early last spring their meeting place was condemned by the fire chief. For two years the group had looked for a plot on which to build. Then God worked a miracle. The undeveloped plot that the Area Committee wanted was sold away from them. The group was heartsick.

But the new owner sold them the choicest lot (400' x 270') and assumed the responsibility for development. The site for the new church is in the heart of the Spanish-speaking area. It is estimated that 1,000 of the entire population of 14,553 speak Spanish.

Graduate Students Discuss

"Man and the Sciences" is the theme of this year's Mennonite Graduate Fellowship. The meetings will be held in Minneapolis from the evening of Dec. 30 through the morning of Jan. 1.

The following papers are to be presented:

"An Anthropologist Looks at Mennonite Service Projects"—John Janzen, graduate student, University of Chicago.

Discussion of an essay on man's nature and his history, led by Victor Dirks, graduate student in genetics, University of Minnesota.

"Cybernetics and the Church"—Robert Buschert, professor of physics, Goshen College. Response by J. Howard Kauffman, professor of sociology, Goshen College.

"Ethics and Science: A Historical Perspective"—Burnham Terrell, chairman, Department of Philosophy, University of Minnesota.

"Medical Ethics"—Donald Miller, M.D., Elkhart, Ind.

"The Mennonite Syndrome"—papers by Delbert Wiens, graduate student, University of Chicago, and William Klassen, director, Mennonite Mental Health Services, Elkhart, Ind.

Information on registration, travel, and accommodations will be released upon completion of the details. Tom Lehman, chairman, Phyllis Bixler, and Arnold Wyse are members of the Fellowship's program committee.



On Oct. 24, a bilingual group from the Mennonite churches of northwestern Ohio met for the ground-breaking ceremony for the First Mennonite Church (Spanish-speaking) of Defiance, Ohio. Addressing the group here is Simon Gingerich, assistant in the Home Missions Office of the General Mission Board. Special singing was provided by Latin-American missionaries and others who had served there.

Ghana: Problems Amid Progress

Even though Ghana stands among the fastest growing nations in Africa, she is currently bogged down with resettlement and education problems.

This was the observation of Wilbert Shenk, assistant secretary of the General Board's Overseas Missions, who is currently on a two-month administrative visit to Africa, Europe, and the Middle East.

Citing the favorable population to land ratio (about 80 persons per square mile), good transportation system, mobilization, the highest per capita income in all Africa, and the recently completed Volta River Authority Dam Project, costing an estimated \$200 million, as symbols of progress, Shenk goes on to point up some problems involving both country and missionary.

The gigantic hydroelectric project along the Volta River has called for the resettlement of 200,000 people, according to Shenk. The Christian Service Committee of Ghana's National Council of Churches is taking an active part in the resettlement of these people.

"And in a variety of other ways," adds Shenk, "the Christian community is able to exercise leadership and to make a contribution to the building of this new nation."

The past divisions of the Christian community are or were another problem cited by Shenk. Established in Ghana in 1842, the Christian Church now claims about 17 percent of the country's 7.5 million people. Many Catholic and Protestant groups within this large minority group, however, have made their separate bids for the individual Ghanaian.

In recent years the four largest of these groups (Anglican, Evangelical Presbyterian Church, Methodist, and Presbyterian Church of Ghana), says Shenk, have been engaged in talks and negotiations which, it is hoped, will lead to a united church in Ghana.

Comparatively Young

The eight-year-old Mennonite Church in Ghana is very young, by comparison, and made up largely of members from a rural village background. Some two thirds of the delegates to its third annual conference last month were illiterate. This indicates, thinks Shenk, something of the education and teaching that is needed in order to make this a live, vital, and growing church.

Another characteristic of the Mennonite Church is its small congregations. In some instances, these congregations are far too small to undertake support of a pastor or lay leader—let alone being able to build a meetinghouse.

Struggling with the problem of what the

task of the Mennonite Church really is in Ghana, Shenk concludes that the biggest contribution it can make to the predicted united church in the country is "to bring into that union a vital, growing group of believers.

"We should work vigorously," he recommends, "to build the church during the next several years through intensified leadership training, pastoral oversight and work among the villages, and assisting the church to shoulder more responsibility."

The nine Mennonite missionaries now stationed there are serving in medical, teaching, and pastoral oversight roles. Dr. James Snider serves an average of 2,700 patients a month in Somania. Anna Marie Kurtz, a nurse, is operating an outpatient clinic at Amasaman. Lydia Burkhart, also a nurse, is currently teaching at the Evangelical Presbyterian Hospital at Worawora in its nursing education program.

Erma Grove is engaged in a Bible-teaching program in the villages. Carson Moyer and Don Nofziger give pastoral oversight to all of the congregations. Dr. Ellen Moyer spends one-half day per week in a family planning clinic sponsored by the National Council of Churches, in addition to caring for her family.

Mrs. Nofziger sells literature through a mail-order service. Mrs. Snider is responsible for about one hundred Bible correspondence students.

Food Shortage

A number of unusual requests have come to the Mennonite Central Committee lately, in addition to the regular material aid demands.

MCC's representative in Burundi reports that food is getting scarce, especially edible oils, and local prices have skyrocketed. MCC has been requested to send lard as a substitute.

From Yugoslavia comes the request for 500 tons of potatoes. The population lives almost entirely on potatoes and because of floods and storms the price of seed potatoes, or any potatoes for that matter, is very high. The potatoes will have to be received after March 25, 1966, since planting potato seeds takes place from about the middle of April to May 15.

Requests for help have come also from Honduras, Algeria, and India. Thirty families in the Buenaventura area of Honduras had absolutely no harvest, and several families in Gualaco had practically no harvest. In Algeria, 24 tons of applesauce for school feeding program are needed. Funds and personnel for relief in the Saraitali-Jagdeshpur area in Central India have been requested because of crop failures from lack of rain.

The above-named foods, says John Hostetler, director of MCC's material aid department, are not available from the United States surplus food program. Interested groups who would like to help fill these special requests should contact MCC, Akron, Pa. 17501.



Fifteen International Students at Goshen

Front row, left to right: Richard Ondeng, Kenya; Sonoko Kumon, Japan; Margaret Kigundu, Uganda; Patsy Hylton, now of New York City, formerly of Jamaica; Ingrid Kaethler, Paraguay; Egda Schipani, Argentina; Liga Rebolledo, now of Elkhart, Ind., formerly of Colombia; Thomas Nyitambe, Tanzania. Back row: Ramzi Farran, Jordan; Hun Sohp Kim, Korea; Ruy Leme, Brazil; Edgar Lin, Taiwan; Horst Heidebrecht, Germany; Emmanuel Ndisi, Tanzania; and Myong H. Kim, Korea.



Your Overseas Missionaries of the Week

Dr. and Mrs. Ralph Zehr and family left Sept. 16 for their first term of service in Ghana with the Mennonite Board of Missions, Elkhart.

First, however, the Zehrs are spending six months in London, England, at the London School of Hygiene and Tropical Medicine. Because of the great need for medical care in the rural areas of Ghana, Dr. Zehr will serve there at an outpatient clinic.

Son of Mr. and Mrs. Elias M. Zehr, Lowville, N.Y., Dr. Zehr is a graduate of Eastern Mennonite College. He earned his M.D. degree at State University of New York Upstate Medical Center, Syracuse.

Mrs. Zehr, the former Betty Strong of Mechanicsburg, Pa., is also a graduate of Eastern Mennonite College.

The Zehrs have two children: Joyce Marie, 2, and Michael James, 1. Their address while in London is: Name of school (above), Keppel St., London, W.C. 1, England.

Goshen College

Receives \$1,000,000

Paul E. Mininger, president of Goshen College, announced Nov. 19 that the college is to receive \$1,000,000 for the new library.

The new library was the project of highest priority in the 3½-million-dollar 75th Anniversary Development Program, which was announced a year ago, and which leads to the celebration in 1969 of the 75th anniversary of the founding of the college in 1894. Bro. Mininger said ground will be broken next year so that the library will be ready for occupancy no later than September, 1967.

Bro. Mininger said, "The gift comes at a strategic time for Goshen College. The new library is central to the academic program of Goshen College and exceedingly vital for continued high student and faculty morale.

"It will have a seating capacity of 600, with at least 450 students at individual carrels. It will have 38,800 square feet of floor space, and shelf space for 205,000

volumes. The library will be situated between the Church-Chapel and the Arts Building, at the geographic center of the campus.

In addition to ample areas for cataloging and technical services, periodicals, and the reference and bibliographic departments, the new library will have several rooms for faculty research.

Mr. and Mrs. Harold C. Good, who were graduated from Goshen College some 40 years ago, are the donors of the library.

For Increasing Enrollments

Goshen College's full-time enrollment reached a record-breaking 1,069 students this fall—and with it came a corresponding cramp in library facilities and men's and women's housing. The 75th Anniversary Development Program provides the resources for accommodating the increasing numbers of students in the years immediately ahead.

Goshen College's present library contains 89,000 volumes. Built in 1940, it has a seating capacity of 134 in its main reading room, no longer adequate for the greatly increased campus population.

Especially Gratifying

The gift is especially gratifying since it is the first of the major special gifts required

in the five-year program. It is hoped that this generosity will inspire others to contribute to the \$2,000,000 required to meet the program's annual giving goal for the five years.

Bro. Mininger said, "The college received fine support last year from the Mennonite Church and our more than 10,000 alumni in the first year of the 75th Anniversary Development Program. We will continue to depend on the church and our alumni for their enthusiastic and generous annual support."

Orrin J. Smucker, president of the Board of Overseers of Goshen College, said, "This generous gift will enable Goshen College to provide facilities that will maximize the contribution of the faculty to the teaching mission of the college. It will provide outstanding help in the college's ability to continue to offer quality Christian higher education to young persons."

Paul M. Lederach, president of the Mennonite Board of Education, said "The gift of the library is a tremendous asset, both to Goshen College and to the Mennonite Church. It will stand as a witness to the donors' confidence in the youth of our church and to their awareness of the growing significance of the church-related college. We are grateful to God for this gift and for the encouragement it brings to all

Graduates from Mennonite Schools at Hesston



Each year graduates of Mennonite high schools throughout the United States swell the enrollment figures at Hesston College. This year there are students from all high schools that are members of the Council of Secondary Schools from east to west, with the largest number coming from Iowa Mennonite School. A total of eighty-four students, fifty-eight freshmen and twenty-six sophomores, come from these Christian high schools. In addition, twenty-six students are graduates of Hesston High School which operated on the college campus till this fall.

Schools represented are Belleville Mennonite School, Belleville, Pa. (1); Bethany Christian High School, Goshen, Ind. (8); Central Christian High School, Kidron, Ohio (14); Christopher Dock Mennonite School, Lansdale, Pa. (8); Eastern Mennonite High School, Harrisonburg, Va. (3); Iowa Mennonite School, Kalona, Iowa (34); Johnstown Mennonite School, Hollsopple, Pa. (2); Lancaster Mennonite School, Lancaster, Pa. (1); Western Mennonite School, Salem, Oreg. (13).

These students are not mere statistics or enrollment figures. Many are leaders in campus activities; some are on the scholastic honor roll; all are contributing to the Hesston College "spirit."

who are deeply involved in improving and furthering the church's teaching ministry through higher education."

Two Other Buildings

Besides the library, two other major buildings—a new residence hall for 200 women, to be completed by next fall, and

a new residence hall for 132 men, to be built by 1969—are included in the program.

Other funds will be used for the other requirements of the program—strengthening teaching and research, financial aid to students, endowment, and major campus improvements.

his family at Goodville, Pa., arriving earlier with son Bruce, who was critically ill. The boy seems to be making good recovery.

T. H. Brenneman, former missionary to Argentina residing in Sarasota, Fla., recently suffered a heart attack. Latest reports indicate his recovery from the attack, but a persisting serious illness. Letters should be addressed to the Brennemens at: 848 Myrtle St., Sarasota, Fla.

Charles Shenk, Japan, reports growth in numbers of the Hokkaido Church and calculates that by the beginning of the year membership will total approximately 255.

Sharon Tours International, Ltd., hospitality arm of experimental "Nes Ammin" in Israel, is presently awaiting government licensing so that it can push ahead with service to Christian tourists, according to missionary Paul Swarr. The agency seems to enjoy full government sanction. Newly arrived Paul Wenger will serve as its business manager.

After a missions rally at the Glenwood Springs (Colo.) Mennonite Church given by members of the Blue Gap Mission, Chinle, Ariz., on Nov. 13, 14, members of the Colorado congregation donated 100 quarts of canned fruit and used clothing to the Arizona delegation. Speakers for the occasion were Stanley Weaver, Peter Burbank, and Lita Tsosie, all of Chinle.

Eugene Schulz, La Veta, Colo., was installed as pastor of the newly organized Walsenburg Mennonite Fellowship on Sunday afternoon, Dec. 5. Formerly a pastor at Shallow Water, Kans., Schulz came to La Veta with his family this past August. He is teaching in the La Veta school system. Mennonite families came to Walsenburg first in October, 1963, when the General Mission Board was asked to administer the new 20-bed hospital there.

Until forming this new fellowship, the families traveled 50 miles to Pueblo each Sunday for services. Arrangements have been made for the families to meet in a vacant Congregational church building in Walsenburg. Welcoming other families to the area, hospital worker Richard Weaver indicates an urgent need for registered nurses, a competent plumber, electrician, and carpenter, and teachers. Interested persons may write to: Eugene Schulz, La Veta, Colo., or Lee Schlabach, Huerfano Memorial Hospital, Walsenburg, Colo.

Granger Westberg, dean for the Institute of Religion of the Texas Medical Center, Houston, will be guest speaker for the 15th annual meeting of the Association of Mennonite Hospitals and Homes to be held at Dallas, Texas, Feb. 15-17, 1966. Other speakers include Vernon Neufeld, president of Bethel College; William Klassen, coordinator of Mennonite Mental Health Services; and John H. Mosemann, president of the Mennonite Board of Missions, Elkhart.

FIELD NOTES

The Belleville Mennonite School Alumni Homecoming will be held Dec. 27. The alumni banquet will be held at the Allensville Community Hall, Allensville, Pa., at 6:30 p.m.

Dale Nofziger, pastor of the Church of the Good Shepherd, Alderwood Manor, Wash., reports that five families have joined the fellowship since last March. As the work matures, the group anticipate joining with one of the Mennonite conferences.

Bro. and Sister Chester D. Ranck, Paradise (Pa.) congregation, observed their 50th wedding anniversary on Oct. 28.

Aaron H. and Alice G. (Weber) Martin observed their 50th wedding anniversary on Nov. 14, at their home near Adamstown, Pa.

Andrew Hartzler, Newport News, Va., at Chestnut Ridge, Orrville, Ohio, Dec. 5-12.

Bible Conference at Pottstown, Pa., Dec. 11, 12, Saturday evening and all day Sunday. Speakers: Stanley Beidler, Quakertown, Pa., and Glen Sell, Columbia, Pa.

Menno S. Brunk, Route 2, Harrisonburg, Va. 22801, was ordained as minister Nov. 21. Officiating bishop was Lloyd S. Horst, assisted by J. Ward Shank, D. W. Lehman, and Mahlon L. Blosser. Telephone: 703 434-7649.

Chester M. Heatwole, Route 1, Bridgewater, Va. 22812, was ordained as minister on Nov. 21, with Lloyd S. Horst officiating. J. Ward Shank, D. W. Lehman, and Mahlon L. Blosser assisted. Telephone: 703 828-6104.

Mamie Andrews, oldest member of the Anderson congregation, Fort Wayne, Ind., observed her 95th birthday on Oct. 13.

Change of address: C. F. Yake from Scottdale, Pa., to 3710 Iroquois Ave., Sarasota, Fla. 33580. Wilbur Nachtigall from 803 Roosevelt Street to 2274 S. Riverside, Iowa City, Iowa 52241.

Marvin L. Ruth, Newville, Pa., at Cross Roads, Richfield, Pa., Dec. 12-19.

Railroads have again announced the continuation of reduced fares for church workers. This privilege is now being extended to some who previously were not included.

They call attention to the following now included: Ordained or licensed ministers or assistant ministers employed in secular occupations to supplement their limited pastoral remuneration. Licensed ministers of religion engaged as officers of, or instructors in, educational institutions under church government. Deaconesses who do not wear a distinctive garb. Unordained missionaries holding titles of official positions. Married women (ordained, licensed, commissioned, etc.) whose husbands are engaged in secular occupations.

John Kolb was installed on Oct. 24 as pastor of the Buckeye (Ariz.) Mennonite Church. He and his wife, Judy, were former leaders of the 12-member VS unit at Albuquerque, N. Mex. In addition to their pastoral assignment with the 27-member congregation, the Kolbs will assist in a spiritual ministry to the 10,000 American Negroes, Mexicans, and Anglos making up the unchurched migrants of the outlying areas of Buckeye.

Frank Keller was licensed as pastor of the Lyon Street Church, Hannibal, Mo., at an installation service Nov. 21. Daniel Kauffman, area overseer, officiated. Frank and his wife, Suetta, are also serving as leaders of the Hannibal VS Unit.

Charles McDowell, Cleveland, Ohio, was ordained on Dec. 5, as minister of the 24-member University-Euclid congregation in Cleveland. Previously an active lay leader, Bro. McDowell will share in the pastoral duties carried out by Pastor Warner Jackson. Roy Sauder, assistant moderator of Ohio Conference, officiated at the ceremony.

Dedication services for the Nanih Wayia Mennonite Church, Preston, Miss., were held on Sunday, Nov. 28. Pastor Nevin Bender delivered a dedicatory message. Last September Nanih Wayia was found among the 30 churches bombed in Mississippi in 1964. Through the help of MDS workers and other volunteers, the building was replaced in three weeks following the explosion. An addition, built largely by volunteer labor of college students, provided Sunday-school rooms this past April.

Darrel Hostetler, Nigeria, arrived in the States on Nov. 22 for furlough. He joined

Mary Bender, director of Books Abroad, is critically ill at the Frick Community Hospital, Mt. Pleasant, Pa. Your prayers will be appreciated.

Some 25 to 30 persons are expected to join the community volunteer program at Brook Lane Psychiatric Center, Hagerstown, Md., under the direction of Mrs. John J. Rupprecht, volunteer chairman of the Center. Two orientation sessions were held on Nov. 3 to provide the volunteers with a better understanding of how to work with patients. Services offered include operation of a canteen, assistance in the beauty shop, occupational therapy, clerical duties, floral arrangement, and many others.

Forty-three trainees anticipate the second phase of their year in North America as they prepare for a midyear conference to be held Jan. 28-30 in Iowa. From here, they will go to their next assignments. The 28 women and 15 men come from Holland, Germany, Switzerland, France, Austria, Jordan, India, Brazil, and Argentina. The group includes secretaries, nurses, metal workers, farmers, teachers, a banker, trucker, bookkeeper, an X-ray technician, and a cabinetmaker. Many are willing to do housework or care for children. If the program interests you, more information is available from: Trainee Sponsorship Program, MCC, 21 S. Twelfth Street, Akron, Pa. 17501.

Mary Wagler of New Hamburg, Ont., has joined Mennonite Broadcasts staff in the Canadian office, Kitchener, Ont. Daughter of Mr. and Mrs. Wilmer Wagler, she is a member of Hillcrest Mennonite Church in New Hamburg.

Archie Graber, veteran missionary and relief worker in the Congo, is scheduled to report in churches in Idaho, Oregon, Washington, Montana, North Dakota, and British Columbia from Nov. 29 to Dec. 14. Graber who now lives at West Unity, Ohio, served in the Congo (Leopoldville) for 35 years, 1930-65. He devoted his time to establishing gardens, supplying thousands of chickens to replenish the flocks lost during tribal and political upheavals, distributing Christian literature, building churches and schools, associating with the churches, and to emergency type relief and resettlement work among the Baluba refugees.

A Day in Pax is the name of a new ten-minute sound filmstrip produced by the Mennonite Central Committee. A Pax man on the island of Timor, Indonesia, is followed around for a day to see what he does and how he feels about his assignment. Copies of the filmstrip may be borrowed free of charge from most conference offices or from the MCC offices at Akron, Pa.; Kitchener, Ont.; Winnipeg, Man.; or Yarrow, B.C.

Leonard Stutzman, Tofield, Alta., and David M. Zimmerman, East Earl, Pa., ar-

rived in Belize, British Honduras, Oct. 22 for 26-month terms of Voluntary Service. Henry L. Buckwalter, Intercourse, Pa., arrived Nov. 9. Leonard is assisting in agricultural projects at Orange Walk, and David and Henry are assisting in the program at Mennonite Center in Belize.

European Mennonite Bible School at Bienenberg, Switzerland, began Nov. 15, with opening services Sunday evening, Nov. 14. Harvey Miller, Eastern Board missionary, is serving on the faculty. The Millers have moved from Luxembourg to Bienenberg, 4410 Liestal, Switzerland.

Twenty-seven Virginia Mennonite Conference churches representing 5,000 members in Virginia, West Virginia, and Florida recently gave \$3,000 to the yard goods drive. This makes possible the purchase of 7,500 yards of good quality cloth. A total of 300,000 yards of material is to be sent this year to Latin America, Africa, the Middle East, and Asia where local seamstresses will fashion it into appropriate clothing while also furthering MCC's policy of self-help.

Wesley and Grace Metzger, Elmira, Ont., entered a senior VS assignment on Dec. 1 at the All Faiths Receiving Home, Albuquerque, N. Mex., where they fill the role of houseparents, general maintenance, and providing a "father image" for children uprooted from their homes. They join VS-er Mary Johnson of Chicago, who has served primarily as cook in the Home for the past year.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Anders, Donald and Catherine (Derstine), Elroy, Pa., fourth child, second daughter, Connie Sue, Oct. 27, 1965.

Beiler, Calvin D. and Lillian (Kauffman), Paradise, Pa., second child, first daughter, Valerie Denise, Oct. 27, 1965.

Beiler, Clarence W. and Dorothy (Ruth), Mifflinburg, Pa., fifth child, JoAnn Kay, Oct. 21, 1965.

Blosser, Donald and Carolyn (Brooks), Dakota, Ill., third child, second daughter, Kathleen Sue, Oct. 24, 1965.

Boll, Luke B. and Sara Ann (Swartzentruber), Holtwood, Pa., third child, second daughter, Sharon Kay, Oct. 31, 1965.

Buckwalter, Everett and Martha (Graybill), Vineland, N.J., first child, Sharon Louise, Oct. 13, 1965.

Detwiler, F. Stanley and Dorothy (Ziegler), Telford, Pa., fifth child, first daughter, Brenda Sue, Oct. 27, 1965.

Garnand, George E. and Velma (Hertzler), Denbigh, Va., fourth child, first son, George Douglas, Oct. 31, 1965.

Gingerich, David F. and Judy (Thompson), Topeka, Kans., first child, Sally Annette, Oct. 18, 1965.

Johnson, Norman Hartley and Vernabelle (Peterson), Fort Dodge, Iowa, sixth child, third son, Timothy Wayne, Oct. 20, 1965.

Kreider, Marlin and Elsie (Hunt), Millersville, Pa., third son, Kenneth Wayne, Aug. 2, 1965.

Landis, Norman Glenn and Barbara (Eby), Lansdale, Pa., first child, Sondi Annette, Oct. 29, 1965.

Martin, Kenneth and Betty (Prough), Kouts, Ind., fifth child, fourth son, Bruce Allen, Oct. 19, 1965.

Mast, Paul D. and Rhoda (Zook), Elverson, Pa., third child, second son, Paul Marlin, Oct. 12, 1965.

Neff, Roy C. and Ellen (Hershey), Paradise, Pa., fourth child, first daughter, Susan Anne, Oct. 27, 1965.

Neuenschwander, Oren and Miriam (Kauffman), Akron, Pa., first child, Leon Royce, Nov. 7, 1965.

Schleining, Monroe and Willowdean (Miller), La Junta, Colo., first son, Gordon Michael, born Aug. 9, 1965; received for adoption, Nov. 3, 1965.

Schrock, Roger V. and Carol (Schloneger), Orrville, Ohio, fourth child, second son (first son deceased), Von Michael, Nov. 2, 1965.

Stutzman, J. Merle and Lorraine (Rice), Fleetwood, Pa., first child, Cynthia Dawn, Oct. 24, 1965.

Swartzentruber, Elmer W. and Esther Pauline (Knepp), Montgomery, Ind., tenth child, third son, Craig Dean, Oct. 27, 1965.

Troyer, William and Gladys, White Pigeon, Mich., fifth child, third daughter, Marcile Jean, Oct. 13, 1965.

Voth, LeRoy and Ruth (Sommerfeld), Heston, Kans., first son and second daughter, Michael Kent and Patricia Ann, Oct. 22, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beidler—Godshall.—Stanley Luke Beidler and Dorothy Godshall, both of Quakertown, Pa., Haycock cong., by Stanley Beidler, June 19, 1965.

Cordell—Byler.—Thomas E. Cordell and Lydia Byler, both of North Wales, Pa., by E. Z. Wallin, Oct. 23, 1965.

Dayton—Steinly.—John M. Dayton, Pinto (Md.) cong., and Dorothy Steinly, Blooming Glen (Pa.) cong., by David F. Derstine, Jr., Nov. 6, 1965.

Frey—Gingrich.—George Frey, Hawkesville, Ont., and Almida Gingrich, Elmira, Ont., by Simeon W. Hurst, Oct. 8, 1965.

Garber—Troyer.—Vernon Garber, Sugarcreek, Ohio, and Verena Troyer, Millersburg, Ohio, both of the Martin's Creek Church, by Roman Stutzman, Sept. 24, 1965.

Goshow—Brown.—David O. Goshow, Souder-ton, Pa., Blooming Glen cong., and Beverly L. Brown, Bryn Athyn, Pa., Presbyterian Church, by the bride's pastor, Sept. 18, 1965.

Greaser—Nakata.—Ernest Greaser, Quaker-town, Pa., Swamp cong., and Mary Jane Nakata, Bethlehem, Pa., Steel City cong., by Stanley Beidler, Oct. 23, 1965.

Groff—Shirk.—Leon R. Groff and Miriam Shirk, both of Ephrata, Pa., Martindale cong., by J. Paul Graybill, Oct. 30, 1965.

Hochstetler—Hess.—John A. Hochstetler, East Earl, Pa., Conestoga cong., and Anna Marie Hess, Pequea, Pa., Byerland cong., by David N. Thomas, Oct. 30, 1965.

Horning—Groff.—Donald M. Horning, New Holland, Pa., Weaverland cong., and Carol F. Groff, Manheim, Pa., Neffsville cong., by John R. Martin, Oct. 30, 1965.

Johns—Gerber.—Joseph J. Johns, Fort Wayne, Ind., and Delores Elaine Gerber, Adamsville, Pa., both of the Sunnyside cong., Conneaut Lake, Pa., by Daniel Johns, father of the groom, and Harvey Schrock.

Kauffman-Kropf.—Gerald Kauffman, Portland, Oreg., and Joy Kropf, Harrisburg, Oreg., Brownsville cong., by John Hochstetler, July 22, 1965.

Knepp-Yoder.—Willis Knepp, Pleasant View C.M. cong., Montgomery, Ind., and Anita J. Yoder, Snow Hill (Pa.) cong., by Omar Stoltzfus, Oct. 23, 1965.

Koenig-Martin.—Maurice Koenig, Baden, Ont., and Glennis Martin, Hawkesville, Ont., by Simeon W. Hurst, Sept. 11, 1965.

Kreider-Gibble.—Stanley Lee Kreider and Elaine Marie Gibble, both of the Fairview Brethren cong., Manheim, Pa., by Allon Hollinger, Oct. 23, 1965.

Martin-Dobson.—Allen Martin, Wheatfield, Ind., and Joyce Dobson, Rensselaer, Ind., both of the Hopewell cong., by Samuel S. Miller, Oct. 30, 1965.

Martin-Siegrist.—Chester B. Martin, Brownstown, Pa., Martindale cong., and Lois M. Siegrist, Ronks, Pa., South Christian Street cong., by Frank M. Enck, Oct. 2, 1965.

Mast-Yoder.—Clarence Mast, Greenwood (Del.) C.M. cong., and Edna Mae Yoder, Snow Hill (Md.) cong., by Omar Stoltzfus, Aug. 14, 1965.

Maust-Ruby.—Joe J. Maust and Diane Ruby, both of Pigeon, Mich., Michigan Avenue cong., by Herbert L. Yoder, Oct. 2, 1965.

Miller-Miller.—DeWayne Miller, Indianapolis, Ind., and Linda Miller, Goshen, Ind., both of the Bonneyville cong., by Galen Johns, Oct. 30, 1965.

Moyer-Sarvis.—Earl H. Moyer, Hagerstown, Md., and Virginia May Sarvis, Chambersburg, Pa., both of the Pleasant View cong., by Amos E. Martin, Nov. 6, 1965.

Musselman-Ament.—Harold S. Musselman, Groffdale cong., New Holland, Pa., and Doris Ann Ament, Mellinger cong., Lancaster, Pa., by Paul G. Landis, Oct. 23, 1965.

Nofziger-Yoder.—Daryl Nofziger, Goshen, Ind., Goshen College cong., and Elizabeth Yoder, West Liberty, Ohio, Bethel cong., by J. Robert Detweiler, Sept. 4, 1965.

Reynolds-Crossgrove.—Ronald R. Reynolds, Wauseon, Ohio, and Norma Crossgrove, Archbold, Ohio, both of the Zion cong., by Ellis Croyle, Oct. 23, 1965.

Steinhauer-Yoder.—David F. Steinhauer, Bridgeport (Pa.) cong., and Loretta Irene Yoder, Bittinger, Md., Conservative Mennonite cong., by Ivan J. Miller, Oct. 30, 1965.

Wadel-Neil.—John S. Wadel, Chambersburg, Pa., Marion cong., and Connie Kay Neil, Willow Hill, Pa., Shady Pine cong., by Amos E. Martin, Nov. 6, 1965.

Weber-Roupp.—Richard Weber and Carol Jean Roupp, both of Washington, D.C., National Presbyterian, by Peter B. Wiebe, Aug. 20, 1965.

Welch-Litwiller.—Frederick L. Welch, Jr., Peoria Methodist (Ill.) cong., and Carolyn Litwiller, Peoria, Ill., Hopedale cong., by Robert Thornburg, Oct. 30, 1965.

Wenger-Liechty.—Daniel M. Wenger, Olive cong., Jamestown, Ind., and Anita Carol Liechty, Berne (Ind.) cong., by J. C. Wenger, father of the groom, and Gordon Neuenschwander, Nov. 5, 1965.

Zehr-Waugh.—Arthur J. Zehr, Lowville, N.Y., and Linda Lou Waugh, Copenhagen, N.Y., both of the Lowville cong., by Richard Zehr, Oct. 2, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Derstine, Edwin A., son of Andrew G. and Sallie (Alderfer) Derstine, was born in West Rockhill Twp., Pa., Aug. 26, 1897; died at Grand View Hospital, Sellersville, Pa., Oct. 3, 1965; aged 68 y. 1 m. 7 d. He was married to Elizabeth Krupp, who survives. Also surviving are 3 children (Stuart K., Gladys—Mrs. Floyd Kulp, and Phyllis—Mrs. Jacob D. Moyer), 11 grandchildren, 7 great-grandchildren, 3 sisters and one brother (Mrs. Eva Detweiler, Mrs. Elsie Freed, Mrs. Abram K. Landis, and Stanley A.). He was a member of the Souderton Church, where funeral services were held Oct. 6, with Norman E. Yutzy and Russell B. Muselman in charge.

Martin, Amos J., son of Abraham H. and Elizabeth (Shank) Martin, was born near Smithsburg, Md., Dec. 14, 1890; died at his home where he had resided for nearly 50 years, Sept. 13, 1965; aged 74 y. 8 m. 30 d. On Nov. 11, 1911, he was married to Anna M. Strite, who survives. Also surviving are 2 sons (Kenneth E. and Mervin J.), one daughter (Mildred—Mrs. John M. Strite), one foster daughter (Naomi—Mrs. Hubert Williams), 2 brothers (Ira D. and Abraham E.), 4 sisters (Mrs. Fannie A. Strite, Mrs. Maggie S. Diller, Mrs. Ruth L. Eshleman, and Mrs. Naomi P. Rudolph), 22 grandchildren, and 14 great-grandchildren. On Jan. 7, 1931, he was ordained to the ministry for his congregation, where he served his remaining life. In 1954 he, with others, began mission work in Pondsville. He was superintendent of this until his death. He also served on the Washington County and Franklin County Mission Board from 1932 to 1962. He was a member of the Stouffer Church, where funeral services were held Sept. 16, with Reuben Martin, Moses Horst, and the local ministry in charge.

Martin, Savilla H., daughter of Benjamin and Margeret (Davis) Shetter, was born in Franklin Co., Pa., Aug. 25, 1921; died at her home, Chambersburg, Pa., April 24, 1965; aged 43 y. 7 m. 30 d. On Nov. 23, 1939, she was married to Melvin H. Martin, who survives. Also surviving are one son and 3 daughters (Richard M., Margaret—Mrs. David Hawbaker, La Vonda—Mrs. Daniel Gehman, and Doris Ann), one grandson, and 6 brothers and sisters (Theda—Mrs. Clarence Heishman, Delbert L., Gladys—Mrs. Archie Lehman, Glenn B., Huber D., and Melvin A.). She was a member of the Cedar Street Church, where funeral services were held April 27, in charge of Norman H. Martin and Aden Diller; interment in Marion Mennonite Cemetery.

Mast, Michael Lamar, son of Oliver S. and Betty (Diller) Mast, was born at Coatesville, Pa., Aug. 26, 1954; died at Elverson, Pa., of accidental suffocation, Oct. 8, 1965; aged 11 y. 1 m. 12 d. Surviving are his parents and 5 sisters. Funeral services were held at the Conestoga Church, Oct. 11, in charge of Millard Shoup, Harvey Z. Stoltzfus, and Ira Kurtz; interment in Pine Grove Cemetery.

Mishler, Sanford N., son of John M. and Lydia (Hershberger) Mishler, was born in Howard Co., Ind., Sept. 5, 1896; died at the Lagrange (Ind.) County Hospital, Oct. 16, 1965; aged 69 y. 1 m. 11 d. On Dec. 26, 1918, he was married to Millie May Nusbäum, who survives. Also surviving are 3 sons (Walter L., John W., and James W.), 4 daughters (Eula—Mrs. Claude E. Miller, Eva—Mrs. Victor V. Miller, Esther—Mrs. Galen L. Yoder, and Eleanor—Mrs. Glennis Manns), 21 grandchildren, one brother (B. Frank), and one sister (Delcie—Mrs. Earley C. Bontrager). Four brothers, 2 sisters, and one granddaughter preceded him in death. He was a member of the Forks Church, where funeral services were held Oct. 18, in charge of Sylvester Haarer and Malvin P. Miller; interment in Shore Cemetery.

Muter, Walter, son of John and Katherine (Circle) Muter, was born in Mercer Co., Ohio, Oct. 25, 1886; died at Ft. Wayne, Ind., Sept. 25, 1965, from injuries received when struck by a runaway motorcycle on Sept. 8, as he was sitting on the front steps of his home; aged 78 y. 11 m. On Nov. 9, 1908, he was married to Pearl Mix, who died in 1955. Two sons also preceded him in death. Surviving are 6 children (Judd, Byrl, Mrs. Fern Schneider, Mrs. Mary Sterling, Mrs. Cathrine Dull, and Mrs. Treva Davies), 25 grandchildren, and 9 great-grandchildren. He was a member of the First Mennonite Church, Ft. Wayne, where funeral services were held Sept. 28, in charge of John R. Smucker and D. A. Yoder; interment in Prairie Grove Cemetery.

Nissley, Alvin Erb, son of Frank H. and Mary (Erb) Nissley, was born in Dauphin Co., Pa., Nov. 7, 1892; died at the Oreville Mennonite Home, Lancaster, Pa., Sept. 20, 1965; aged 72 y. 10 m. 13 d. On June 16, 1917, he was married to Fannie Kraybill, who survives. Also surviving are one foster daughter (Mrs. Pauline Ebersole Matheny), 2 brothers (Henry and David), and 4 sisters (Frances Nissley, Mrs. Barbara Hammaker, Mrs. Mary Engle, and Mrs. Anna Caslow). He was a member of Good's Church, where funeral services were held Sept. 22, in charge of Landis H. Brubaker, Jay M. Bechtold, and Clarence E. Lutz.

Nofziger, Moses, son of Jeff and Christina (Stutzman) Nofziger, was born at Stuttgart, Ark., Dec. 17, 1892; died at his home near Wauseon, Ohio, Sept. 29, 1965; aged 72 y. 9 m. 12 d. On Dec. 19, 1912, he was married to Ida E. Nofziger, who survives. Also surviving are 3 sons and 3 daughters (Clifford, Kathryn—Mrs. Glenford Short, Ilva—Mrs. Chancey Grieser, Wayne, Bernice—Mrs. Maynard Rufenacht, and Daryl), one sister (Ella—Mrs. Menno Roth), 28 grandchildren, and 18 great-grandchildren. Preceding him in death were one son, one daughter, one sister, and one brother. He was a member of the West Clinton Church, where funeral services were held Oct. 2, with E. B. Frey, Carl Smeltzer, and Olen Nofziger in charge; interment in Pettisville Cemetery.

Nofziger, William B., son of Jeff and Christina (Stutzman) Nofziger, was born at Stuttgart, Ark., March 20, 1889; died at the Detwiler Memorial Hospital, Wauseon, Ohio, Sept. 12, 1965; aged 76 y. 5 m. 23 d. On Nov. 27, 1909, he was married to Clara Beck, who survives. Also surviving are 3 sons and 5 daughters (Lavern, Olen, Lawrence, Orpha, Berneda—Mrs. Joe Stuckey, Ada—Mrs. Earl Stuckey, Marjorie—Mrs. Calvin Short, and Virginia—Mrs. Herbert Nofziger), one brother (Moses), one sister (Ella—Mrs. Menno Roth), 28 grandchildren, 2 step-grandchildren, and 10 great-grandchildren. Preceding him in death were one daughter, one granddaughter, and one sister. He was a member of the West Clinton Church, where funeral services were held Sept. 14, in charge of Carl Smeltzer, Dale Wyse, and Elden Merilait; interment in Pettisville Cemetery.

Oberholzer, Aaron, son of Jacob and Annie

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 8.

Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.

Six-week term of Conservative Mennonite Bible School and twelve-week term of Conservative Mennonite Institute, at Rosedale, Ohio, beginning Jan. 3.

Ministers' course at Eastern Mennonite College, Harrisonburg, Va., Jan. 10-21.

Ministers' Week Program, Eastern Mennonite College, Harrisonburg, Va., Jan. 24-28.

School for Ministers, Hesston College, Feb. 1-4. I-W Sponsors' Conference, Indianapolis, Ind., March 1-3.

Mennonite Publication Board Meeting, Scottdale, Pa., March 24-26.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Items and Comments

Washington Cathedral (Episcopal), under construction since 1910, is expected to be completed in 1985, according to a timetable released to workers seeking to raise \$200,000 for this year's construction goal. Cost of finishing the towering structure is estimated at \$20 million.

* * *

Moody Bible Institute, a nondenominational school at Chicago which has trained thousands of ministers and other church workers, announced that for the first time in its 80-year history it will grant bachelor degrees.

The institute has been awarding diplomas upon completion of a three-year Bible-centered curriculum. In the future, announced Dr. William Culbertson, president, the school will give degrees to institute graduates who have also finished two years of work at an approved college or university. Dr. Culbertson said the school's decision was based on the growing demand for persons with degrees in the mission field and in other Christian service areas.

* * *

The Episcopal Pacifist Fellowship appealed to President Johnson, "in the name of humanity and for the peace of the world," to act for an immediate cease-fire and withdrawal of American forces in Vietnam.

It asked the President to negotiate at once "not with governments indirectly concerned, such as North Vietnam, but with the National Liberation Front itself."

* * *

A U.S. Senator said in Washington, D.C., that Pope Paul VI's visit to the United Nations underscores the need for the United States to reexamine its official relationship with the Vatican, "with a view to establishing some sort of diplomatic relationships between those two great forces for peace in our world today."

This view was voiced by Sen. Claiborne Pell (D-R.I.) in an address before the Senate. Four other Senators had praise for the pontiff's speech before the world body but did not mention Vatican-U.S. relations.

* * *

Emperor Haile Selassie of Ethiopia paid high tribute to Christian missionaries, declaring they have been a "guiding factor and instrument for the freedom and independence now enjoyed by many Africans throughout this continent."

Addressing the third All-Africa Lutheran Conference at Addis Ababa, the Emperor noted that not only have many African leaders received their educations in

(Shank) Oberholzer, was born at Reid, Md., Feb. 26, 1897; died at the Washington Co. Hospital, Hagerstown, Md., Sept. 24, 1965; aged 68 y. 6 m. 29 d. On March 14, 1916, he was married to Vallie Barkdall, who survives. Also surviving are 6 children (Mrs. Vada Henesy, Josephine Grove, Mrs. Inez Culp, Mrs. Rachel Horst, Wilmer G., and Raymond B.), 16 grandchildren, and 17 great-grandchildren, one sister (Mary—Mrs. Amos Lehman) and one brother (Jacob). He was a member of the Cedar Grove Church, where funeral services were held Sept. 27, in charge of Nelson L. Martin.

Petersheim, Eli I., son of Joseph and Barbara (Slabach) Petersheim, was born at Aurora, W. Va., Oct. 24, 1890; died at the Wayne County Hospital, Wooster, Ohio, Sept. 20, 1965; aged 74 y. 10 m. 27 d. On Oct. 29, 1912, he was married to Elizabeth Hershberger, who died Aug. 13, 1937. On Oct. 23, 1938, he was married to Amanda Kolb, who survives. Also surviving are 2 daughters (Saloma and Barbara), and one brother (Daniel). Two sons also preceded him in death. He was a member of the Mennonite Church. Funeral services were held at the Auble Funeral Home, Orrville, Ohio, Sept. 23, in charge of Richard Ross and Daniel Hilty.

Rohrer, David Lee, son of Gabriel and Elizabeth (Rudy) Rohrer, was born in Wayne Co., Ohio, Nov. 25, 1884; died at his home near Orrville, Ohio, Oct. 21, 1965; aged 80 y. 10 m. 26 d. On Jan. 16, 1908, he was married to Emma Smucker, who survives. Also surviving are 2 daughters (Martha—Mrs. Floyd Beyeler and May—Mrs. Francis Smucker), one son (Milton), 13 grandchildren, 4 great-grandchildren, and one sister (Emma—Mrs. Amos Mumaw). Three sisters preceded him in death. He was a member of the Smithville Church, where funeral services were held Oct. 23, with David Eshleman and Bill Detweiler in charge.

Roth, Joseph, son of Mr. and Mrs. Daniel B. Roth, was born at Wellesley, Ont., Aug. 19, 1897; died at his home, Corfu, N.Y., Sept. 10, 1965; aged 68 y. 22 d. On June 18, 1924, he was married to Salome Eicher, who survives. Also surviving are 3 children (Mrs. Katherine Morrow, Albert, and Fred Paugh), one brother (Sam), 2 sisters (Mrs. Manasse Miller and Mrs. Moses Jantzi), and 8 grandchildren. One brother preceded him in death. On Nov. 5, 1934, he was ordained as minister to serve among the Beachy Amish people. During his retirement from active ministry, he attended the Alden Mennonite Church, where funeral services were held Sept. 13, with Daniel King bringing the message.

Saltzman, Lydia, daughter of Christian and Barbara (Eigsti) Detweiler, was born at Milford, Nebr., Nov. 10, 1895; died unexpectedly at the York (Nebr.) General Hospital, Sept. 27, 1965; aged 69 y. 10 m. 17 d. On Feb. 27, 1917, she was married to Jacob Saltzman, who survives. Also surviving are 2 sons (Delmar and Marlin), one daughter (Fern—Mrs. Stanley Peterson), her stepmother (Mrs. Mary Detweiler), 2 half brothers (Fred and Perry), 2 stepbrothers (Jake Birky and Joe Birky), 2 sisters (Mrs. Carl Reeb and Mrs. Fred Reeb), one half sister (Mrs. Herman Roth), one stepsister (Mrs. Henry Reeb), 17 grandchildren, and 3 great-grandchildren. Three sisters and one half brother preceded her in death. She was a member of the Salem Church, Shickley, Nebr., where funeral services were held in charge of P. R. Kennel, Lee Schlegel, and J. W. Birky.

Sauder, Martin G., son of Martin and Barbara (Nolt) Sauder, was born in Caernarvon Twp., Pa., Feb. 15, 1885; died at the Lancaster (Pa.) General Hospital, Sept. 18, 1965; aged 80 y. 7 m. 3 d. His first wife, Alice Sensenig Sauder, died in June, 1917; his second wife, Laura Fassnacht Sauder, died in Oct., 1964. Surviving are 2 daughters (Edna—Mrs. Titus

Martin and Mary A.—Mrs. Alvin Sauder), 18 grandchildren, 17 great-grandchildren, one brother (John), and one sister (Barbara—Mrs. Martin W. Martin). He was a member of the New Holland Mennonite Church, where funeral services were held Sept. 21, in charge of Amos Sauder and James Martin; interment in Weaverland Cemetery.

Schultz, Leah, daughter of Rudolph and Elizabeth (Bast) Leis, was born in Wilmet Twp., Ont., Oct. 13, 1903; died of cancer at the K-W Hospital, Kitchener, Ont., Oct. 6, 1965; aged 61 y. 11 m. 23 d. On June 16, 1926, she was married to Elmer Schultz, who survives. Also surviving are 2 sons (Stanley and Allan W.), 2 daughters (Hilara—Mrs. Lloyd Ropp and Edna—Mrs. Clayton Roes), 3 brothers (William, Joseph, and Walter), one sister (Mrs. Edna Brenneman), and 12 grandchildren. One grandchild preceded her in death. She was a member of the Poole Church, where funeral services were held Oct. 10, in charge of Herbert Schultz, Kenneth Brenneman, and Thomas Dow.

Schweitzer, Bert, son of Jacob and Phoebe Schweitzer, was born at Milford, Nebr., March 11, 1897; died at his home, May 26, 1965; aged 68 y. 2 m. 15 d. On Jan. 6, 1918, he was married to Jennie Eash, who survives. Also surviving are 4 sons (Kenneth, Floyd, Stanley, and Ray), 11 grandchildren, one sister (Mrs. Dan Kennel), and 5 brothers (Ezra, Emory, Homer, Bill, and Dan). One sister and one brother preceded him in death. He was a member of the East Fairview Church, where funeral services were held May 29, in charge of Ammon Miller, Oliver Roth, and Sterling U. Stauffer.

Sell, Elizabeth M., daughter of Phillip and Elizabeth (Moyer) Alderfer, was born in Montgomery Co., Pa., May 3, 1894; died at the Eastern Mennonite Home, Souderton, Pa., Sept. 24, 1965; aged 71 y. 4 m. 21 d. Her husband, Clarence D. Sell, died in June, 1944. Surviving are 2 daughters (Blanche, missionary in India, and Doris—Mrs. Stanley Shenk), one son (Clarence, Jr.), and 9 grandchildren. She was a member of the Souderton Mennonite Church, where funeral services were held Sept. 28, in charge of Norman E. Yutzy and Russell B. Musselman.

Shank, Perry E., son of Martin and Katie Shenk, was born near Elida, Ohio, Dec. 16, 1882; died at his home, Myerstown, Pa., Sept. 15, 1965; aged 82 y. 8 m. 29 d. On Oct. 19, 1907, he was married to Loma Hostettler, who died March 19, 1938. Surviving this union are one son (Elvin H.), one daughter (Malinda K.), and one foster daughter (Bessie Plessinger—Mrs. Lloyd Detweiler), and their 4 daughters. On July 7, 1945, he was married to Lucretia A. Stutzman, who survives. Also surviving are one brother (Lewis D.), and 3 sisters (Cora King, Clara Grove, and Elva Shank). One brother preceded him in death. He was a member of the Meckville Church, Fredericksburg, Pa., where funeral services were held Sept. 18, in charge of Aaron M. Shank, with George R. Brunk bringing the message, and Cletus Doutrich and Simon Bucher assisting.

Stutzman, Ralph B., son of Abner and Lydia (Hershberger) Stutzman, was born in Seward Co., Nebr., March 10, 1899; died at the Robinson Memorial Hospital, Sept. 7, 1965; aged 66 y. 5 m. 27 d. On Dec. 27, 1919, he was married to Irene Miller, who survives. Also surviving are one daughter (Mrs. William R. Miller), 3 grandchildren, 4 brothers (Sanford, Orville, Abner, and Lloyd), and 4 sisters (Mrs. Charles Raber, Mrs. Jona Detwiler, Mrs. Raymond Conrad, and Mrs. Menno Amstutz). Two sons, 2 daughters, one sister, and 4 brothers preceded him in death. He was a member of the Plainview Church, where funeral services were held Sept. 10, in charge of Elmer Stoltzfus, Eugene Yoder, and David Miller.

church schools but also they are men who have been "inspired by the teachings of the Gospel on human freedom. . . ."

The Ethiopian leader also called on churches to work for world peace, emphasizing that peace today is "more necessary to mankind than ever before."

* * *

A rapidly spreading coffeehouse movement across the country was described in a study made for the National Council of Churches as possibly providing a "model for the kind of evangelism the churches must undertake to be effective today. . . ."

The study, made by John D. Perry, Jr., Protestant chaplain at the University of Vermont under a National Coffee Association grant, noted that approximately half of the 200 noncommercial coffeehouses in 42 states are sponsored by churches or have some direct religious affiliation.

* * *

Emphasis on nationalism and on an "indigenous" church endangers the "universal nature of the church," a regional assembly of the International Convention of Christian Churches (Disciples of Christ) was told at Tampa, Fla.

Dr. Robert G. Nelson, executive secretary for denominational missionary work in Africa and Jamaica, said, "It is not the church in the Congo, or Mexico, or Nepal about which we are first of all concerned. It is the church of Jesus Christ in the world. The church in Okinawa is us, if we are truly part of the body of Christ."

* * *

The Indonesian Minister of Religious Affairs, Mr. Hadji Saifiddin Zuhri, said at Djakarta that it was "natural that the Indonesian Government should restrict the work of foreign missionaries in the country." He said these restrictions are not inspired by "racial feelings, but simply aim at showing that the Indonesians are capable of propagating their faith themselves."

A number of public appeals have been made warning the population to be on their guard against activities of American and British missionaries because some of them "are suspected of being subversive."

* * *

The Church of the Brethren Service Commission (USA) has received the 1964 Lane Bryant Award, a recognition to encourage volunteer work of benefit to the American community, for its service "par excellence" to medical research. Since 1954 more than 1,000 young Church of the Brethren volunteers have been "research patients" at the National Institute of Health (NIH), Bethesda, Md. Their efforts, according to the NIH, "have substantially enhanced medical knowledge through literally hundreds of research projects" by enabling scientists to act against disease by gaining insight into good health.

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Go and Search Diligently

By Audrey B. Shank

The enemies of the Lord Jesus have often told the truth about Him. The priests and scribes sneered to each other at the cross: "He saved others; himself he cannot save." The words were true. He saved others, and in that crucial hour while the seed of Eve crushed the head of the serpent underneath His bleeding heel, He could not save Himself. In light of Heaven's love, He could not.

Another of His enemies, a fox in sheep's clothing, spoke to the Wise Men true words shrouded in a poisonous motive. "Go and search diligently for the young child." From Herod, the words were murderous, but wise men of the ages have heeded them.

Go

Finding the Lord Jesus necessitates *going*. It means departing from the far country of our selfish desires and personal interests to follow the star of the revelation of Jesus Christ until we find Him. It means leaving the tinsel and tinkling of Christmas, the dazzle, the crowded concerns about the right gifts, the right cards, the right clothes, the right food. It means pressing across the barren desert of noise and confusion, past the feverish frivolity, past the hating Herods with their pretended praise of Him, until we reach the place underneath the hovering angels where Jesus is.

Search

Finding the Lord Jesus necessitates a *search*. Job cried, "Oh that I knew where I might find him!" and the words echo and reecho down the long corridors of the millenniums, vibrating in every human heart.

But thanks to God, not only does the human heart search for Him, but the God-heart searches for us, with yearning, burning intensity. The whole of the Word of God is not a picture of man searching for God; it is a picture of God searching for man. From Eden until now comes the grieved call, "Adam, where art thou?" It was repeated in Galilee: "The Son of man is come to seek and to save that which was lost." So the two-way search goes on. The Shepherd seeks the sheep, and when the erring sheep seeks the Shepherd, he shall surely find. God has promised.

Diligently

The search for Jesus necessitates *diligence*. Nothing half-hearted will do, for He is too worthy. "Thou shalt love the Lord thy God with all thy heart, and . . . soul, and . . . mind, and . . . strength." Thou shalt love with *all*. "And ye shall

seek me, and find me, when ye shall search for me with all your heart." *With all your heart*. "And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." *With their whole heart*. "He is a rewarder of them that diligently seek him." *That diligently seek Him*.

For God

The search, finally, is a search for God Himself. The young child was not merely a winsome small boy. He was the image of the invisible God. He was Saviour; He was Redeemer; He was King eternal; He was Creator; He was Messiah, Shepherd, Lord, Master, Immanuel, Lamb, the Bread and Water of Life, the Light of the world, the Rose of Sharon, the Power of God, the Way, the Truth, the Life, the Wisdom of God, the Beginning and the End, the Prince of Peace. He was Jesus, for He would save His people from their sins. And all that He was, He is, for He is the same yesterday, today, forever, without shadow of turning.

The search for Jesus means laying aside every weight, ignoring lesser goals. It means time and concentration and obedience. It means human energy, sometimes to the point of exhaustion. But the object of our search is no longer a young child; He is very God of very gods, Jesus Christ, Faithful and True, and to those who believe, He is precious.

"Go and search diligently for the young child." Those who seek, find.

Night of Blessed Miracle

By Thelma Allinder

Once white-robed angel-choirs of heaven sang
Of Him who left His throne on high, to be
Our Saviour, and unbounded spaces rang
With music of the harp's pure harmony.

The starry echelons heard eloquence
In shimmered lyric ecstasy that night,
When He was born, the true Omnipotence,
Who came to be the earth's infallible Light.

And humble shepherds who were awed and thrilled
At glory man had never seen before
Were given that great message God had willed
Should be proclaimed to them from heaven's door.

A virgin bore a Child! Oh, mystical
Fair night of heaven's blessed miracle!

Audrey B. Shank is serving under the Virginia Mission Board in Kingston, Jamaica, West Indies.

Christmas Is Forever

By Dan Harman

The angels sang. And their songs faded in the night. The shepherds bowed and worshiped the Baby King. But as the night rolled along, Mary and the infant dozed off and the shepherds were forgotten.

But try as it may, mankind can't forget the child in the manger. That night stays with us. The infant came that "all the families of the earth" might be blessed.

Christmas is for everyone. Christmas has no end: it is forever. You just can't stop it.

The need which Christmas answered has no end. The sin that infested Herod's heart and the penny-pinching attitude of the innkeeper are still with us. There is still a world around us crying for a Saviour who will save His people from their sins. There is still the desperate need for peace on earth and goodwill to men. The problems that resulted in God sending His only begotten Son to this earth are still here: Christmas is forever, until sin is stamped out.

The simplicity of Christmas is still needed. The fact that the Saviour of all men for all time was born in a humble manger among the livestock has a magnetic attraction for the hearts of men that has never died. Forever there is a need for simple people to conceive of the Christ as one of them: one who knows their needs and feels their heartaches.

The simplicity extends out to all the characters and the total situation at Christmas. Mary's delicate situation among her neighbors is highly understood in our day. The pressures and scandal that her cooperation with the Holy Spirit brought are close to the hearts of mothers everywhere.

Joseph's very occupation is one that has always existed. All of us can identify ourselves with his plight as the gallant man who steps forward and marries the woman who is expecting a child. A man who stays in the shadows of the Saviour's history, yet holds the family together by the toil of his hands. We feel for him as he tries in vain to provide a warm and comfortable place for his wife to have her child. His image is one that lives on today.

The journey the little family was taking strikes home across the years. All of us are plagued with taxes and the difficulties were only compounded by Mary's condition.

The story of Christmas will live forever, for it speaks of what you and I know to be the essence of life.

But Christmas is forever in other regards. The date divides our calendar. The era marks the downward trend of the Roman Empire and the growth of a multitude of independent nations. The Saviour and His message mark the beginning of the end of ancient, savage, and heathen cults. Christ added stature to religion itself.

The role of the Wise Men extends the effect of Christmas on us: their long journey and their faithful following of the star speak to the idealism in each of us. We want to give

ourselves to something that is worth the cost. We want to "follow our star" and be done with the trivial and meaningless nonsense that so persistently presses in on us. Those gifts and the picture of these philosophers from the East kneeling before a tiny tot, worshiping Him and protecting Him from Herod, that picture marks itself on our hearts and adds permanence to Christmas.

Today, in our lives, we prepare to celebrate Christmas. All the symbols of the day come to bear: the candles, the stars, the gifts, the songs, and the joyful laughter; each makes Christmas a little less likely to fade away.

But today as we celebrate, we do so with the full knowledge of what happened after that first Christmas. We remember the fearful trip to Egypt, the fright of the lost boy of twelve in the temple; we remember the cold nights with no pillow and the persecutions and ridicule His enemies aimed at Him.

We remember the darkness and pain of Calvary; we remember the heartache as the disciples deserted Him one by one. We remember the disbelief of Thomas after the resurrection and the hard times of the early church.

It's not just Christmas that we remember each December. It's the fact that this beautifully simple story of a Babe in a stable was the start of the most glorious and most difficult life ever lived. We cannot separate Bethlehem from Golgotha for very long in our minds.

This Christ is with us here, now. He shares our celebration of His birthday. He thrills with us at the cantatas, the Christmas baskets, the caroling, and the wide-eyed faces of the small ones.

The risen Lord, whom we worship at Easter, lives today, this December, to make our Christmas more blessed than even we can dream. Because He lives, we thrill again and again to the Christmas story.

Because He made us and saved us and dwells with us, we will live forever. And as we live, so lives Christmas in all its fullness. Christmas is for you and me, for the orphans and the homeless. Christmas has no end. Christmas is forever.

For Christmas Reading

When the Time Was Fulfilled, by Eberhardt and Emmy Arnold, Christoph Blumhardt, Alfred Delp; Plough Publishing House; 1965; 220 pp.; \$4.00.

The chapters of this book were written in times just like ours by persons who saw the meaning of Advent with unmistakable clarity. I found the book challenging, inspiring, hard to lay down. It was also enjoyable because the pages are filled with Christian optimism and courage, the hope of the believer; not in a mass of eloquent words but in significant thoughts from persons who themselves faced persecution and certain execution for their beliefs.

A timely publication. Can be used as: an Advent devotion; a book for group study and discussion; or as a basis for a sermon. In any case this work is solid meat, including Dwight Blough's foreword.—Jan Gleysteen.

Dan Harman is a free-lance writer from Johnson City, Tenn.

Another Key Man

An unnoticed key man in the gathered life of congregations is the Sunday-school secretary. He may be called by various names—church school secretary, church secretary, or just secretary. He gathers some statistics. He records the attendance, counts the Sunday-school offering, and orders the curriculum materials. So, why is he a key man?

He is key because he has the facts that are needed to shape a proper Christian education program for your congregation. He knows how many *Builders* were left over last month. He knows whether the *Program Guides* for Sunday evening meetings were picked up and whether they were used a little or a lot. He knows which classes exhibit a diminishing interest and which ones are moving ahead enthusiastically. He has a pretty good grasp of how various curriculum pieces are suited to the different age groupings.

For example, one smaller congregation grouped persons together from fourteen to all unmarried persons up to thirty-five. The Sunday-school secretary knew that the youth quarterly was not being picked up. The younger members of the class quite naturally wanted to be identified as adults like the more mature members of the same class. Here was a problem that an alert Sunday-school secretary should have called to the attention of the congregation's curriculum decision makers.

It turns out that sometimes by default the Sunday-school secretary himself becomes in fact the curriculum decision maker. A Sunday-school teacher would rather use some independent publisher's materials for one reason or another—a whim, such as more color or more blanks to fill in, is often all that it takes. The secretary is asked to order them. And he does. Consequently the militarism, the nationalism, the moralism, and the fundamentalistic biases of the particular independent publisher are the spiritual bread and butter for that Sunday-school class. It comes as a shock to some pastors and Sunday-school superintendents that this is the case in their congregations.

The Sunday-school secretary can give a great deal of help on planning the church year. He has the information on when leadership training courses, missionary education courses, *Program Guides*, etc., can be ordered. He is a key man.

It is not true that just anyone who can count to one hundred can be the Sunday-school secretary. He should be as carefully chosen as the superintendent. And he should be a part of the Christian education decision-making team.

—Arnold W. Cressman.

Whose Christmas?

By C. Warren Long

CHRISTMAS! Once more the world about us comes alive with the spirit of the season. Everyone—almost—keeps Christmas. But whose Christmas is it? Whose Christmas? Is it the children's? What a time for boys and girls: twinkling lights and sparkling tinsel; secrets and surprises, too; the program at the church and the half-understood joy of the Baby in the manger. . . . Is it not the children's Christmas?

WHOSE CHRISTMAS? The family's? Who does not know the joy of seeing dear ones; the satisfaction of hours spent with those we love; of beaming faces around a table filled with tempting food, and afterward the luxury of quiet talk while outside dusk turns the winter white to gray. . . .

WHOSE CHRISTMAS? Is it Main Street's? This year shoppers in the U.S. alone will spend billions of dollars for Christmas "needs." Greeting cards and dolls that talk and toys that whirl and spin off into orbit. Yes, Christmas means ten-cent odds and ends, new cars and mountains of discarded bows and wrapping paper. Surely it is Main Street's Christmas. . . .

WHOSE CHRISTMAS? Whose was the plan for the birth at Bethlehem, conceived in all its fullness before the world began and carried out in each exacting detail? Who paid for Christmas? Who sent the very Son of God from heaven and led Him to a cross? Who placed our sin on Him that men down through the centuries might have divine forgiveness and eternal life?

WHOSE CHRISTMAS IS IT?

—Parish Messenger.



Our Mennonite Churches: Hyattsville

The First Mennonite Church, Hyattsville, Md., was formerly known as Woodridge Mennonite Church, located in the nation's capital. The church in Hyattsville was dedicated in 1958. The pastor is Kenneth G. Good, and the elders are Cleo Weaver and Paul Peachey. Membership is 124.

Consider Christmas

Without doubt we are due to rethink what Christmas really means. Christians, along with others, are caught in a commercial climate which does not nurture Christian thinking. It is easy to slide into present popular practice to the point that little thought is finally given to purpose in what we do. So we practice the keeping of Christmas like others simply because we too lose the real purpose or meaning of Christmas.

Now it isn't that we refuse Christ a place. We simply ignore Him. Of course that parallels the prevailing attitude of most of the people during the first Christmas. It is probably still the same that should He appear at the very heart of our celebrations we would somehow sense He is out of place. Much of what we do during the Christmas season seems so much out of keeping with the purpose of His coming.

For instance, does Christ really fit into the center of all our hurry and worry during the Christmas season? Would He hurry with us from one store to another? And would He happily help us as we take hours and hours putting up tinsel and trees while complaining that we do not have time to read His Word and refresh our minds on the meaning of His coming? Would Christ accompany us as we go on a spending splurge during the days which are set aside to remember Him, only to consume most upon our own families and upon those whom we assume will purchase us a gift? And this all in the midst of a world of untold hunger and suffering? Where is Christ this Christmas?

How does Christ fit into the big Christmas meal and how happy is He when we celebrate His coming by overeating? Oh, yes, we know there is much more to Christmas than these things. Of course there is. But where is the "much more" in our celebration of Christmas? Isn't our emphasis too much on the much more spending of money, the much more hurry and worry, the much more travel, and the much more eating? Many times it is not that Christ Himself is much more real to us. Many times it is not that the purpose of His coming is much more plain to us. Rather, there is plenty in our present practice of keeping Christmas which tends to cloud the real reason for Christ's coming. His concern for lost and suffering humanity is crowded out by more selfish concerns.

So Christmas is a good time to call ourselves to see that Christ came "to seek and to save that which was lost." He came to bring peace and to restore broken relationships between God and man and between men. The best way to prove His coming is to demonstrate that His reason for coming is fulfilled in the lives of men and women today.

What really is the meaning of Christmas? Could a stranger

really tell if he visited our homes during the Christmas season? Could we stop at any point in preparation for Christmas and feel that Christ is at the heart of what we are doing—that Christ's concern is at the center of what we are planning—that Christ and the purpose of His coming is clearly being presented?

So it is that even by our celebration of Christmas we may miss Him. No, we do not seek His destruction like Herod. We do not shove Him off like the innkeeper. We do not ignore Him completely as Bethlehem did back at the first Christmas. But unless we consider Christmas seriously, we might be destroying the true meaning of His coming. We might be shoving Him to some side stable rather than allowing Him His place in our home. And we will be largely ignoring Him unless we invite and plan for His presence.—D.

I Am Worried About Communism

"Hello, there, my friend. Glad to see you on this bright Monday morning. What's on your mind? You look a bit worried."

"Well, who wouldn't be worried, with the papers full of the way communism is spreading? I tell you, if we don't wake up and do something, it is going to take the world. There is no doubt about it, they want to destroy the Bible."

"By the way, we missed you in Sunday school yesterday. In fact, I don't believe you have been with us for several Sundays."

"No, I'll tell you, I enjoy Sunday school, and I sure believe we need to study the Bible, but Sunday is the only day I have, and you know I just took it easy yesterday morning, and after dinner rode down to the beach. Took the whole family. I believe the kids need Sunday school and church, but it doesn't do any good to make them go. But about this communism, it really scares me. Why, in some countries, they have closed up the churches . . . won't let the people worship."

"Speaking of church attendance, we had an unusually small crowd last night. There is some talk about us joining most of the other churches, and not trying to have Sunday night services during the summer."

"Boy, I hope the preacher never agrees to that, what with all this threat of communism. If there ever was a time when we need the church and Christianity, it is now. Of course, I don't go to church on Sunday night myself. You take last night, we were back in time all right, but everybody was tired, and we all stayed home and watched Ed Sullivan."

"Well, I'll see you at prayer meeting on Wednesday. Our crowd is small these days."

"No, I have something to do every night. But I'll tell you, we had better do something about this communism. You know, they don't believe in prayer. So long."—*James Carroll, First Baptist Church, Bamberg, S.C. in Florence, Ala., newsletter.*

Reflections on a Summer in Asia

By John A. Lapp

It is presumptuous for anyone who has spent a mere summer in Asia to discuss very seriously what one discovers there.

But I should like to share some impressions coming to me as a result of my ten weeks in India and one additional week traveling through southeast Asia and Japan. Not particularly new and unique, these observations will perhaps merely undergird observations frequently made by others.

First is the tragedy of human existence. In Saigon I spoke to a roomful of young, enthusiastic, intense Vietnamese students. My missionary friends had asked me to speak on the Christian philosophy of history.

I began as I normally would in discussing this problem in the classroom, by trying to suggest that history is something important for the Christian because it is God created and ultimately God directed. That for the Christian, history is something to be lived in and in a certain sense reveled in and that one should not attempt to escape from it.

Question Premise

"How can you say that the world is something to be affirmed, that it is good, that it is God's?" they asked when I had finished. "Why does God allow war and poverty, distress and despair? Why should we want to be involved in the affairs of men?"

I am not sure just why I was jolted by this reaction. I had just spent ten weeks in India and I had seen the poverty of city and rural village. And even before that I saw the brilliant cartoon in the *Manchester Guardian*, of a famished, emaciated man stretching up into the sky trying to get hold of one of the satellites buzzing around the earth in mid-June.

But I had just come from a plush Bangkok hotel—living in good circumstances even though I was in a poverty-stricken region. I had come from the comfortable serenity of the Shenandoah Valley. I probably was reading and thinking too much about some of the trends of modern theology which extol the coming of age of modern man and of the secular world. Vietnam is, of course, no place to affirm the

goodness of history or to be optimistic about the human situation. The East has long adjusted to the tragedy of human existence. One Buddhist leader told a representative of the Fellowship of Reconciliation this summer, "Communism? War? But they are only cinema, that is, shadows on the screen. The only thing that really counts is the Light, which they can obscure, but for a moment."

Life in the flesh for the Buddhist is not the ultimate. Physical power and political control are not sovereign. Tragedy, despair, poverty, war is what the East has known for centuries.

Announcement was made in India this summer that the average income of a rural Indian was 68 naya paisa a day—roughly fifteen cents in American currency. It is very easy to become immune to the tragedy of the human condition. But remember it is a mere 20 years ago that tragedy struck Western civilization, most notably in Europe. We, too, have the tragic dimensions of human life in our Watts, in our Appalachia, and in the other ghettos amidst affluence in our own country.

Tragedy is an important part of the Christian insight. Listen to Jesus, "You will hear of wars and rumors of wars; see that you are not alarmed; for this must take place. . . . Nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places."

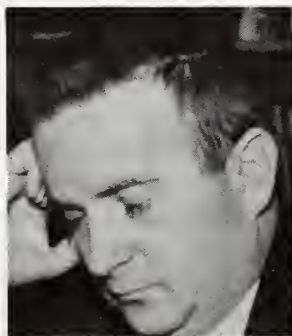
Salt of the East

Secondly, I reflect on the reality of the church in the East. The first morning, upon awakening in Mysore and looking out over the landscape in that lovely section of south India, the first thing to loom in view was a huge Gothic cathedral. This can be duplicated many times all over Asia, not only in Mysore, but Madurai, in Saigon, and in numerous other towns.

This was only a building, but it was also a symbol that the church is there. I soon discovered that there is a real church in Mysore, in this Roman Catholic cathedral, and in the various congregations of the Church of South India. Later in the summer I discovered the church at the Yeotmal Biblical Seminary, at Dhamtari with our own Mennonite brethren, in Serampore a fountainhead of all Indian Christian missionary work, and in Calcutta.

And then again in Saigon, in Hong Kong, in Taiwan, and of course in Japan. At each place congregations of Christians were worshiping together; administering to the needs of man; being the salt in the society of the East.

It is probably a measure of our own pride—our Western



Associate professor of history at Eastern Mennonite College, John A. Lapp spent ten weeks in India this summer, eight of which were spent at the Institute in Indian Civilization at the University of Mysore, India, on the provision of a Fulbright fellowship. He also visited briefly Mennonite mission and service posts in Japan and Vietnam.

attitudes of superiority—that this fact should jolt us. We really don't think of the church in that kind of Oriental setting. We need to remind ourselves that the church is now found around the world and that it is contributing to us even from India and Vietnam.

The church in India, incidentally, has an older tradition than the church in northern and western Europe. Many acute problems face the church in the East. But God is at work and there is a people of God there. They have many things to share with us—their humility and their experiments in Christian unity. They are a minority, but this is only an illustration of the universal condition of the church. Arnold Toynbee has showed that minority status does not hinder but rather stimulates vigor and creativity.

I believe the church, especially in the East, is demonstrating this. "This gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come."

One World

Thirdly, there is a growing unity of the world. Anyone following the affairs of men in the last half century must be impressed in the growing interrelationships of all peoples. Some of our most conspicuous prophets have been heralding the coming of this one world. But the actual experience of this one world is something fresh, new, and invigorating.

In my world travels, only three or four times did I encounter language problems. The English language, at least in tourist circles and above all in academic and Christian circles, is truly an international language. Everywhere I judged the time of day from Greenwich, England. In all countries it was the year of our Lord 1965—a universal time scheme.

Most people dressed as I did—some with more or less clothing, but most with Western style dress. Fortunately women in some cultures are more conservative and are trying to preserve the distinctiveness of their culture. Indian women above all are doing a good job preserving their beautiful sari.

Everywhere I discovered the triumph of technology. Not only did I travel in a jet plane that went around the entire globe, but I also saw the high voltage electric lines, the railroads, the buses, the new steel mills, the new fertilizer factories, and the atomic energy developments in India. Most conspicuous was the great steel mill at Bhilai just 40 miles from Dhamtari on the edge of the Mennonite mission field. A mill and city now exist where rice paddies prevailed ten years ago.

"Rising Expectations"

Around the world I found a common yearning for better circumstances. One of the first items of a person's conversation in India and in Vietnam was his desire to come to America to improve his circumstances, above all by improving his education. Everywhere the revolution of rising expectations is taking place and the belief that human life can be and ought to be changed is a worldwide phenomenon.

What is taking place is the emergence of a common world culture. Old distinctions between Orient and Occident, East and West, are rapidly breaking down. This is most apparent in Japan—an almost completely Westernized country—but one also sees it in Hong Kong, in Saigon, and in India.

The culture of this new world is secular. I listened to a very important Sikh scholar speak on his relationship to the Sikh religion. He wore a beard, had the turban, perhaps even a sword concealed under his dress, but he announced that he



Tear gas attack in Karachi, Pakistan. "... The East has long adjusted to the tragedy of human existence."

was a Sikh only because it gave him a sense of belonging. He did not believe in any particular uniqueness of Sikhism, a reaction frequently expressed. This common culture is a technical one and, of course, a scientific one.

Not Religiously Neutral

This too, I think, is very important for our understanding as Christians. In this same chapter of Matt. 24, Jesus prophesies the end of history, and one of the things He emphasizes is the testimony of the Gospel in all nations. Leslie Newbigin sees this in an eschatological way.

"The worldwide spread of our technological culture and the drawing together of people into a unitary history are, therefore, not religiously neutral events. They are to be understood in relation to the coming of God in Jesus Christ. "That coming constitutes the revelation of the true destiny of many, and therefore introduces into history for the first

time an absolute. As in the immediate ministry of Jesus in the days of His flesh, so also in the continuance of this ministry through the centuries.

"The coming of this absolute renders neutrality impossible. The coming of this absolute brings men and nations into a position where they must accept it or find another."

These are three insights from my summer in Asia. The rediscovery of human tragedy. The dilemmas of poverty, of uprootedness, of war, of meaninglessness, of despair. But I was also reminded of the reality of the universal church. The incarnation continues in the work of God creating His own people in the Orient.

And finally the emergence of a new era of history, the era of global history—an event of great eschatological significance. I believe this is a moment of history in which God has placed us for a particular purpose and with enormous responsibilities.

The Gift-Wrapped Baby Jesus

By Maurine Clements

At this holy season of the year when angels and Christmas seem to go together, I'm glad that Christians have never lost their sense of awe and wonder, even as the angels on that very first Christmas. The knowledge that "unto us was born a Saviour" is enough to make our eyes shine brighter than the Star on the topmost twig of our Christmas trees.

Non-Christians must be the saddest human beings on earth at Christmastime, or those who have let their minds mature and become closed to the things that matter most. Could the glow in a child's eyes when he sees the twinkling lights on his first gift-laden tree or a little girl when she hugs her first doll tightly to her, ever compare to the harsh ring of a cash register?

Christians can never become so mature and calloused that they forget that God has presented them with a Gift, the value of which can scarcely be fathomed; one that grows in value with the years, the gift of the Christ child.

Wonder and awe and giving make Christmas the great day that it is. It is something that has happened between God and man, not just to a favored few men, but to *every man*. It is said in the Scriptures that when the angels came, "they were sore afraid." Before that first holy night in Bethlehem men were afraid of God. They had the feeling that He lived above and sent down vengeance upon them when they did wrong. When the Baby Jesus was born in humble surroundings, a feeling of love and gentleness descended upon the earth. They discovered it was God's way of telling us He was giving us a Gift; a gift to be cherished throughout life and one that would grow in importance.

Grown people, however, often lose sight of this gift, or put it away to tarnish. They seem to acquire the false feeling that wisdom is all powerful or that money can do all things.

But God, in His wisdom, remarked that wisdom amounts to nothing without understanding and that we must become as little children before we can enter the kingdom of heaven.

God's concern for the worth of each individual is what makes Christmas the day that it is. Christians cannot think of themselves as creatures of dust, or having descended from the apes. They know they are children of God, made in His image. And if they are children of God, Christ is their brother and they may have fellowship with Him.

One of the grandest features of our human existence is the fact that our resources of knowledge and love are inexhaustible. The more we tap our spiritual resources, the more we have to give. Unlike our material possessions our spiritual possessions, such as generosity, compassion, kindness, and forbearance, multiply rapidly as we seek to divide them.

Two college boys were talking to a young lady who was about to board a ship for Europe. "My brother is sending me to college for a year in Rome as a Christmas gift," she said.

"Wowie! Wish I had a brother like that!" remarked one.

"Wish I could *be* a brother like that!" the other one replied, wistfully.

If we want the true spirit of Christmas this year, we will be out searching for our brothers, near and far, seeking to share with them the happy, radiant glow that comes with this holy season. And when we have caught it, we will fan it and tend it, being careful never to let it burn out.

Christmas is a time for secrets and laughter and gift-wrapping, but we have need to look again into the manger where lay the Baby Jesus, the Gift of God, wrapped in swaddling clothes, and be transformed again into little children with an open mind and a loving heart.

□

She Wanted to Follow the Star

By Geraldine Harder

She wanted to follow the Star
into the night
with her husband
but could only watch it from afar
as Melchior's camel
fused with the darkness.
She wondered if there would be
enough lunch—
dates and bread and cheese—
and hoped it would not be
too far
to the place of the King.

Through the open doorway
she watched the stars.
Faintly, at first,
and then more distinctly,
she saw that some of the stars
were sending rays of beauteous light
to her door!
And then she heard music,
the music of singing stars.
The song was a poignant one
and helped to still her heart.

"Melchior will come home soon,"
assured the stars,
"but you and the children
can follow, too,
with your prayers.
The mission to the King
is also yours,
and your husband will have courage
because you have prayed."

She stood there at the door,
still watching the stars.
The largest one was smaller
now.
"He will follow it all the way,"
she thought.
"I would like to go along
to see the King,
but Melchior will come home soon
and he will tell us
how it was."
She closed her eyes to pray,
and a cooling breeze
caressed her cheek.

A little later
the Wise Man's wife and the kindly night
slipped indoors.
The mother knelt to kiss
her sleeping children
on the floor
and spoke softly to them
in their dreams.
"Father won't be gone long,"
she said.
"Tomorrow you may pray for him, too,
and we will all follow the Star
to the King."

It's Christmas!

By Ruth Vaughn

In military precision, the icicles march across the window-sill while pine trees model frosty skirts, stately spruce trees boast stiffly starched collar and glossy white cuffs, and mounds of snow make of my yard a wonderland sprinkled with stars and set aflame by the leaping fingers of the sunset. I look out through the frost-laced window and something whispers: "It's Christmas!"

In stately elegance, the great tree stands in our house. The multicolored lights sparkle merrily, the tinsel icicles reflect their glow, the big odd-shaped packages with their red and green bows entice curiosities while little pajama-clad boys bounce about the tree exclaiming for the millionth time over its beauty and wonder. And I look upon the enchanting picture and there comes a murmur in my heart: "It's Christmas!"

In floury-fingered, spice-aroma-ed welcome, my kitchen occupies the focal point of interest. At the table, little boys roll star-shaped cookies in coconut, the mixer whirs on the cabinet in a shining snowbank of whipping cream while in the oven, eggs and pumpkin nestle in a golden pie shell. And I take a long deep breath of the fragrance and somehow I hear an echo: "It's Christmas!"

In exuberant joyousness, the group outside my window fill the atmosphere with music and gladsome song. On the far right, with red cheeks and an equally red nose, a red-haired boy plays the accordion. On the left, a girl strums softly on a ukulele. Under green caps, blue caps, yellow, and brown, these youngsters sing with all of the zest of their beings. And as I listen to the age-old carols, I hear again the haunting phrase: "It's Christmas!"

In golden majesty on a canopy of pure blue, the evening star points down through the trackless space of night toward a stable. Led by its luster, my heart follows the beam and I behold a manger. Suddenly, it seems that the heavens are filled with an angel choir triumphantly singing the song of songs. With an overwhelming thrill, my heart aches as I look upon the imperishable glory of the Son of God come to earth from the very heart of heaven itself that I might have life. In humble, speechless gratitude, I bow at His feet as I hear SOMEONE whisper: "It's Christmas!"

Why Do We Celebrate Christmas?

By Paul H. Martin

Why do I celebrate Christmas? Why do you celebrate Christmas? Let us think on this question a little.

I suppose Christmas celebration goes on today because of celebration at the first Christmas, and we've done it ever since. And that's a good reason too, isn't it? A very good reason.

First, *the angels* celebrated. They sang or spoke their message in the heavens. This is what they said to the shepherds, keeping watch over their flocks by night out on the Judean hillsides of Palestine—when the shepherds were afraid at the sudden sight of them—this is what they said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The angel that gave this first message was joined by a heavenly chorus which sang, "Glory to God in the highest, and on earth peace, good will toward men." The sky was bright with a holy light in the place where Jesus lay. So the angels celebrated at the birthday of a King in the little village of Bethlehem.

The shepherds celebrated. They left their sheep huddled together in the improvised corral. They said, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

They came in a hurry and found Joseph and Mary and the Baby Jesus. And they worshiped Him. So the shepherds celebrated when the child Jesus was born.

The Wise Men celebrated. They came to Jerusalem from afar. They came riding on camels, the Lincoln Continentals of the desert. They made their inquiry at the palace of Herod, the king. "Where is he," they said, "that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Upon the directions from the learned men of Israel they went on to His birthplace in Bethlehem town, and they presented unto Him gifts, gold, frankincense, and myrrh. So the Wise Men celebrated in the little village of Bethlehem, where lay a little child one day.

The inhabitants of the temple celebrated, when Joseph and Mary took Jesus there. The prophet, Simeon, celebrated and also the prophetess, Anna. Aged people they were that took the Baby King in their arms. Simeon said to God, "Now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation, . . . the glory of thy people Israel."

So the temple prophet celebrated, because Jesus Christ, the King, who had been born, was brought to the house of worship before them.

When we were children, Christmas was largely wrapped up in gift packages. We longed for Christmas to come, because of the presents we would receive. And the morning of Dec. 26 the gifts were already getting old, or maybe we didn't get what we wanted, and we had the letdown feeling of the morning after the day before.

Mother said when she was a girl they didn't get any toys. They just had some fruit and a little hard candy at each plate Christmas morning. I always pitied Mother a little after that. Could it be? No toys! Could she enjoy Christmas without getting any toys? No dolls, or playhouses, or things. And then during the great depression, Father and Mother talked of maybe not exchanging gifts. How drab grown-up life must be, we thought. Live through Christmas without presents? Can it be?

But times changed. We moved out of the toy stage. Maybe this would be strange news to children. But we did. Most of the gifts became money or clothes. We received gloves, sweaters, shirts, or jackets. When the toys went out, part of Christmas seemed to go along, I must admit. And for a number of years the coming of Christmas lacked its old charm. We had been celebrating Christmas for the toys in it. And we needed time to accept another reason for celebration.

Then came more of the true meaning. We came to know Christmas truly as the coming of a King, a King who would rule in our hearts. This happened so that we would be happier in relation to God, and better in relation to people. He was truly the Son of God come to men, come to us! And we heard of the word "incarnation," which means the coming into flesh; God who is Spirit, coming into the body of flesh that people have.

This coming is so important. Important enough for high celebration. We often emphasize the death of Christ as the great event in the divine drama for man's salvation. The churches are crowded more at Easter than at Christmas. But we forget that His death is not the only part of the divine self-giving. There was the giving up of heaven to come to earth, as well as the giving up of life to go to death. Without the cradle how would there have been a cross? Without Christmas how would Good Friday have come to us, and Easter, and Pentecost? The birth, the life, the death, and the resurrection of Jesus Christ, all entered into salvation history for the well-being of mankind.

And it all started at Bethlehem. This is the real reason to celebrate Christmas, the birthday of Jesus Christ our Lord.

The Bible . . . on Race

By Simon Gingerich

There are two classes of people, two races! "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). "For the preaching of the cross is to *them that perish* foolishness; but unto *us which are saved* it is the power of God" (I Cor. 1:18).

God created all men of one blood, equal. "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times . . . and the bounds of their habitation; that they should seek the Lord . . ." (Acts 17:24-27).

All men are redeemed by His one act of redemption. ". . . There is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 24).

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and *put no difference* between us and them . . ." (Acts 15:8, 9).

God includes all men in one fellowship. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ . . . who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity . . . ; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross. . . . Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God . . ." (Eph. 2:13-19).

Salvation involves reconciliation with God and restored relationships with our fellowmen. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20, 21).

At the culmination of human history all the redeemed will be together. "And they shall come from the east, and from the west, and from the *north*, and from the *south*, and shall sit down in the kingdom of God" (Luke 13:29).

Let us recognize pride and prejudice as a barrier between us and those to whom we should go with the good news that ". . . there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13).

Christ in Our Christmas

By A. J. Metzler

I have just read one of the many weekly business reviews and forecasts. It talks of this year's Christmas sales as the greatest in history—expensive toys for children, fantastic price tags for youth and oldsters' gimmicks.

You may say, "That doesn't include me." I wonder. To a degree, most of us are victims.

Does Christ really make a difference in our Christmas? Does our love for Him and His love through us for the material and spiritual needs of millions near and far prompt us to put Him at the head of our Christmas list? Now truly, what place *does* He have in all our Christmas planning?

Let's look at those three causes to which "That 'Extra' Christmas Gift" will be shared.

Do we actually believe missions should be receiving less than last year? Our actions say so. Adjusting the very small increase in our giving by the continued inflation, we are really giving less than last year.

And let us look at the increasing thousands ready for college. Do we believe they should be in Christian colleges provided by our church? We cast our vote for this by our generous sharing in this Special Christmas Gift.

That portion going to the work of General Conference will help a score of our cooperative services in which our entire brotherhood unites. We shall look at just one of these needy services—our peace witness. While the need continues at "home," the more urgent need is with the overseas churches. Their problems are complicated. Their numbers are small. They do not have understanding and sympathetic governments to deal with. They need our help. What better way to observe the birthday of the Prince of Peace than to give generously for the cause of peace?

I have a problem. Suppose on Mother's birthday the children, with great excitement, would busy themselves by giving gifts to each other and none to Mother. Would this be proper? If not, why, in observing Christ's birthday, do we celebrate it mainly by giving gifts to each other? Will He head your Christmas list this year?



Christmas Sharing Fund

Enclosed find \$ _____ for the
Christmas Sharing Fund

to be shared by:

- Mennonite Board of Missions
 - Mennonite General Conference
 - Mennonite Church Colleges
- (Goshen, Eastern Mennonite, and Hesston)

Mail to: _____ Name _____
H. Ernest Bennett Address _____
Box 370 _____
Elkhart, Ind. 46515 _____

Christmas Again

By Ella May Miller

No one will deny the fact that this holy holiday is over-commercialized. This is tragic! Because if we fail to be drawn or fail to draw others closer to our Saviour through this season, then it is all in vain.

Christmas Not an End in Itself

From the beginnings of history God established symbols or rituals or holidays to mark important events or experiences. These are not ends in themselves. They only clarify the event to which they point and make it more meaningful in the life of the individual. This applies also to our Christmas celebration.

At our house last year, one of the youngsters bought a very small gift. To disguise its size he wrapped it in many layers of paper, placed it in a large box, and attractively wrapped it. His brother thought that he was getting a large gift, and with eager expectancy peeled off one layer of paper, then another, and still another. Finally he arrived at the tiny gift. Beside him lay a huge pile of papers. But do you think he was interested in all those wrappings? I should say not. He completely ignored them as he saw the object they contained. Even if there had been nothing inside, he would have thrown away the wrappings.

Our celebrations at Christmastime resemble those wrappings. They should contain only the true object, that of showing Christ to others. If they fail to reveal Him, they are as worthless as wrapping paper.

"Why do bells for Christmas ring?

Why do little children sing?"

Because God provided a Saviour and Lord for the world.

That's why we enjoy this festive season! That's why we should celebrate so as to impress vividly this important event on our minds.

God Became Human

The astonishing fact that God became human, "God with us," must be heralded across our land. Just to think of Christ as a Babe in Bethlehem's manger is not enough. It was only the beginning of His life, death, resurrection, and intercession.

We must proclaim the significance, the total outreach of that phenomenon. He became human in order to understand us humans more perfectly. God knew that we are mere creatures of the dust. He knew our weaknesses and failures. But to be able to enter into our everyday living—our problems, our thoughts, our temptations, as well as into our earthly joys, God had to strip Himself of His heavenly glory. He had to shed His spiritual robes and become a human being like you and me. He came to live, and then through death as a man He destroyed the power of death.

He Enters into a Mother's Problem

I well remember when the truth of Christ's becoming human for our sakes "hit home" with me in a never-to-be-forgotten way. My husband and I were in the States on furlough from our mission assignment. He attended school in New York City. I, with three little, lively boys, lived in a farmhouse in Pennsylvania, close to grandparents. The boys were five, three, and one year of age. And you mothers of small children don't need to be told any more details. I doubt if it matters whether they are boys or girls. Three lively youngsters those ages keep any mother on the go! Especially when Daddy's home only on weekends and keeping appointments most of that time. At any rate, I used to become quite worn out, discouraged, and perplexed with all the demands. I knew that surely there was an easier and happier road on which I could travel.

Couldn't Jesus help me? He had been human. He knew all about human beings. He was tempted in all "points" as we are, yet without sin. Then quick as a flash I complained, "Maybe so, but He never was a mother! He can't possibly understand my situation and problems, alone here with three 'live wires'!" So I continued in defeat and self-pity, certain that Jesus couldn't fully understand my situation.

Then one day in my Bible reading I came across the account of Christ's last days on earth. Even while He was telling His disciples of His tragic death, they were quarreling among themselves as to who would be prime minister, or secretary of state, or Jesus' private secretary in the future kingdom. Suddenly I exclaimed, "How like children! Quarreling or discussing nonessentials when Mother tries to teach them a very necessary and important lesson!"

Soon I also discovered that His twelve disciples tattled on each other. They were jealous. And they didn't even hear (or understand) the great truths repeated over and over again.

The truth dawned on me! The twelve disciples were just like children! How often Jesus must have been tempted to give up, or to scold angrily, or to resort to self-pity, thinking He had more difficult problems than anyone else! From that very day I knew that He perfectly understood even a mother! That brought a new significance into Christmas.

Furthermore, Jesus is now sitting at God's right hand presenting your and my case to Him. He's saying, "Lord, her heart is right. Indeed, she loves you, but her tasks and responsibilities have gotten the best of her today. I understand. For my sake forgive her." Our heart responds to this great love and concern. We accept Him as our Peace and our Lord. In joyful expectancy we look forward to His coming back to this world, not as a sweet, innocent baby, but as the Ruler of heaven and earth!

Ella May Miller is radio speaker on the Heart to Heart Women's Broadcast of Christian Inspiration, originating in Harrisonburg, Va.

Christmas Should Point Beyond the Manger

What am I leading up to? Just this: somehow, someway, our Christmas celebrations must reveal more than a touching story about a father and a mother and their firstborn child.

We must use our telescopic lens and bring into clear focus the purpose of Christ's coming to earth. We must bring into view His life, His death, His intercessory work now, and His second coming. His birth was only the beginning.

Well, I can't dictate to you and tell you in detail just how you may or may not celebrate Christmas again this year. Indeed not! But surely you can in some small way show how He brings peace to individual hearts. You can help spread goodwill on earth, as you give only in Christ's name and for His glory.

Your giving will contain the same elements which prevailed in that first Christmas, nearly 2,000 years ago. Like God, the Giver of that priceless Gift, Jesus Christ, you will give sacrificially. It will represent some self-denial. You will give to those in need—Christ came to a needy world. You will give generously and joyously in love. "For God so loved . . . that he gave." You will give yourself along with the gift. "The gift without the giver is bare." You will give what you can, not as someone else gives.

Last year after a Christmas broadcast someone said, "I can't give. We haven't enough money." I thought to myself, "Well, she doesn't have to give elaborately. Maybe she could give just a bit of her time to cheer an invalid, or help a burdened mother. Maybe she could just pass on some extra smiles or words of encouragement and comfort, perhaps even a loaf of home-baked bread, a glass of jelly, or a fresh pie, accompanied by a cheery word for Christ."

There are very few Scrooges in this world. As we approach this season, the germs of sharing, of generosity, and of unselfishness invade every community, village, and city. They spread like a disease!

You will also want to worship through special programs in your church. If possible, you will participate and help prepare your children for such a service.

Family Celebrations

And, of course, you'll want to establish some family traditions. They needn't be elaborate or many, just something which your children can hang on to when they leave home, something that will light their path to Christ who came as the Babe of Bethlehem. The children would be delighted to enter into a family project of helping a needy family, sending relief packages overseas, or a similar project.

You will plan for lots of Christmas music and probably teach one or two carols to your children and sing with them. You will have a worship service with only your family present. Surely you'll read again the beautiful Bible account of Christ's birth, and then comment about His mission as God-Man.

Christmas again! Christmas celebrations? Of course! But teach your children to look beyond the tinsel and gifts. With them focus your mind and heart far beyond the Nativity scene

onto Christ's complete mission that brought peace to man and goodwill on earth.

I Heard the Bells on Christmas Day

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet
The words repeat,
Of "peace on earth, good will to men!"

Till ringing, singing on its way,
The world revolved from night to day—
A voice, a chime,
A chant sublime,
Of "Peace on earth, good will to men!"

And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong
And mocks the song
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"
—Henry Wadsworth Longfellow.

Remember to include Jesus Christ in your Christmas celebration.

Prayer Requests

Pray for the working of the Spirit in the increasing distribution and sale of Christian literature in Nepal.

Pray for the several Bible study groups among the staff and nurses in Nepal as they meet weekly.

Pray for the Christians working in Nepal, in this complex Hindu-Buddhist culture, that they might discern the mind of the Spirit in the delicate as well as ordinary situations.

Pray for pastors and church leaders as they plan for the Nepal Christian Fellowship meeting. Guide them as they discuss the problem of this young church.

Pray for a Christian young girl who became involved in immorality recently and now needs the healing balm of Christ to help her back to the road of peace and victory in Him.

Pray for those who are in language study in Belgium preparing to serve in Algeria, that they may make the best use of their study opportunities.

Pray for an intermediate youth who does not know what to think about the Bible or who Jesus Christ is. Pray that this sincere young person may come to faith.

Pray for a university student without faith in Christ who has come to the Mennonite pastor for information and has attended a service. Pray that the Spirit of God may move upon this heart mightily.

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Meaning of Christmas

By Shem Peachey

We should seek to understand the meaning of the term "Christmas," the origin of the day, and the nature of its celebration, viewed in the light of the Scriptures. The name itself discloses its meaning. Christmas is a shortened form of Christ-mass. "Christmas . . . from Christ, and mass" (Webster). Mass means, "The celebration or service of the Eucharist, a sacrament of the Roman Catholic Church, consisting of a series of prayers and ceremonies . . ." (Webster).

The following is taken from the book, *I Go to Mass*.

"The consecration of the bread. As Jesus did, the priest now says: 'This is my body.' The bread is now changed into our Lord's living body. Body of Jesus, I adore you.

"The consecration of the wine. As Jesus did, the priest now says: 'This is my blood.' The wine is now changed into our Lord's precious blood. Blood of Jesus, I adore you.

"The priest offers this sacrifice to God in heaven. Lord God most holy, we offer to you Jesus, as He offered to you the sacrifice of His life for us on the cross. (*The priests communion*)

"The priest now eats the holy bread, which is the body of Jesus Himself. The priest now drinks the consecrated wine, which is the precious blood of Jesus."

This is the central principle of the Catholic mass, with many series of prayers and ceremonies, that may take a half hour, before mass is said. This I witnessed in a monastery.

The above is the evident meaning and origin of the term "Christ-mass." This has been shortened into Christmas.

Origin of the Celebration

"No one knows exactly the day of the nativity of the Lord: this only is certain from what Luke writes, that He was born in the night.

"Many learned men have seen in the particular period at which we celebrate Christmas, evidence in favor of our viewing the Christian festival as an adaptation of previously existing Jewish or heathen festivals.

"Mr. King . . . derives the Roman festival from the Mithras worship of the sun. Then as Mithras gradually blended with Christianity, changing its name but not altogether its substance, many of its ancient notions and rites passed over too, and the birthday of the sun, the visible manifestation of Mithras himself, was transferred to the commemoration of the birth of Christ."¹

Shem Peachey is minister in the Bart congregation, Bart, Pa.

"Others connect it (the Christian festival) with the Saturnalia (which was very immoral) or the Brumalia, or some other pagan Roman feast; and here too the single features are often strikingly resemblant.

"The day itself was celebrated by three masses—one in the night, one at daybreak, and one in the morning.

"Many features indicate that there were non-Christian elements present in its origin. The use of lighted tapers reminds forcibly of the Jewish feast of purification. The giving of presents was a Roman custom. The Yule-tree and Yule-log are remnants of old Teutonic nature worship. In the household, also, the festival gradually sank down to mere revelry. . . . The Reformation brought in a kind of refinement in the celebration of Christmas by emphasizing the Christian elements. . . . Under the influence of evangelical Christianity, Christmas has become a children's feast, and the Roman Catholic Church has followed the example.

"The dissenters of the Church of England, taking offense at the course and unchristian character which the festival had retained from the Middle Ages, abolished it altogether. But *of late years* the celebration of Christmas in some form or other has become well-nigh universal in England and America."²

"There is, however, a difficulty in accepting this as the date of the Nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherd could have been at night in the fields of Bethlehem.

"By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period of the year, such as the Saturnalia, the 25th of December had been generally agreed upon.

"In the country (England) it was the custom on Christmas Eve, after the usual devotions were over, to light large candles and throw on the hearth a huge log, called the Yule log, or Christmas block. At court, and in the houses of the wealthy, an officer, named the Lord of Misrule, was appointed to superintend the revels. . . . The favorite pastimes were gaming, music, conjuring, dipping for nuts and apples, dancing, fool plough, hot cockles, blind man's buff. . . .

"The houses and churches were decked with evergreens, especially with mistletoe, to which a traditionary sacredness has been attached since the days of the Druids."³

". . . the Gallic Druids held the mistletoe in the highest veneration. Groves of oak were their chosen retreats. What-

ever grew on the tree was thought to be a gift from heaven, more especially the mistletoe. When thus found, the latter was cut with a golden knife by a priest clad in a white robe, two white bulls being sacrificed on the spot.”⁴

From the above it is clear that Christmas was not observed for several centuries after Christ. It is just as clear that it was established by the Catholic Church, and that it is related to heathen festivals, as many other rituals of the Catholic Church also are: also that no one knows the day, or month when Jesus was born. The date and name “are man-made and cannot be supported by the Word of God.”

Not being commanded nor exemplified by the Scriptures, Christmas must be regarded as a human institution, with no Christian authenticity. The Lord has evidently designed that the day shall be lost to prevent idolatry. And yet, idolatry has not been prevented.

We are a people who claim to be guided by the New Testament alone. Yet many of our people would defend the observance of Christmas Day with the fervency with which they defend the observance of the Lord’s day.

The theme of the New Testament is Christ and His redemption of men. This is the one Christian theme of the Gospel of Christ. This is already seen throughout the Old Testament. Endless hymnology will continue about Christ as long as there are Christians in the world. No other religion has a theme, for all other religions are a lie. “The unsearchable riches of Christ” are declared now. “That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph. 2:7). Where is there any relationship between this and conventional Christmas celebration?

The Western world goes all out for its commercial Christmas, religion or no religion; Christian, Jew, or pagan, and the accompanying revelry, drunkenness, and the high death rate on our highways. Of course we don’t commercialize Christmas. But when Christmas comes everybody is Catholic, or perhaps pagan, for the most modest Mennonite home must have an evergreen wreath on the door, and a few candles in the windows. And everybody must go shopping. It would be interesting to know how many thousands of dollars of the Lord’s money American Mennonites spend for Christmas; for there must be many good things to eat, a big Christmas dinner, candies, gifts to give and receive, needed or not.

It is often said we give gifts to *each other*, because the Wise Men gave gifts to Jesus. The gifts of the Wise Men were rather an act of worship. If the act of the Wise Men is symbolic of anything, it is rather a symbol of giving ourselves and our possessions to Jesus. There is nothing in this incident to indicate that we should give gifts to each other. Such an idea is rather a justification for accommodating ourselves to an established convention, than a conviction born out of true Scriptural interpretation.

Of course it is not wrong to give gifts, or to receive them, within the principles of Christian stewardship. Neither is it wrong to bring boughs of pine or spruce into our homes. Who does not like to smell them? But to decorate our homes and

churches with evergreens and candles, and to erect Christmas trees during the Christmas season, is to perpetuate heathen practices of many centuries back. Christmas observance is intended, at least pretentiously so, to honor and worship Christ. How do evergreens and candles enhance our worship?

The origin of the day four centuries after Christ, after the church had become corrupt, the pagan elements in it from the beginning, and with its excesses still persisting, often Santa Claus rather than Christ, in both world and church; these are an abomination to God. Such things belong to idolatrous worship, not to “. . . worship . . . in spirit and in truth,” which springs from an inner spiritual motivation.

It is obvious that to raise any questions about the observance of a day in which the sentiments (not convictions) run as deep as they do generally among Christian people, and many non-Christians, about Christmas Day, will dislodge an avalanche of protest.

“Look at all the lovely Christmas services in our churches, the beautiful Christmas hymns and carols, the many nice Christmas songs and poems our children learn to love and sing, the many poor people made happy during the Christmas season, etc., etc. You surely would not want to take those things away.”

It is not the purpose here to call into question anything that pleases God, any true worship of Christ, or any good thing we can do to help needy people, soul and body, nor the spreading of the Gospel message to all men, by all Scriptural means.

This is rather an effort to share information from dependable historical sources, regarding the origin of the day with its pagan appurtenances: also the meaning of the term “Christ-mass,” Christmas, and by whom instituted, for comparison with the New Testament account of Jesus’ birth, when the angels announced the birth of “Christ the Lord,” with

“Glory to God in the highest, and on earth peace, good will toward men.”

The nonobservance of the day by the Apostolic Church, and for several centuries after; the absolute silence of the Scriptures on the subject; the loss of the date from all records, and Paul’s command against keeping certain days of the ceremonial law, commanded under the law, but forbidden under the Gospel in Galatians and Colossians, should give us enlightenment and guidance also on the subject of Christmas observance, as well as other holidays. None of them are commanded. They are all human institutions. There are many human institutions. There must be if humanity shall function. But let us glorify God in all that we do. I Cor. 10:31. Does not our conventional observance of an uncertain Christmas day rest upon sentiment, borrowed from a Catholic paganized tradition, rather than upon the Gospel of Jesus Christ?

1. *A Dictionary of Christian Antiquities*, by William Smith and Samuel Cheetham (London, 1876), Vol. I, p. 357.

2. *Schaff-Herzog Encyclopedia of Religious Knowledge* (New York: Funk & Wagnalls, 1891), Vol. I, p. 451.

3. *Encyclopedia Britannica* (Chicago: The Werner Co., 1895), Vol. V, p. 704.

4. *Ibid.*, “Druidism,” Vol. 7, p. 477.

Readers Say

A large door of opportunity has been opened to the Mennonite Church in Vietnam, and I am delighted and profoundly thankful that we have made the decision to enter it forthrightly. It is, however, an opportunity fraught with significance and challenge unparalleled for us in the recent past. The challenge inheres in the ambiguity of the situation in which we will have to cooperate with the military willy nilly if we are to do an effective service of Christian mercy. Furthermore, we as a Christian brotherhood are in the unenviable position of being used against our will by the United States government to further its own ends in Vietnam even though we cannot and do not sanction those ends as a church.

The question of the hour is whether we will be able to carry out our mission of mercy in the name of Christ and at the same time decisively disassociate ourselves from the government's policy. It must be done, and I think that it can be done if we will put forth the effort to do it. But this will mean speaking to the government in a way and with an intensity that we have not hitherto done. We must let our Senators and Congressmen know that we do not support the war. We need to let our fellow citizens know that we are making a positive contribution in the name of Christ and not in the name of the United States government.

One way to make our position known is through letters to the President and members of congress. There are members of congress who do not support this war. We ought to encourage them. Another way is to place a public letter to the President stating our position in the local newspapers with the signatures of those who will sponsor it. This kind of witness should not be left to the MCC officials but should spring from the grass roots. The time is here to speak up on Vietnam!

The following is a copy of a letter which I have sent to both our Indiana senators in Washington. You may not completely agree with the way in which I have stated the issues, but I offer it both as a suggestion and as a stimulant to my brothers in Christ. We must make our witness heard on this life and death issue.

U. S. Senator Birch Bayh
Senate Office Building
Washington, D.C.

Dear Senator:

I am not one of those who has demonstrated and carried placards against the U. S. policy in Vietnam. Nevertheless, I must strongly protest my government's escalation of that war and disassociate myself from it inasmuch as I voted the Democratic ticket with the understanding that Mr. Johnson was advocating another kind of policy than the one he has followed. Just three days ago, I was privileged to hear a verbal report from an official observer who has just returned from Vietnam. His report underscored again in my mind the highly questionable character of our engagement there. He reports, for example, that there are already five hundred thousand refugees from the central areas of the country on the eastern coast, and that the United States military advisors (?) openly predict that it will be one million by the end of the year because of their scorched earth policy. Senator, I strongly protest our policy of indiscriminate killing and wholesale displacement. This is murder and rapine and not just war. I question not only its morality but its political realism. This is like killing the patient to cure his cancer. I suggest that position of your colleague, Senator McGovern,

advocating de-escalation and entrenchment, makes eminently political good sense if we mean what we are saying about our willingness to negotiate.

Furthermore, Senator, why has the Senate failed to accept its responsibility to debate this issue? We are at war—a war which has not been declared and which a significant number of intelligent, patriotic, and concerned citizens do not support. Why does the Congress fail to act? Why are the courageous voices of men like Senator Fulbright answered only with silence or epithets by his colleagues? I plead for open democratic debate on an issue which may very well be called an issue of life or death.

Yours with deep concern,

C. Norman Kraus
Goshen, Indiana

* * *

The method of direct inquiry, when differences arise between persons or groups, is one I highly recommend. Janet Kreider's guest editorial (Oct. 26 issue) speaks to this point very well. Every day—and several times each day—I hear conclusions being drawn without knowledge of basic facts of the issue.

This morning a woman said Martin Luther King, Jr., is a communist, but she was unable to give reasons for believing this. If someone had seen my dirty breakfast dishes still on the counter at three o'clock this afternoon, he would have assumed I am a poor housekeeper—had I not been able to tell him of my many other duties of the day.

So many things are misunderstood which would not need to be so, if we would only take a little time to inquire of the person with whom we differ. A General Conference friend of mine is receiving the *Gospel Herald* in his home. He wants to know what the Old Mennonites are doing and what the reasons would be for and against O.M.G.C. merger. I appreciate his openness.

Let us be like the early Christians at Berea, who did not believe everything they heard, nor did they give themselves a chance to misinterpret what they heard, but they questioned and searched until they found the facts.—Mrs. Lois Burrell, Goshen, Ind.

* * *

I want to express a long overdue thank-you in appreciation of the many fine articles appearing in the *Gospel Herald* again and again. I enjoy the very pointed and helpful editorials. I particularly appreciated the one on "The New Morality" (Oct. 12 issue). It was very good and so urgently needed, and needs to be heeded. I heartily endorse it.

I think there is much truth in Paul Lederach's comments on "Unfaithful Conservatism" (Aug. 24)—truth we must face and seek to correct, or we will atrophy.

There is an old adage: "The more we change, the more we remain the same." And conversely, "The more we refuse to change, the more change actually takes place." As an example, we have a religious group who have not changed their way of life in the past fifty to a hundred years. They still drive with horse and buggy, farm with horses, light their houses and barns with kerosene, just as their great-grandparents did.

But the actual change is tremendous. When their great-grandparents lived that way, all their neighbors did too. There was very little difference between them and everybody else in these matters. But living that way in this modern day of autos, superhighways, radio and television, and telephones makes their way of living today a far, far cry from anything their great-grandparents experienced and makes them extremely odd. They would have had no attraction for tourists then. Their differences were not only rather slight but, for the most

part, had some religious significance. Today their great-grandchildren are the main attraction for a multimillion-dollar tourist trade. And to any outsider their peculiarities do not have the remotest spiritual or religious significance.

Sanford Shetler's "Is This Our Task?" has expressed my own sentiments, and far more eloquently than I could have. I understand the role of our church to be the way he described it. I want to thank him for this fine article and the spiritual sense of direction he gave us.

—Amos W. Weaver, Ronks, Pa.

* * *

There seems to be no small controversy over the "civil rights" issue among the constituency of the Mennonite Church. We hear it discussed, and see it in print, both pro and con. . . .

Sanford G. Shetler, in his article published in the *Gospel Herald* (July 20 issue), has well stated the fact: "Many Christians are swept off their feet and sucked into the vortex of who-knows-what under the guise of such high-sounding words as 'civil rights.'" How very true this statement is! How I wish that every Mennonite, from 18 years of age up, would read Congressional Record speeches of the Honorable William L. Dickinson, made before the House of Representatives, one on March 30 and the other on April 27, 1965. The subject of these two speeches is "March on Montgomery: The Untold Story." One can obtain one copy of each of these two speeches by writing to Congressman Dickinson, House of Representatives, Washington, D.C. These speeches reveal some of the facts concerning the march from Selma to Montgomery, Ala.

In the *Gospel Herald* (Sept. 7) we have an article by Curtis E. Burrell, Jr., taking an opposite view to that of Sanford G. Shetler. Bro. Burrell writes: "the reply will increase: 'This is contrary to our principles of nonresistance.' . . ." This surmise of Bro. Burrell's should be sounded long and loud and far and wide, for indeed it is true that for us Mennonites to participate in these racial demonstrations is contrary to the principles of nonresistance, which some of us Mennonites still hold as sacred principles of Jesus Christ. . . .

Also get a copy of *Up from Slavery*, an autobiography of Booker T. Washington; read it carefully and note the contrasted difference between Booker T. Washington and Martin Luther King, Jr., the difference between their Christian ways of life. I would suggest, too, read the biography of George Washington Carver, by Basil Miller. Many have read these two books, I am sure, but read them again (study them) and learn more about these two very humble Christian men, who have done much for the Negro race, and in the Christian way. George Washington Carver sacrificed hundreds of thousands of dollars to stay by his own race and lift them up. Though frail in body, he was a spiritual giant, who depended wholly on the leading hand of God. Booker T. Washington also made great sacrifice and did much to lift his own race. He, too, depended on God to guide him in his endeavors. The uppermost desire of these two great men of the Negro race was to lift their own race. Booker T. Washington brought about, in a large measure, a friendly relationship between the white Southerner and the white Northerner. He also brought about, to a considerable degree, a friendly relationship between the Negro and the white Southerner. The same can be said of Carver. Theirs was the Christian way. They created goodwill. The so-called civil rights movement has created some very bitter race hatred. Doesn't it seem more logical to Christians to demonstrate the Christian way rather than the imperious way which "King Martin Luther" resorts to?—Roy Buchanan, Eureka, Ill.

CHURCH NEWS

Cuban Refugees: A Christian Opportunity

By Henry P. Yoder

Refugees pouring in from communist Cuba have given the people and the churches of the United States new opportunities to open their arms and hearts to receive homeless persons and give them a new start in life.

President Johnson's official response on Oct. 3 to Fidel Castro's proposal to let refugees come to the United States has alerted the entire nation to the plight of those who flee tyranny in Castroland. It has made us all aware that this is a national concern that touches every one of us.

Since 1959, when refugees began coming to our shores, the United States has been a country of first asylum for refugees for the first time in history. This means that our doors are open to all—those who are young, strong, and skilled as well as the illiterate, infirmed, and indigent. Therefore everyone, not only the city of Miami, has a share in this historic hour.

Almost immediately after the president's message, delivered at the base of the Statue of Liberty, small boats began shuttling between Key West and the Cuban designated port of Camarioca bringing more than 2,000 husbands, wives, and children of those already in the United States.

After Castro called a halt to this on Nov. 10, another 2,000 were to have arrived via a sealift before the airlift began. Present plans are that 3,000 to 4,000 will arrive monthly. While this figure is startling, it is far below the weekly flow of more than 2,000 who poured into Miami before the October, 1962, missile crisis that closed the door.

Why Benevolence?

Why has Castro suddenly turned benevolent? Is it to relieve internal pressures and forestall a rebellion from within? Is he sloughing off several thousand who are a strain on his slumping economy? Is he hoping that by having his foot in the back door he can bargain for restoration of diplomatic relations with the United States? These are speculations about which experts have no definite answers.

Another question is how long Castro can permit a steady exit from his island. It is evident that every person who leaves is thereby casting a vote for freedom and against him. He is also aware that any peasant schoolboy in Latin America knows that the propaganda he receives about Cuba being a paradise cannot be true if more

than 100,000 persons are anxiously waiting to leave that island paradise!

While no man of draft age and no person with a technical skill is officially permitted to leave Cuba, this exodus will undoubtedly place a further strain on the depleted corps of trained, skilled, and professional persons in every sphere of Cuban life. Already the cream of every Cuban profession and skill—medical, educational, legal, technical—is in this country.

Refugees leaving Cuba automatically lose all their possessions. They are not permitted to bring any money and they come with little more than the clothing they wear. Besides the emotional strain of severing former ties and leaving their homeland with the loss of the fruit of a lifetime of labor is added the trauma of being thrust into a new culture and a new language.

The strong and skilled usually soon find employment, but others, some because of labor regulations, language barriers, and age, cannot fit into the skill or profession they bring with them and a few are denied the dignity of self-support.

An additional strain for those coming and being resettled now is the adjustment to a cold climate. This is when true Christian concern is needed most.

Since the goal of starting life anew can



Wearied journey ends: A journey of 36 hours through windswept seas from Camarioca, Cuba, to Key West, Fla., is almost over for these Cuban exiles as they arrived in the U.S. recently.

best be realized through resettlement from Miami, government and religious agencies have emphasized that resettlement is the primary concern. Family reunions are given preference in those coming from Cuba (there are 2,400 unaccompanied children in our country sent by their parents to escape indoctrination in the schools).

So those who arrive having loved ones among the 92,000 already resettled will be on their way from Miami within 48 hours. This gives the church an opportunity to help those Cubans already in their communities to bring their families to them and to help them become established in jobs and homes. Others wait in Miami for a church to reach out and give them an opportunity.

Formerly deputy director of the Cuban Refugee Emergency Center in Miami, Henry P. Yoder is now a student at Eastern Mennonite College. He also served as a missionary in Cuba for several years.

News from Jamama

A committee of six men, representing the parents of students in the Jamama School, has been organized to assist in school administration and to serve as a liaison between the school and community.

Victor Dorsch has met with the committee and has appreciated their cooperative spirit and the support they give the school.

A new Book I class was begun in Jamama recently with fifty students enrolled. The class is taught by one of the national teachers. This large enrollment keeps the missionaries conscious of the continuing quest for education among young Somalis.

The mission in Jamama has been given permission by government officials to find their own source of water. The well to which they had hoped to connect their pipeline is no longer usable because of sand in the well. Town officials have given verbal agreement for a new well to be drilled on government land.

Abdulkader Hagi Ahmed, who had recently been employed in the Jamama Hospital, is being trained to assist in nursing. He had formerly done housework for the Harold Reeds and Ivan Leamans.

Unit for Richmond

With the coming of VS-ers Bruce and Meriul Moyer, Corfu, N.Y., to Richmond, Va., on Nov. 20, a new VS ministry under the auspices of the Mennonite Board of Missions, Elkhart, was established in Virginia's capital city.

Assigned as unit leader and hostess, the Moyers will initially serve on the staff of the Bethlehem Center, a neighborhood

house for underprivileged children, until more VS-ers arrive. Bruce will assist in general maintenance of the Center and later will take on leadership responsibilities. Meriul serves as a child care worker.

The new VS ministry is the result of a year's discussion and planning by members of the National Heights Mennonite Church. Pastor Joe Hertzler has been making contacts with various agencies working with the Richmond Area Community Council.

Other agencies besides the Bethlehem Center open to hiring VS-ers are the Cerebral Palsy Center, where the need for an occupational therapy aide is especially acute; Richmond Retarded Children's Center; and the William Byrd Community House.

The Moyers are residing at 4500 Bunn St., a rented house located in a new housing development on the southeast edge of the city. The residence will serve as the VS unit.

Kenneth Seitz of the Elkhart VS Office has administrative oversight of the new project.

Youth Council Meets

From Oct. 28 to 30 the churchwide youth council met in Chicago. Representatives included youth secretaries and MYF presidents from nearly every conference in North America. Also participating were members of the I-W Council and representatives from college YPCA's. The Council is called by the nationwide MYF Cabinet every one or two years to assist in planning and implementing the youth program.

The Council reviewed the 1965 program involving the first widespread use of senior-high work camps, discussed how the radical discipleship of the Anabaptists might be woven into the youth ministry of the local church, and attempted to ascertain what the youth situation both in the nation at large and in the Mennonite Church will be during the next several decades.

But the major considerations about which the Council deliberated were the proposed Bible study program and the convention for 1966.

A major part of the 1966 program includes an attempt to draw MYF-ers into a meaningful study of the Book of Acts. Lyman Coleman, author of the Nucleus studies used in the 1965 Servanthood work camps, explained the materials he is preparing for 1966. Using the American folk motif, the studies foster a personal involvement in the life of the early church. Youth will adapt the Scripture passages to their own experience in the creation of poetry, ballads, impressionistic art, and drama. A preliminary testing of the materials by two MYF groups in Franconia Conference in-

dicates their ability to capture the imagination of youth.

Gene Herr, secretary of youth for the Mennonite Church, projected plans for the 1966 convention to be held at Estes Park, Colo., Aug. 21-26. Focusing on the theme: "God's People on the Edge of Tomorrow," 2,500 MYF-ers and their sponsors will attempt to "discover in study and experience how the centrality of Christ's presence in the fellowship of disciples is the focal point of our life and witness in the world."

The Council responded enthusiastically to convention plans which call for a continuation of creative studies in the Book of Acts. Helping youth to see their relation to the church in the world will be such speakers as Richard Detweiler, Don Jacobs, Bill Pannell, and Lyman Coleman.

Responding to the proposal that transportation costs be reduced by hiring a special train from Chicago to Denver, conference youth secretaries speculated that as many as 1,400 youth would want to travel by train.

Closing the sessions, Gene Herr said, "I really believe that you men are standing together to see our youth become more a part of the answer and less a part of the problem in our world."

Elam Lantz, president of the eastern cabinet of Ohio Conference, reflected back on the meeting, saying, "I was impressed with the concern and the openness there seemed to be as older and younger members worked together. There seemed to be an attack of problems such as convention

and Acts Alive with a freshness I have not often seen."—Art Smoker, treasurer, MYF Cabinet.

MCC (Saskatchewan)

A budget of \$26,000 for 1966 was approved at the annual meeting of Mennonite Central Committee (Saskatchewan), held in Saskatoon, Oct. 26, 27.

From this approved budget, approximately \$11,750 is to be used within Saskatchewan and the balance, \$14,250, goes to MCC (Canada) in support of the total MCC program.

Items of business at the two-day meeting were the organization of a Women's Auxiliary of MCC (Saskatchewan), further work on an MCC constitution and charter, approval of further investigations concerning the establishment of a treatment center for emotionally disturbed children, the placement of workers in Montreal Lake Children's Home, and participation in the Inter-church Chaplaincy Service.

Nearly 200 delegates attended the meeting. A mass rally held in the local high-school auditorium attracted some 700 youth to hear about the work of MCC at home and abroad.

The executive committee for 1966 consists of I. H. Block, chairman; James Mullet, vice-chairman; Ron Lofthouse, secretary; A. K. Klassen, treasurer; and Joe Neufeld, J. Fransen, J. J. Neufeld, B. Friesen, P. Wiebe, and P. D. Friesen as additional members.



VS Orientation

Volunteers and their assignments from the November orientation held at the Mennonite Board of Missions, Elkhart:

Front row: (from left) James Blough, Hesston, Kans., community service in Araguacema, Brazil; Linda Musselman, Telford, Pa., licensed practical nurse at Hannibal, Mo.; Darlene Stahly, Wakarusa, Ind., nurse's aide at Pueblo, Colo.; Bruce and Meriul Moyer, Corfu, N.Y., unit leaders at Richmond, Va.; Dolores Guntz, Souderton, Pa., nurse's aide at Eureka, Ill.; Mary Kratz, Souderton, Pa., registered nurse at Aibonito, P.R.; George Hansen, Duchess, Alta., maintenance, Shantipur, India.

Back row: Jon Beachy, Salisbury, Pa., boys' club leader at La Junta, Colo.; Mahlon and Edna Mae Oberholtzer, Lebanon, Pa., unit leaders at Surprise, Ariz.; Larry and Miriam Miller, Morocco, Ind., unit leaders at Albuquerque, N. Mex.; Alva and Dorothy Miller, Hutchinson, Kans., unit leaders at Maumee, Ohio; and Ron Krabill, Albany, Oreg., child care worker at Woodland Park, Colo.



Your Overseas Missionaries of the Week

John Wengers arrived in Israel in September for the first term of service with the Mennonite Board of Missions, Elkhart.

John serves as business manager for Sharon Tours, a hospitality service project for Nes Ammim. Newly developed to restore brotherhood with the Jews, Nes Ammim is a cooperative effort between Christians and Jews in economic development of Israel. It was started by a small group of Christian businessmen from Switzerland, the Netherlands, Germany, and the U.S. Initially it is an agricultural project, but plans to branch out into industry.

Son of Mr. and Mrs. Amos D. Wenger, Chesapeake, Va., John has attended Eastern Mennonite College and Old Dominion College, Norfolk. He has worked as office manager of Oak Hill Poultry Farms, Inc., and as route supervisor at Colony Farm Co-op Dairy, both of Newport News, Va.

Mrs. Wenger, the former Lucille Mayer, attended Michigan State Teachers College, and graduated from Eastern Mennonite College with a degree in elementary education. She is the daughter of Mrs. Anna Mayer, Pigeon, Mich.

The Wengers are parents of two children: Paula Jean, 6, and Sharon Marie, 3.

Eastern Mennonite College

Former Dean Honored

The honorary title of Dean Emeritus was conferred by the Board of Trustees on Chester K. Lehman, Th.D., on his 70th birthday, Nov. 5, during college chapel. Joining the faculty in 1921, he served as dean for 32 years, from 1924 to 1956. Bro. Lehman continues to teach in the seminary.

Christian School Institute

Approximately 80 elementary school teachers from 35 Mennonite schools met on campus for the 19th annual Christian School Institute, Nov. 5 and 6. Key speaker for the educational interchange was Paul M. Schrock, editor of **Words of Cheer**.

Leading the inspirational part of the program, his three lectures were: "Children's Ideals and Ideas," "Building Interests and Attitudes," and "Visions We Cherish." Two other guest speakers presented instructional material on modern math methods and spelling mastery.

Missionary Day Speaker

Elvin L. Martin, pastor of Berea Mennonite Church in Atlanta, Ga., addressed the morning and evening sessions of student church. A former Lancasterian, he has been engaged in interracial church work in Atlanta for nine years. Paul J. Lehman, college instructor in French and Spanish, a former director of the European branch of Mennonite Broadcasts, also addressed the evening meeting.

Pellman Prepares History

As a part of the preparation for EMC's 50th anniversary celebration in 1967, Hubert R. Pellman, professor of English, is writing a book-length history of the college.

"Basically, I am to tell the story of the founding and development of the college, attempting to discover trends in its development," explains Bro. Pellman. "Thus I will be both narrator and interpreter."

Alumni Drive

EMC's Alumni Association has selected "A New Entrance for the Administration Building" as the 1965 annual alumni drive. The \$22,000 renovation of the west entrance will provide a visitors' lounge and waiting room plus desks for a receptionist and switchboard operator. There will be enlarged cloakrooms and rest rooms for men and women and a canopy extending to the driveway.

School for Ministers

Set for Feb. 8-25, the 1966 School for Ministers at Goshen College is designed to let ministers share in a sustained and depth level searching of the Scriptures.

Paul M. Miller, of the department of practical theology of Goshen's Seminary, and director of the School, said, "They will have the opportunity for more intensive and prolonged confrontation of the Biblical teachings, doctrinal issues, and church concerns of our time."

Tailored to meet these purposes, the School for Ministers will include 12 hours of sustained study in Old Testament studies, 12 in New Testament studies, 12 in doctrinal studies, and 12 in practical issues and church renewal.

C. Norman Kraus and Stanley Shenk will teach I Corinthians. Millard Lind will teach Jeremiah. Doctrinal studies, taught by J. H. Yoder and Marlin Jeschke, will center in "Church Tension in Our Times"

and "Intellectual Problems Our Graduate-Student Members Are Facing."

"Forms Church Renewal Is Taking" will be the central theme of practical theology studies and will include discussion of the ministry, group life, nurture, social action, mutual aid, and lay leadership. Dean Ross T. Bender, and Paul M. Miller and Weyburn W. Groff will be in charge.

Afternoons will be given to evangelism and outreach, counseling and mental health, and the Conrad Grebel lectures. The first week the Mennonite Board of Missions will conduct a "Methods of Outreach" institute. The second week resource persons will include a therapist from Oaklawn Psychiatric Center and the director of the Department of Medicine and Religion of the American Medical Association; the subject will be "Counseling During Times of Mental and Physical Illness."

The third week J. C. Wenger will deliver the Conrad Grebel lectures, "God's Word Written."

Highlight of the evening hours on Tuesday and Thursday will be the Horsch Room Forum, during which ministers may raise any issue. Discussion will be led by Dean Ross, T. Bender and J. C. Wenger.

This is the fifteenth annual School for Ministers to be sponsored by the Goshen College Biblical Seminary. Tuition is free; board and room, as in past years, are at a nominal charge. Sessions will meet Tuesday through Fridays of the three weeks so that ministers can return home for weekends if they desire.

Students Forego Meals

The Mennonite Central Committee recently received a contribution of \$40 from students at Christopher Dock Mennonite School, Lansdale, Pa., who participated in a discussion on the topic of the meaning and power of prayer.

The discussion leader suggested that those who wanted to have a taste of what hunger feels like should forego one or two meals. Out of this challenge grew a concern for the suffering of others, and on Oct. 27 the participants in the workshop went without lunch.

The group decided to send the money thus saved to MCC to be used to purchase food for the hungry of Vietnam.

Bethany Christian High School

Dedication and open house was observed Sunday, Nov. 14, at Bethany Christian High School, Goshen, Ind. A major addition of 22,500 square feet has been added

to the original structure of 25,040 square feet, which brings the total to 47,540 square feet. The building represents a unique type of architectural design, utilizing wood planking as a major building material. Assets of the building are its flexibility and functional qualities, which have been secured for approximately 10.28 a square foot. The building is equipped for a maximum student enrollment of 400. Present enrollment is 307.

Conrad Grebel College

200 Visitors

Approximately 200 visitors took part in Parents' Day activities at Conrad Grebel College on Oct. 24. Some of the parents came from points as distant as Leamington, Niagara-on-the-Lake, Markham, and Toronto.

The evening program, preceded by open house and buffet supper, was regarded by both parents and students as the high point of the day. Part of the overflow audience was seated in the foyer adjacent to the college chapel.

The chapel service provided the opportunity to clarify objectives and methods of a church college on a university campus.

Focusing Traditions

"Conrad Grebel College represents two separate traditions," said Dr. Fretz, "the community of learning and the community of faith." He indicated that it is the College's intention to bring the two traditions into focus, "into a working relationship, to keep the lines of communication open between them."

Conrad Grebel College has three specific functions to perform:

1. To serve university young people preparing to more ably fulfill their Christian calling.
2. To make known the claims of a Christian religion in a university community.
3. To listen and learn from the questions, criticisms, and concerns of those outside the church and Christian community.

Appeal for Parent-Student Understanding

In looking at the root of parent-student misunderstandings, Dr. Klaassen appealed to parents to perceive the complex processes through which a university student goes. He pointed out that a questioning attitude is part of what university is all about and "the student to worry about would be the one who never asked questions.

"We parents," Klaassen continued, "should remind ourselves that Christian faith is dynamic and not static. . . . A new day with new questions demands new answers."

Klaassen then appealed to students to acknowledge the sacrifices parents have made on their behalf and the experience they have had in dealing with life.

"All of us," he cautioned, "are sooner or later driven to affirm certain truths and values through thought and experience.

. . . Many of the convictions held by our parents have been proved in the fire of life about which they know."

He warned that the most vocal adherents of change sometimes are university students who are liable to view their own convictions and understandings as ultimate and unchangeable. Such a failing is far more serious in a young person than in an old person.

Contributing to the enjoyment of the evening were two choral renditions by the College choir under the direction of Miss Helen Martens. They sang "Go Not Far from Your God" and "O Power of Love."

Snow Camps

If your youth group members are longing for something attractive to invite their

non-Christian friends to, we believe that they'll find a Snow Camp at Laurelville to be fun and satisfying.

And if you have a non-Mennonite youth group in your city or town who wants a boost, why not invite them to come along in your carloads, busload, or even busloads!

Leaders that youth love will be on hand to guide the weekend. The Jan. 14-16 weekend is being led by Ed Moshier and his team from the Lancaster-Philadelphia area. The March 4-6 weekend will have Doug Hostetter of Harrisonburg, Va., and Jim Helmuth of Louisville, Ohio, teaming up in leadership.

Bring good warm clothing. Tobogganing, sledding, and hiking are some of the activities which will fill the leisure hours. Cost for the weekend will be \$14.00.

Send questions and registration to Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666. Registration limited to 100 people.

FIELD NOTES

MCC recently received 80 tons of Danish pork for distribution to undernourished refugees and famine victims in Vietnam, Korea, Hong Kong, and Rhodesia. The pork became available after Danish church leaders requested it from their government. This was after they learned the government was making plans to destroy several tons of this surplus pork; mostly because of insufficient frozen storage facilities. This year MCC needs a minimum of 240 tons of canned meat in order to fill requests from twelve countries. Some immediate calls for meat have come from the Congo, Indonesia, and Vietnam.

Draft calls will not exceed the 40,000

expected to be called in December, predicted Executive Secretary Harold Sherk at the annual meeting of the National Service Board for Religious Objectors (NSBRO). These calls are taking young men down to 20 and 19 years old, he said, and are expected to pick up some married men who had previously been exempt. During the past two years only about 100 men entered I-W service monthly. However, there have been 450 within the last two months. The current total of I-W men is 2,595. Some 20,000 men are currently classified as I-O and I-W.

Transportation is MCC's chief problem in Vietnam, observed John and Evelyn Mu-



The choir of the Montevideo Evangelical Biblical Seminary, Uruguay, under the direction of Sara Ann Claassen, toured Brazil and Paraguay between the first and second semesters, July 7-29. Outgoing President and Mrs. Nelson Litwiller accompanied the group. The group traveled some 4,375 miles and sang 26 times in 21 days to varied audiences, such as leprosy patients, Brazilian and Paraguayan Mennonites, Indians, high-school students, and others. Music varied from numbers by Beethoven, Bach, Palestrina, Praetorius, Handel, C. M. van Weber, Stainer to contemporary German and Spanish numbers and two Negro spirituals. The choir had two programs—one in Spanish and one in German.

maw after visiting that country as fraternal missionary delegates. Food distribution and medical care go on in the established pattern. Working with other evangelical denominations and with the national church in a united relief program has provided a means of acquaintance with the Mennonite Church, think Mumaws. This kind of partnership gives much opportunity to give a Christian witness.

Two or three registered nurses and the same amount of aides are urgently needed for each of two western hospitals. At Huerfano Memorial Hospital, Walsenburg, Colo., Nursing Director Maude Swartzen-druber is serving as night nurse in addition to her director duties to make up for the shortage. At Kiowa County Memorial Hospital, Greensburg, Kans., Marie Noff-zinger serves as administrator, nursing director, and nurse to alleviate the exhausted situation there. Other nurses are working double duty. Qualified people wanting to aid the situation should write immediately to: Personnel Office, Mennonite Board of Mission, Box 370, Elkhart, Ind.

A weekend voluntary service team from Hesston College traveled to St. Louis, Mo., on Friday, Dec. 3. On Saturday they did cleaning and in the evening planned a social at the church. They assisted in the worship service on Sunday morning. Members of the team were: Karen Summer, Elsie, Mich.; Cheryl Ulrich, Roanoke, Ill.; Leona Weaver, Goshen, Ind.; Darwin Yoder, Kalona, Iowa; Dick Stutzman, Seward, Nebr.; Steve Buerge, Adrian, Mo.; Sponsor was Mary Lou Shetler.

Missionaries appointed by the Eastern Mennonite Board of Missions at its bi-monthly meeting:

Otho H. and Dorothy Horst, R. 1, Clear Spring, Md., for two-year missionary assignment as business manager and hostel manager-matron, in Belize, British Honduras. This is their second term.

J. Clyde and Alta Shenk, Lancaster, Pa., were appointed for a 43-month assignment in Tanzania, their fifth term. They were scheduled to leave Dec. 2. Their youngest son, Daniel remained in the States.

Edith M. Martin, New Holland, Pa., was appointed for a 43-month assignment as housekeeper at Mara Hills School, Tanzania.

S. Allen and Elsie K. Shirk, Harrisonburg, Va., were appointed for a special two-year assignment in Hong Kong. The Shirks, who spent eleven years in Bihar, India, under the Elkhart Board, are being appointed for a temporary assignment and will be on loan from the Elkhart Board. They are scheduled to leave in late December.

Lena Graber and Miriam Krantz, missionaries in Nepal, spent Dec. 4-11 in New Delhi on vacation.

A mail strike in Uruguay was recently reported by missionary Nelson Litwiller. Receiving word from no one in North America for weeks, the Litwillers mailed some 50 letters out of Buenos Aires, Argentina, on a recent business trip through there.

Mario Snyder and children are tentatively planning to leave for a second term of missionary service to Argentina sometime in January. Mario will serve as pastor of the congregation at Ramos Mejia, a suburb of Buenos Aires.

Paul Yoder, Awash, Ethiopia, visits the Awra Melka vegetable and cotton plantation weekly to look after the medical needs of more than 1,000 workers. Informal group gatherings in their home also continue. Although the seven folks who participate in Tuesday evening prayer meetings pray in four different languages, the little nucleus of believers feels the unity of the Spirit.

Harold Lehman, EMC, Harrisonburg, Va., was recently appointed to the Mennonite Commission for Christian Education for the first time. Other members currently are Ross Bender, A. Don Augsburg, J. J. Hostetler, Arnold Cressman, Russell Krabill, Laurence M. Horst, Edward Stoltzfus, Richard C. Detweiler, Noah G. Good, J. Howard Kauffman, and Boyd Nelson.



Otis Hochstetler, Goshen, Ind., along with his wife, Betty, were two of five summer VS-ers helping to construct an addition to the Calvary Mennonite Church, La Plata, Puerto Rico. The addition was just recently completed for the 95-member congregation.

Other members of the VS team were: Diane Troyer, Fairview, Mich.; Robert Snyder, Harrisonburg, Va.; and Norris Glick, Eureka, Ill.

A ground-breaking ceremony for a leprosy ward was held at Shirati Hospital, Tarime, Tanzania, on Nov. 7. A new philosophy in leprosy treatment has been adopted by the Medical Board in concurrence with renowned leprosy specialists. The former colonization of lepers is discouraged in favor of a center for treatment of severe cases and rehabilitation. Satellite Clinics will be established in the various districts in an attempt to discover and treat leprosy in the earliest stages. It is hoped that through this new approach, leprosy in Mara Regions will be eradicated within 25 years. American Leprosy Mission, New York, is assisting in the capital expansion of the program. Those taking part in the ceremony were Pastor Nashon Nyambok, Administrator Nevin Kraybill, Dr. Lester Eshleman, Mr. Chambiri, Area Commissioner, and Bishop Donald R. Jacobs.

Ralph Palmer is having another order of 250,000 tract booklets printed at Herald Press. He expects to distribute these in the southern states this winter. Anyone wishing to help with the expense of this order may send contributions directly to Ralph Palmer, 309 Lucas Rd., Denbigh, Va. 23602, or to Herald Press Tracts, Scottsdale, Pa., marking the donation for Palmer Tract Fund.

Employees of Mennonite Hospital, Bloomington, Ill., were honored recently at the Annual Employees' Recognition Banquet. Some 300 were in attendance, and heard Kenneth Cross, chairman of the Board of Trustees, commend the employees for rendering more patient care for the year ending Oct. 31 than in any other preceding year. A highlight of the banquet was the naming of the Employee of the Year—Pauline Ogden, who has been employed at the Mennonite Hospital since July, 1936. The award, an engraved Bulova watch, was presented to her by Administrator William E. Dunn.

Levi Yoder, Douglassville, Pa., of the Rock Church, observed his 91st birthday on Nov. 25.

New Every-Home-Plan churches for the Gospel Herald are Spencer, Okla., and Summit Christian Fellowship, Akron, Ohio.

Barton Z. and Sue Taylor, East Earl, R.D. 1, Pa., Weaverland congregation, observed their 67th wedding anniversary on Nov. 19.

Norman H. Derstine, Eureka, Ill., in a Bible Conference at Whitestone, Hesston, Kans., Jan. 30 to Feb. 6.

Frank Keller was licensed and installed as interim pastor at the Lyon Street Church, Hannibal, Mo., on Nov. 21. The Kellers have been in Hannibal since May, 1964, serving as VS unit leaders. The installation service was in charge of Daniel Kauffman, Missouri area overseer.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Cerda—King.—Emile Cerda and Anna Belle King, both of the West Clinton cong., Pettisville, Ohio, by E. B. Frey, Sept. 19, 1965.

Denlinger—Martin.—Carl Denlinger, Ronks, Pa., Paradise cong., and Joanne Martin, Ephrata, Pa., Indiantown cong., by Mahlon Zimmerman, Aug. 21, 1965.

Eby—Lapp.—Galen R. Eby, Chambersburg (Pa.) cong., and Virginia M. Lapp, Gap, Pa., Millwood cong., by Clair B. Eby, Nov. 6, 1965.

Good—Kofroth.—Leon E. Good and Anna M. Kofroth, both of Ephrata, Pa., Hinkletown cong., by Warren S. Good, June 19, 1965.

Haller—Martin.—John D. Haller, Rothsville, Pa., Miners Village cong., and Donna L. Martin, Ephrata (Pa.) cong., by Mahlon Zimmerman, July 10, 1965.

Harrison—Snyder.—Leslie Harrison, Dentonia Park United Church, and Salome Snyder, Danforth (Ont.) Mennonite Church, by Emerson L. McDowell, Oct. 9, 1965.

Ketler—Baker.—William Ketler and Irella Baker, both of the Norris Square cong., Philadelphia, Pa., by Luke G. Stoltzfus, Nov. 6, 1965.

Pearce—Martin.—William John Pearce, Paisley, Ont., Knox United cong., and June Elizabeth Martin, Elmira (Ont.) cong., by Howard S. Bauman, Oct. 8, 1965.

Ramirez—Birky.—Antonio S. Ramirez, La Junta, Colo., Emmanuel cong., and Linda Lou Birky, Foosland, Ill., East Bend cong., by J. Alton Horst, Aug. 14, 1965.

Rhodes—Bontrager.—David William Rhodes, Kalona (Iowa) cong., and Phyllis Jo Ann Bontrager, Alden (N.Y.) cong., by Urie A. Bender, June 12, 1965.

Richardson—Baker.—John Andrew Richardson and Eleanor Ann Baker, both of Breslau, Ont., Wanner cong., by Howard Schmitt, Aug. 21, 1965.

Riehl—Yoder.—Eli B. Riehl, Bird in Hand, Pa., and Ruth Ellen Yoder, Intercourse, Pa., both of the Weavertown A.M. cong., by Elam L. Kauffman, Oct. 9, 1965.

Rogers—Springer.—Richard Emerson Rogers and Ruth Ann Springer, both of First Mennonite Denver, Colo., by Marcus Bishop, assisted by Earl Sears, Oct. 23, 1965.

Rojas—Perez.—Elias Rojas and Maria Teresa Perez, both of the Coamo Arriba cong., Coamo, P.R., by Addona Nissley, assisted by Ray Landis, Oct. 16, 1965.

Rush—Moyer.—Kenneth E. Rush, Perkasio (Pa.) cong., and Darlene Moyer, Perkasio, Pa., Blooming Glen cong., by David F. Derstine, Jr., Sept. 25, 1965.

Sauder—Hostetter.—Clyde A. Sauder, Ephrata, Pa., Metzler cong., and Arlene W. Hostetter, Lititz, Pa., Hammercreek cong., by Isaac K. Sensenig, Oct. 2, 1965.

Schrock—Miller.—Leo L. Schrock, and Nedra Ruth Miller, both of Kalona (Iowa) cong., by Richard J. Lichty, Oct. 2, 1965.

Schroeder—Swartzendruber.—Vern Schroeder, Walton (Kans.) cong., and Rose Anna Swartzendruber, Parnell, Iowa, West Union cong., by Herman E. Ropp, Oct. 9, 1965.

Shantz—Milmine.—Peter Shantz, Waterloo, Ont., Erb St. cong., and Wendy Carol Milmine, Kitchener, Ont., Baptist, by J. B. Martin, June 18, 1965.

Shenk—Burkholder.—David B. Shenk, Lancaster, Pa., and Janet Ann Burkholder, Millersville, Pa., both of the Landisville cong., by H. Raymond Charles, Sept. 18, 1965.

Smith—Scheffel.—Marvin E. Smith, McVeytown, Pa., Gransville Brethren in Christ cong.,

and Elaine D. Scheffel, Belleville, Pa., Maple Grove cong., by Waldo E. Miller, Oct. 24, 1965.

Snider—Frey.—Cameron Snider, Kitchener, Ont., First Mennonite cong., and Dianne Frey, Windsor, Ont., Presbyterian, by Rev. Fox, Oct. 2, 1965.

Souders—Mellinger.—J. Raymond Souders, Conestoga, Pa., River Corner cong., and Evelyn Jean Mellinger, Willow Street, Pa., Byerland cong., by David N. Thomas, Oct. 9, 1965.

Stoltzfus—Kieffaber.—Amos Stoltzfus, Narvon, Pa., Conestoga cong., and Alberta Kieffaber, Kansas City, Kans., Argentine cong., by John Paul Wenger, Sept. 25, 1965.

Stoltzfus—Kinisto.—Conrad Martin Stoltzfus, Boulder, Colo., Manson, Iowa, cong., and Charlotte Marie Kinisto, Eagle River, Wis., by Marcus Bishop, Aug. 21, 1965.

Suter—Miller.—Dave Suter, Harrisonburg, Va., Weavers cong., and Mary Ann Miller, Napance, Ind., N. Main Street cong., by Richard W. Yoder and Daniel Suter, father of the groom, Aug. 28, 1965.

Swartzendruber—Yoder.—John Swartzendruber, Goshen, Ind., and Rachel Yoder, Wellman, Iowa, both of the Goshen College cong., by Herman E. Ropp, Aug. 5, 1965.

Troyer—Stahl.—Stanley J. Troyer, Engadine, Mich., Wildwood cong., and Marilyn Stahl, Dafter, Mich., Wayside cong., by Clarence Troyer, father of the groom.

Ulrich—Kennell.—James Michael Ulrich, Eureka, Ill., Roanoke cong., and Mary Jean Kennell, Roanoke, Ill., Cazenovia cong., by Norman Derstine, Sept. 25, 1965.

Weaver—MacGregor.—Wayne J. Weaver, Indianapolis, Ind., and Mary Glenn MacGregor, Gulliver, Mich., both of the Maple Grove cong., by Norman Weaver, Oct. 23, 1965.

Weaver—Weaver.—Larry Weaver, Mount Eaton, Ohio, and Martha Weaver, Dalton, Ohio, Martins cong., by John C. King, Sept. 12, 1965.

Wenger—Fellenbauch.—Roy D. Wenger, Mannheim (Pa.) cong., and Patricia Ann Fellenbauch, Washington Boro, Pa., Masonville cong., by Benjamin C. Eshbach, Aug. 14, 1965.

Wenger—Headings.—Harold Wenger, Chesapeake, Va., Mt. Pleasant cong., and Christine Headings, West Liberty, Ohio, Oak Grove cong., by Nelson Kanagy, Aug. 28, 1965.

Wenger—Meyers.—Larry R. Wenger, Lambertville (N.J.) cong., and Carolyn Meyers, Dublin, Pa., Deep Run cong., by Warren M. Wenger, Sept. 25, 1965.

Wickey—Kronwitter.—Joseph W. Wickey and Marilyn Sue Kronwitter, both of the Locust Grove cong., Burr Oak, Mich., by William D. Hooley, Sept. 25, 1965.

Witmer—Leslie.—Claire Eugene Witmer, Sheldon, Wis., and Florence Eileen Leslie, Conrath, Wis., both of the Sheldon cong., by Norman Witmer, Sept. 11, 1965.

Wolfer—Daniels.—Rodney Wolfer, Sweet Home (Oreg.) cong., and Sally Daniels, Sweet Home, Oreg., Nazarene, by Orie L. Roth, Aug. 21, 1965.

Wyse—Troyer.—Denton Wyse, Archbold, Ohio, and Faith Troyer, Delavan, Ill., by John V. Troyer, father of the bride, Aug. 28, 1965.

Yoder—Duncan.—Lynn Yoder, Parnell, Iowa, West Union cong., and Ethel Duncan, Iowa City, Iowa, Portland, Oreg., cong., by Herman E. Ropp, Aug. 11, 1965.

Yoder—Ozubko.—Larry James Yoder and Sharon Lucille Ozubko, both of Tofield, Alta., Salem cong., by H. R. Boettger, Oct. 8, 1965.

Yothers—Landis.—Paul A. Yothers, Perkasio, Pa., Deep Run cong., and Alma Mae Landis, Bedminster, Pa., Grace Gospel Chapel, by Walton Detweiler, Sept. 25, 1965.

Zeager—Sauder.—P. Thomas Zeager, Good cong., and Helen Risser Sauder, Bossler cong., Elizabethtown, Pa., by Russel S. Zeager, Aug. 22, 1965.

Zehr—Zehr.—Lloyd Zehr, Milverton, Ont.,

Poole cong., and Janet Zehr, Woodstock, Ont., Tavistock cong., by Herbert Schultz, Oct. 9, 1965.

Zimmerman—Gerhart.—John Earl Zimmerman, Ephrata, Pa., Martindale cong., and Wilma G. Gerhart, Lebanon, Pa., Indiantown cong., by Isaac K. Sensenig, Sept. 25, 1965.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Melvin and Carol (Snider), Waterloo, Ont., second son, Craig Alan, Oct. 12, 1965.

Bowman, Clair and Ruth (Musser), Denver, Pa., second daughter, Sharon Jewel, Nov. 16, 1965.

Driver, John D. and Virginia (Payne), Harrisonburg, Va., third daughter, Roxanne Dale, Oct. 28, 1965.

Driver, Willard and Helen (Martin), Harleysville, Pa., first child, Rodney Lynn, Oct. 20, 1965.

Eash, Elmer and Elma (Smucker), Shipshewana, Ind., second son, Bryan Ray, Nov. 6, 1965.

Ebersole, Daniel S. and Esther (Risser), Lebanon, Pa., fifth child, third daughter, Joan Lucille, Nov. 1, 1965.

Garber, S. David and Carol (Miller), Goshen, Ind., first child, David William, Nov. 18, 1965.

Garman, Ivan and Charmaine (Petty), South Bend, Ind., second child, first son, Michael Dean, June 12, 1965.

Good, Glen and Eleanor (Hallman), Chicago, Ill., first child, Debra Elizabeth, Sept. 22, 1965.

Hertzler, Donald and Evelyn (Groff), Bronx, N.Y., second son, Gerald Edwin, Nov. 10, 1965.

Krall, John H. and Naomi (Moyer), Harrisonburg, Va., third child, second son, Bruce Edward.

Lehman, Oliver and Clara (Hjelter), Ryley, Alta., tenth child, eighth son, Warren Leslie, Oct. 31, 1965.

Martin, Reuben A. and Marie (Eby), Hagerstown, Md., seventh child, fourth daughter, Pearle Elaine, Oct. 27, 1965. (One daughter deceased.)

Miller, Albert J. and Rebecca (Nisly), Hutchinson, Kans., fourth child, third son, Verlon, July 31, 1965.

Nisly, Paul W. and Laura (Nisly), Goshen, Ind., first child, Janelle Joy, Nov. 5, 1965.

Olesh, Steve and Edna (Gettle), Bethel, Pa., seventh living child, fifth daughter, Susan Dawn, Sept. 14, 1965.

Peachey, Robert J. and Violet (Hershberger), Goshen, Ind., second child, first daughter, Pamela Denise, Nov. 12, 1965.

Petersheim, Elam and Lois (Stoltzfus), Elverston, Pa., fifth child, fourth son, Jon David, Oct. 5, 1965.

Ramsayer, Oliver and Inez (Gerber), Tavistock, Ont., fourth daughter, Valerie Ann, Oct. 30, 1965.

Rittenhouse, Samuel and Alice (Plessinger), Lansdale, Pa., sixth child, fifth daughter, Dorcas Kay, Nov. 13, 1965.

Schwartzentruber, Delton and Frieda (Zehr), eighth child, fifth son, Joseph Delton, Oct. 13, 1965.

Steckly, Ervin and Betty (Bast), Stratford, Ont., second son, Richard James, Oct. 1, 1965.

Steiner, Marion and Ellen (Brenner), Mishawaka, Ind., first daughter, Paula Sue, Sept. 28, 1965.

Stutzman, David and Grace (Smith), Sheridan, Oreg., twin sons, fifth and sixth boys, Marvin Lyle and Martin Lynn, Nov. 9, 1965.

Stutzman, Derald and Joan (Mayer), Wattsburg, Pa., fourth child, second daughter, Michell Ann, Oct. 28, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Graham, Barbara B. (Groff), was born in Lancaster Co., Pa., June 25, 1903; died of complications Oct. 14, 1965; aged 62 y. 3 m. 19 d. She was the wife of Warren Graham, Gap, Pa., who survives. Also surviving are one daughter and 2 sons (Verna M., Norman L., and Clair W.), 5 grandchildren, and 8 brothers and sisters (Elizabeth, Clarence, Roy, Anna—Mrs. Norman Hess, Elva—Mrs. Lester Lehman, Esther—Mrs. Earl Groff, Elsie—Mrs. Earl Martin, and Miriam—Mrs. Samuel Gehman).

Harnish, David H., son of David and Martha (Huber) Harnish, was born in Manheim Twp., Pa., March 21, 1874; died at Lititz, Pa., Oct. 11, 1965; aged 91 y. 6 m. 20 d. Surviving are his wife (Clara Stoner Harnish), one daughter (Edith—Mrs. Elser Gerhart), 2 foster sons (Harold Benedict and Robert Turner), 6 grandchildren, and 10 great-grandchildren. He was a member of the Lititz Church, where memorial services were conducted Oct. 14, by Lester Wenger and Melvin Lauver.

Hunsberger, Walter N., son of Peter and Mary (Nice) Hunsberger, was born in Plumstead Twp., Pa., in 1894; died at his home, Souderston, Pa., Oct. 1, 1965; aged 71 y. 8 m. He was married to Clara Barndt, who died in 1940. In 1942, he was married to Bessie Moyer, who survives. Also surviving are 5 children (Enos B., Henry B., Wilmer B., Esther B.—Mrs. Marvin Detweiler, and Grace B.), 9 grandchildren, one great-grandson, 2 sisters, and 5 brothers. He was a member of the Line Lexington Church, where funeral services were held Oct. 5, in charge of Arthur Ruth and Claude Meyers.

Lee, Elmer, son of Noah and Matilda (Yoder) Lee, was born July 22, 1905; died unexpectedly of a heart attack at his home in Camden, Del., Oct. 27, 1965; aged 60 y. 3 m. 5 d. On March 14, 1929, he was married to Saloma Wengerd, who survives. Also surviving are 7 sons and 7 daughters (Noah, Mary—Mrs. Lester Hickman, John, Lydia—Mrs. Sidney Morris, Matilda—Mrs. Herbert Hutchins, Joseph, Norman, Ernest, Iva—Mrs. Albert Beachy, Olive—Mrs. Eugene Miller, Daniel, Fannie Mae, Barbara Ann, and David), 22 grandchildren, 4 brothers and 3 sisters (Daniel, John, Milton, Albert, Fanny Summy, Ivy Lee, and Lizzie Peachey). One daughter preceded him in death. He was a member of the Central Church, Dover, Del., where funeral services were held Oct. 31, in charge of Daniel V. Yoder and Jesse J. Yoder.

Lehman, Simon J., son of John P. and Mary (Zuercher) Lehman, was born near Kidron, Ohio, March 25, 1898; died of a heart attack while in his car as he was preparing to back it out of the garage to go to church, Oct. 31, 1965; aged 67 y. 7 m. 6 d. On June 1, 1919, he was married to Ida Sommer, who survives. Also surviving are 4 children (Marvin, Florence—Mrs. Urie Schumacher, Vilas, and John), 11 grandchildren, and 3 brothers (David, Martin, and Weldon). One infant daughter, one son, and one brother preceded him in death. He was a member of the Kidron Church, where funeral services were held Nov. 3, with Reuben Hofstetter, Bill Detweiler, and Isaac Zuercher in charge.

Litwiller, Joe, son of Joe and Barbara (Birky) Litwiller, was born at Selden, Kans., April 19, 1890; died at the Bloomington (Ill.) Mennonite Hospital, Oct. 30, 1965; aged 75 y. 6 m. 11 d. On Jan. 7, 1920, he was married to Alma Good, who survives. Also surviving are 4 sons (Lloyd, Glenn, Marvin, and Allen D.), 4 daughters (Dorothy—Mrs. Walter Klassen, Leona—Mrs. Aaron Slaubaugh, Irene—Mrs. Elmo Springer, and Loretta—Mrs. Ed Slaubaugh), one sister (Alma), 3 brothers (William, Roy, and

Emery), and 37 grandchildren. One son, one daughter, one brother, and 2 grandchildren preceded him in death. He was a member of the Hopedale Church, where funeral services were held Nov. 1, with Ivan Kauffman officiating.

Martin, Russell Duane, son of Samuel H. and Georgia (Lefever) Martin, was born at DeChapelle, Haiti, Oct. 15, 1965; died the following day. Surviving are his parents, 2 brothers (Robin Dale and Richard Dean), and grandparents (Mr. and Mrs. Charles J. Lefever and Mr. and Mrs. James H. Martin). Graveside services were held at the Hospital Albert Schweitzer Cemetery, Oct. 17, in charge of Dr. Harold May.

Miller, Barbara E., daughter of David H. and Barbara (Miller) Glick, was born in Lagrange Co., Ind., July 13, 1878; died at the home of her stepdaughter, Mrs. Daniel Hooley, near Middlebury, Ind., Oct. 11, 1965; aged 87 y. 2 m. 28 d. On Feb. 17, 1934, she was married to Wallace Yoder, who died May 15, 1944. On April 25, 1946, she was married to John D. Miller, who died Nov. 21, 1954. Surviving are 9 stepchildren (Freeman Yoder, Mrs. Nona Mishler, Mildred—Mrs. Irwin Miller, Otis Miller, Edythe Yoder, Bessie—Mrs. Daniel Hooley, Vernon E. Miller, Perry J. Miller, and Harold J. Miller) and 54 stepgrandchildren. She was a member of the Forks Church, where funeral services were held Oct. 13, in charge of Sylvester Haarer and Earley Bontrager; interment in Forest Grove Cemetery.

Steckley, Lena, daughter of Daniel and Catherine (Albrecht) Brenneman, was born at Poole, Ont., Aug. 1, 1905; died at the Victoria Hospital, London, Ont., Sept. 27, 1965; aged 60 y. 1 m. 26 d. On June 30, 1927, she was married to Simon Steckley, who survives. Also surviving are 2 sons (William L. and Roy J.), 2 daughters (Patricia—Mrs. Melvin J. Jantzi and Pauline—Mrs. John Y. Gerber), one sister (Clara—Mrs. Aaron Ropp), 2 brothers (William J. and Lloyd B.), and 10 grandchildren. She was a member of the Poole Church, where funeral services were held Sept. 30, in charge of Herbert Schultz.

Sundheimer, Mary Margaret, daughter of John and Eloise (Allison) Groff, was born at Millersburg, Ohio, April 25, 1933; died in a car accident near Millersburg, Sept. 20, 1965; aged 32 y. 4 m. 26 d. On Oct. 14, 1951, she was married to Clyde Sundheimer, who survives. Also surviving are 4 children (Jennifer Lynn, Scott Allen, Lauri Sue, and Shelly Bea), one sister (Mrs. John Patterson), and one brother (Charles Allen). She was a member of the St. John's Mennonite Church, Logan, Ohio. Funeral services were held at Walnut Creek Church, Sept. 23, in charge of Paul R. Miller and Lester Roth; interment in Grey Ridge Mennonite Church Cemetery.

Wadel, Harold L., son of Laban A. and Grace (Lehman) Wadel, was born at Pinola, Pa.; died at the Chambersburg (Pa.) Hospital from injuries received in an auto accident, Aug. 27, 1965; aged 18 y. 7 m. 23 d. Surviving are his parents, 4 brothers and 2 sisters (Almeda—Mrs. Ray Martin, Clyde L., Naomi G., Nathan L., Ray E., and Marvin J.). He was a member of the Rowe Church, where funeral services were held Aug. 30 in charge of Amos Martin, Paul C. Martin, and William Wadel.

Wenger, Viola Deputy, daughter of John J. and Ida Belle (Corbin) Heatwole, was born near Waynesboro, Va., May 5, 1889; died at Harrisonburg, Va., Oct. 18, 1965; aged 76 y. 5 m. 13 d. On Nov. 28, 1912, she was married to Mervin O. Deputy, who died Nov. 20, 1945. In Sept. 1948, she was married to Oscar E. Wenger, who died in Oct. 1956. Surviving are one daughter (Mary Catherine), 4 sons (Timothy, John, Charles, and Byard), one sister (Mrs. Ruth Byerly), and one brother (Ammon). She was a member of Weavers Church, where

funeral services were held Oct. 20, in charge of Mahlon Blosser, Daniel Suter, and DeWitt Heatwole.

Yates, Curtis, was born May 7, 1914; died, after an extended illness, Oct. 20, 1965; aged 51 y. 5 m. 13 d. Surviving are his wife, Sally, 5 children still living at home as well as a son and a daughter from a previous marriage, his mother, 2 sisters, and 2 brothers. On April 4, 1965, he and his wife were officially received as members of the Pueblo, Colo., Mennonite Church, and in his new relationship with Christ he continued to rejoice during his weeks of suffering. During this time he also manifested a deep concern for the spiritual need of his family and others. Funeral services were in charge of J. E. Gingrich.

Zehr, Ervin David, son of Simon and Sarah (Bast) Zehr, was born at Millbank, Ont., July 26, 1927; died at Shakespeare, Ont., Oct. 22, 1965, as the result of a car-train accident; aged 38 y. 2 m. 26 d. On Sept. 20, 1952, he was married to Norma Bender, who survives. Also surviving are 3 children (Marilyn, Dianne, and Robert), parents, and grandfather (Rudy Bast). Four children preceded him in death. He was a member of the East Zorra Church, where funeral services were held Oct. 25, in charge of Dale Schumm and Dan Wagler.

Zehr, Reuben, was born Feb. 26, 1896; died at his home in Tavistock, Ont., Oct. 27, 1965; aged 69 y. 8 m. 1 d. On June 17, 1919, he was married to Mary Yutzi, who preceded him in death in 1949. One son and one daughter also preceded him. Surviving are one daughter (Irma—Mrs. Laverne Kipfer), 4 brothers (Joseph, Emanuel, Isaac, and Christian), 2 sisters (Mrs. John Tieman and Mrs. Katie Steinman), and 5 grandchildren. He was a member of the Tavistock Church, where funeral services were held Oct. 30, in charge of David Schwartzentruber and Henry Yantzi.

Zehr, Susanna Brenneman, was born Nov. 20, 1890; died at the General Hospital, Stratford, Ont., Nov. 6, 1965; aged 74 y. 11 m. 18 d. She was married to Joseph B. Zehr, who survives. Also surviving are 3 sons (Lloyd, Oliver, and Arnold), 4 daughters (Emma—Mrs. Sidney Everett, Katie—Mrs. Wesley Sommers, Ruby—Mrs. Alvin Bender, and Mabel—Mrs. Arley Shantz), 21 grandchildren, 14 great-grandchildren, 2 sisters (Mrs. Emmanuel Zehr and Mrs. Chris Ruby), and one brother (Rudy Brenneman). One brother preceded her in death. She was a member of the Tavistock Church, where funeral services were held, in charge of David Schwartzentruber, Dan Wagler, Henry Yantzi, and Vernon Zehr.

Zuercher, John A., son of Christian I. and Rebecca (Zimmerly) Zuercher, was born near Apple Creek, Ohio, Feb. 10, 1891; died near Orrville, Ohio, Sept. 8, 1965, apparently of a heart attack as he had just finished loading his truck with livestock; aged 74 y. 6 m. 29 d. Surviving are 3 brothers and 5 sisters (Noah, Albert, Oswin, Elizabeth Gerber, Lina, Katie, Sarah—Mrs. Amos Lehman, and Ida). He was a member of the Kidron Church, where funeral services were held Sept. 11, in charge of Bill Detweiler, Isaac Zuercher, and Reuben Hofstetter.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 8.
Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.
Six-week term of Conservative Mennonite Bible School and twelve-week term of Conservative Mennonite Institute, at Rosedale, Ohio, beginning Jan. 3.
Ministers' course at Eastern Mennonite College, Harrisonburg, Va., Jan. 10-21.
Ministers' Week Program, Eastern Mennonite College, Harrisonburg, Va., Jan. 24-28.

Items and Comments

Persecution of Roman Catholics in South Vietnam following the assassination of President Ngo-Dinh-Diem in 1963, while "an extremely painful period" for the church, purified it and rid it of "hypocritical elements."

This view is advanced in an article by Nguyen Hong Giao in the Sept. 11 issue of the *Tablet*, a Roman Catholic weekly published in London. He reports that after the November, 1963, downfall of the Diem regime, "a wave of anti-Catholic feeling swept throughout the country" during which "Catholics were abused, disparaged, chased from their homes, or beaten to death.

"The first effect of all this was to rid the church of the hypocritical elements who became Christians under the Diem regime" seeking material gains or currying favor with the government.

"But another effect was that many were given the chance of affirming their faith. . . . It is now realized that to be a Catholic demands many sacrifices and extraordinary courage."

He added that while the number of adult baptisms (formerly 30,000 per year) has declined, "the motives for conversion have become purer.

"Only by respect for law and order and by practicing their faith with single-minded conviction will the Christian community regain its normal place in Vietnam," he declared. "Their loyalty in the face of certain fanatical Buddhist elements had already regained them some respect and confidence. But the difficulties remain. However, experience has taught that a church without problems is not always a healthy church and that, on the contrary, trials and difficulties are often a sign of vitality. Hence the fall of President Diem was in many ways an advantage for the church in South Vietnam."

* * *

In 1964 eighty conscientious objectors refused to do military service in Switzerland. Fifty-four of the number refused on grounds that it would be a violation of their religious convictions. Of these the majority were Jehovah's Witnesses. The total figure is slightly higher than reported for previous years, but still represents only one in every 6,250 men of military age.

* * *

The Georgia Baptist Convention's Education Commission has recommended that Southern Baptist colleges and universities in the state not accept federal grants. It said that financial support for the colleges should come from Georgia Baptists through increased giving to the denomination's Co-operative Program.

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*Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us Thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.*

*Say, shall we yield Him, in costly devotion
Odors of Edom and off'rings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest, or gold from the mine?*

*Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.*

Reginald Heber

Wise Men from the West

By Peter H. Eldersveld

"He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not" (John 1:10, 11).

A contemporary poet, Anderson M. Scruggs, has written some very critical lines about our modern Christmas season. He calls us "the wise men from the West," and he has a rather pointed question for us. Here it is, together with his answer:

How can they honor Him—the humble lad
Whose feet struck paths of beauty through the earth—
With all the drunken revelry, the mad
Barter of goods that marks His day of birth?
I think if Jesus should return and see
This hollow blasphemy, this day of horror,
The heart that languished in Gethsemane
Would know again as great and deep a sorrow,
And He who charmed the troubled waves to sleep
With deathless words—would kneel again and weep.

Wise men from the West—indeed! Wiser than those ancient Wise Men from the East who worshiped the infant Christ in humble faith. No, we don't bluntly deny and despise Christmas, the way communism does. We are wiser than that. We make a beautiful legend of it, with Santa Claus in the place of Christ, with tinsel and trimmings, trees and toys. We make it a profitable season for business—for the liquor business too. It is the season when crime reaches its peak, and when traffic fatalities are more numerous than at any other time of the year, and when people let themselves go in wild orgies of pleasure.

But the worst of it is that we don't even seem to miss what we have lost: the real meaning of Christmas, namely, that God has come into this world to save us from our sins. Maybe we don't want to be saved anymore. Maybe we think we don't have to be saved—that we are too wise to be saved, so wise that we have even found a way to celebrate Christmas without Christ—and yet without becoming brutal about it.

He Came to His Own

When the Apostle John wrote about Christmas, he said that Christ "was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Those are tragic words. And they fit our day, too. They tell the whole horrible story of the denial and distortion of Christmas.

What an incredible story it is! God was entering His world that night through the portals of human flesh. But there was no room for Him, not even in the small-town inn where He came to be born. He was no stranger here. He had made the whole world, including this tiny planet on which we live.

And He has been upholding it for centuries with His sovereign hand. He saw man take it and spoil it with sin. And so now He was coming to save it. He was in the very act of assuming our human nature, the same human nature that was responsible for spoiling the world. He was on His way to redeem it and restore it. But the door was shut in His face—not only the door of the inn, but the door of man's heart. The world He came to save didn't want Him.

For 33 years He walked this earth, and it was the same story everywhere He went. To be sure, John says there were some who "received him," and "to them gave he power to become the sons of God." But the only reason they believed in Him was, as John says, because they "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And their number was pitifully small, just a handful, a tiny minority of simple folk. And in the end, when He was arrested and put to death, they forsook Him and fled in fear. In fact, they almost lost their faith completely in that hour, until He arose from the grave and they saw Him alive again.

Almost 20 centuries have passed since that time, but the story is still the same, and in some respects even worse. He is in the world, and the world was made by Him, but the world knows Him not, even though it celebrates Christmas.

We Receive Him Not

What about the world of business? When Christ goes there, what does He find? Well, He may come in if He wants to, but He must remember that "business is business." He must not begin saying the same old tired things He said 2,000 years ago—about honesty and justice and taking care of the poor—about paying fair wages and about being worthy of them—about merciful landlords and respectable tenants—about doing unto others as you would have them do to you. He must not preach against our slaving for material security and our use of clever tricks to exploit each other for unreasonable profit. He must not expose our advertising frauds and our ingenious use of psychology to beguile the customer. He must not criticize our money rackets, our loan sharks, our deficit spending, and our mortgage miseries. And by all means He must not say a word about Sunday business and keeping the Sabbath holy. If He wants to come in on those terms, all right. But if not, then we have no room for Him in the business world.

And what if He comes to our homes? Well, He might be left standing at the door—in many cases He would. But if we let Him in, He must remember that He is only a guest, not the head of the house. He must not try to make it His home. He must not always be talking about divorce and delinquency, about children who dishonor their parents and about parents who are dishonorable, about demoralizing radio and television programs and degrading books and magazines. He must not

Peter H. Eldersveld was speaker on the Back to God Hour until his death in October, 1965. Printed by permission.

expect us to have a family altar with regular devotions every day, nor to be primarily concerned about passing the historic Christian faith of our fathers from one generation to the next. He must not tamper with the family budget and tell us that our first obligation is to His church and to all the many causes of His kingdom. He must not expect us to influence our children to become ministers and missionaries, teachers and evangelists, when there are so many more important and more profitable occupations waiting for them. And He certainly must not try to take the place of Santa Claus in our family Christmas celebration. Especially then, let Him step aside, or otherwise identify Himself somehow with Santa Claus. Yes, of course, He may come into our homes if He wants to, but only on those terms. Otherwise we have no place for Him.

Is it necessary to go on and sketch the rest of the picture—in politics, international relations, social problems, and all the other areas of life? No, I don't think so. It's a familiar picture, isn't it? We have room for everything else in this world—even for communism—look how much of the population it now controls, and what an influence it has even on the free world. But Christ—well, we can't really take Him in, except as an unwanted guest.

He Doesn't Fit

If we were to give Him the place He wants, He would upset everything. He just doesn't fit our way of life. We simply couldn't go on with our secular schools, our business-as-usual, our spiritual delinquent homes, and all the rest of our modern materialistic civilization. We are the wise men from the West. And we can't change now anymore. Why, it would turn our whole world upside down, if we were to take Him in and take Him seriously. We like this world which we have made with our own wisdom!

But that isn't the end of the story. Do you think we can really get rid of Him that way? He knew it was that kind of world when He came here. In fact, that is precisely why He came. He knew that a world which has no use for God is doomed by its own deeds, a world for which God has no use, unless He reclaims it, and conquers it with His love and grace.

He knew He would have to pay a high price for that, that He would have to be despised and rejected, a man of sorrows and acquainted with grief. But that didn't stop Him. He forced His way into a world that didn't want Him. He was willing to be born in a barn, and to live amid the lost, and to die on a cross—to descend to the depths of our degradation so that He might lift us to the heights of heaven. He came all the way down to bring us all the way up—from heaven to hell and back again. He didn't come to save us because we want to be saved, but precisely because we are by nature the kind of people who don't want to be saved.

And so today the world, in spite of its wickedness, is in the hands of an outcast child who grew up to become an unwanted man, but is indeed the Lord of all. We cannot keep Him out of His world. He always comes in, again and again, here, there, and everywhere. He enters wherever He pleases with His redeeming grace. Nobody can stop Him.

Do You Receive Him?

When He comes to the door of your heart, what does He find? Do you have room for everything else but not for Him? Are you all filled up with the things of this world, the good things and the bad—its pleasures and possessions, but also its problems and pains? No doubt you are busy all the time—busy with your work and your play, but also with your failures and your fears—too busy to bother with Christ. Do you realize that a heart in which there is no place for Him is actually a very empty heart, particularly at Christmastime? If you haven't discovered that yet, someday you will, and then it may be too late—too late to fill your heart with the peace and pardon that come by faith in Christ. Your heart was made for Him, not for the things of this world—except to use them in His service. So if you don't have Him, you have nothing.

"Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe"—that's what the Apostle Paul said many centuries ago, and he was talking about our world too. He couldn't possibly have foreseen how foolish we have become, especially in our celebration of Christmas. But he knew that the spirit which prevailed in his world would continue to make fools of men in every generation.

Those Wise Men in the Christmas story, who came from the East to worship the newborn King and to lay their gifts at His tiny feet, must have been surprised when they discovered that nobody knew about the great thing that had happened, and that nobody really cared. And they must have been shocked when they learned that the wicked king Herod wanted to kill that infant, and that he was going to massacre all the babies in Bethlehem to be sure that he would get rid of Him. It must have been hard for such Wise Men to face the horrible facts of the world in which they found themselves—a world that didn't want God.

But in a sense it is even harder for wise men today, because modern man is getting used to the idea of living in a world where God is either denied or ignored, and where even Christmas is celebrated with commercialism and secularism and materialism. Those Wise Men from the East would have a hard time with the wise men from the West today. Who would be able to explain to them that after 20 centuries we are still fools who refuse to accept the solemn fact that God has made foolish the wisdom of this world? By this time, it is something much worse than foolishness, isn't it?

Are you still a victim of this nonsense? Just what does Christmas mean to you? If you strip off all the tinsel, the lights and decorations, the giving and the gaiety and the gladness, and even the superficial sentiments that warm your heart for a moment—if you take all of that away, what do you have left? Anything? Is it all gone then?

If so, let me give you something to put in its place: the real Christmas! Let me give it to you in the words of the angel who came from heaven to announce it: "Unto you is born this day . . . a Saviour, which is Christ the Lord." Now you have a reason to celebrate, if you really believe that! □

Learning to Understand People

This is the title of the third course in the Mennonite Commission for Christian Education's new leadership training series. *Learning to Understand People* is written by Laban Peachey, professor of psychology and dean of students at Eastern Mennonite College. The two preceding texts were *Learning to Lead*, by Willard Claassen, and *Learning to Teach*, by Paul M. Lederach.

This text focuses on the person to be taught. While the church is a fellowship of disciples of Christ engaged in mission, Christ came to offer salvation to individuals and it is their personal spiritual growth He is concerned with. So are we. Therefore, it is important that the teacher understand people whether he teaches Sunday morning, Sunday evening, midweek, at summer Bible school, or at church camp.

It will be seen immediately in reviewing the chapter headings that the text will be valuable to other persons besides teachers. In fact, every member of a youth or adult class could benefit by learning to know each other better. It is a most helpful book for an individual to read through, whether or not a congregation elects to study it. Here are the chapter titles:

1. People Are Individuals
2. Physical Development and Learning
3. Mental Development and Learning
4. Emotional Needs and Learning
5. Social Relations and Learning
6. Motivation and Development of Attitudes
7. The Social and Cultural Setting of American People
8. Varieties of Response to the Gospel
9. The Growing Person in a Changing World
10. The Full Man

January through March are the months ordinarily set aside in congregations for leadership training. A host of variations can be found for offering the course. To suggest only a few, some congregations have midweek classes for teachers; some have assistant teachers take over for the duration while a class of teachers studies the course; some congregations combine with others for a weekend leadership training emphasis; some smaller congregations use the text as a Sunday evening guide for the whole congregation; some use it as an elective Sunday-school text for a quarter.

There is only one thing more to say. It is this: The congregation that needs no leadership training either has perfect teachers or sees no future for itself.

—Arnold W. Cressman.

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The story is short, but it includes a number of wise decisions. They had no Bible, yet they knew that a Star was promised and that it meant a special King born to the Jews. They were wise enough to believe God and begin the long, expensive, and dangerous journey in spite of the fact that they did not know the address or even the name of the One whom they sought.

These Wise Men did not give up when Herod could give them no information, nor did they get tired waiting while he sent to all the chief priests and scribes to bring the answer about where the King was to be born. This delay gave them time to learn something of the character of those who claimed to speak for God. Had they not been wise they might have refused to accept the answer "because what you are keeps ringing in my ears." The message agreed with the Word and therefore was followed.

Arriving at Bethlehem they showed no disappointment at finding their King in the home of peasants—a contrast to the upper class to which they belonged. They fell down and worshiped Him. And the worship was no empty form. If it had been, they would have considered it proper to obey the orders of Herod, who had done them quite a favor, and whose orders it was dangerous to disobey—dangerous not only for themselves but their disobedience proved costly for many dwellers of Bethlehem. There was risk enough of getting lost without attempting to take a new road home.

Wise men still prove their wisdom by following what is written in the Scriptures instead of what may seem right in their own eyes. □



Our Mennonite Churches: Warwick River

The Warwick River Church is located on Lucas Creek Road near Denbigh, Newport News, Va. The church was organized near the turn of the century. The present building has 23 classrooms, library, pastor's room, radio room, mothers' room and nursery, kitchen and sewing room, and a main and secondary auditorium. This building was dedicated June 16, 1963. The membership is 260, and the pastors are Truman H. Brunk and John H. Shenk.

Beneath the Surface

Jesus had a way of speaking to the need of man which is beneath the surface—to man's real need. This is what the true teacher of God must do to be faithful today. It is so easy to talk about the prevailing, popular problems of man. Through the centuries it has been all too common that the church has only mouthed what already had caught the attention of the world. Christ saw deeper. So must we.

While men raved about Roman rule and longed for release, Jesus spoke of Satan's rule and led persons to new and lasting freedom. While men spoke of the greatness of power, Jesus spoke of the greatness of patience. While men spoke of honor, Jesus spoke of the blessedness of humility. While men spoke of the beauty of the temple, Jesus spoke of the beauty of holiness.

While men spoke of the sinfulness and separateness of the Samaritans, Jesus spoke of the struggle and salvation of man's soul. While men spoke of religion, Jesus spoke of renewal of the heart of man. Men spoke of mighty armies. Jesus spoke of the power of faith, though it be small as a grain of mustard seed. Men spoke of Caesar's military might. Jesus spoke of the power of love. And while men spoke of the magnificence of Rome, Jesus spoke of the majesty of God, seen in the sky and the flowers.

Yes, Jesus always saw beneath the surface to where the real struggle of man goes on. He knew that the inner life of man must be renewed before we can really speak of renewal of society. He knew that people must be born again before they can live like new creatures. He knew that inner struggles of the soul must be overcome before right relationships with others can be established.

So also the spiritual leader has an insight which sees beneath man's outward appearance. Of course he cannot avoid social, economic, and other common concerns of all men. No doubt, however, today's search for outer space is indicative of the inner search for help outside himself. The struggle for freedom politically or socially, which every man seeks, cannot be seen fully outside of the deeper struggle for freedom which goes on in his own soul. The separation we see in the ghettos men build is indicative also of the separation he experiences between himself and God in his own soul.

Man's search for security through an overabundance of things, insurances, bank accounts, and health plans reveals, without a doubt, his great inner insecurity and his sense of need of divine satisfaction. Man's mania of materialism today is certainly an effort to fill the vacuum he feels in his own life. Man needs love. The indulgence in all kinds of lust today points to the lack of love felt in many hearts.

So one can go on and on, and the closer we come to Christ, the more we can see that His concern for man always cuts to the core of man's problems. He saw beneath the surface. So must we.—D.

Two of the most subtle snares which seek to catch Christians today are the worship of wealth and the search for success. They are subtle because so many who worship at these shrines are sober, hardworking people who abstain from open sin, lest they lose face with the community or be discredited in the race with rivals.

Somehow, face it we must, historically the power of the church was never as present during periods of prosperity as during periods of poverty and persecution. In times of prosperity the greatest number of Christians perish. Jesus spoke to a man of means one day. Beware, He said, of riches; a rich man will hardly make it to heaven. But really, this rich man, whom Jesus warned, was probably no better off materially than the average church member in America today.

And again, face it we must, historically the witness of the church was hampered more by persons in prominent positions than by the so-called "unlearned" disciples. The witness is seen clearest on the part of common committed Christians.

Still the search for the upper seat goes on, and little is spoken against it. Few seek the place of servant, as Jesus said His disciples should. The secret of success seems to be, "How many will serve us?" Jesus reverses it all and says, "How many will we serve?" It is also very hard for persons in position to become as little children. So much is at stake it seems shocking, even shameful, to seek God humbly and to repent. In our day it is difficult to think that success is shown in lowly service.

Will the church today be able to cope with materialism, the sugar-coated word for covetousness? It clings so close to abundance in possession and desire. Will Christians today be able to be a servant-body, really seeking the place of service rather than the place of position within the church or in the world?

If we overcome, it will mean taking seriously Jesus' words: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15) and "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).—D.

Holes in Darkness

I recall a story of Robert Louis Stevenson's boyhood. One night at dusk, he stood with his nose pressed against the windowpane, watching, fascinated as the old-fashioned lamp-lighter went from lamp to lamp in the street. "Look!" the boy cried. "Look, there's a man out there punching holes in the darkness." This you can do through a church striving to pass on the light and truth of Christ.—David A. MacLennan in *Revell's Minister's Annual* (Fleming H. Revell Company).

I-W—An Expression of the Church

By Jesse B. Glick

To be the presence of the church in mission to the common but unmet needs of our society—this is the purpose of the Mennonite I-W earning service program.

Are the I-W fellows fulfilling this purpose? Does the church wholeheartedly support and encourage its fellows in this endeavor? Answers to these questions determine the service and witness effectiveness of the Mennonite I-W program.

Are I-W's fulfilling the above purpose? First let's ask the church who the I-W's represent. Answers range from "no" to "only partially." Ask church personnel working with the I-W fellows and the answer is: "The fellows are doing as good as can be expected, but there is always room for improvement."

Ask the people whom the fellows are serving—employers and hospital patients—and the answer is raving praise for the quality of service the fellows are rendering. I-W administrators often discover that even those fellows living outside of the generally accepted codes of Mennonite conduct also perform high quality work.

Why this inconsistency in answers and evaluations? Each evaluator is looking at the I-W program from one of three differing points of view respectively—the uninformed view; the close-up, behind-the-scenes view; and the view of only part of the I-W program.

Is the church doing its part? Ask again the ones working with the fellows and the answer is a definite "no," although a few significant moves have been made to improve the program and more are coming.

In spite of a few improvements, I-W administrators and sponsors are uncertain of church support. Ask the I-W's and the answer is a much more emphatic "no" than the first. Ask the church and it is discovered the church is not sure what its role in the I-W program should be.

Past, Present, Future

Let's take a look at the past and present I-W program and then look into the future. In 1952, the Universal Military Training Act was passed, setting up a peacetime civilian work program for CO's. All CO's actively engaged in the civilian work program are classified I-W by the government.

Performing work of national importance has been the task of I-W fellows, the greatest of which has been hospital work.

Constantly short of workers in the health fields, government through the local Selective Service boards has directed fellows into fields of health and hospital service. Familiar characteristics of the earning I-W program from its beginning have been not only significant service on the job, but establishment of Mennonite congregations in the cities, performing of club work, and a host of other "plus service" activities.

The I-W today continues in this tradition of service on and off the job. The effectiveness and quality of his work continue at an all-time high. As CPS men and I-W's in the early part of the program raised substantially the level of patient care in mental hospitals, so our present I-W's are doing in general hospitals.

Since employee turnover in hospitals is very high, the I-W's presence in the hospital organization is a stabilizing factor in employment.

Future

There is room ahead for improvement and need to stimulate increased interest in "plus service." Opportunities continue for I-W fellows with college education to serve in certain departments of universities, teachers in church schools, and with community and government social service agencies.

Earning I-W service has always appealed to college students because such often desire the type of service where they can be individually creative in society after living in a close-knit group situation among their own kind on a college campus. Continually, new opportunities for service in the I-W program need to be explored. The program, of course, wants to continue doing its part to alleviate the critical shortage of workers in the health fields—orderlies, technicians of all kinds, doctors, administrators. The list goes on and on.

At many I-W locations, unit organizations have been formed similar in purpose to those of local MYF's. More such organizations need to be established. Present ones need to continue in a vigorous program of unit- and church-supported activities. I-W's are always encouraged to relate actively to the local congregation in the city where they are working.

Same Purpose

I-W units must be one in purpose with local Christians. They should not be considered a separate entity—apart from the local congregation. Just like the MYF's from which these fellows come, the fellows must be recognized as a vital part of the local church, yet with their own special interests and activities.

Jesse B. Glick, Jr., is associate director of I-W services for the Mennonite Church and as such is part of the Relief and Service Office of the Mennonite Board of Missions, Elkhart, Ind.

Pastors, parents, and I-W administrators must encourage fellows to become active in local church programs in the city where they are working. Persons who encourage fellows to stay close to home for I-W service or who encourage them to come home frequently while in service render a disservice to the ongoing witness of the church in the world.

Mennonite I-W fellows have been in the forefront of Mennonites moving into new localities—especially into the cities. If there have been any failures in the I-W program, it is because our young men have gone to the cities to live, work, and witness without the stout, strong support of the church. Viewing the background and circumstances under which many of the fellows have entered service, we must simply stand amazed at what God has wrought!

Criticisms

There has always been criticism of the earning I-W program and this can be expected to continue. Basically, criticism is an essential part of any ongoing program. It would serve no useful purpose, however, to examine every criticism of the I-W earning service fellows and the program. I will deal with only a few.

It has been said repeatedly that tasks performed by I-W's are not significant. The criticism is completely invalid due to the desperate personnel situation in the fields where I-W fellows are serving. A I-W fellow fixing the plumbing in a hospital is performing a task infinitely more creative and significant to world peace and is a greater contribution to the welfare of mankind than all the combined actions of 100,000 U.S. troops in Vietnam. Unless we as a church firmly believe this, we have no right to be known as a peace church.

It has been said I-W fellows do not make a sacrifice and their service is not different enough from what they would be doing if not in service. First, we must recognize that sacrifice is not a Scriptural criterion to judge service. The call of men of God in the Old Testament and of Christ today is to obedience.

Young people must enter service, not for the purpose of sacrificing, but in obedience to the command of Christ—recognizing that such obedience leads to sacrifice of one kind or another. We must be careful not to promote sacrificing as a reason or motivation to serve. Remember, Saul was willing to "serve" God through sacrificing. There are thousands of Sauls in Vietnam today.

Second, there is something disturbing about a person who is essentially like everyone else in society but who believes differently. Society expects the beatnik fringe to think differently. Perhaps, however, the most effective witness to peace and love is young fellows living and working in a "normal" pattern instead of participation in that gross abnormality—the military machine.

There should be no significant difference between life in I-W service and that prior to I-W service. If we say that I-W fellows should be living a life that is different from the one prior to service, we inadvertently admit that our homes and churches have failed in preparing young people to live meaningful Christian lives in today's world.

Labels of I-W and VS have no transforming qualities. If we have prepared our youth to be dynamic and relevant Christians in today's world, we should expect their life and work in I-W service to differ little from prior life and work.

Poor Motivation

It has been said I-W fellows are poorly motivated, have poor reasons for entering I-W service, and live mediocre lives during "off hours." This criticism seems to be the only valid one of those mentioned and there is some question concerning the number of fellows to whom this criticism fully applies.

Fellows enter service, say the critics, only because the church tells them to do so. In the same breath these critics blame these same youth for not heeding the counsel of the church.

The contradiction is obvious. We as a church have given precious little opportunity and shown little understanding of the young person who seeks to look at Christianity, war, and nonresistance in an atmosphere of freedom in order to decide for himself where he stands on each of these issues. Why then do we hit him over the head when it appears that his deepest motivation for service is following the church's counsel?

Stop Crying

For the vast majority of fellows, I-W service is a growth experience—growth in maturity, in personal conviction, and in motivation for serving their fellowmen. The I-W program has been a real blessing to our society and to the church.

Among the alumni of the program are doctors, pastors, hospital department supervisors and administrators, social workers, teachers, active Christian laymen of many vocations serving in the city or once again in their home communities.

Let's stop relieving our frustrations by jumping all over the I-W program. Let's stop and listen to the plea of a mother of a I-W fellow who asks, "Why does our church give so little support and encouragement to our earning service fellows?" Let's be opportunists making full use of the witness opportunities afforded by the I-W program.

Many persons—hospital administrators, department heads, personnel directors, patients—would not know of and appreciate the Christian peace witness of our church if it were not for hundreds of our young men known as I-W fellows. Where there is no vision of what we can do with what we have, the people perish. □



"... I-W units must be one in purpose with local Christians." I-W's engage in boys' club projects at Fort Wayne, Ind.

Mennonite Income—Fact or Fiction

By Daniel Kauffman

Did you hear about the enthusiastic church member who when exhorted by his pastor to give one tenth of everything he earned caught the spirit with such fervor that he replied, "A tenth ain't enough, pastor. Let's raise it to one twentieth?"

Perhaps this is why many churches are suspicious of statistics. Some very piously omit all statistics from their reports. In some cases it's even difficult to get reports from church treasurers. Others literally flood the market with statistics to prove whatever the informant's ego demands. Despite the abuses, statistics are still a valuable aid to planning the future. Statistics tell a great deal more about a church than we're sometimes willing to admit.

The *Annual Survey of Buying Power* produced by *Sales Management* in its June 10, 1965, issue is 628 pages of fascinating and helpful statistics and projections. For example, in 1960 there were 16.6 million persons in the United States 65 years of age and over. By 1980 this figure will exceed 23 million. In 1960 there were approximately 64 million children 17 years and under. By 1980 this group will exceed 94 million with more than 30 million children under five years of age. Do your congregational plans take these projections into account?

In addition to all this information, plus a lot more, there is a city, county, and state breakdown in terms of population estimates, retail sales, effective buying income, and percentage of household by income group. Below is a random sampling taken from the book. We have abstracted one to three representative towns from each state where we have a number of Mennonite churches. The three main provinces of Canada are provincial averages rather than area averages. It is a rather interesting exercise to take the average income per household, multiply that income by the number of households in your congregation, take 10 percent of that figure, and come up with the approximate tithe for your congregation. This is not the most accurate way of working at it, but it is one of the ways some people do it.

This issue of *Sales Management* can be purchased for \$6.00 plus postage at 630 Third Avenue, New York, N.Y. 10017.

The church can ill afford to ignore what such studies tell us. Far too long our strategy has been based only on what we wanted to believe. We are prone to be more influenced by our feelings than by the real and genuine facts. The more we know about the ways and means of money in our culture, the more relevant and articulate the church can be. Most of a church member's waking hours are consumed with thoughts about money. Someone has estimated that the average layman spends 90 percent of his time thinking about money. How dare we avoid the subject or fail to muster all the courage and insight we can to continuously and forcefully put it into the proper context? As Jesus says, "Where your treasure is, there will your heart be also."

1964 NET INCOME PER HOUSEHOLD		1964 INCOME BY HOUSEHOLDS					
		(Annual)					
		\$0- \$2499	\$2500- \$3999	\$4000- \$6999	\$7000- \$9999	\$10,000 & up	
City and State	Average	Percentage Groups					
California							
Ontario-Upland	7,189	17.6	13.4	32.8	17.4	18.8	
Colorado							
La Junta (Otero County)	5,496	31.2	20.3	30.1	9.1	9.3	
Florida							
Sarasota	7,543	29.7	24.4	22.2	9.0	14.7	
Idaho							
Nampa	5,792	27.7	18.7	30.5	12.2	10.9	
Illinois							
Eureka (Woodford County)	6,651	20.5	18.0	33.7	14.3	13.5	
Sterling	7,931	13.4	15.3	34.4	16.3	20.6	
Indiana							
Goshen	8,266	15.9	15.2	35.3	14.8	18.8	
Leo (Allen County)	8,490	13.2	12.1	35.3	18.0	21.4	
Iowa							
Manson (Calhoun County)	5,870	31.4	21.5	27.2	10.0	9.9	
Wellman (Washington County)	6,031	30.3	20.6	28.3	9.8	11.0	
Kansas							
Harper	5,789	24.9	21.5	33.8	10.9	8.9	
Hesston (Harvey County)	6,106	22.1	21.3	35.1	11.0	10.5	
Maryland							
Hagerstown	7,259	18.7	18.1	32.3	15.5	15.4	
Michigan							
Fairview (Oscoda County)	5,341	31.4	19.9	29.6	10.9	8.2	
Midland	10,525	9.3	7.3	30.3	19.3	33.8	
Minnesota							
Alpha (Jackson County)	5,233	41.8	20.3	21.8	8.3	7.8	
Leader (Cass County)	4,301	47.5	20.9	21.0	5.8	4.8	
Mississippi							
Gulfport	6,737	22.7	20.3	30.0	13.3	13.7	
Missouri							
Garden City (Cass County)	6,164	27.0	19.7	29.8	11.6	11.9	
Versailles (Morgan County)	4,778	42.0	23.8	22.6	5.7	5.9	
Montana							
Glendive (Dawson County)	6,711	18.5	17.2	33.7	15.5	15.1	
Nebraska							
Beemer (Cuming County)	5,111	34.8	25.4	25.8	6.1	7.9	
Milford (Seward County)	5,766	34.4	22.7	25.6	7.3	10.0	
New York							
Akron (Erie County)	8,401	13.8	11.6	36.5	13.8	24.3	
Croghan (Lewis County)	6,133	27.5	19.4	32.1	9.2	11.8	
North Dakota							
Casselton (Cass County)	8,895	12.0	14.0	25.2	22.9	25.9	
Wolfford (Pierce County)	6,200	25.6	24.1	24.3	16.2	9.7	
Ohio							
Archbold	6,575	23.6	17.5	31.9	10.9	16.1	
Kidron (Wayne County)	7,373	21.0	16.2	32.9	11.7	18.2	
Oklahoma							
Hydro (Caddo County)	4,065	46.0	22.9	19.6	6.5	5.0	
Pryor (Mayes County)	4,577	44.3	21.4	19.4	7.9	7.0	
Oregon							
Albany	6,278	19.7	24.8	28.4	13.7	13.4	
Sheridan (Yamhill County)	5,896	31.6	25.2	23.5	9.6	10.1	
Pennsylvania							
Belleville (Mifflin County)	5,903	25.2	21.7	31.5	11.1	10.5	
Doylestown	9,087	13.1	11.0	33.6	16.0	23.6	
Lititz (Lancaster County)	7,554	17.6	16.7	34.6	14.2	16.9	
Springs (Somerset County)	5,184	35.8	22.5	26.5	8.1	7.1	
Texas							
Perryton (Ochiltree County)	8,088	12.0	15.7	35.3	15.4	21.6	
Virginia							
Lyndhurst (Augusta County)	6,935	26.1	19.5	30.7	8.5	15.2	
Harrisonburg	8,015	25.8	17.2	32.7	8.9	15.4	
Newport News	7,654	21.1	17.3	30.9	9.1	21.2	
West Virginia							
Mathias (Hardy County)	4,641	46.5	23.5	19.8	5.3	4.9	
Wisconsin							
Glen Flora (Rusk County)	4,656	37.9	24.9	23.6	7.1	6.5	
Canada							
Alberta Province	5,951	15.4	19.6	41.6	16.0	7.4	
Ontario Province	6,990	13.3	15.0	42.3	19.5	9.9	
Saskatchewan Province	6,566	13.5	17.9	43.4	17.3	7.9	

The Congregation and Missions

By J. D. Graber

Where is the church? It is where the believers are. Church, primarily, is not an institution or an organization. Where two or three are gathered, with Christ in the midst—this is a church. Not that organization, buildings, and program are undesirable. It is only that they are secondary. The outward aspects of a church can continue to exist and even to function long after true faith has departed.

The congregation is the church. Spiritually this is the exact truth. Organizationally it may or may not be entirely true. So when we talk about the mission of the church in the world, we are talking about the congregation. At any rate, any larger concept of church would simply consist of an association of congregations. The question of whether the church is fulfilling her mission in the world is actually a question of whether my congregation is fulfilling her mission.

The mission obligations of a congregation are the following:

1. *Keeping informed.* Most Christians have not kept abreast of the missionary situation. A regular flow of mission publicity is being circulated in the church, excellent audio-visuals are available, and missionary speakers often can be engaged. Our people should know.
2. *Recruitment.* There are never enough men for the task. Missionaries are in short supply at a time when the rising expectations of dozens of new nations keep them begging for help. What an opportunity to go to their aid! When we go to serve as disciples of Jesus, His love is revealed and doors are opened to tell of His grace. Pray the Lord of the harvest that He would send forth laborers.
3. *Money.* Do we need men or money? This question is often asked. The answer is simply both. Properly trained and qualified workers answering the call of the Spirit are always scarce. But it requires money to carry on a worldwide program. Most of our congregation members will stay at home and every member has his peculiar part to do in the mission. All are called to give some money and many may be called to earn, save, and give a great deal. We prove our love by what that love moves us to give—of ourselves and of our money.
4. *Prayer.* Just to say once a day, "Lord, bless all the missionaries," is not praying for missions. I should know evangelists and missionaries personally and I should become involved with them through prayer that takes time and effort. We must learn anew that "more things are wrought by prayer than this world dreams of." Prayer is an every-member privilege and obligation.

5. *Involvement in evangelism.* No one becomes a missionary by receiving a board appointment or by crossing an ocean. Evangelism and mission are identical. Our profession to be interested in missions will be insincere if we do not prove our sincerity by engaging in local and personal evangelism.

Peace and Glory

By Martha Huebert

When Jesus was born, the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." In these few words is summed up the entire purpose of Christ's life. He came to live a God-glorifying life, and died to bring men to peace with God and with one another.

In the angels' words we can also find a plan and pattern for our own Christian lives. In every thought, word, and act we ought to ask ourselves, "Does this glorify God?" "Does it serve to bring peace to men?"

Here is the answer to the world's ills, as well as our own perplexing decisions. If only all professing Christians would really live by these ideals!

Young people, plan your lives according to these questions: Will that career you have in mind glorify God? Will a term of VS or Pax service help to bring peace and understanding to men? Will the fellow or girl you're dating help you to live a God-pleasing life? Will that alcoholic drink or that pack of cigarettes show that you put God first?

Parents, bring up your children with these thoughts in mind: Will those toy guns and soldiers help your child to love peace? Will your attitudes toward other races help him to feel goodwill toward all men? Is God glorified by your gentle, patient discipline and care, or is He dishonored by your harsh language, or the lack of time you have for your children?

"Senior citizens," are your attitudes toward life and death bringing honor and glory to God? Is yours a sunny, peaceful, radiant Christian home? Or have you succumbed to the temptation to be grumpy, complaining, and sour?

These words, usually read only at Christmas, should be a constant aim and goal of each Christian: "Glory to God in the highest, and on earth peace, good will toward men!" (Luke 2:14).

Perfection

Just think, Debbie: when God restores perfection on this old earth, the Bible says that "the lion shall lie down with the lamb." Isn't that wonderful? There will be no more hatred or misunderstanding or ugliness on the earth; everything will be beautiful, and stay beautiful. There will be no decay. The roses that you loved so much will never fade; their petals will never fall.—Dale Evans Rogers in *Dearest Debbie* (Fleming H. Revell Company).

Readers Say

I'm sorry that I haven't taken time to mail this letter that I started several weeks ago. I'm afraid that I am one of the many persons who never take time to express appreciation.

I appreciate the "Prayers of Luke Warm," not because they are nice but because they are so true to life. I am somewhat concerned about our anxiety over the literary form in which they come to us. Satire is not necessarily meant to amuse us. According to the dictionary definition it is "used for the purpose of exposing and discrediting vice or folly." These prayers may shock us because they do fulfill their purpose—expose vice and folly in us. When we are in the attitude of prayer, we are, no doubt, more deeply aware of who God is and what we should be. We are shaken to find a person in the presence of God with "luke warm," self-righteous attitudes. The incongruity of the situation makes the truth so plain.

All of us use metaphors, similes, or dry humor at times. When we do so, we say words that cannot be taken literally. In fact, we may mean the opposite. The real meaning is communicated by inference, inflection, or the setting. To use such language is not untruthful or hypocritical. If we carefully examine the sayings of Jesus, we find that He used such language techniques many times to get the point across to the self-righteous people of His day.

Or shall we stand in judgment of Jesus when He tells the parable of the "luke warm" Pharisee who prayed, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess"? To me, this seems to be the very same attitude expressed in our modern "Luke Warm." When Jesus reported this wrong attitude in the Pharisee, He was not condoning it, neither was He blaspheming or being sacrilegious. He was merely exposing the sinfulness of the lukewarmness or sacrilege in that man.

I would like to suggest a point of order. Let's not criticize the literary form of "Luke Warm." Instead, let's direct our criticism toward the attitudes of "Luke." Who is "Luke Warm" if he isn't us? Are these attitudes found in us or not? It seems we have been dodging the message of Luke Warm and striking at the literary form. Why does the form bother us so much? Is it that the attitudes of Luke Warm very precisely reflect many sub-Christian attitudes in us—which we may or may not actually verbalize in prayer? Is the ugly truth revealed so plainly that it cuts us so deeply? To omit it because it is not nice is only to bury heads in the sand. Or is it less sacrilegious to possess these attitudes so long as we never say them to God? If there is more discussion, I would like to hear it on the content of "Luke Warm's" prayers. What can we do in our brotherhood to redeem his (really our) attitudes so that his prayers can be "red hot"?—Wilmer J. Hartman, Rittman, Ohio.

* * *

The poem, "There Is Something About a Wall," by J. Otis Yoder (Oct. 12 issue), has some very valid points in it; but it also raises some questions. Translating this over into the spiritual, I wish he could tell us what the wall is. Is it Christ? I doubt it. I think we have too long refused to accept the trespasser. So often we have really accepted sin but not the sinner. So many of our churches have raised walls that have kept out those who might change our names to something else other than

Landis or Yoder. It was my impression that we are trying to tear down some of the walls which keep people from finding fellowship among us.

I think the article, "What Mennonites Believe," should be put into pamphlet form. Bro. Miller has not only done a superb job in giving us the good foundation points of our church but has also faced very squarely our laxity. I would find this very helpful to give to those who know little about our church.

"Reply to 'Is This Our Task?'" has given us a very balanced view of our sharing in the situations of minority people today. It is amazing that the people who are so strongly opposed to any kind of direct action for the Negro or other minority groups are those who will sit in nice, Anglo-Saxon, Protestant communities and usually have paid very little attention to the areas where they see the plight and difficult environment these people are forced into.

Howard Burkholder in "Readers Say" has some reactions to the article, "The City: Problem or Potential," which I fail to see or agree with. I can honestly say it is a desirable place to live. It is not ugly or depressing. It is not impossible to love your neighbor. One of the things that point out this truth probably more vividly than any other is the I-W men and VS persons who have come to the city and moved into a VS center. They find it difficult in the first months to love and accept each other as they are. This is not something they just pick up from the city but rather a problem which has been there all along. Most of the people in our rural Mennonite communities never lived close enough or became deeply enough involved with each other for their irritations to appear visibly. The city does give this opportunity; but the city also gives an opportunity to really love and to become involved with people. I suppose you can become pretty deeply involved with cornfields and even love them; but they do not return love.

Bro. Burkholder also suggests that we can and should remain in our communities and seems to imply that we should run into the city, give them a shot, and run out again. This has been one of the failures of Mennonite missions in the cities. How can a man who lives 25 or 30 miles away from the problems of people in his own elite communities really minister to these people? If we are to truly minister to the needs of people, we must sit where they sit.

My highest compliments for the last several months of the *Gospel Herald*. It has not only become real print-wise, but the articles and materials are of the highest caliber and keep me reading from the beginning to the end.

—Paul G. Burkholder, Bronx, N.Y.

* * *

In the "Readers Say" column I have noticed different interpretations of God's Word. Some have been able to apply it to our age and problems. I am convinced that if the Lord were here today, He would be big enough to face and solve even the problem of divorce and remarriage. His love is so great that He can forgive ALL sin. If He can forgive, why are we condemning rather than forgiving?

Forgetting that our spiritual leaders today are no less divinely inspired, others follow closely the convictions and teachings of one former church leader. But do not his legalistic views come dangerously close to the picture of the Pharisee who was so blinded by the letter of the law that he could not see God?

I believe the church should be in the world to serve in the most effective way and that the Holy Spirit leads different people in different ways of service. Perhaps we too often pray, "Lord, I thank you that I am not like. . ."

—Emil Broni, Kitchener, Ont.

Thanks heartily for your editorials. I am expressing special appreciation for the following: "The New Morality" (Oct. 12), and the quotation, "The Christian code for behavior dare never be dictated by the majority mind but by what God says." This helps clarify our current "consensus complex."

"Our Image" (Oct. 19), and your statement, "Let us prove true to the Gospel; let us be a genuine fellowship carrying out the true mission of the church, and the image will take care of itself."

And may I pass on a conviction of my own? We hear much now about relevancy. This is a good term, and deserves consideration. I will even admit the Bible is not relevant to our current culture. But this same culture is hurting for many more Christians who really relate to the Scripture.—Sam Hershberger, Iowa City, Iowa.

* * *

Ever since I read the first "Luke Warm" article, I thought to write; after reading some letters from concerned people, I thought I would write too. I thought that was awful to have anyone write something like that in a paper that is supposed to herald the Gospel. If people like that kind of reading, they better get that kind of magazine. If they think that kind of article is any help to their luke warm life, they better study the Bible and see what the Bible has to say about foolish talk and jesting. Read Eph. 5:4, 6. Read the whole chapter, and hunt up what it has to say elsewhere in the Bible about foolishness and jesting. Yes, I believe the ones on his level will like such reading. But we read in the Bible that we will give account to God for every idle word. Matt. 12:36. . .

The *Herald* looks more like a photo album these past years.

The obituaries are cut short so that a person does not know for sure if he knows the deceased. No address that a person can send sympathy. Radio announcements take the place of many better things. I do not like those modern pictures on the front cover either. A helpful poem or article would be better.—Mrs. Alice Witmer, Ephrata, Pa.

* * *

I have been a reader of the *Gospel Herald* for the greater share of my fifty-seven years and never has it appealed and satisfied me as it does now.

I like the format, the pictures, and the editorial work; broad with something for everyone if he but clears the cobwebs and makes some personal application.

Especially, do I note how the "Prayers of Luke Warm" have seeped beneath some skins. I know I am guilty and I'm sure others feel it. Especially notable is the attempt of some to project their personal guilt on to the editor as indicated by letters in the "Readers Say." I'm sure they do not understand the mechanism at work, but I'm sure you do and take comfort in the knowledge that some readers, at least, understand. Congratulations on a job that you are doing well. May your tenure prosper.—Wade G. Jones, Las Animas, Colo.

* * *

Maarten Maartens once wrote the following parable: "There was a man once, a satirist. In the natural course of time his friends, unable to bear the painful point of his satire, slew him and he died. And all the people came and stood round about his corpse. 'He treated the whole round world as his football,' they said indignantly, 'and he kicked it.' The dead man opened one eye. 'But,' he said, 'always towards the goal.'"—The late Luke Warm.

CHURCH NEWS

MWC Presidium Meets in Amsterdam

By J. B. Martin and J. C. Wenger

On Nov. 17, the General Council (Presidium) of the Eighth Mennonite World Conference met in Amsterdam for a four-day meeting to plan the 1967 conference and to consider other items of business. In addition to the regular representation from European and North American conferences, particular joy was experienced at the presence of representatives from the Younger Churches, who had been invited to membership during the past year and attended the Council meeting for the first time. Herman Tan Hao An represented both conferences in Indonesia, P. J. Malagar five conferences in India, and Million Belete the nine Mennonite groups/conferences in Africa. Also present was Gerhard Giesbrecht of Paraguay, representing the five conferences of lower and central South America.

The Dutch Mennonites have been very active and creative in preparations for 1967 and gave the Presidium a royal welcome which included a special dinner. Jan Matthijssen, one of the pastors in Amsterdam and a former missionary in Indonesia, is secretary and coordinator of all activities in the Netherlands. Together with J. J. J. van Sluijs, chairman of the Dutch Mennonite Conference (ADS), and Professor J. A. Oosterbaan, he shared their plans and hopes, bringing in various representatives who are in charge of specific responsibilities for the conference.

The meeting place for the 1967 conference will be the beautiful new convention hall in Amsterdam known as the RAI with well-equipped rooms enough for all conference needs. The facilities also include a huge snack shop, a dining hall seating 900,

space for exhibits, ample parking places, and a pier where the weary can catch a boat ride through the city. Many restaurants and hotels are nearby, but the Dutch Mennonites also hope to have places with private families for all who ask for them.

The dates for the conference will be July 23-30, 1967, with registration on Saturday, the 22nd. In response to numerous requests that the meeting schedule be lighter than at Kitchener in 1962, Wednesday will be completely free for rest, tours, and other private interests. The young people have special plans for that day. Two hours will be given for lunch and two for supper and, in conformity with Dutch custom, there will be a half-hour coffee break both mornings and afternoons during the conference. There will be no afternoon meeting on the opening Sunday, and a week later, the young people will be in charge of the afternoon session of the last day.

Much time was spent by the Presidium in planning the program itself. The theme is to be "The Witness of the Holy Spirit." A short study guide is being prepared on this theme for use by all Mennonite congregations around the world who wish to prepare themselves in the months preceding the conference. There will be fewer papers than at Kitchener, but more sectional meetings to enable special interests to be explored, sections for relief and for social workers having been added. Since several of these will meet at the same time, participants will need to choose their loyalties well. Plans have also been made for prayer meetings, Bible study and discussion groups. The evenings will be given to sharing what God is doing through the brethren

around the world and to messages focusing the life of the church on the big issues of our day.

In other business the Presidium confirmed its earlier intention to accept the invitation from South America and hold its 1966 meeting in Paraguay. In addition to convening for the annual business items, Presidium members agreed to be available for presentations in the congregations in South America according to a plan already prepared by the South American Planning Committee. These services will be held in Paraguay, Uruguay, Argentina, and Brazil.

The Presidium also received a report from Menno Travel Service, including tour proposals in connection with the 1967 conference. Depending on interest, tours to Russia, the Holy Land, and numerous European lands are being proposed. These may include a post-conference European bus tour. A folder giving all necessary travel information and registration forms for 1967 will be distributed to all interested persons by mid 1966.

Doctor Returns to Nepal

Dr. Noboru Iwamura, 38, his wife Fumiko, their adopted Nepalese daughter, Maya, and Dr. Iwamura's parents left on Oct. 10 for Nepal, to return to his work of aiding the diseased in that land.

Formerly an assistant professor at Tottori University in western Japan, Dr. Iwamura was sent to Nepal in 1962 by the Japan Christian Overseas Medical Cooperative Association. After working with the suffering patients of that land for two years, he decided to settle there permanently.

Upon his return to Nepal he will at first work with a mobile tuberculosis clinic to be sent by the Welfare Ministry and Japan Red Cross. (This government mission, which will chiefly care for tuberculosis and leprosy, is the sixth of its kind to be sent abroad by the Japanese Government's Overseas Technical Cooperation Agency under the Colombo Plan.) He will later settle in the Tansen district and care for diseased patients with supplies and equipment donated by Japanese through the aforementioned Christian medical association.

According to Dr. Iwamura, there are only about 150 doctors for a population of almost 10 million, and only 1,000 beds in 57 hospitals and clinics to treat tuberculosis, smallpox, and leprosy patients. The average life span in the country is only 36.

After returning to Japan in 1964, Dr. Iwamura wrote a book, "For All to Live," which helped make known the sad plight of the Nepalese.

Their adopted daughter, Maya, was orphaned when her Nepalese parents died of tuberculosis.

Dr. Iwamura hopes to build a hospital in Nepal for tuberculosis-afflicted children. —From **Japan Christian Activity News**.



(l. to r.) Chris Rümke, Netherlands; Paul Schowalter, Germany; Ernest Hege, France; Gerhard Giesbrecht, Paraguay; Adolf Schnebele, Germany; Cornelius Dyck, executive secretary, USA; J. J. J. van Sluijs, Netherlands; J. R. Barkman, USA; J. B. Martin, Canada; Million Belete, Africa; Erland Waltner, president, USA; Walter Gering, USA; B. J. Braun, USA; J. A. Oosterbaan, Netherlands; E. J. Swalm, Canada; Archie Penner, Canada; Herman Tan Hao An, Indonesia; A. C. Bakker, Netherlands; P. J. Malagar, India; J. C. Wenger, USA; Harold Schmidt, Canada; J. M. F. Convent, Netherlands.



Mrs. Edith Yoder (seated) and Mrs. Lois Zook.

Broadcast Staff Expands

Mrs. Edith Yoder, Harper, Kans., and Mrs. Lois Zook, Harrisonburg, Va., have recently joined the **Heart to Heart** broadcast staff at Harrisonburg. Mrs. Yoder is serving as a special assistant to Ella May Miller. Mrs. Zook serves both as secretary.

Mrs. Yoder has two married daughters and one in grade school. Her husband, Reuben, is chorus director and music instructor at Eastern Mennonite High School. She is Mrs. Ella May Miller's sister.

An increasing number of homemakers are writing to Ella May for advice and counsel. Mrs. Yoder will assist with this heavy load of correspondence. She is an experienced counselor and sensitive to the needs of the modern homemaker. Another assignment is helping to gather materials for broadcast use.

Mrs. Zook, formerly Lois Alderfer of Harleysville, Pa., is married to Mervin Zook, a student at Eastern Mennonite College.

At Somali Fair

The New Africa Booksellers participated in the eighth International Somali Fair in Mogadiscio Sept. 28 to Oct. 12 held on the fairgrounds adjacent to the mission property.

Bertha Beachy, Lydia Glick, Mohamed Omar, and Hussein Hersi sold books. This was a good opportunity for sharing with many people and nationalities, as well as advertising the bookshop.

President Aden Abdulla Osman opened the fair. The president of the Chamber of Commerce officiated at the closing ceremony in handing out diplomas to the 80 countries and businesses that participated.

First prize for the best pavilion this year went to Red China.

Hersi Ahmed, a Johar graduate of last year, left Mogadiscio on Oct. 21 to help in the school program at Jamama, where he was urgently needed since Martha Lutz returned to America for surgery. He had been awaiting his visa to Ethiopia so that he could enroll at Nazareth Academy.

The "small rains" which came in an unusual amount during October brought new hope and thankfulness to the land since famine had struck in many parts earlier this year.

Editors and Writers to Meet

Mennonite editors and writers are invited to the Green Lake, Wis., Christian writers' and editors' conference, July 2-9, 1966. In addition to the conference workshops and other features, daily features of special interest will be planned for Mennonite editors and writers.

In order to help as many Mennonite writers as possible to attend, the publishers at Newton, Kans., and Scottdale, Pa., will again offer scholarships of \$50.00 each to approximately ten or twelve writers each from the Mennonite Church and the General Conference Mennonite Church. It is hoped also that transportation costs can be reduced by pooling cars from various geographical areas. The editors from Newton and Scottdale will be in attendance.

Any writer who is interested in a scholarship should write as soon as convenient.

Writers from the Mennonite Church should address their requests for scholarships to Ellrose Zook, Mennonite Publishing House, Scottdale, Pa., and from the General Conference Mennonite Church to Maynard Shelly, 722 Main St., Newton, Kans.

All persons interested in editing or writing are invited to attend, whether they apply for a scholarship or not. Families can be accommodated.

Singers Raise \$1,507

A contribution of \$1,507 was recently given to MCC by the Good Will Singers, a 36-member choir with singers from Mennonite churches in Lancaster and Lebanon counties in Pennsylvania. The choir was directed by Merle Good, Lititz, Pa.

The Good Will Singers were organized a few years ago to help spread the Gospel through song. The offerings received this year for their programs were sent to MCC to be used in one of its relief projects. The choir paid all of its own operating costs and travel expenses.

The choir chose this year to help the Calcutta milk distribution project in India. This was one of the three overseas projects suggested by MCC which needed financial support.

The money will help finance part of this project where MCC has been operating two milk kitchens for the past year. The project has been so successful that other communities are requesting this service. A thousand children, mothers, and old people daily receive milk and a protein-rich piece of cheese or wheat **chapatis**.



After attending orientation at MCC headquarters, Akron, Pa., the following received assignments: (l. to r., row 1) Ruth Esh, Cable, Ohio, secretarial work at Akron headquarters; John Herr, Lancaster, Pa., Pax man to Israel; Mary Cressman, R.N., nurse at Hospital Albert Schweitzer in Haiti; Sherman Neuenschwander, Dalton, Ohio, Pax man to Crete; Nancy Nyce, Doylestown, Pa., psychiatric aide at Kings View Hospital, Reedley, Calif.; Martha Keeler assists husband in Appalachia.

Second row: Jerrold Hershberger, Wellman, Iowa, Pax man to France; Vernon Rice, Kempton, Pa., MCC headquarters, Akron; Mark Miller, Harrisonburg, Va., Pax man to Korea; Elmer Beachy, Goshen, Ind., Pax man to Congo; Richard Keeler, M.D., Charlottesville, Va., medical work in Appalachia.

Third row: Ronald Mininger, Elkhart, Ind., Pax man to Congo; Gary Mullet, Kalona, Iowa, Pax man to Algeria. Missing—Velma Groff, Leola, Pa., Akron branch of Menno Travel Service.

The Good Will Singers' gift came from the proceeds received for performing for 17 congregations, six of which were non-Mennonite, in Pennsylvania, Maryland, and Washington, D.C.



Your Overseas Missionaries of the Week

Gerald and Elaine Stoner arrived in Nazareth, Ethiopia, on Sept. 3 for their first term with the Eastern Mennonite Board of Missions, Salunga.

Gerald, a 1965 graduate of Eastern Mennonite College, serves as a science teacher at Nazareth Bible Academy. Elaine, a registered nurse, serves on the nursing staff of the Nazareth Hospital.

Son of Mr. and Mrs. Andrew K. Stoner, Bainbridge, Pa., Gerald attended Hershey Junior College in addition to EMC and gained experience as a factory worker and carpenter during summers between school terms.

In addition to her training, Elaine served as staff pediatric nurse at Rockingham Memorial Hospital, Harrisonburg, Va., and as summer vacation relief nurse at Welsh Mountain Samaritan Home, New Holland, Pa., and Masonic Homes Hospital, Elizabethtown, Pa.

She is the daughter of Mr. and Mrs. Ira J. Buckwalter, Intercourse, Pa. The Stoners are members of the Good and Welsh Mountain congregations.

Praises I-W's

Chicago I-W's Harvey Nice, Morrison, Ill., and James Schweitzer, Albany, Oreg., both members of the Mennonite Church, were recently featured in a Sunday issue of one of Chicago's leading newspapers, the *Sun-Times* (circulation—690,500).

Ron Ediger, a General Conference Mennonite from Turpin, Okla., and three other CO's from Church of the Brethren and

Unitarian backgrounds, were also included in the two-page spread under the title, "Conscientious Objectors — They Also Serve the Nation," by Basil Talbott, Jr. All six men are working in Chicago hospitals.

Of Nice, Ediger, and Schweitzer, the newspaper account gives the following:

"... Harvey Nice, 23, came from a farm near Morrison, Ill., to work as a surgical equipment technician in a Chicago area hospital.

"Nice was reared in the Mennonite Church, an institution with a pacifist tradition of more than 400 years. When drafted last year he obtained a I-O classification and was assigned to the hospital in the Selective Service I-W (working) class.

"Dressed in his hospital garb, the tall, lanky Nice said, 'I believe in a personal God. I believe that He didn't put us on the earth for killing any man or woman and I can't see being part of any organization that has that as its purpose.'

"During his five-day week, Nice takes care of mechanical and technical problems as they arise in the operating room and occasionally helps move patients to and from surgery.

"Before he came to Chicago in March, 1964, he helped his father on the family's grain farm. He said he may go back to the farm when his service time is up or, as other conscientious objectors have done, stay on in his present work.

"He described himself as nonpolitical and said his greatest interest is in mechanical and electrical engineering. He lives on the hospital premises and receives the same salary as other hospital technicians.

"Wanted to Serve Time"

"Asked about the current beat-the-draft movement, he said, 'It should be stressed that the fellows in the I-W program believe that any kind of war is wrong—any kind of killing—and not just the war in Vietnam.

"Another hospital worker in the I-W program, Ron Ediger, comes from a cattle



Harvey Nice, technician in the operating room of a Chicago hospital.

farm near Turpin, Okla., 'just a place beside the river with 250 people.'

"The soft-spoken 23-year-old attended Bethel College, North Newton, Kans., for three years before deciding to volunteer for alternative service.

"He was married at the time and would have been exempt from the draft but, as he explained, 'I took a stand as a conscientious objector and I wanted to serve the time. I didn't feel it was right to get out of it.

"We are taught from small on in the Mennonite Church that killing is wrong,' he said in describing his position. 'I felt I would be better off helping people in this way rather than going into the army.'

"Ediger works as an assistant to the hospital's engineer, performing clerical duties and occasionally servicing equipment.

"He lives with his wife, Leanna, and their ten-month-old boy, Kevin, in a trailer camp near the hospital. He has always been interested in farming and said he plans to return to Turpin to take over the family farm when his father retires.

"He expressed concern about the recent anti-draft talk. If the whole thing keeps building, guys who are serious about their beliefs may have a more difficult time getting classified I-O.'



James Schweitzer: "... The world was made as a brotherhood."

"James Schweitzer, a conscientious objector reared on a farm near Albany, Oreg., had finished his first year at Hesston College, Hesston, Kans., when he decided to volunteer for the I-W program.

"He began working in the X-ray department of a Chicago area hospital and then went into the business office where he operates automatic data processing machinery.

"Also a Mennonite, the 21-year-old obtained a I-O classification because he believed that the world was made as a brotherhood and we should do as much as we can to help people. I am thankful that the government has given us this opportunity."

Praised by Hospital Officials

"Hospital officials praised conscientious objectors as some of their best workers. 'They seem to have a sense of dedication,' one hospital executive said."

Motivation for the article on the part of *Times'* editors, reports Pastor Laurence Horst, who directed reporters to the I-W men, sprang from the recent draft-card

burning and Vietnam marches. Editors wanted to know what the regular I-W men were doing in their state.

Schweitzer serves as president of the Chicago I-W's.

Some 90 Illinois men currently are working out their obligation to the draft as conscientious objectors across the country and in friendly nations, according to the article.

MDS in New Orleans

Since early October, Mennonite Disaster Service has been sending men to the New Orleans area on a one- to two-week basis to help in repairing houses damaged by Hurricane Betsy.

An estimated 20,000 houses were destroyed or damaged by the huge wave that inundated the Mexican Gulf region.

The Mennonite Disaster Service volunteers, who number from 20 to 30 men at any one time, work mostly around Chalmette, in the St. Bernard parish area which is a suburb of New Orleans. Most of the volunteers work with the Red Cross, which determines the houses to be repaired. The Red Cross and the owners of the houses provide the building materials. Workers come from Oklahoma, Kansas, Indiana, Ohio, Virginia, and Pennsylvania.

Delmar Stahly, executive coordinator of Mennonite Disaster Service, says present plans are to continue sending volunteers until mid-December.

The construction project is a cooperative one between the MDS Region II organization and the coordinating office at Akron, Pa. Levi Bontrager, Topeka, Ind., is the full-time field administrator. He is assisted by John Wenger, pastor of the Allemands Mennonite Church in the area, on a part-time basis.

85,405 Man-hours

More than half a year has passed since the Palm Sunday tornado, but the event is still very vivid in the minds of many people of northern Indiana and southern Michigan. Just as vivid in the minds of many of these people is the memory of the much-needed help they received from Mennonite Disaster Service this past summer.

It was difficult to keep accurate records of all the MDS activity, but we do have record of 85,405 MDS man-hours on 793 projects in the Lagrange-Elkhart-St. Joseph counties area. The Amish donated 34,793 man-hours to those of their brotherhood who were hit by the tornado. If we figure this time at \$2.00 per hour, this would total \$240,396. (These figures do not include the many local people who helped, but did not register with MDS headquarters.) These figures give us an approx-

imate idea of the contribution given to the disaster victims.

At this time, we of the Indiana-Michigan Mennonite Disaster Service want to take this opportunity to thank each and every one who helped in this gigantic task. Words

fail to express the gratitude that we wish to convey to the brotherhood for their great work of love. The impact will long be felt in this community. Again we say "Thank you."—Indiana-Michigan Mennonite Disaster Service.

FIELD NOTES

Mr. and Mrs. Mahlon W. Martin, New Holland, Pa., celebrated their 57th wedding anniversary on Oct. 22.

Tobias and Hettie Leaman, Mellinger congregation, Lancaster, Pa., observed their 60th wedding anniversary at their home on Oct. 24.

A very excellent summary article on the three Life Teams and their work in our North American brotherhood will appear in the January-February issue of **Faith at Work** magazine. The material was written by Walden Howard, the editor, after an extensive interview with Gene Herr. Copies available from Faith at Work, 295 Madison Ave., New York, N.Y. 10017. Price, 50¢.

Joe and Nancy Hostetler of the Greenwood, Del., congregation observed their 60th wedding anniversary on Dec. 5.

New Every-Home-Plan church for the **Gospel Herald**: Bonneyville, Bristol, Ind.

Elizabethtown Youth Night planned a special pre-Christmas service for all young people. Myron S. Augsburg, president of E.M.C., spoke on "More Than Involvement." Richard Frank conducted a quiz on Christmas. At the Elizabethtown, Pa., Mennonite Church, Dec. 18, 7:30 p.m.

Mr. and Mrs. George Lefever of the Strasburg, Pa., congregation will celebrate their 58th wedding anniversary on Dec. 25.

Revival meetings: Peter Wiebe, Hesston, Kans., at Albany, Ore., Jan. 14-19. **Joe**

Esh, Stuarts Draft, Va., at Palm Grove, Sarasota, Fla., Jan. 2-16, and at Newtown Chapel, Sarasota, Jan. 18-30. **B. Charles Hostetter**, Harrisonburg, Va., at St. Petersburg, Fla., Feb. 11-15.

Harold Reeder from Portland, Ore., to Route 3, Box 1120, Albany, Ore.

About 50 of the 200 youth in the upper elementary and high-school grades at Good Shepherd School, Addis Ababa, Ethiopia, responded to the call of salvation and rededication recently when a visiting lawyer, Mr. Reese from Rockford, Ill., spoke in a chapel service.

Because of low enrollment and other factors, the Honduras Church Council decided to close the Tocoa Christian Day School. Closing exercises in early November marked the termination of this Eastern Mission Board-sponsored project. Irene Snively transfers from Tocoa to the Bible Institute in Trupillo where she will serve as matron and teacher.

John Landis was installed as pastor at Bellwood, Milford, Nebr., on Dec. 12, with Milo Kauffman officiating.

Anna Rupp, of West Clinton, Pettisville, Ohio, observed her 92nd birthday on Dec. 2.

The Search, in Pennsylvania premier showing. B. Charles Hostetter, speaker on The Mennonite Hour, will show **The Search** at the following places over New



A new retirement and nursing home, costing an estimated \$500,000, will be constructed on a 64-acre tract next year at Sturgis, Mich. The modern, one-story home, with provision for 72 residents, will replace the 32-resident Froh Bros. Homestead begun in 1952 and will be called instead "Froh Community Home." Governed by a board of directors composed of church and community representatives, the home will be administered by the Mennonite Board of Missions through the auspices of its Health and Welfare Committee. Anticipating completion by January, 1967, Superintendent Paul Oswald says they will need aides, orderlies, and nursing personnel to staff the new home. Although a portion of the construction costs can be financed through long-term loans and a possible Hill-Burton grant, some \$250,000 will have to be secured through gifts and pledges from area citizens.

Year's weekend: Friday, Dec. 31, 9:30 p.m.—Blooming Glen, Pa. Saturday, Jan. 1, 7:30 p.m.—Christopher Dock Mennonite School, Lansdale, Pa. Sunday, Jan. 2, 2:30 p.m.—McCaskey High School Auditorium, Lancaster, Pa. Sunday, Jan. 2, 7:30 p.m.—Cedar Grove, Greencastle, Pa.

The annual Ministers' Fellowship meeting of the Conservative Mennonite Conference will be held with the Cuba congregation, Grabill, Ind., Feb. 23 to March 2.

Maple Grove Winter Bible School, Atglen, Pa., Jan. 17-28. Instructors: Milton Brackbill, Paoli, Pa.; Christian Charles, Salunga, Pa.; Herman Glick, Atglen, Pa.; and Charles Gogel, Phoenixville, Pa. Tuition, \$1.00 per week. For further information write or call Omar Umble, Atglen, Pa. Phone: 215 593-5554.

J. R. Burkholder, of the department of religion and philosophy of Goshen College, has been awarded one of 50 Danforth Teacher Grants for the school year 1966-67. Bro. Burkholder was one of 435 competitors in the United States and Canada. The Grant will make resources available for him to devote full time next year to completing his doctoral dissertation in religion and society; he is a candidate for the Ph.D. degree at Harvard University.

New members by baptism: one at Olive, Jamestown, Ind.; seven at Tuttle Ave., Sarasota, Fla.; twenty-two at Fairview, Mich.; twenty at Salford, Pa.; eight at Chestnut Ridge, Orrville, Ohio; one at Sweet Home, Oreg.; six at Midland, Mich.; three at Mattawana, Pa.; six at Fairview, Brutus, Ky.; nineteen at Englewood, Chicago, Ill.; eleven at Hopewell, Kouts, Ind.; twenty-four at Forks, Middlebury, Ind.; nine at Lakeview, Susquehanna, Pa.; seven at Sharon, Plain City, Ohio; one at First Mennonite, Nampa, Idaho; two by confession at Lebanon, Oreg.

The two-week Ministers' Course planned annually by Eastern Mennonite College will be held this year from Jan. 10 to 21. There will be courses in Worship, Organization in Congregation and Denomination, The Pastor in His Study, New Testament Word Study, The Bible and Modern Science, and Theological Orientation of Selected Contemporary Writers. John M. Drescher and J. Ward Shank will be guest lecturers in addition to the regular faculty.

The Ministers' Week program will follow on Jan. 24-28, centering this year on the theme, "The Minister as Evangelist."

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 8.
Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.
Six-week term of Conservative Mennonite Bible School and twelve-week term of Conservative Mennonite Institute, at Rosedale, Ohio, beginning Jan. 3.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bender, Merle and Donna Lou (Byler), Newton, Kans., fifth child, third daughter, Dana Ruth, Nov. 23, 1965.

Fisher, John J., Jr., and Pauline R. (Clemens), Goshen, Ind., second daughter, Margaret Ann, Nov. 20, 1965.

Gerber Larry and Joyce (Short), Orrville, Ohio, second daughter, Jodi Ann, Oct. 11, 1965.

Halberta, Thomas and Sarah (Hostetler), Kokomo, Ind., first child, Rodney Lynn, Nov. 8, 1965.

Harder, Mr. and Mrs. Jay, Protection, Kans., a son, Thomas Edwin, Sept. 27, 1965.

Helmuth Mr. and Mrs. Jacob, Jr., Protection, Kans., a daughter, Rebecca Renee, July 15, 1965.

Hershey, James and Shirley (Graver), Woodside N.Y., second child, first daughter, Mari Alice Lynda, Oct. 12, 1965.

Hochstetler Waldo J. and Anna (Freyenberger), Kalona, Iowa, first child, Douglas Ray, Nov. 4, 1965.

Holst, John and Beatrice (Roth), New Hamburg, Ont., eighth child, third daughter, Karen Jane Elizabeth, Nov. 8, 1965.

Hostetler, Donald and Katie (Yoder), Belleville, Pa., first child, Michael Jon, Aug. 7, 1965.

Kauffman, John and Marie (Wenger), New York, N.Y., first child, Jill Christina, Nov. 21, 1965.

Kauffmann, Warren and Maxine (Litwiller), Bloomington, Ill., third daughter, Karen Sue, Oct. 31, 1965.

Knott, Garry M. and Myrna (Diller), Stouffville, Ont., first children, adopted twin daughters, Carol Anne and Catherine Sue, born Oct. 7, 1965.

Landis, John J. and Gladys (Martin), Lancaster, Pa., third child, second son, Scott Duane, Nov. 25, 1965.

Layman, Leland J. and Arlene R. (Miller), Fairview, Mich., third child, first son, Philip Lee, Nov. 22, 1965.

Lehman, Daniel and Shirley (Marner), Aibonito, P.R., first child, Jacquelyn Ann, Nov. 9, 1965.

Lehman, Paul S. and Mary Ellen (Ruth), Twillingate, Newfoundland, first child, Joel Anthony, Nov. 6, 1965.

Martin, Wendell and Freda (Yoder), Kokomo, Ind., third son, Steven Ray, Sept. 22, 1965.

May, Mr. and Mrs. Calvin, Protection, Kans., a daughter, Raynetta Lynn, Aug. 2, 1965.

Metzler, Paul and Jeanette (Keener), New Holland, Pa., fourth child, first daughter, Linda Annette, Nov. 22, 1965.

Miller, Levi and Fern (Stutzman), Middlebury, Ind., second child, first daughter, Lois Elaine, Nov. 17, 1965.

Miller, Philip and Kathleen (Hamsher), Mogadore, Ohio, first child, Scott Philip, Nov. 25, 1965.

Miller, Robert and Joanne (Peifer), Liberty, Pa., fifth son, Dale Lavon, Sept. 25, 1965.

Myers, Benjamin and Lorraine (Stutzman), Emporia, Kans., fifth child, second daughter, Ruth Elizabeth, Nov. 17, 1965.

Myers, John L. and Mary Bernice (Bare), Lancaster, Pa., second child, first son, Steven Douglas, Aug. 7, 1965.

Nafziger, Gene and Carolyn (Swartzendruber), Minier, Ill., second son, Thomas Dale, Nov. 14, 1965.

Neudorf, Helmut and Else (Thielmann), Goshen, Ind., second child, first son, Heinz Roland, Nov. 14, 1965.

Reschly, Ben and Margery (Gerber), Goshen, Ind., second son, Darrel Lynn, Nov. 14, 1965.

Schrock, Mervin L. and Lovina (Hostetler),

Hartville, Ohio, ninth child, fifth daughter, Charlotte Marlene, Nov. 21, 1965.

Schrock, William and Norma (Zehr), Buhler, Kans., fourth child, second son, Darren Wade, Nov. 9, 1965.

Schultz, Mr. and Mrs. Robert, Protection, Kans., a daughter, Mindy Renea, Aug. 6, 1965.

Smith, Robert and Clara (Yoder), second child, first son, Paul Allen, Nov. 22, 1965.

Stalter, Leland and Mary (Litwiller), Chenoa, Ill., third child, second son, Curtis Ray, Nov. 13, 1965.

Steckly, Lester L. and Sherry Lee (Berkey), Salem, Oreg., second child, first daughter, Katherine Joy, Nov. 25, 1965.

Weaver, Harvey and Esther (Miller), Middlefield, Ohio, first child, Michael Todd, Sept. 16, 1965.

Weber, Norma R. and Susanna (Brubacher), Elmira, Ont., fourth child, third daughter, Andrea Gail, Nov. 8, 1965.

Weber, Rod and Doris (Jantzi), Petersburg, Ont., sixth child, second son, Jerry Allan, Sept. 14, 1965.

Yoder, Sheldon and Dorothy Sue (Wenger), Perkaspie, Pa., first child, Tina La Vonne, Sept. 30, 1965.

Yoder, Tom and Hazel (Zehr), Normal, Ill., third child, second son, Mark Thomas, Nov. 6, 1965.

Zook, Henry and Marie (Beiler), New Paris, Ind., fourth child, third daughter, Loretta Fern, Nov. 4, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Hochstetler-Hess.—John A. Hochstetler, East Earl, Pa., Conestoga cong., and Anna Marie Hess, Pequea, Pa., Byerland cong., by David N. Thomas, Oct. 30, 1965.

Hochstetler-Kauffman.—Lee D. Hochstetler, Nappanee, Ind., Bremen cong., and Barbara Jean Kauffman, Haven, Kans., Yoder cong., by Edward Yutzy, Oct. 23, 1965.

Hoover-Martin.—Aaron Z. Hoover, East Earl, Pa., and Anna Mary Martin, Blue Ball, Pa., both of the Weaverland cong., by J. Paul Graybill, Nov. 6, 1965.

Kearbey-Kreider.—Douglas Kearbey, Poplar Bluff, Mo., Bay Springs Baptist cong., and Carolyn Kreider, Hannibal, Mo., Lyon Street cong., by Harold Kreider, brother of the bride, Aug. 25, 1965.

Kolb-Derstine.—David M. Kolb, Pottstown (Pa.) cong., and Elaine D. Derstine, Harleysville, Pa., Rockhill cong., by Elmer G. Kolb, father of the groom, Oct. 16, 1965.

Landis-Rice.—Arlan Ray Landis, Lansdale, Pa., Plains cong., and Marilyn Elaine Rice, Perkaspie, Pa., Deep Run cong., by John E. Lapp, Nov. 13, 1965.

Maldaner-Wollman.—Earl Maldaner and Sarah Wollman, both of the Stirling (Alta.) cong., by John J. Hofer, Oct. 31, 1965.

Martin-Hershey.—Wilmer Martin, East Earl, Pa., Weaverland cong., and Doris Hershey, Cochranville, Pa., Hershey cong. by Clair B. Eby, Sept. 11, 1965.

Mast-Schrock.—Dean J. Mast, Amelia, Va., Pilgrim cong., and Rhoda L. Schrock, Tangent (Oreg.) cong., by Victor Kropf, Oct. 29, 1965.

Miller-Nisly.—Alva Miller and Dorothy Nisly, both of Hutchinson, Kans., Center A.M. cong., by Amos Nisly, Oct. 17, 1965.

Morrison-Reesor.—Alex Morrison, Morning-side cong., Toronto, Ont., and Kathryn Reesor, Hagerman cong., Miliken, Ont., by Emerson L. McDowell, June 26, 1965.

Items and

Comments

Yale Divinity School announced that for the first time it has appointed a Roman Catholic priest to its faculty. He is Father Roland E. Murphy, a distinguished Carmelite scholar and professor of Old Testament at Catholic University of America. Father Murphy will serve as visiting professor of Old Testament at Yale, according to an announcement by Dean Robert C. Johnson.

* * *

A warning that church involvement in the federal "war on poverty" poses hazards for both church and religious liberty was sounded at Pittsburgh, Pa., by Dean M. Kelley, director of the National Council of Churches' Department of Religious Liberty.

His warning came at an ecumenics seminar sponsored jointly by Duquesne University (Catholic) and Pittsburgh Theological Seminary (United Presbyterian). Mr. Kelley, a Methodist, remarked that the federal government apparently contemplates bypassing some city governments it believes ineffective in the poverty war to work with certain voluntary community groups it feels can do the job better.

This would mean the bypassing of duly elected officials who can be held accountable at the polls, he noted, for miscellaneous private individuals who are not selected or accountable in any official way. If these individuals should be churchmen, the problem is compounded, he said.

Mr. Kelley said that when churchmen, however good their intentions, become part of the political structure, the peril of religious establishment arises. Establishment of religion can be defined in this instance as the grafting of religious organizations into the power structure of society, he explained.

* * *

A self-professed anarchist and a Jehovah's Witness were sentenced to prison terms at Rome as conscientious objectors refusing to perform military service. The anarchist got five months in military stockade. The Jehovah's Witness was sentenced to one year and three months.

* * *

A campaign to distribute one million Scriptures in South Vietnam has been launched by the Pocket Testament League. Glen Wagner, foreign secretary of the organization, who has established headquarters at Saigon, said that "Christian workers report the need for great quantities of Scriptures to be given to American and South Vietnamese soldiers and refugees in hospitals, training centers, outposts, and camps." He said that 200,000 Gospels in Vietnamese languages have already been printed.

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Tuesday, December 28, 1965

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Most Newsworthy in 1965

By Wayne North

The year 1965 might be described as a year of escalation—escalation of the war in Vietnam, of domestic tension in the United States, of the number of trouble spots throughout the world, of the liberalizing of religion, of the desperate physical condition of millions of humans throughout the world.

The events that unfolded this mounting intensity of conflict and need followed upon themselves in ever-quickenings rapidity. Their real meaning and importance is impossible to determine so soon, but there are some which, in particular, seem to cast meaningful shadows. The Christian will evaluate these in a different way than a secular news analyst, although he will listen carefully to what they have to say.

This is an attempt to lift out a few representative events of 1965 and briefly interpret them from a Christian perspective.

The Selma to Montgomery March

March 21: Several thousand marchers left Selma, Ala., for Montgomery, the state capital, to protest the denial of the Negro's right to vote. Three hundred walked the entire 54-mile, four-day route to a huge rally which was addressed by Martin Luther King.

This march probably best epitomized the whole civil rights effort in conflict with the traditional segregationist policy. It attracted far-reaching support and sympathy as hundreds of ministers as well as other interested persons joined in the protest. It was a pivotal event in several ways. (1) It evoked tremendous bitterness from segregationists which took the form of harassment as well as the murder of the Reverend James Reeb and Viola Liuzzo. (2) The Ku Klux Klan revealed itself here as resorting to the extreme in violence which in turn brought down upon itself Congressional investigation. (3) It represented a non-retreat position for the Negro in his pursuit of equal rights and a struggle which continues to go on in many cities and communities throughout the South. (4) It stands somewhat in contrast to the violence which erupted in the Watts section of Los Angeles in its basic attitude and intent.

"The March" was an effort on which the Christian Church is divided. While some feel this is a way of witness, others feel this is the wrong way for the church to be involved. However, this event along with the subsequent developments makes it abundantly clear that the tide toward racial equality is surging more strongly. There is no doubt but that the church has helped create the situation which fosters such

revolution, whether quiet or violent. It is now for Christians to seek out every possible means of awakening conviction, fostering acceptance, and building bridges of understanding between races.

U.S. Marines Land in Vietnam

In March 3,500 marines landed in Vietnam to guard the Danang air base. These were the first combat troops—as opposed to advisory troops—to arrive in that country. By late July, when President Johnson decided to "stand in Vietnam," 75,000 American servicemen were already present or pledged to go. By mid-September 50,000 were on the scene and by New Year's Day 200,000 are expected to be there. This military buildup has been coupled with heavy bombing of suspected enemy positions, resulting in many refugees and civilian casualties.

The commitment of American foreign policy in this direction has made the Vietnam war our war. There obviously will be no withdrawal until there is victory or some sort of settlement. Because of the type of war it is, it will be a long process; from five to ten years are the most optimistic guesses. The adoption of an "unconditional negotiation" policy on the part of the U.S. leaves little hope in this direction.

As a result of the U.S. taking active part in the Vietnam war, the tide has changed to a degree and the communist forces are much more on the defensive. But it is also true that the homeless, the maimed, and the dead civilians are the victims of our operation and bullets. The question that should be faced up to is whether sacrificing innocent victims is a legitimate price to pay to protect them from communism. The prospect of being saved from communism must be a horrible possibility in the mind of every neutral nation in the world.

The knowledge of what his country is doing should drive every U.S. Christian to his knees in repentance. As Mennonites, we have a unique opportunity to minister to the needs of Vietnam and we should redouble our efforts at healing and helping the victims of this war. Political reasoning and argument about just who the aggressor is should not be allowed to obscure the moral implications of our nation's action in that impoverished, tiny country.

Revolt in the Dominican Republic

April saw the renewal of revolution in the troubled Caribbean. A group of civilians and young military officers set out to overthrow the provisional government of Donald Reid Cabral and bring back deposed President Juan Bosch.

Wayne North is pastor of the Beech Mennonite Church, Louisville, Ohio.

The facts, as is always the case in a Latin-American resolution, are difficult if not impossible to sort out and harder yet to understand. But what made this upheaval of unusual significance is that the United States suddenly decided to send marines to Santo Domingo, the capital, to protect American lives. Later, as the landing force reached 22,000 men, the emphasis shifted to that of the prevention of "another Cuba" in the Caribbean. One of the naval captains in the task force said that they were to stay there long enough "to keep this a noncommunist government."

Whether this action was necessary is a disputed point. Those who called in the U.S. troops claim the revolution was communist inspired and led, although there does not seem to be an abundance of proof of this available. What the armed intervention did prove to all the Latin-American countries is that invasion by the U.S. military is a real possibility. This possibility does not give them comfort but seems a threat to their national existence. It also gives anti-U.S. factions added propaganda—apparent proof of Yankee imperialism.

The United States ideal of "self-determination" for every country is a worthy one. But that is something that cannot be carried around in task forces and spread through a country with bazookas and bombs. Keeping all communists out will not guarantee it. Supporting friendly politicians is equally ineffective. "Self-determination" is a sort of false gospel that is unconvincing to our neighbors and deceptive to ourselves.

Afro-Asian Conference Collapses in Algiers

This conference scheduled for June was seen by some as the most important event of the year and even in collapse remained of unusual significance. China was determined to use this conference to divide the world on the basis of color and for this reason excluded Russia. But this attempt alienated a number of African countries and ten of them refused to attend.

The revolt in Algeria really finished off the conference, for when President Ben Bella was deposed by Colonel Boumedienne, it was a case of one communist-supported leader overthrowing another—certainly embarrassing to China and its claim that in communist countries there is single-minded dedication to the nation.

The conference was rescheduled for November but failed to materialize then as well. This strengthens the hope that China may never be able to build a color wall or to effectively proclaim the solidarity of the colored races against the white.

The Christian may view this as a gift of time to strengthen the ties of brotherhood between the races. Here is added opportunity to preach and demonstrate the Gospel that breaks down dividing walls and creates persons one in Christ.

The Vatican Ecumenical Council Ends

After four years of preparation and three years of actual meeting, a general council convened by Pope John XXIII and continued by Pope Paul VI concluded in December. Its purpose, as announced by Pope John, was to bring about an updating of the church. That it has had a profound effect on every area of life in the Roman Catholic Church and beyond, there can be no doubt.

Decrees coming out of the Council generally reflected a liberalizing trend in the Roman Catholic Church. The Catholic position in regard to other religions was shifted to a more tolerant viewpoint. The Council approved the continued work of their Biblical scholars. They made revisions possible in worship and celebration of the mass. A synod of bishops was created which will assist the pope as a consultative and deliberative body.

This council would indicate that perhaps the Catholic Church is beginning to turn a corner. Some windows have been opened that will make for considerable change, not only in the Catholic Church's internal operations, but also in its whole relationship to Protestantism. □

Wit and Wisdom

The way everything is being escalated around the world these days reminded someone of a youngster who asked what the word "extinct" meant. His father explained, "Suppose all life on earth was wiped out. Then you would say the human race was extinct."

The boy thought a moment, then asked, "But, Dad, who would you say it to?"



What Time Is It?

MINUTES blend swiftly into hours
... days ... weeks ... months
... years. Soon our little children
will be grown and gone
from us.

After we have lived our allotted
years, what then? It is time
now to prepare ourselves and our
children for eternity.

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What our boys and girls will
be, they are now becoming.
What we are going to do for
them we must be doing. Our
time is short.

It is time to build, bit by bit,
dependability into their characters.
It is time to build love into
their personalities. It is time to
plant truth in their hearts.

The Bible says, "... it is time
to seek the Lord. ..." It is time
now to seek Christ, His forgiveness,
His power to transform our
lives.



Love's Economy

By Lorie C. Gooding

Love is a spendthrift. It never counts the cost of giving itself away. It is not afraid to be humble; it desires only to serve. Judas thought that woman a fool who broke her alabaster box, and poured out her precious ointment to anoint her Lord. But Jesus recognized a quality of love approaching His own; so He said, "She hath wrought a good work."

Jesus watched the rich folk put large offerings into the temple treasury, and spoke no word of approval. But when a poverty-stricken widow gave all that she had, Jesus said her little offering counted far more than all the rest.

When another woman, in penitence and humble gratitude, washed His feet with her tears and wiped them with her hair, Jesus defended her seemingly bold action by saying that, having been greatly forgiven, she loved greatly.

Jesus Himself is the prime example. He expended Himself in love. He cast aside the glory and dominion which He had with His Father, and "though he was rich, yet for . . . [our] sakes he became poor." He took to Himself the form of a servant, and became a Servant of servants. In love He gave them all that He had: salvation for their souls, healing for their bodies, food for their hunger, comfort for their sorrow, peace for their fear; and finally, His life for their lives.

It is recorded several times that Jesus became weary. His physical body tired, even as ours. Yet the needs of men gave Him no rest. If He sat beside a well-curb to rest, He saw someone who needed His salvation. If He fell asleep in a boat, His disciples called upon Him for aid. When He wished to retreat to a quiet place, the crowds beat Him there.

All this teaching, feeding, healing, self-giving required strength, which Jesus found, not in long hours of sleep, but in "rising up a great while before day" and spending much time in prayer and communion with God. And at the end of this great ministry of love, the crown and the capstone of it, He took upon Himself the guilt and the burden of our sins, and "[gave] himself for us an offering and a sacrifice to God."

This love of Jesus is a representation of the love of God. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." But Jesus went to the ultimate of love, and gave His life for those who hated Him. "For no one would willingly die for a stranger, even though he were a righteous man. But for a beloved one, some might dare even death. But this is the measure of God's love to us: while we were his enemies, Christ died for us."

Christ is given us, not as Saviour only, but also as Lord, "an example that . . . [we] may follow in his footsteps." We should not be afraid to imitate His example, giving ourselves first wholly to Him, and then, in His name, in love to our fellowmen. We will not fear to freely spend our time, our talents, and our treasure at His direction.

To a man who was trying to cling to something other than Jesus, what did He say? "Sell it, give it away; and come follow me." What has He been saying to us?



Jan Gleysteen/65

The Shepherd's Prayer

By J. Paul Sauder

Oh Lord, I did not choose this task
Nor turn in stubbornness away;
I sought to do **Thy** will, and so
For **Thy** sheep now I humbly pray.

Grant them to feed in pastures large,
Well seeded, fresh, and ever green,
And while they feed, help me to watch
For dangers open or unseen.

For local pastors too I pray;
May they and I a strict watch keep
Upon ourselves, lest thoughtless feet
Should lead astray unwary sheep.

These sheep are Thine—a pleasure 'tis
To help Thy sheep and lambs to grow,
To lead in work, and so promote
A colony of heav'n below.

And Lord, please keep my courage up,
My brethren staying strong with me,
The Comforter indwelling us
Until we come to home, and Thee.

Old and New

"Christianity was born and bred in a brier patch, and has both been scratched and scratched others." These words by Felix B. Gear came in the context of a speech in which he spoke of the church experiencing tension when it seeks to be relevant to the present situation. He mentioned that these tensions need not be accompanied by "bitterness, rancor, divisiveness, distortion of truth, and vilification of fellow Christians." Says the editor C. Roy Dobbins, "If Christians are going to live effectively in a world like this, they have no business developing thin skins."

Looking back over the past year's issues of GOSPEL HERALD, one sees many current issues were dealt with. Persistent questions and perpetual problems were discussed sometimes to the consternation of readers. But really, to be true, living issues cannot be avoided.

Of course, it is possible to seek to avoid all controversial issues and never discuss anything until unanimous opinion is reached. This way leads to sterility and eventual death.

Problems do not disappear by ignoring them or calling them by a different name. Some wish that the minister or church paper would never discuss differences, problems, or controversial concerns. Silence is the worst way of reaching solutions and spiritual help. The Pollyanna attitude of hoping that problems will evaporate by merely ignoring them never did work. Today of all days it will not work.

Not much insight is needed to see that sticking solely to so-called "spiritual" issues will cause little offense. Jesus and His followers always found that it is the translation of the things of the Spirit into the regular run of life which causes conflict as well as tests commitment.

In discussing current issues and controversial subjects, the aim is not simply to excite and create reaction. Certainly not. It is rather that we dare not refuse to face up to issues which are unpleasant or problematic. The aim is to face up to issues which confront us as Christians today and lead from a mere profession to a practice of Christianity. Remember it was Jesus who said that many say Lord, Lord, but do not do the Lord's will. Such profession is pure sham.

Some are perturbed when an idea appears which does not match their own. They label it heresy without further thought. Some cannot understand why a church paper must carry articles which deal with social issues, such as race, civil rights, peace and war, communism, recreation, and the problems of the poor. Can we be true to Christ and avoid them?

During the days ahead, as the Lord tarries, the aim of GOSPEL HERALD will be to help its readers evaluate current concerns constructively in a Christian way, and encourage its readers to respond in fuller commitment to Christ.

Without a doubt GOSPEL HERALD will continue to carry articles which question the existing ways of doing things and

will suggest new paths of obedience and discipleship. Some, who can think of no better way of doing things than the present method, may be disturbed. Some will resent the intrusion of a new thought. To such our only plea is that you offer not merely negative criticism but also Christian alternatives. We look for stimulating, constructive, and equally provocative articles presenting different points of view. We welcome your letters for our "Readers Say" column. Our stance is one of offense. A passive position or defense alone is not enough.—D.

Didn't Make the Headlines

We are strange creatures. At times we seem to covet or love to hear the cruel story and horrid scandal. The worst is the easiest to believe. The good we often doubt.

Today I turned on the news. The crimes of the day were highlighted. Every murder was mentioned, often with every known gruesome detail. The unfaithfulness of husband or wife was limelighted. I was repeatedly reminded of the rebellion of youth and increase of juvenile delinquency.

Why is it we so seldom hear of good deeds done, of great demonstrations of love, of faithful families, and the great heroism and loyalty of many youth? Maybe the good side would be encouraged if we would really desire to speak about it. Someone should do some research here and begin broadcasting what is good, even if some doubt it.

Take, for example, this story. Frank McRee and Lamar Thomas were talking in a cotton field in Georgia. As they talked, they looked in horror toward the house. It had burst into flames.

"Oh, my God, my children are there," Lamar Thomas cried out.

Without a second's hesitation, McRee started running for the house. When he reached it, the whole house was in flames. McRee kicked out a window, but it became a solid wall of flames. He moved back and then dived into the flames.

Inside he found ten-month-old Lamar Thomas, Jr., and tossed the boy out to his father. He searched for the four-year-old girl.

Flames and smoke were everywhere. McRee's face was burned, his hand cut, his clothing torn and burned. He continued to search, futilely, and dived out just as the roof fell in on the house.

This story of heroism and sacrifice didn't make the national wire services. Chances are you never even heard about it at all. It is a story of the relationship of the races. Frank McRee was a white man who risked his life for a friend. Lamar Thomas, whose son he saved and whose daughter he almost died in trying to save, is a Negro.

Why do only the bigots who burn down Negroes' homes make the news? Why is it that those who risk their lives for a neighbor so seldom make the news which makes the headlines? Certainly, as Christians, we should love to hear and spread the good. We should hate to hear or spread the evil.

—D.



Trans-Chaco Road: Sign of cultural improvement.

Paraguay: After Twenty Years

By Willard H. Smith

Arriving at the modern Asuncion airport which handles large jets, one does not need a great deal of time while driving through the city to conclude that this national capital is no longer a "city of yesterday" as it was described 20 years ago.

Gone are the windmills (at least I did not notice any) that used to dot "the landscape of the city," for Asuncion at long last has a city water (and sewer) system. Just as striking are the many streets that are now paved with asphalt, and the few streets of cobblestone remaining, instead of the two or three asphalt and the many cobblestone of the previous period.

Better residential and business buildings also indicate a higher standard of living which is much in evidence. Twenty years ago it would have been impossible to support, even with aid from tourists, the newly constructed, luxurious

Guarani hotel where the minimum daily rate is \$18.00 for a double room (which we passed up in favor of the Mennonite Home where the rate is \$3.50 for a double, including meals!).

Even though automobiles are very high priced in Paraguay, the number of them has greatly increased, and Asuncion, the capital, has its problem of traffic congestion. In 1945, Paraguay, following the lead of Argentina, legally changed from driving on the left to driving on the right. In practice the official change was not markedly noticeable, for people drove pretty much as they did before, namely, on both sides of the streets! To do that in 1965, however, would be disastrous.

The Mennonite Home in Asuncion is also an indication of progress over the years. Though its program is remarkably similar to that of the earlier period, its facilities are much more ample and its services are still more widely used.

Paved Roads Increase

Transportation, one indication of the cultural level of a country, has noticeably improved. Very few roads are paved, but a number have been built in recent years. The most notable of these is the Trans-Chaco Road built from Villa Hayes, near Asuncion, to the Mennonite colonies in the Chaco, and on to near the Bolivian border. Though much has been said and written about this highway, it is difficult to overemphasize its importance, economically and otherwise.

When Bolivia constructs its part of the road, it will no doubt become an important part of the Pan-American highway system. Now, instead of taking four or five days to go from Asuncion to Filadelfia, it takes nine or ten hours. Unfortunately, the highway is not all-weather, and when it rains



Willard H. Smith, professor of history at Goshen College, served as MCC director in Paraguay, 1944-45. He and his wife, Verna, associate professor of Spanish at Goshen, recently visited the country. Mrs. Smith was the first housemother of the newly established Mennonite Home in Asuncion. Dr. Smith is author of *Paraguayan Interlude*, Herald Press, 1950.

the government stops all traffic "in its tracks" until the road is dry again.

Progress in Colonies

"What would the colonies look like after 20 years?" we kept asking ourselves. Here, too, progress has more than kept up with the rest of Paraguay. (The reporting here is on Fernheim and Menno colonies, since Neuland did not exist 20 years ago.)

There were many evidences of a higher standard of living, such as better buildings (no more roofs made of *Schiltgras*), more automobiles, more trucks, more tractors, better roads, more telephones, more washing machines, more industry, more and better church buildings, better schools, more things to eat, better agriculture, more radios.

Twenty years ago there were no automobiles or tractors in either Fernheim or Menno. There were one or two dilapidated, old vehicles in Fernheim, which could be called trucks only by courtesy.

There are many reasons for the progress of the Paraguay Mennonites, including the work of the Mennonite Economic Development Associates, and especially the hard work of the Mennonites themselves. But for an MCC worker of 20 years ago it was interesting to note the MCC plans and proposals for helping the colonies which long since have been put into effect.

The airport, which has existed in Filadelfia for some years, was one of these planned projects. In 1944, some of us MCC workers, who made the first airplane trip to the Chaco colonies, had to land in a peanut field. The agricultural experiment station, now under the leadership of John Peters, is another case in point.

This agency, partially supported by the colonies, has made an important contribution to the improvement of agriculture and horticulture in the introduction of such things as new crops, better seed, improved livestock, and more emphasis on the dairy industry, chicken raising, fruit orchards, and improved vegetables.

Telephones, Better Schools

Better communication and transportation were also planned for at that time. Since then a good system of radio communication between the colonies and Asuncion has been put in operation, and telephone lines have been built.

Not nearly every home has a telephone, but since the people live in villages, and since there are some telephones in the villages, communication is not too difficult. The hospital and school programs have likewise made good progress in 20 years. More courses are being offered in the schools, and teachers are better prepared by more study in Asuncion and in other countries.

Though change and progress are evident on every hand in Fernheim, the changes in Menno Colony are still more remarkable. Twenty years ago Menno not only had no telephones but did not want them. It still used a number of oxen and had no tractors, no trucks, no automobiles. Likewise it had no hospital, no doctor, no dentist, no nurse, no mission work, no church choir, no evangelistic services.

Now the colony has all of these, and invites ministers from other branches of the Mennonite Church to come in and serve. For those who know the Sommerfelder and Chortitzer backgrounds, this is truly remarkable. In addition, Dr. John Schmidt, head of the leper station at Kilometer 81 east of Asuncion, told us that ten of the fifteen voluntary service workers who are serving at the station are from Menno. In 1945, this would have been unthinkable.

So the changes in this colony represent a spiritual and cultural awakening, as well as material progress. Not all the people are in favor of these changes, and a few have returned to Bolivia. But the fact that the colony has for 15 years sustained in office its leader, Jacob Reimer, who, with others, led in these changes indicates that the majority wants them.

Indian Problem

One difficulty that Menno and Fernheim share, and which, though not new, is much greater than 20 years ago, is the Indian problem. Since we were studying this problem of the impoverished masses in other countries as well as in Paraguay, we were struck by the fact that the Mennonites here in the Chaco are facing the same problem that practically all Latin America is facing; namely, what to do with the submerged masses who are awakening and demanding their place in the sun.

This is part of the social revolution of which we hear and read so much. Though mostly illiterate, like most of their kind elsewhere, these Indians can see and hear—by radio or word of mouth—about a better life than what they have been experiencing. In this case they have been attracted by the Mennonites with their higher standards of living. Taught by the Mennonites not to kill their babies—which parents used to do after the first two—they are increasing in numbers and present a great economic as well as spiritual problem.

The spiritual problem is being solved only in part by the Indian mission work carried on by the Chaco Mennonites. Even the Christian Indians present something of a difficulty. As Mennonite Christians and brethren of the Chaco Mennonites, they read their Bibles, and, among other things, they read about Christian equality, love for the brethren, bearing one another's burdens, and such verses as Matt. 5:42, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" and Luke 3:11, "He that hath two coats, let him impart to him that hath none."

Embarrassingly Literal

Even though the Christian Indians may get embarrassingly literal about interpreting these Scriptures, the Mennonites face a still greater problem in their relations with their Indian brethren—that of integration. As we visited the Chaco this time, and discussed the Indian mission work with a number of the leaders, we got the impression that, unlike 20 years ago, this is probably one of the greatest problems that faces the Chaco Mennonites today.

In the several Mennonite Indian missions, we were informed, there are now about 1,700 baptized members. They want to be treated not only as persons, as all Indians do, but also as brethren. Because of racial differences this will not

be easy. But if the mission work is to continue to be successful, it must be done.

Mennonite mission work among the Paraguayans has changed. Though newer and smaller than the work among the Indians, it is nevertheless significant. In at least four different places this work is being carried on, the most important being Asuncion and the leper station at Kilometer 81. The leper work was also the outgrowth of MCC concern and planning 20 years ago.

The thought at that time was that something ought to be done for the Paraguayans as a sort of "thank-you" project for the way in which Paraguay so magnanimously had opened its doors to the Russian Mennonite refugees when very few doors were open. Under the leadership of Dr. and Mrs. John Schmidt this labor of love among the lepers has grown to substantial proportions and includes an organized church. The work is supported not only by MCC and the Mennonites in Paraguay but by various other groups, including the American Mission to Lepers.

Mission Opportunity

There is no reason why the Mennonites in Paraguay should not carry on the several types of mission work mentioned above. There is every reason why they should. Paraguay, like most Latin-American countries, is more open to the Protestant witness than ever before.

The Mennonites constitute the largest Protestant body in the country. In fact, they constitute a larger percentage of the population of Paraguay than of any other country.

In spite of the fact that quite a few Mennonites have left for Canada, Germany, and other countries, the significant fact remains that there are more than twice as many Mennonites in Paraguay today as in 1945—nearly 13,000. (This is due in part to the immigration into Paraguay in 1947-48.) All of this constitutes a combination of circumstances that spells missionary opportunity. It is to be hoped that this will be seized by a growing number.



Our Mennonite Churches: Bethany

This private dwelling was bought by the Franconia Mission Board in the spring of 1952. Bethany, Bridgewater Corners, Vt., is a mission outpost of the Blooming Glen, Pa., congregation. The pastor is Nevin Bender, Jr. Membership is 34, and the average attendance in 1965 was 74.

Things That Count

By Vada Stutzman

"How big am I, Mommy?"

"When will I be big like brother?"

"Look, Mother. Measure us. Which is biggest?"

"I'm as tall as you now, Mother."

How often our children let us know they want to grow "big." Actually, we would be very much disappointed if they had no such desire. We would become concerned if they didn't grow normally. We watch our babies and toddlers closely to make sure they are gaining as they should.

In their school we are concerned lest they get behind. We help them with homework and encourage them to read. We see that they have the right type of books and good schools and teachers. We want them to grow, to progress. We are concerned if they seem to stand still.

Now, I am wondering, are we concerned about our own growth? We are, at times when we watch the scales and find too much growth or weight; but of course I am thinking about the things that really count. Not calories, but values. Am I growing? Are you? Am I more mature in my Christian life than I was a year ago?

We talk about stages in our children. Have some of us stopped growing in the adolescent stage in our Christian life? Are we ever at the place where we can relax and feel we've made it?

I know we are much bothered with busyness. There is only time for so much. I do think we need to check up on ourselves and see if we are growing in the things that count. We need to ask ourselves if we have made progress in our Christian life or if we are at a standstill. Could we be spiritually retarded?

Maybe we should ask ourselves a few questions:

(1) Do I love my Lord more than a year ago?

Does He grow dearer?

(2) Do I enjoy private devotions?

(3) Has my Christian service been more effective?

Has it increased?

(4) Do I have greater wisdom in dealing with problems?

Personal and family?

(5) Do I read my Bible more—

because I feel I should or because I want to?

(6) Do I trust more—worry less?

(7) Can my family tell I am a Christian?

Would they say I am growing?

(8) Am I more patient, kind, happy, gentle, understanding? more concerned about my neighbor?

(9) How do I feel about the race problems, the migrants, the Appalachian poverty?

(10) What about missions? My responsibility?

Let's take time to see how we "measure up" in the things that count, and then maybe we had better start by checking our diets and feeding more on the Word of God. Thus will we grow in grace and knowledge, unto maturity. There is no limit to the possibilities. The limits are within ourselves.

Faith in Action at Lee Heights

By Jocene T. Meyer

Is the amount I drop into the offering plate a measure of my spiritual maturity? How can the congregation be better informed of the financial needs of the church? How can the people of the Lee Heights Church be challenged to a renewed commitment of life for Him? Finally, why don't we invite the Stewardship Secretary of General Conference to Lee Heights to help in our congregational program planning, budgeting, and commitment of all of life? This was part of the discussion at a bimonthly members' meeting at Lee Heights Community Church, Cleveland, Ohio, late in 1964.

Thus the Stewardship for Mission program was initiated at Lee Heights. The introductory twelve-hour training session in January, 1965, led by Daniel Kauffman and attended by congregational leaders, was only the first of many planning sessions—around the committee table and by individuals. Our church program was analyzed, using the 110-question checklist provided in the *Program Builder*.

Many of our church officers and Sunday-school teachers began to see areas needing improvement. Even though Lee Heights is a young congregation, it was disturbing to discover that 5 percent of the previous budget was for general mission and 95 percent was for local expenses.

We discovered the tithe potential at Lee Heights to be a little over \$30,000. Giving in 1964 through congregational channels was \$12,000; the tithes and offerings fell short of the potential. Was this an indication that stewardship in other areas was just as far short of its potential?

Each member of the Stewardship for Mission committee evaluated the particular area of the church program for which he was responsible, such as a Sunday-school department, choir, youth activities, or trustees. Individuals who did not clearly understand their responsibilities before were better able to define the scope of their activities after the study. This was an early benefit of the program.

Programs on three levels—minimum, advance, and venture—were planned, implementing the goals each leader and his group had prayerfully and carefully worked out. This is a new approach to program planning at Lee Heights and we are a new congregation, but we hope that the three steps of the goal and the tithe potential will be reached in three years.

The periods of self-study were times when the twenty committee members privately renewed their dedication to the mission of Christ, for there seemed so much more work to do. The planning sessions and committee meetings provided an opportunity for sharing mutual concerns and joys. The committee members, by this time, had received new insights into the program at Lee Heights and had been confronted anew with their place in the mission of the church.

It is important that each member feels a part of this program. The congregation was kept informed through para-

graphs in the weekly church bulletin and by several longer bulletin inserts. When the committee was satisfied that the program proposals were complete, a fellowship meal for members and friends of the church was held after which the three level program proposal was more fully explained. Mimeographed sheets and an overhead projector helped picture what faith in action could mean for Lee Heights.

The Every Home visitors, who had been selected and trained earlier, were ready to go into the homes with descriptive flip charts. The fellowship meal concluded with a commissioning service for the Every Home visitors and the congregation.

Typical responses from persons visited in their homes were, "I didn't know we were involved in so many activities—missions at home and abroad, the church schools, summer camps." Or, "I didn't know the church served so many people." In this church of 150 members, the visitation program provided an opportunity for becoming better acquainted with each other.

These are some of the visible results of the Stewardship for Mission program at Lee Heights:

1. For the first time in the eight-year history of the congregation there are enough capable Sunday-school teachers to staff the 250-pupil Sunday school. These persons volunteered on the time and talent portion of the enlistment portfolio.

2. A men's fellowship was organized and has taken over some of the duties previously performed by the pastor. They have found opportunities for service to the congregation, and anticipate moving out into the community with a witness soon.

3. The Every Home visitors felt the need for a Christian workers' training course as they had the opportunity to witness and discuss spiritual problems during several visits.

4. Members asked for more organized Bible study courses.

5. The congregation asked to be kept better informed in all areas. The mission's chairman now plans for a "Minute in Missions" each Sunday during the worship hour when he or a member of the congregation tells about needs and outreach in some area of general mission.

6. Sixty-five percent of the faith commitment portfolios were completed and returned.

7. The financial contributions of the congregation were raised from \$12,000 to \$20,000 in the first year.

The Stewardship for Mission program at Lee Heights followed closely the steps outlined in the manual prepared by the Department of Stewardship of the Mennonite Church. This is not a program that is planned during one month of the year, then laid aside until the same month of the following year. It is a continuing emphasis of stewardship for the individual and the congregation. Next year's planning should be easier, but the challenge to total commitment will be just as great. □

Jocene T. Meyer is a housewife whose husband, Arthur, teaches in the public school system of Cleveland, Ohio.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

Repentance unto Life, by J. Kenneth Grider. Beacon Hill; 1965; 80 pp.; paper, \$1.00.

This is a depth study of the doctrine of repentance. The author moves through history to show the practical need for repentance today. He follows with an analysis of repentance and its use of the term in the Scripture. Readers will find in this book a challenge to nurture their faith.—Ivan R. Lind.

A Passion for the Impossible, by Leslie T. Lyall; Moody Press; 1965; 207 pp.; \$3.50.

A book celebrating the centenary of the China Inland Mission. James Hudson Taylor, founder of the mission, was British, as were all the first C.I.M. missionaries. Later, however, other countries joined in the support, making the work international as well as interdenominational, which it was from the beginning. Taylor based his life on the creed: "There is a living God. He has spoken in His Word. He means what He says. He is willing and able to perform what He has promised." The work was established and carried on by this creed through the century.

The reader feels the faith of the founder throughout when he says, "I have found that there are three stages in every great work of God: first, it is impossible; then it is difficult; then it is done."—Mary M. Good.

The Reformers and Their Stepchildren, by Leonard Verduin. Eerdmans; 1964; 292 pp.; \$5.75.

This is likely to be the most important book to appear in this decade on Anabaptism, and I can only hope and pray that, first of all, the descendants of these stepchildren of the Reformation will be among the first to recover the genius of their tradition.

This might well be the most important book to appear in this decade on the recovery of the true nature of the church and her relation to the state, for it will unerringly alert every devoted Christian of any tradition to the terrible tendencies in every Christian person and denomination toward the pre-Christian sacramentalism.—Gerald C. Studer.

Harper Study Bible, edited by Harold Lindsell. Harper and Row; 1964; 1902 pp., concordance, 191 pp.; \$9.95.

This book with its sturdy binding, very reasonable price, and excellent notes can be recommended wholeheartedly to anyone, young or old, seasoned reader or newcomer to the Bible, for I can think of no place else where one could get so clear a view of what Christianity most surely believes.—Gerald C. Studer.

The King and His Cross, by Robert C. Dentan. The Seabury Press; 1965; 178 pp.; \$3.50.

The author takes a number of the Old Testament Scriptures, and gives an exposition of these in the light of their fulfillment in the Christ. The Scriptures he has chosen are the "passages assigned in the American Book of Common Prayer as lessons for Morning and Evening Prayer and as 'epistles' for the Holy Communion."

I recommend this book for wide reading. It can be helpful to an understanding of the Old Testament as the historical background and the New Testament as the fulfillment.—John E. Lapp.

God Is for the Alcoholic, by Jerry G. Dunn; Moody Press; 1965; 205 pp.; \$3.95.

This is one of the best books I have read on alcoholic problems. The author knows of what he writes, having been an alcoholic, but through the grace of God working in his life, he has been able to keep from drinking.

The book is full of case histories and personal experiences. It is written in simple, easy style. The reader will find it captivating. "God is for the alcoholic!" This is the solution, clear-cut and Christ-centered.—Glenn B. Martin.

The Word Became Flesh, by E. Stanley Jones; Abingdon; 1963; 382 pp.; \$2.50.

I have already seen the redirection of the lives of two men—one a Mennonite executive and the other a world leader—through this volume. There are 364 daily devotions growing out of Mr. Jones's total absorption of the meaning for mind, heart, and walk in John 1:14.

The content is evangelical and warm and gladly welcomed by any person open for further thought on what is the essence of the Christian faith and its meaning. Excellent for small group study, discussion, and life-changing applications.—Gene Herr.

The Witness, by Urie A. Bender; Herald Press; 1965; 159 pp.; \$3.00.

This is a book on personal work that is different in that the approach is not the traditional one. Witnessing is described as a part of normal Christian living done among people with whom the person lives and works, and not at long arm's length.

Although not designed as a study book, this volume could be used profitably by a group interested in sharing the Gospel with others, as they engage in personal witnessing and evangelism.—Nelson E. Kauffman.

From the Mennonite Pulpit, edited by Paul Erb. Herald Press; 1965; 200 pp.; \$3.75.

This reviewer has never found books of sermons too popular. However, he has found this book to be a distinctive exception. It is highly inspirational and challenging. Ministers will find it a real sourcebook to stimulate further seed thoughts for sermons. Seminary students will find a sourcebook for the study of homiletics. All Christians will find it a great spiritual stimulus.—Howard J. Zehr.

With the Passing Seasons, by W. Burgess McCreary. Warner; 1965; 96 pp.; paper, \$1.50.

The author "has been in active retirement. He sold his business . . . grew restless in retirement . . . returned to his former community . . . is busy in home church where he teaches a Sunday-school class . . . fourth volume from this Press still in print."

From such a resource came these essays with special meaning for meeting the passing seasons and years. A good thought-provoker.—J. Paul Sauder.

Christian Faith and the Church, by H. Jackson Forstman. Bethany; 1965; 191 pp.; cloth, \$3.50.

This book gives the logical argument that the church does not exist without the community of a common faith. In these days of weakening influence, we as members of the church will profit by a thorough study of this treatise. Recommended for individual and group study.—Glenn B. Martin.

Readers Say

I am appalled at the reaction of Howard Burkholder to the article, "The City—Problem or Potential" (Aug. 24), when he says, "ultimately, though not immediately, Christian faith means separation from the city." Granted, we believe that Christian faith and the church should have an impact on culture and even the structures of society should be influenced by a vital Christianity, but the first call of the church is to live where people are, not where we think they ought to be. The result of ministering to them may be some change in their structural environment.

But who can say that the country is a more heavenly place to live than the city? My wife and I were both raised in the country and we do not want to live anywhere else more than right here in the inner city of New York. There are many beautiful and cultural aspects of the city. The comment by our brother that "the city is an undesirable place to live" must come from some typical rural bias. To say that "it is a difficult, if not impossible, place to love your neighbor" simply is no more true of the city than of the country. I find that my urban brethren and sisters whom I have lived with in the inner city know more how to love than my Mennonite rural brethren, possibly because their love is tested more. I think our brother has a point in that the present state of Mennonite spiritual life of rural persons makes it difficult for them, if not impossible, to love when they first enter the city. It has been my personal observation and experience that most Mennonites come to the city and allow their faith to grow and their love to be tested and to grow.

If the missionary motive to come to the city is just because we pity the poor undesirables, then we might better continue to stay in our rural ghettos and piously pray for our pagan cities, but if our motive is truly to minister to the whole man, then our pity becomes a concrete identification with the people.

To stay in our small town rural communities and expand our urban missionary effort by commuting is ridiculous. It is not even possible to communicate to urban folk by proxy. The New Testament call is not to build self-centered comfortable little sociological enclaves, but it is to live in the real pagan world. Our first call is to missionize the world, then we gather in fellowship to sustain that mission. It is not fellowship first and then we have a mission to maintain that fellowship.

—John I. Smucker, Bronx, N.Y.

* * *

This note refers to the article, "Where Are We Going in Missions?" (Oct. 26 issue). It struck me "sort of crosswise."

Why five faces? Why even one? The question suggested itself to me, "Where Are We Going in Religious Journalism?"

Enuf said!—J. N. Kaufman, Goshen, Ind.

* * *

You have probably never written on a more needed subject than you did in the Nov. 9 editorial, "The Talking Church." Your observations are so very true for so many persons who seem to be well-meaning.

It is to me a serious matter when "Christian relationships . . . are not redemptive but judgmental," and how very true this is on all too many occasions. Appreciate your statement that "If there is any group in the world which should be ready to talk its beliefs, it is the Christian Church."

It would seem to me that there are two areas which we must emphasize in order to be able to better communicate on matters that are controversial.

1. We must show absolute humility and love for one another in such discussions. One must desire the good of another and not simply be a lover of victory. The latter is what the Apostle Paul seems to have had in mind when he said, "If anyone wants to be argumentative" (I Cor. 11:16, Phillips). It must have been his love for the good of another that motivated him when he "spoke boldly, arguing and pleading about the kingdom of God" (Acts 19:8, RSV), and that for two years at Ephesus! He surely had both love and backbone!

2. We must have an earnest love for the will of God. Jesus said, "If any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority" (John 7:17, RSV). Many will be condemned on the final day of judgment because they "received not the love of the truth" (II Thess. 2:10).

Too many have feared too long to discuss differences. To have such discussions is a real blessing if we are possessed with the wisdom that is from above which "is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity" (Jas. 3:17, RSV).

My wife and I want to express our sincere thanks for this and the many other fine editorials.—Paul D. Yoder, Boyertown, Pa.

* * *

I feel very deeply for Pastor S. L. Morgan because he has obviously felt he acted in the full spirit of the church and somehow his effort was not blessed ("My Greatest Sorrow," Nov. 2 issue).

We had the question, "What is sin?" presented in our Sunday-school class the other week. We found this almost impossible to answer.

So much harm has been done, in churches, by the attitude of "church forgiveness." I cannot feel this is Biblical, as forgiveness rests only with God. Even our Lord would never condemn, and used the expression, "He that is without sin among you, let him first cast a stone at her."

This young couple, it seems to me, had fulfilled their church duty when they confessed their mistake humbly and sorrowfully to their pastor. I am quite sure they had already been forgiven by the only One who can forgive. Under these circumstances a joyful and loving acceptance back into the fold could be the only outcome—with no trace of remembrance of any past faults left.

Are we to judge which sin warrants public confession and forgiveness? We all sin, and are all living under condemnation, if it were not for the sacrifice of our Lord—and the purifying grace of God. . . .—Mrs. Phyllis M. Rogers, Grove City, Ohio.

* * *

The Mennonite churches' "angry young men" have certainly taken to the pen. Their arrogance in labeling and blaming, their readiness to put words in the mouth of their brothers who may differ with them are a source of anxiety to me.

Loren Lind wrote (Oct. 5), "I suppose Governor Wallace's approach to racial problems is more acceptable to most Mennonites than is Dr. Martin Luther King's, as Sanford seemed to imply. . . ."

This "either-or" attitude in which if I do not agree with you I am automatically wrong is only emoting—not thinking. Flinging angry accusations just breaks down communication. Our perception and growth rates may vary but all of us are willing to learn, to be challenged, to think, see, and do.—June B. Weber, Denbigh, Va.

* * *

When I read "Readers Say" in Nov. 2 *Gospel Herald*, it made my heart ache and I felt I had to write something.

God forgive us when we see only tradition and do not see the little face trying to reach up high enough to see out of the corner of the window (first page of Oct. 19 issue). There are little faces looking at us from all over the world; little faces that have known hunger, loneliness, fear, desertion, discrimination, and hate. How much of this have any of us experienced? How much do we understand? How much do we care?

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Fyrne Yoder, Goshen, Ind.

* * *

My heart goes out to Mr. Morgan (see Nov. 2 issue). I have felt this same terrible failure.

Love for God and fellow members is the only calling of any church. Most have forgotten this precept, but so far Mr. Morgan has fulfilled his duty.

Now, the church is made up of its members—even weak individuals; perhaps a young couple, who are young but will grow and be strong if they are allowed to forget their weakness.

This young couple, these members, did confess their weakness and contrition to each other no doubt and to their minister, a fellow member. This is more than is required by Jesus. Jas. 5:16. One to another does not mean publicly to a whole church membership.

However, Mr. Morgan, evidently feeling the weight of his high office, could not let them grow. This is where "the church" became more important than its members. A symbol of what? Fasting and prayer were once the letter of the law but not in the last 50 years.

I believe he should pray for empathy with this couple and humbleness of heart so that he may ask their forgiveness and so return them as members, which he seems so desperately to desire.—Mrs. Lewis Parquette, Dowagiac, Mich.

* * *

I have appreciated many articles in the *Gospel Herald* in the past, but this does not praise either you or the contributors because you do not know which articles I liked or which I did not like.

In his article, "The New Frontier" (Oct. 26), Roy S. Koch says, "With the exception of the first twenty-five years or so of her history and the most recent decades, the Mennonite Church has been neither relevant to the times nor creative in challenging the society around her." In Harold E. Bauman's article, "Our Mission Is One" (Nov. 2), he quotes his professor who says, "They [the Mennonites] are in the midst of deciding whether they shall join the fat and the lazy of the land or whether they shall be the conscience of society."

This must mean the relevant ones are in the midst of deciding whether they shall join the fat and lazy of the land or be the conscience of society. This implies that the irrelevant (?) generations preceding were the conscience of society, which I believe is true relevance.

Bauman states he was stunned by the acute insight of his professor, although in the previous paragraph he says, "At the same time we have come to see that the Mennonites are but a small part of the body of Christ around the world." By this he should recognize that all Christians and not just Mennonites should be the conscience of society.

It seems to me it takes very keen insight today to know what doctrines and disciplines to retain because of love and which doctrines and disciplines to drop because of a changing culture.—Cletus W. Amstutz, Orrville, Ohio.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Albrecht—Billard.—Edward S. Albrecht, Akron, N.Y., Clarence Center cong., and Nora Marion Billard, Sarasota, Fla., by Arnold Gingrich, Sept. 18, 1965.

Birky—Desmond.—Roger Jon Birky, Foosland, Ill., East Bend cong., and Marilyn Sue Desmond, McLean, Ill., Bloomington cong., by Harold Zehr, Nov. 27, 1965.

Boettger—Clavert.—Sanford Boettger, Tofield, Alta., Salem cong., and Edythe Gwendolyn Clavert, Preston, Ont., First Mennonite, Kitchener, cong., by Robert N. Johnson, Nov. 26, 1965.

Bontrager—Strausz.—Wesley Bontrager, Haven, Kans., Yoder cong., and Marilyn Strausz, Buhler (Kans.) cong., by Harold Thiesen, assisted by Andrew Bontrager.

Brenneman—Boshart.—Gerald Brenneman, Waterloo, Ont., Cassel cong., and Dorene Boshart, Waterloo, Ont., Steinman cong., by Orland Gingrich, Feb. 19, 1965.

Burkholder—Martin.—Donald E. Burkholder, Bernville, Pa., and Miriam G. Martin, Newmans town, Pa., both of Texter Mountain cong., by Isaac K. Sensenig, Oct. 30, 1965.

Campbell—Howard.—Brenard Campbell, Crimora, Va., Pike cong., and Rebecca Howard, Stuarts Draft (Va.) cong., by Paul Barnhart, Nov. 25, 1965.

Clark—Hess.—Benjamin L. Clark, Kinzer (Pa.) cong., and Mary Esther Hess, Manheim, Pa., Erb cong., by Homer D. Bomberger, Aug. 7, 1965.

Cressman—Eby.—Allan Cressman, Guernsey, Sask., and Mrs. Annie (Good) Eby, Drake, Sask., both of the Sharon cong., by James Mullet, Nov. 26, 1965.

Gingrich—Frey.—Stanley Gingrich and Vietta Frey, both of the Glen Allan (Ont.) cong., by Amsey Martin, Dec. 3, 1965.

Good—Widders.—John W. Good, Lancaster, Pa., Strasburg cong., and Phoebe J. Widders, Lititz, Pa., Erb cong., by Homer D. Bomberger, Sept. 11, 1965.

Graybill—Hershey.—Clyde R. Graybill, Lancaster, Pa., Strasburg cong., and S. Lorraine Hershey, Intercourse, Pa., Welsh Mountain cong., by Clair B. Eby, Nov. 27, 1965.

Hauder—Roth.—Laurence Hauder, Milford, Nebr., and Mrs. Mildred Roth, Baden, Ont., St. Agatha cong., by Orland Gingrich, June 19, 1965.

Herrmann—Studer.—Robert Lee Herrmann, Dunlap, Ill., and Kathryn Joan Studer, Roanoke, Ill., both of the Roanoke cong., by Norman Derstine, Nov. 27, 1965.

Hostetter—Brubaker.—A. Clyde Hostetter, Strasburg, Pa., New Providence cong., and Edna Grace Brubaker, Quarryville, Pa., Mechanic Grove cong., by Clayton L. Keener, Nov. 25, 1965.

King—Kennel.—James Menno King, Harrisonburg, Va., Chicago Avenue cong., and Lynda Grace Kennel, Newport News, Va., by Glendon L. Blosser, Nov. 25, 1965.

Kisamore—Leatherman.—Glenn G. Kisamore, Medina, Ohio, Bethel cong., and Esther L. Leatherman, Line Lexington, Pa., Lansdale cong., by Jacob Z. Rittenhouse and Melvin Myers, Oct. 16, 1965.

Klopfenstein—Edwards.—Ron Klopfenstein, Colorado Springs, Colo., Beth-El cong., and Connie Edwards, Denver, Colo., Presbyterian, by Darrel D. Otto, Aug. 12, 1965.

Landis—Nolt.—Ira S. Landis, Strasburg, Pa., Mellinger cong., and Fay E. Nolt, Manheim, Pa., Erisman cong., by Homer D. Bomberger, Nov. 27, 1965.

Leis—Biehn.—Archie Joel Leis, Lanigan, Sask., and Reta Viola Biehn, Guernsey, Sask., Sharon cong., by James Mullet, Oct. 16, 1965.

Martin—Diller.—Nevin J. Martin, Smithsburg, Md., Stouffer cong., and Ethel H. Diller, Hagerstown, Md., Miller cong., by Reuben E. Martin, Dec. 4, 1965.

Martin—Hunsperger.—Albert Martin, Glen Allan (ont.) cong., and Carol Hunsperger, Listowel (Ont.) cong., by Amsey Martin, Nov. 12, 1965.

Miller—Hershey.—Charles Leonard Miller, Lancaster, Pa., and Carol Ann Hershey, Witmer, Pa., by Clair J. Hershey, father of the bride, Nov. 27, 1965.

Miller—Stall.—Joe D. Miller, New Haven, Ind., Cuba C.M. cong., and Mary Margaret Stall, Montgomery, Ind., Bethel cong., by John Yoder, Oct. 30, 1965.

Moyer—Gingrich.—Burnell Moyer, Manheim, Pa., Hernley cong., and Erma J. Gingrich, Myerstown (Pa.) cong., by Mahlon Zimmerman, Oct. 23, 1965.

Moyer—Miller.—Milton E. Moyer, Newport News, Va., Warwick River cong., and Barbara Miller, Mantua, Ohio, Plainview cong., by Elmer Stoltzfus, Oct. 30, 1965.

Nissley—Kowalewski.—Ira Nissley, Nappanee, Ind., Bethel cong., and Reinhilde Kowalewski, Espelkamp-Mittwald, Germany, Espelkamp Mennonite Mission, by John E. Gingrich, Aug. 7, 1965.

Pesicka—Hamilton.—Glynn Pesicka and Elizabeth Hamilton, both of Kansas City, Kans., K.C. Mennonite Fellowship, by Roman Stutzman, Nov. 20, 1965.

Reimer—Harold.—LeRoy Reimer and Judith Harold, both of Kansas City, Mo., Argentine cong., by John Paul Wenger, Nov. 26, 1965.

Ressler—Martin.—David Ressler, East Earl, Pa., Bowmansville cong., and Sandra Martin, Ronks, Pa., Paradise cong., by Clair B. Eby, Oct. 30, 1965.

Schlegel—Roth.—Roy James Schlegel, New Hamburg, Ont., and Marianne Elizabeth Roth, Shakespeare, Ont., by Orland Gingrich, Oct. 8, 1965.

Schwartz—Boshart.—David Laverne Schwartz, Wellesley, Ont., and Carol Ruth Boshart, Petersburg, Ont., by Orland Gingrich, July 17, 1965.

Shirk—Wert.—Allen W. Shirk, East Earl, Pa., and Ruth Ann Wert, McAlisterville, Pa., by Warren Good, June 18, 1965.

Showalter—Hege.—Harold E. Showalter and Esther L. Hege, both of Hagerstown, Md., Salem Ridge cong., by Mahlon D. Eshleman, Oct. 16, 1965.

Stahl—Showalter.—Dewey Stahl, Harrisonburg, Va., Lindale cong., and Laura Showalter, Scottsdale (Pa.) cong., by A. J. Metzler, Nov. 27, 1965.

Steffen—Geiser.—John Steffen and Sharon Geiser, both of Apple Creek, Ohio, Sonnenberg cong., by Harlan Steffen, Nov. 25, 1965.

Stutzman—Kinsinger.—Glenn Wayne Stutzman, Hutchinson, Kans., Plain View cong., and Miriam Fay Kinsinger, Middlefield, Ohio, Maple View Conservative cong., by Ervin M. Miller, Nov. 20, 1965.

Tyson—Gerhart.—James E. Tyson, Lawn, Pa., Stauffer cong., and Vera G. Gerhart, Lebanon, Pa., Indiantown cong., by Mahlon Zimmerman, July 17, 1965.

Vasvery—Grieser.—Donald Vasvery, Whitehouse, Ohio, and Linda Grieser, Wauseon, Ohio, both of the Central cong., by Charles H. Gautsche, Nov. 13, 1965.

Wagler—Steury.—Simon Wagler, Hicksville, Ohio, and Martha Steury, Woodburn, Ind., both of the Cuba C.M. cong., by John Yoder, Nov. 26, 1965.

Wittmer—Bontrager.—Lawrence Wittmer, Hartville (Ohio) cong., and Naomi Bontrager, North Canton, Ohio, Seventh Day Adventist, by Rudy Bontrager, Oct. 19, 1965.

Yoder—Bitikofer.—Myron Yoder, West Liberty, Ohio, Bethel cong., and Joan Bitikofer, Canton, Kans., Spring Valley cong., by James Hershberger, Sept. 18, 1965.

Yoder—Hunsberger.—Marcus W. Yoder, Wellman, Iowa, West Union cong., and Pearl G. Hunsberger, Souderton, Pa., Perkasio cong., by Paul T. Guengerich and Richard C. Detweiler, Nov. 27, 1965.

Yoder—Neff.—Titus A. Yoder, Lancaster, Pa., Brethren in Christ cong., and Charlotte F. Neff, Christiana, Pa., Old Road cong., by Clair B. Eby, Nov. 20, 1965.

Yoder—Yoder.—Owen Yoder and Erma Yoder, both of Hutchinson, Kans., Center A.M. cong., by Amos Nisly, Aug. 27, 1965.

Zeiset—Weaver.—Carl Zeiset, Ephrata, Pa., Martindale cong., and Sarah Jane Weaver, East Earl, Pa., Weaverland cong., by J. Paul Graybill, Nov. 20, 1965.

Zimmerman—Richer.—Arlan Zimmerman, Central cong., and Beulah Richer, West Clinton cong., Pettisville, Ohio, by E. B. Frey, Nov. 6, 1965.

Zimmerman—Sensenig.—Galen Zimmerman, Mohrston, Pa., Bowmansville cong., and Helen Sensenig, Ephrata, Pa., Blainsport cong., by Mahlon Zimmerman, Sept. 4, 1965.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, David I. and Mildred (Clemmer), Souderton, Pa., first child, Brian Jay, Sept. 12, 1965.

Dettweiler, Ward and Beatrice (Rabe), Breslau, Ont., sixth child, Cindy Lou, Oct. 22, 1965.

Driver, Lewis and Ellen (Kiser), Harleysville, Pa., first child, Serita Lenae, Oct. 2, 1965.

Eby, J. Wilmer and Anna (Eckman), Lancaster, Pa., second child, first daughter, Mary Beth, Nov. 18, 1965.

Groff, Merrill and Shirley (Keeler), Telford, Pa., fifth child, third son, Bradley Kevin, Nov. 30, 1965.

Grove, John and Anna (Ebersole), Hanover, Pa., seventh child, third daughter, La Vonne Arlene, Nov. 17, 1965.

Hostetler, Sanford and Lucy (Gingrich), Wellman, Iowa, third child, first daughter, Bonita Fay, Oct. 13, 1965.

Kenagy, Marvin and Helen (Hartzler), Garden City, Mo., second child, first son, Wayne Allen, Sept. 6, 1965.

Kolb, Robert C. and Gladys (Gehman), Spring City, Pa., sixth child, fourth son, Donald, Nov. 5, 1965.

Mast, Moses L. and Gladys (Swartzendruber), Lebanon, Oreg., second daughter (first daughter deceased), Bethany Louise, Nov. 12, 1965.

Miller, D. Richard and Marilyn (Swinehart), Fort Dodge, Iowa, fourth child, first daughter, Christine Marie, Nov. 28, 1965.

Moore, Charles J. and Anna Grace (Zook), first child, Roland James, Dec. 4, 1965.

Redcay, L. Kenneth and Grace H. (Thomas), Quarryville, Pa., first child, Tim Edward, Nov. 22, 1965.

Rohrer, John C. and Ruth (Zeiset), Dover, Pa., fourteenth living child, Grace Arline, Nov. 16, 1965.

Roth, Ellis and Marilyn (Leichty), Des Moines, Iowa, third child, first daughter, Carol Kay, Nov. 15, 1965.

Shank, Floyd C. and Mae (Vance), Harrisonburg, Va., fifth child, second son, Steven Douglas, Nov. 6, 1965.

Shantz, Murray and Carol (Good), Bloomington, Ont., first child, Bradley Scott, Sept. 19, 1965.

Stutzman, Nathan and Velda (Wideman), Kingman, Alta., third child, second daughter,

Eileen Dawn, born June 5, 1965; received for adoption, Dec. 3, 1965.

Yoder, Ezra J. and Deemy Fern (Yoder), Garnett, Kans., third child, second son, David Wayne, June 23, 1965.

Yoder, Fred and Ruth (Gregory), Filer, Idaho, fourth child, third daughter, Elsie Edna, Dec. 6, 1965.

Yoder, Wayne and Sue (Alexander), Northfield, Ill., first child, Susan Christine, Nov. 28, 1965.

Zeiset, George S. and Bernice (Yoder), fourth child, first son, George Edward, Sept. 17, 1965.

Zimmerman, Melvin G. and Kathryn M. (Zimmerman), third child, second daughter, Beth Ann.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Armstrong, Keith Allan, son of Lloyd and Thelma (Rufenacht) Armstrong, was born at Archbold, Ohio, Feb. 16, 1956; died at the Detweiler Hospital, Wauseon, Ohio, Oct. 30, 1965, of a virus infection resulting in meningitis; aged 9 y. 8 m. 14 d. Surviving are his parents, one brother (Larry), 2 sisters (Jean and Nancy), grandparents (Mr. and Mrs. Glen Rufenacht), and great-grandparents (Jemima Grieser and J. Cligord Armstrong). He attended the Tedrow Church. Funeral services were held at the Central Church, Nov. 2, with Carl Yoder and Roy Sauder in charge; interment in Pettisville Cemetery.

Baumgartner, Peter E., son of Peter David and Barbara (Lehman) Baumgartner, was born near Kidron, Ohio, Sept. 12, 1878; died at the Mennonite Home, Rittman, Ohio, Nov. 7, 1965; aged 87 y. 1 m. 26 d. On Dec. 2, 1906, he was married to Catharine May Martin, who died Nov. 22, 1911. On June 5, 1913, he was married to Elizabeth Thut, who died Oct. 27, 1958. On July 23, 1916, he was ordained as deacon and served the Oak Grove and Orrville Mennonite churches. Surviving are one daughter (Edith—Mrs. Lloyd Miller), one brother (William), 6 grandchildren, and 7 great-grandchildren. Three daughters preceded him in death. He was a member of the Orrville Mennonite Church, where funeral services were held Nov. 9, with J. Lester Graybill and Lotus Troyer in charge; interment in Martins Church Cemetery.

Diller, Samuel Joseph, son of Joseph B. and Elizabeth (Shank) Diller was born Jan. 4, 1893; died Oct. 26, 1965; aged 72 y. 9 m. 22 d. On Dec. 4, 1913, he was married to Maggie S. Martin, who survives. Also surviving are 3 daughters (Naomi—Mrs. Abner R. Martin, Ruth—Mrs. Irvin S. Martin, and Esther—Mrs. Donald H. Martin), one foster son (Harvey D. Martin), 17 grandchildren, 10 great-grandchildren, 2 brothers (Levi I. and Reuben H.), and 2 sisters (Mrs. Martha E. Landis and Emma—Mrs. Willis Derstine). He was a member of the Reiff Church, Hagerstown, Md., where funeral services were held, conducted by Richard Danner, Amos E. Martin, and Amos E. Horst.

Grout, Amos U., son of Loren Enos and Emma (Sleichter) Grout, was born in Johnson Co., Iowa, March 4, 1875; died at Iowa City, Iowa, Oct. 28, 1965; aged 90 y. 7 m. 24 d. On March 4, 1915, he was married to Carrie Schrock, who survives. Also surviving are 5 sons (Virgil, Herbert, Guy, Clifford, and Alva), 2 brothers (Harry and Lute), and one sister (Emma Madden). He was a member of the East Union Church, where funeral services were held Oct. 31, with A. Lloyd Swartzendruber and J. John J. Miller in charge.

Harrington, Cecil F., son of Elmer and Carrie Harrington, was born at Ayr, Nebr., Dec. 9, 1903; died of a brain hemorrhage at Erie, Pa.,

Nov. 2, 1965; aged 61 y. 10 m. 24 d. On May 18, 1925, he was married to Neola Swingle, who survives. Also surviving are 2 sons and one daughter (Dale, Lyle, and Carolyn), 10 grandchildren, 2 brothers (La Verne and Harvey), and 2 sisters (Doris McCammon and Hilda Bernhardt). He was a member of the Britton Run Church. Funeral services were held at the Corry, Pa., Funeral Home, Nov. 5, in charge of Daniel Johns; interment in Rose Hill Cemetery, Spartansburg, Pa.

Hershey, Jacob, son of Moses and Margaret (Wanner) Hershey, was born in Leacock Twp., Pa., Aug. 13, 1879; died at the New Holland Nursing Home, Aug. 15, 1965; aged 86 y. 2 d. On Jan. 3, 1906, he was married to Emma G. Ranck, who died Nov. 17, 1931. Surviving are 3 sons and one daughter (Raymond A., Park R., Elvin R., and Ada E.—Mrs. Marvin Zuck), one foster daughter (Rose Link—Mrs. John Welk), 14 grandchildren, 14 great-grandchildren, one brother (Henry), and 2 sisters (Amanda and Fannie). On Feb. 28, 1934, he was married to Salinda H. Myers, who survives. On June 6, 1940, he was ordained to serve as deacon at the Mt. Pleasant Church. Funeral services were conducted at the Paradise Church, Aug. 18, with Clair Eby, Marvin Eshleman, and David Wadel in charge.

Kauffman, Dorcas Ann, infant daughter of Carl and Erma (Yoder) Kauffman, Johnstown, Pa., died Nov. 6, 1965, at Memorial Hospital. Surviving are her parents, one brother (Rickey), 2 sisters (Donna and Elaine), grandparents (Mr. and Mrs. Ammon Yoder and Mr. and Mrs. Ernest Kauffman), and great-grandmother (Mrs. Pearl Alwine). Graveside services were held at the Thomas Mennonite Cemetery, by Aldus J. Wingard.

Kennel, Elizabeth, daughter of Joel and Elizabeth (Stoltzfus) Fisher, was born near Gap, Pa., Sept. 21, 1888; died near Parkesburg, Pa., at the home of her daughter Dorothy, Aug. 23, 1965; aged 76 y. 11 m. 2 d. On Nov. 9, 1909, she was married to Christian D. Kennel, who died March 29, 1947. Surviving are 9 children (Elmer, Dorothy—Mrs. Reuben Stoltzfus, Ida—Mrs. John Winters, Grace—Mrs. Urie Kurtz, Christian D., Jr., John, Joseph, Phoebe—Mrs. Arthur Ranck, and Frank, with whom she resided), one sister (Salome—Mrs. Samuel Stoltzfus), 49 grandchildren, and 13 great-grandchildren. She was a member of the Parkesburg Church. Funeral services were held at the Millwood Church, Aug. 26, in charge of M. S. Stoltzfus and Noah Hershey.

Kling, Anna, daughter of Josiah and Annie (Herr) Mellinger, was born near Strasburg, Pa., Aug. 13, 1908; died at her home in Paradise, Pa., after an illness of six months, Sept. 22, 1965; aged 57 y. 1 m. 13 d. On April 2, 1944, she was married to Willis E. Kling, who survives. Also surviving are 2 children (John Jacob and Elizabeth Ann), 4 stepchildren (Helen—Mrs. Robert Buckwalter, C. Richard, Martha—Mrs. A. Don Augsburg, and Ruth—Mrs. Nelson Alger), and 2 brothers (Amos H. and Jason H.). She was a member of the Kinzer Church, where she served with her husband in the ministry. Funeral services were held at the Paradise Church, Sept. 26, in charge of Amos W. Weaver and Clair B. Eby; burial in Strasburg Mennonite Cemetery.

Kolb, Aaron L., son of Clayton and Emma (Longacre) Kolb, was born at Spring City, Pa., Oct. 5, 1903; died at the General Hospital, Lancaster, Pa., June 19, 1965; aged 61 y. 8 m. 14 d. On Dec. 3, 1924, he was married to Esther Hershey, who survives. Also surviving are 5 children (Mildred—Mrs. Lester Landis, Melvin, Norman, Rosa—Mrs. Ammon Graybill, and Aaron, Jr.). He was a member of Mellinger's Church, where funeral services were held June 22, in charge of Paul Landis, Harry Lefever, and Nelson Landis; interment in Hershey's Cemetery.

Kratz, Anna L., daughter of Jonas and Amanda (Geil) Moyer, was born at Chalfont, Pa., May 29, 1881; died at the home of her son Walter, Souderton, Pa., Nov. 2, 1965; aged 84 y. 5 m. 4 d. On Nov. 28, 1901, she was married to Oliver B. Kratz, who died Dec. 20, 1958. Surviving are one son (Walter M.), one daughter (Laura—Mrs. James H. Moyer), 6 grandchildren, 8 great-grandchildren, 2 sisters and 2 brothers (Mrs. Mary Weisel, Mrs. Russel Hallman, Erwin G., and Willis G.). She was a member of the Blooming Glen Church, where funeral services were held Nov. 6, in charge of David F. Derstine, Jr.

Kropf, Elizabeth, daughter of David P. and Anna (Hershberger) Miller, was born at Middlebury, Ind., Aug. 7, 1868; died at St. Luke's Hospital, Kansas City, Mo., Oct. 23, 1965; aged 97 y. 2 m. 16 d. She was married for 54 years to Christian Kropf, who preceded her in death. She is the last surviving child from a family of 13 children. Surviving are 7 children (William, Daniel, Ray, Alma McMillen, Pearl Kelly, Christopher, and Benjamin), 18 grandchildren, 38 great-grandchildren, and 2 great-great-grandchildren. Three children preceded her in death. She was a member of the Sycamore Grove Church, Garden City, Mo., for 82 years. Funeral services were in charge of Leonard Garber and Earl B. Eberly; interment in the Clearfork Cemetery, Garden City, Mo.

Mast, Robert P., son of Wiley and Janie (Sommers) Mast, was born in Howard Co., Ind., Nov. 22, 1922; died at Kokomo, Ind., of a heart attack, Oct. 24, 1965; aged 42 y. 11 m. 2 d. On May 9, 1942, he was married to Martha Horner, who survives. Also surviving are 2 daughters (Clarice—Mrs. Rex Kling and Elizabeth), one son (David), 2 brothers (Orville and Gerald), one sister (Charlene—Mrs. Herbert Osborne), and one grandchild. He was a member of the Howard-Miami Church, Amboy, Ind., where funeral services were held Oct. 27, in charge of Kenneth Stevanus and Simon Gingerich; interment in Mast Cemetery.

Miller, Katie, daughter of Daniel W. and Barbara (Miller) Wertz, was born at Wellman, Iowa, Dec. 12, 1879; died at Iowa City, Iowa, Nov. 2, 1965; aged 85 y. 10 m. 21 d. On Oct. 23, 1902, she was married to Chris C. Miller, who died Oct. 20, 1940. Surviving are one daughter (Mrs. Marie Herner, with whom she lived), one son (Clifford), one brother (J. D. Wertz), and 2 grandchildren. She was a member of the Kalona Church. Funeral services were held at the East Union Church, Nov. 4, in charge of Richard Lichty and A. Lloyd Swartzendruber; interment in Sharon Hill Cemetery.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 8.

Ontario Mennonite Bible School, 800 King St. E., Kitchener, Ont., beginning Jan. 3.

Six-week term of Conservative Mennonite Bible School and twelve-week term of Conservative Mennonite Institute, at Rosedale, Ohio, beginning Jan. 3.

Ministers' course at Eastern Mennonite College, Harrisonburg, Va., Jan. 10-21.

Ministers' Week Program, Eastern Mennonite College, Harrisonburg, Va., Jan. 24-28.

School for Ministers, Hesston College, Feb. 1-4. Annual Ministers' Fellowship meeting, Conservative Mennonite Conference, with the Cuba congregation, Grabbill, Ind., Feb. 23 to March 2.

I-W Sponsors' Conference, Indianapolis, Ind., March 1-3.

Mennonite Publication Board Meeting, Scottdale, Pa., March 24-26.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

CHURCH NEWS

Volunteers Help Resettle Poor of Brazil

Five Mennonite volunteers have answered the call for help in resettling some of the poor folk of northeastern Brazil.

The volunteers' services are urgently needed in resettling the poverty-stricken agricultural workers who have left their homes in the Northeast in the hope of starting a new productive life alongside the recently opened Belem-Brasilia road.

The Gurupi settlement project got its start when 8,000 acres of jungle were made available to the Confederation of Evangelical Churches of Brazil for the resettlement of needy people. The Confederation now has clear title to about 6,500 acres of land and is attempting to make this a pilot project for the future development of this entire area.

Fifteen families are living in the colony now. An additional 60 Korean families are expected in early 1966. The settlement lies between the Acailandia and Gurupi rivers and is 46 miles north of Imperatriz, a city of 25,000 people.

The underdeveloped northeastern region is one of Brazil's greatest social and economic problems. In total land area it is larger than any South American country except Argentina. Its population of 25 million has an estimated average per capita income of less than \$100.

Many thousands of the poor of this region are hoping to escape from these miserable conditions and from their oppressive landlords by accepting the government's offer of land along the new Belem-Brasilia road. Even though private and governmental programs are working toward alleviating the grinding poverty in this area, it is estimated that it will require years of hard work and a great amount of capital to make any real headway.

Since the thousands of the poor people of the Northeast usually come without equipment or money, their chances of succeeding are very slim unless they get outside help in the form of seeds, tools, medical care, teachers for their children, and encouragement.

Crops Not Cash-Producing

The only crops grown in this region are rice, beans, manioc, and corn, which are not good cash-producing crops. Raising hogs was found to be the best way for farmers to get immediate cash income. The land that is cleared will therefore be used to raise food for the people and feed for hogs.

The Presbyterians started the Gurupi

settlement, but their work was later taken over by the Confederation of Evangelical Churches. The Confederation is supplying the senior leadership in the person of Ivo Marzall, but they could not immediately recruit skilled assistants to keep the project going. MCC and the Brazilian Mennonites therefore joined together to provide a team to aid the Gurupi project. Remembering the help they got some 35 years ago when they were poor settlers, Brazilian Mennonites are grateful for this opportunity to help in return.

At present there are about 20 families at the Gurupi colony. About 60 Korean families are expected to be settled by early next year. Each family will receive about three acres of land. Nearly every family has at least one member who needs medical attention. Malaria is especially prevalent after the rainy season. The colonists have welcomed the Mennonite volunteers as an answer to their prayers and are eager to learn ways to better their way of living.

The five volunteers include Mr. and Mrs. Melvin Friesen, Newton, Kans., Ronald Martin, Goshen, Ind., Edward Schertz, Lowpoint, Ill., and Maria Martens, a Brazilian Mennonite nurse.

The work at the colony is directed by Ivo Marzall, a Brazilian who is fluent in both Portuguese and English. He was sent by the Confederation and is well acquainted with the problems and needs of the colonists.

Supervises Mills, Construction

Melvin Friesen is supervising the work of a sawmill and a rice mill and the construction of a new house for the volun-



Pax man Ronald Martin, Goshen, Ind., is doing agricultural experimentation and providing other services at the new Gurupi colony in northeastern Brazil.

teers. The sawmill is supplying wood for construction needs and the rice mill is being used by people of the colony and employees of the Confederation, as well as by farmers in the area.

Mrs. Friesen is in charge of the women's society's devotional meeting each week, and has started sewing classes for the women of the colony every Saturday. She is happy with the excellent attendance record of the women in her classes.

For about three months she gave lessons in nutrition. Many infants die from malnutrition. In some areas of the Northeast the mortality rate is as high as 50 percent during the first year of life.

Malnutrition is blamed for most of the deaths, although the main cause of malnutrition lies with the parents who are too superstitious or who do not know how to follow simple instructions on food value for their children. Infants, because of poor diets, become too weak to resist disease. Mrs. Friesen also started a 4-H club for the young girls of the colony.



Pax man Edward Schertz (l.), Lowpoint, Ill., keeps the sawmill, rice mill, trucks, and other equipment functioning. He often has to improvise parts. The sawmill provides lumber only to the colony.

Improve Diet

Ronald Martin has been working on an experiment plot. Gardening is very important here since the diet of the people of the colony consists mainly of rice and beans. Only occasionally do they have meat or other vegetables and fruits. The aim of the experiment plot is to discover which cash crops can be successfully grown on a larger scale. Martin is also making plans to set up a weather station where he can check rainfall and temperature.

Edward Schertz has spent most of his time in the mechanic shop making parts for the rice mill and sawmill and repairing the tractors, trucks, and other equipment. Both he and Melvin Friesen have spent some time teaching two of the young men of the colony how to drive the tractor and how to disk the road into the colony, which is in very bad condition.

Nurse Maria Martens' help is also greatly appreciated. She is kept busy sewing up machete and ax wounds, treating cases of malaria, flu, and other diseases, and delivering babies. She is the only nurse in the area. On an average day, she sees 50 patients.

500,000 Bibles

The largest single order for Bibles ever received in the American Bible Society's 150-year history has been placed by the Republic of Ghana, West Africa.

Five hundred thousand Bibles and New Testaments have been requested. Six languages will be used in supplying the order for teaching the Scriptures to Ghanaian youth. Approximately one half of the order is for Bibles in English and the rest in the tongues of Twi Asante, Twi-Akupem, Fante, Ga, and Ewe.

A recent action of the executive committee of the Mennonite Board of Missions called for a sharing in this project to the tune of \$5,000. This is to be requested from the church as an above budget item.

The mission board has interest in the project, not only because it is one of the 65 members of ABS, but also because it has eleven of its own missionaries in that country.

Ghana, with one of the highest standards of living of any nation in Africa, is leading the way toward the teaching of the Bible as an indispensable part of man's cultural heritage. She has assigned high priority to the purchase of these Bibles and Testaments, despite the country's pressing problems of currency outflow.

The government will meet two thirds of the cost. The United Bible Societies offered to contribute the remaining one third, or \$200,000—much of which will be supplied by the American Bible Society.



Bibles for Ghana: Better chance for the Word of God to reach the minds of those destined to guide one of the new, emerging nations in Africa.

Approximately \$50,000 has already been pledged to help meet this emergency, according to Dr. John H. McCombe, the Society's executive secretary for Church Relations.

The sooner the order is filled the better chance the Word of God will reach the minds of those destined to guide one of the new, emerging nations of Africa.

The Bible project is an appropriate prelude to the Society's observance of 1966 as their "Year of the Bible." As part of a 150th anniversary celebration, the observance has already been endorsed by the United States Senate and governors of 25 states. It is expected to draw worldwide participation from most of the countries in which the American Bible Society operates.

How can the Mennonite Church fit into this observance? Executive Secretary H. Ernest Bennett, of the General Mission Board, suggests "we make 1966 the year every church member will read the Bible through."

Persons interested in supporting financially the Ghana Bible project should send their gifts earmarked "Ghana Bibles" to: Treasurer's Office, Mennonite Board of Missions, Elkhart, Ind. 46514.

It is estimated that \$1.20 will buy one Bible for the project.

MEDA Aids Project

Giving business counsel to TEAM Products, self-help project for Indians in northern Alberta, is the newest approved project of the Mennonite Economic Development Association (MEDA). The project was reviewed at the Association's executive committee meeting in Chicago, Nov. 10.

The self-help project among Indians and people of Indian ancestry in northern Alberta was developed by Isaac N. Glick during his 10-year term as area VS director for the Mennonite Board of Missions.

He now serves as TEAM's program manager.

Financed during its small beginnings by the mission board, the non-government-sponsored project has just recently been granted \$101,000 by the Canadian and provincial governments, issued over a three-year period to help develop the economic venture. Included in its program is the production of berries and berry products, and the manufacturing of blankets, bonnets, boots, and buttons from beaver skins, as well as an assortment of souvenirs made from driftwood, willow, and native stone.

Serving as a subcommittee on Alberta Indian Aid are Peter Enns, Dinuba, Calif., chairman, and Ed Kipfer, Kitchener, Ont., secretary. These men, along with Ray Horst, relief and service director of the Elkhart Board, recently toured northern Alberta to see firsthand the progress of the project.

Even though MEDA has agreed to give counsel to TEAM, it will await an official invitation from the Canadian organization, says Horst. Counsel will also be available to other economic self-help programs such as Bushmen's Contractors at Marlboro and Mooschorn Market, the cooperative grocery store venture in Calling Lake for which four Mennonite workers hold title.

\$2.65 Million Expansion

Mennonite Hospital of Bloomington, Ill., announced plans last week for a \$2.65 million expansion program.

The announcement followed a meeting on Nov. 22 of the Mennonite Hospital Association, an organization representing 23 Mennonite churches in Illinois. Delegates of that organization directed the Hospital Board of Trustees to proceed with a program which was the most ambitious of six alternatives which the delegates were asked to consider.

This expansion plan would result in 80 added patient beds, bringing the institution's total to 210. Seventy-one of those beds would be in the "rehabilitation wing" which would also include a full rehabilitation center.

This rehabilitation center would provide a new service to the communities of Bloomington-Normal and would provide care for patients suffering strokes, victims of accidents, and other types of diseases.

The wing which will house the rehabilitation center and rehabilitation beds will also provide for a new lobby and other public facilities.

The second wing of this project will house a new dietary department, X-ray department, 23 patient beds, and an extensive care unit.

FIELD NOTES

The full size replica of Moses' tabernacle in the wilderness will be open for the winter season, January through March, 1966. It can be seen at 2701 13th Street South, St. Petersburg, Fla., daily except Saturday, with a lecture given at 3:00 p.m. You are invited to visit the tabernacle and to pray for the many tourists who will be challenged by its significance.

A commissioning service for S. Allen and Elsie Shirk, New Holland, Pa., was held Sunday, Dec. 26, 7:30 p.m., at the Mellinger Church, Lancaster, Pa. The Shirks, on loan from the General Mission Board, have been appointed by the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., for a two-year assignment in Hong Kong. They are scheduled to leave for their assignment on Dec. 31.

Elmer S. Yoder was licensed as minister and installed as pastor of the Allentown, Pa., congregation on Dec. 12, with Winfield Ruth in charge of the service. His address is 811 South Sixth Street, Allentown, Pa. Phone: 435-5061.

Enos R. and Maria H. (Book) Buckwalter, Mellinger congregation, Lancaster, Pa., observed their 50th wedding anniversary on Thanksgiving Day, Nov. 25, at their home.

New Every-Home-Plan church for Gospel Herald: Eugene, Oreg.

New members by baptism: two at Greenwood, Del.; fifteen at Prairie Street, Elkhart, Ind.

Christian Life Conference at Maple Grove, Belleville, Pa., Jan. 15, 16. Speakers: Warner Jackson, Cleveland, Ohio, and Elmer Yoder, Dalton, Ohio.

Nigeria Mennonite missionaries, numbering 60 people, gathered at Abiriba on Dec. 21, 22 for a Christmas fellowship. A program was planned, along with devotions and informal fellowship.

The intermediate class of the Baden (Ont.) Mennonite Church recently gave \$50 as a special missions project for the new X-ray unit of the Akahaba Abiriba Joint Hospital in Nigeria. Sitting around for several months for lack of space, the X-ray unit is now in operation.

A total of 242 VS-ers are now located in 46 places in North America and abroad, according to a recent report of the Relief and Service Committee of the General Mission Board. Representing a record number in the program's 20-year history, 112 of this number are women and 130 men—the first time the men outnumbered the women. One hundred and four of the men are serving their I-W terms. The volunteers are giving some 30 different types of services, among which are teaching, com-

munity development, nursing, adult education, work with children — retarded, aphasic, brain-damaged, and dependent—work with the aging, community center and work center programs.

The recent 50th anniversary service of the St. Jacobs (Ont.) Mennonite Church yielded a missions offering of some \$736.

Paraguay has presented great opportunities to the 10,000 Mennonite settlers living in the Gran Chaco. During the last ten years the Mennonite settlers have produced an amazing amount of food and fiber, considering the conditions under which they operate. During this period the settlers cleared many acres of camp land that are now producing peanuts, cotton, castor beans, kafir, and wheat. Cheese production and the sale of eggs have increased considerably in the past years.

Zip code for the Mennonite Board of Missions, Elkhart, Ind., has been changed from 46515 to 46514. Change is effective Jan. 15, 1966.

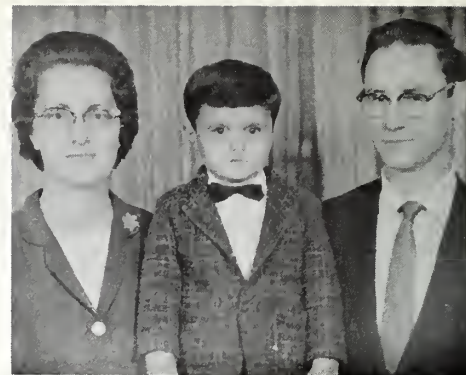
Groundbreaking ceremonies for the construction of a Leprosy Control Centre at Shirati, Tanzania, were held Nov. 7. Construction of the first building, a ward, was scheduled to begin immediately, with the other buildings to follow as the architects have them ready.

Address changes: The Norman G. Shenk family returned to the States in mid-December after completing their 4½-month term in Belize, British Honduras. Mr. Shenk replaced Otho Horst in the Belize Trading Center and Hostel while the Horsts were on furlough. The Horsts returned to Belize on Nov. 17. The address of the Norman Shenk family is Route 2, Mt. Joy, Pa.

Harold and Connie Stauffer, on furlough from Somalia, have moved from Route 2, Mt. Joy, Pa., to the Eastern Board missionary apartments at 60 Main Street, Salunga, Pa.

Calvin and Marie Shenk, on furlough from Ethiopia, are now living at 1916 Lincoln Highway East, Lancaster, Pa.

A kindergarten teacher is urgently needed at Buckeye, Ariz., to organize a school and teach some 15-20 available pupils. Experience and training are not necessary. Because of their acquaintance with VS-ers in this small farming town, school officials have asked VS administrators for a Mennonite teacher to start such a program. The public school is not yet in a position to furnish facilities for a kindergarten, but will supply materials. Pupils can meet in the education wing of the newly constructed Mennonite church. The person assigned would spend a few days, following orientation at Elkhart, at the nearby Sur-



Your Overseas Missionaries of the Week

Cecil Ashleys were scheduled to return to the States on Dec. 12 from Brazil where they served their first term with the Mennonite Board of Missions, Elkhart.

Following language study at the outset of their term, the Ashleys moved to Lapa, a suburb of Sao Paulo, where they were instrumental in establishing a small congregation. Cecil was also acting field treasurer and Margaret secretary to the field council.

Son of Mr. and Mrs. Lawrence Ashley, Paris, Ill., Cecil is a graduate of Goshen College. He also attended Goshen's Seminary and Moody Bible Institute. He served as pastor of the Bethel Mennonite Community Church, Chicago, for a year before his Brazil assignment.

Daughter of Mr. and Mrs. Stanley Brubacher, Ayr, Ont., Margaret is a graduate of the Goshen College School of Nursing, and the University of Chicago.

Pictured with his parents is Marcos, 3. The Ashleys expect to be in North America for about one year.

prise VS-sponsored kindergarten and have access to the counsel of ex-VS-ers experienced in the program.

Orders for MCC's Needlework Program, under the direction of Mrs. J. N. Byler, have grown from \$7,000 in 1962 to \$40,000 in 1965. The project has grown to include such items as articles made of wood, ivory, and brass, to mention only a few, along with needlework. Refugees in Jordan, Hong Kong, Korea, Algeria, Taiwan, and India, and people living in poverty in Haiti, have been encouraged to develop skills which enable them to make gift items to be sold in North America. In recent months, Mrs. Byler has traveled in Pennsylvania, Ohio, Michigan, Illinois, Iowa, Manitoba, Saskatchewan, and British Columbia in the interests of the program. On such visits, she displays goods which she can import and accepts orders from those interested.

William R. Miller, North Liberty, Ind., at Cold Springs, Mancelona, Mich., Dec. 8-15.

Items and Comments

Sunday-school attendance has reached an all-time high of about 45 million persons annually in the United States, but the entire program suffers from the problem of dropouts after the age of 11. That report was made to the National Sunday School Association, holding its 20th anniversary convention at Milwaukee, Wis.

* * *

Some of the activities of the United States military force in South Vietnam raise serious moral questions, a leading churchman said in St. Louis. Dr. A. William Loos, New York, president of the Council on Religion and International Affairs sponsored by the Carnegie Foundation, said at a press conference:

"I wonder how long we can connive (with the South Vietnamese) about the kind of torture that is going on there." This "conniving" may be "un-American" and may have a bad effect on the values of American soldiers in Vietnam, he said.

It is the duty of the church to maintain conscious and explicit emphasis on moral values in American foreign policy, he said, adding: "Sometimes I think we don't realize how close we are to barbarism in this society."

Asked whether he thought burning a draft card was a legitimate act of conscience, Dr. Loos said: "As far as the church is concerned, it is wrong. Yet I would back to the hilt the right of a conscientious objector not to take up arms."

* * *

A Quaker official who regularly counsels conscientious objectors in New York expressed hope that "someone" would take up the challenge of a Marine Corps general and provide opportunities for conscientious objectors to serve in humanitarian projects in Vietnam. Marine Commandant Gen. Wallace M. Greene, Jr., recently challenged anti-war demonstrators to "prove their sincerity" by volunteering for humanitarian programs in Southeast Asia.

Miss Honey Knopp, executive secretary of the New York office of the American Friends Service Committee, declared, "There are lots of kids who would just love to go and work in service project in Vietnam. There aren't enough alternative service opportunities open to them."

* * *

More cooperation between physicians and clergymen in dealing with the sick was advocated at Nashville, Tenn., by Dr. Paul McCleave, director of the American Medical Association's department of medicine and religion.

The clergyman, participating in a work-

shop sponsored by the Tennessee Medical Association's committee on medicine and religion, specifically urged greater sharing of knowledge about a patient's illness with his loved ones. "Often the spouse of the patient receives a greater shock from such knowledge," he said, "and yet it is the spouse who must be a tower of strength and support to the patient. Such support and understanding is often the deciding factor in a serious illness. To help instill faith and hope for recovery in a patient is one of the most important contributions a loved one can make."

* * *

For ministers who have been in the ministry for at least two years since 1954 the period during which they may file waiver certificates electing coverage is reopened, through April 15, 1966. Coverage for ministers whose eligibility to file waiver certificates is reopened will ordinarily begin with 1963. In addition, social security credit may be obtained for the past earnings of certain ministers who die or file waiver certificates before April 16, 1966, where such earnings were reported for social security purposes but could not be credited.

* * *

Protestant churches of West Germany have raised more than \$25 million in the past five years for the fight against hunger,

(Continued on page 1136)

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disease, and poverty in underdeveloped countries, it was announced at Stuttgart, West Germany.

The 1964-65 "Bread for the World" collection, just completed, totaled \$4,685,000—about \$300,000 more than the previous year. The next annual appeal was slated to start on Nov. 24.

"Bread for the World" is a joint campaign of the Evangelical Church in Germany and the country's Protestant and Old Catholic Free Churches.

* * *

The Second Congress of Protestant Churches at Madrid issued a statement expressing pessimism over the development of a "more tolerant" attitude toward non-Catholic churches in Spain despite the ecumenical movement and the Vatican Council's Declaration on Religious Liberty.

Judging from the "nature of statements on religious liberty made by Spanish bishops" at the Council's current session, the Congress said, "it regrets that it cannot foresee the issuance of a corresponding declaration on religious liberty in Spain, such as natural law and human dignity demand and the Vatican's declaration appears to recognize."

* * *

A wide-ranging program to prevent the development of a "refugee mentality" among some 100,000 displaced persons in the Binh Dinh province of South Vietnam has been announced by the American Friends Service Committee.

Special emphasis will be given to programs of education and recreation, since more than one third of the refugees are between the ages of 3 and 17. In addition, the committee will endeavor to train adult refugees in skills which will be useful to them in the future. It is estimated that there are more than 600,000 refugees in all of South Vietnam.

* * *

World Aflame, Evangelist Billy Graham's latest book, has sold 263,430 copies and skyrocketed to the major best seller lists across the country. The book, which is his first major work since 1960, has been out only seven weeks. Publishing officials at Doubleday and Company report it is almost certain to be the most popular book written by Graham.

* * *

Maryland's Hospital Loan Act is being challenged in Circuit Court at Baltimore, Md., on the grounds that it is unconstitutional because some of the institutions benefiting from its provisions are church-related.

Plaintiffs, in asking the court to declare the law illegal, charge that hospitals seeking aid have a religious affiliation, making the law "in whole or in part an establishment of religion."

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